

# The Living Church

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

## **The Meaning of the Marriage Canons**

*Jackson A. Dykman*

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## **An American Cemetery Overseas**

*Edwin P. Booth*

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## **Does the Church Have a Marriage Law?**

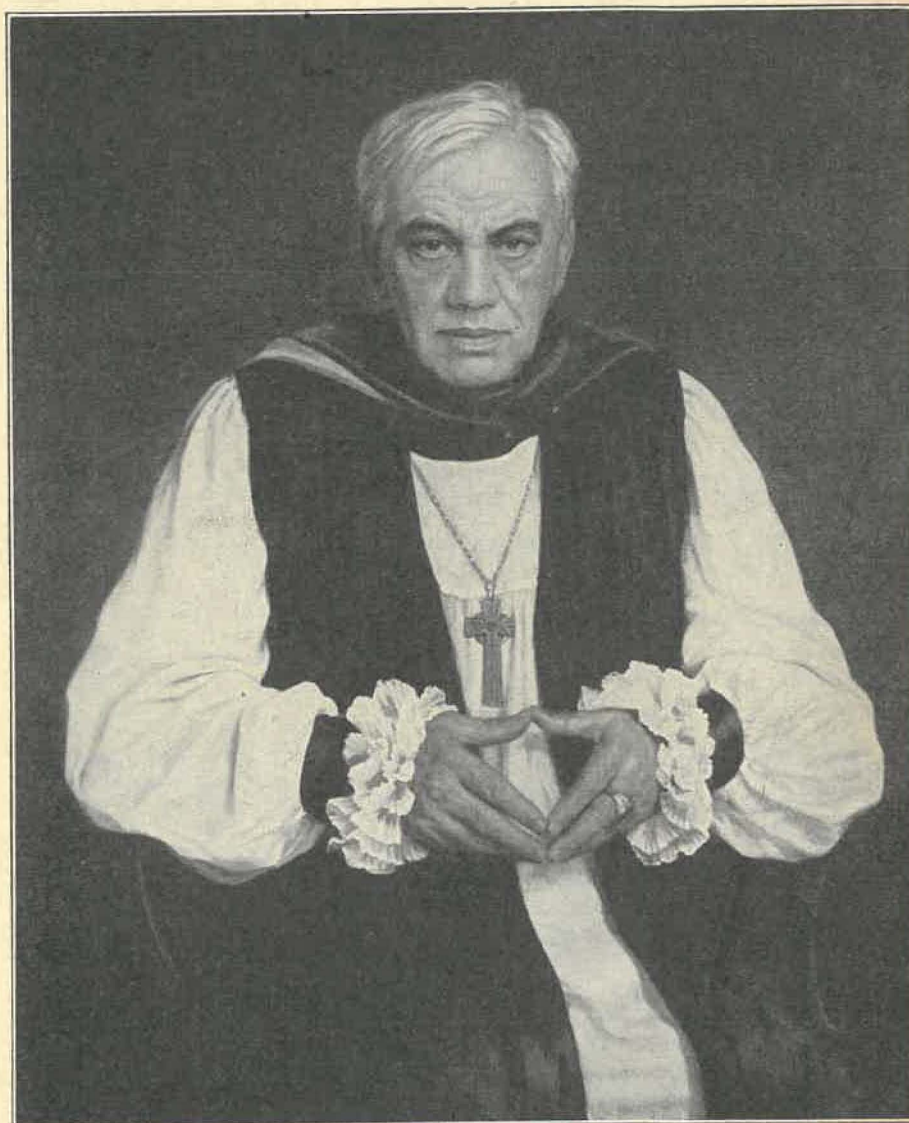
*Editorial*

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## **"Pray, Brethren . . ."**

*A Letter to Churchpeople*

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**THE RT. REV. IRVING PEAKE JOHNSON, D.D., S. T. D.**

*Portrait by John deR. Quistgaard.*

**Bishop Johnson died on February 28th [See page 5].**



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### The Race Problem

**TO THE EDITOR:** The reaction of some people who ought to know better, to the quite innocent remarks of Dr. Bentley on segregation, are disappointing. Here is a man who is proving his devotion to the cause of the Negro by spending his life in his service. To say that he purposes to "enslave, insult, and humiliate," is to trifle with the truth. To say that this falsehood proves "his unworthiness for the office of the sacred priesthood" is to prove one's own unworthiness. I bow to the Christlike nature of a man who makes no reply to such charges, and who continues to work for a people who slander him so. Of course it is because he knows the pitifulness of those who criticize him, and because he also knows the love of tens of thousands of the fine Colored people in the South, whose honored friend and servant he has been for many years. It appears that we have in this country both White and Black Bilbos, for no matter what your race may be, you can fight for it with prejudice, intemperance, and unreason.

What seems to have touched off this venomous barrage was Dr. Bentley's statement before National Council, that if he were a Negro, he would prefer to live under segregation. I doubt if Dr. Bentley began his life believing that, for he was born in a New York state rectory, and educated at St. Stephen's, General, and Seabury. Early in his ministry however, he moved down South, came in contact with the Rev. Robert Patton, than whom the Negro never had a better friend, and he reflects as nearly as any man may do, Dr. Patton's outlook on this whole question. Bentley has brought many years of practical experience in Southern parishes to bear upon the traditions of a New York rectory, and if he has come to believe that segregation is more of a help than a hurt to the Negro, *under existing circumstances*, it is the result of thoughtful observation and not of inherited prejudice.

Nobody but a fool would consider Dr. Bentley's statement an endorsement of segregation *per se*. It only means that conditions being what they are, it is probably the best arrangement that can be made at the present time. Racial prejudice and passion do exist, on both sides. We are all familiar with Talmadge and Bilbo, but we ought to read the Pittsburgh *Courier* and Chicago *Defender* as well. Where prejudice and passion exist it is wiser to keep the races apart as much as may be possible until human attitudes change and so permit a more integrated life. All may not agree with this, but at least it is a reasonable position and shows no animus of spirit. Does the American Church Institute then run segregated schools because it believes in segregation? So these Northern Colored letter writers seem to think. The fact is that these schools must be segregated, or close their doors, for the law does not permit any other kind.

If you think that this is a wicked plan, and these are wicked laws, let us imagine (if it is possible to do so) that every such law were abolished by the Talmadge

legislature of Georgia tomorrow, and that you had 200 young Negroes go to Athens next September to enroll in the University of Georgia. What would happen? I shudder to think of it! The least that could happen would be that the Negroes would be ostracized and humiliated in every possible way. They could not make a fraternity or a sorority, or a debating team. They could not go out for athletics. They could not share in meals or dormitory or campus life in any way. They would be social pariahs. If they could endure this for four years it would only be by developing a voluntary segregation for self-protection and mutual help within the campus walls, and by feeding on the deepening hatreds in their own hearts. Will some of these Northern protestants tell me how this would help toward a better racial understanding?

All of this is the *least* that could happen, and this would be *only* if every Colored boy were a combination of Lord Chesterfield, Sir Galahad and St. Anthony — and Uriah Heep! If any one of them deviated from that standard of perfection in the slightest degree, and cast so much as a roving eye at a white girl on the campus, stark violence would flare.

When a Colored youth goes to an institute or a segregated school, he is welcomed by faculty and students alike. The campus is his. He can go where and as far as his abilities will take him. His personality would have a chance to unfold in uninhibited joy. It is not a place where he is tolerated, but it is his very own. He becomes a part of it and it becomes a part of him. In him there develops the pride of personal possession. If he goes to a tax-supported segregated school, such as Fort Valley has become, there should develop in him, if not conscious gratitude, then at least an unconscious appreciation of what the state is doing for a minority group, and he would certainly leave school with a far more kindly feeling toward the White race than if he had spent four years in a hell of emotional conflict.

If I were a Colored boy I would choose Fort Valley as it is rather than the University of Georgia as I have described it, and I think that Dr. Bentley shows good judgment when he says that he would do the same.

I have drawn a bitter picture of what a college in the South would be if segregation were abolished, and it will probably evoke bitter comment. I have done it because the facts are bitter; two races living side by side and in different worlds. So close we are, that those things in which we are alike are obscured, and those things in which we are different stand out in vivid contrast, and sometimes in violent opposition. I may be criticized for drawing an untrue picture. Southern young people may be criticized — if the picture be a true one — for inhuman cruelty. I hope the first criticism is a just one, for I would like to believe that the picture is wrong, but the second criticism would be an unfair one, for young people live in a pattern of life which they did not create.

That most Colored people prefer segregation under present conditions and pres-

## LETTERS

ent race attitudes, is not a question of theory or speculation. We had here in Savannah recently a convincing demonstration. We are going to build a new Negro church when costs become reasonable, and the question arose as to where it should be located. Years ago a Negro hospital was built on what was then the edge of the city. It is now in the center of town, in the midst of a nice White residential neighborhood. Across the street from it remains one large vacant lot, and I thought it would be an ideal location for the new church. I secured an option on the lot for \$5,000 and carried it to the congregation, and was met by a storm of protest. Not one vote could I get for it. They wanted to be among their own people where they would be welcome. We secured a somewhat smaller lot in the heart of a Colored neighborhood for \$10,000. I was the advocate of the White location and every Negro in the congregation was against me. The two locations were about equidistant from our Negro membership, as there are no general zoning laws in Savannah, and our Colored congregation is scattered over the whole city. I have come to the conclusion that I was wrong and my Negro people were right. Racial attitudes being what they are, we are all happier among our own folk.

We seven Southern bishops who came to New York two weeks ago to speak for the Institute schools were quite self-conscious. We knew that we would be regarded by some as a Southern bloc—come to keep the Negro in his place; to advocate the continuance of segregation. What your paper recognized to my undying gratitude is that we were honest men, trying to deal with a difficult question in a practical way, and that our unanimity of approach was due not to pre-arrangement (for none of us knew what the others were going to say), but to the fact that we have lived with this problem year after year, and will live with it until death, and that we know that if we are to help the Negro at all we have got to help him within the slowly changing pattern of Southern life.

Segregation is not the cause of racial tensions. It is the result of them, and we shall need it for the protection of the minority group until our racial attitudes change. We are trying to change these attitudes, but it is a slow business. These attitudes are the result of pride and passion; prejudice and hatred, and these things can be changed only by education and religion, and in all these human frailties the Colored share equally with the White. There is no way to change this over-all picture by human decisions or bitter invective, nor by Church resolution or civil legislation. We have all got to grow in the grace of God. In the meantime, we have God's work to do as best we can in an imperfect world. Only as we do this, can the world ever fit into the pattern of the life of God.

(Rt. Rev.) MIDDLETON S. BARNWELL,  
Bishop of Georgia.

Savannah, Ga.

EDITOR'S NOTE: For obvious reasons, this letter must be an exception to our general rule limiting letters to 500 words.

March 9, 1947

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*The*  
**Question Box**



Conducted by **CANON MARSHALL M. DAY**

• *What is the Church rule, if there is one, about having flowers on the altar during the Lenten season? Where it is customary to send the altar flowers to the sick, does this not deprive the sick of much comfort when they are omitted?*

Altar flowers are not a matter provided for in the rubrics or canons. Tradition is that no such flowers should be used from Septuagesima to Easter except on the Fourth Sunday in Lent and (at the Eucharist only) on Maundy Thursday. This need not deprive the sick. The altar guild might purchase flowers for them during the times they are not used on the altar.

• *In a church where altar flowers are used through Lent, is there any objection to veiling the altar cross during Passion Week and Holy Week?*

I should say that the altar cross should be veiled just the same. The fact that one tradition is not observed is no reason for not observing another. It is not the veiling of the cross, but the use of purple or black vestments which makes altar flowers inappropriate.

• *Is it correct to place violet veilings on the candlesticks during Passiontide? If so from what source comes the authority for so doing?*

There is no reason to veil the candlesticks. The object of the veil is to conceal the cross, not the brass or other metal of which it is made. Statues and pictures should also be veiled if they have independent devotional significance, but not if they are merely ornamental members in a reredos or other piece of church furniture. The only places I have seen the candles veiled have been Roman Catholic churches, but not all of them do so.

• *Why was Bishop Sherrill not consecrated to his high office instead of being installed? Perhaps he was consecrated but our reporters chose the more harmless word installed as less offensive. And is our chief pastor after all just an administrative officer after the manner of the Methodist Church?*

I think the questioner has confused two different offices, that of Bishop (who

is of course chief pastor) and that of Presiding Bishop. Bishop Sherrill was installed because he had already been consecrated 16 years ago when he became Bishop of Massachusetts. The Presiding Bishopric is an office inside the order of the episcopate. It is of course administrative in its character but can be held only by one who is already in bishop's orders at the time of his election.

• *What is the real difference between a Churchwarden and a vestryman?*

The warden is an executive officer. He may convene and preside over the vestry in the rector's absence or incapacity. If the parish is vacant he takes charge of the registers, and issues and receives letters of transfer of communicants, or certificates of baptism or confirmation. He takes care of the keeping up of the services, calling in a clergyman as temporary supply or for any special priestly ministrations that may be needed. He has the responsibility of seeing that the vestry does not delay unduly the calling of a new rector. If the rector is ill or absent and has made no provision for such supply-clergy, the wardens must obtain them just as if the parish was vacant.

No clergyman may minister within a vacant parish without the consent of one of the wardens.

The vestryman is a member of the elected body which has charge of the business affairs and upkeep of the property of the parish. The vestry of a vacant parish, after consultation with the bishop, elects and calls a new rector. All salaries and other expenditures must be voted by the vestry, but they cannot alienate or encumber the property without diocesan consent. If there are in the parish any postulants or candidates for Holy Orders, or any deacons desiring to become priests, such persons cannot be advanced to the desired status without the written approval of the wardens and a majority of the vestry.

All wardens are vestrymen, but only two of them are wardens, who are elected in some places by the parish, in others by the vestry, and in yet others appointed in the case of the senior warden by the rector.

In missions where there is no vestry, the churchwarden heads the mission committee appointed by the bishop.

THIRD SUNDAY IN LENT

## GENERAL

### EPISCOPATE

#### Election Scheduled

The election to elect a successor to Bishop White of Springfield will be held in Springfield, Ill., on June 9th. The regular diocesan convention will be held on May 20th and 21st at St. John's Church, Decatur, Ill. Bishop White's resignation becomes effective on May 22d, the day following his 80th birthday.

#### Bishop Johnson Dies

By the Rev. JOHN HIGGINS

After a day of coma, 80-year-old Irving Peake Johnson, Bishop and Doctor, died quietly on the last night of February. Bedridden for the last few months, the Bishop's once powerful body weakened only gradually, but his mind stayed alert to the end. Four days before, he received what was to be his last Communion, entering quietly but audibly into the service, and giving the Benediction at the end.

The salient facts of Bishop Johnson's life, which began on November 5, 1886, in Hudson, N. Y., are widely-known: Union College; General Seminary; the Associate Mission at Omaha with Paul Matthews, destined to be his lifelong friend, and Eva Matthews, later to become Mother Eva Mary, CT; Percy Silver whose evening sermons Irving Johnson would playfully preach in the morning; Francis White whom he dearly loved; and Selden Delaney whose brilliant and erratic path finally landed him in Rome.

The future Bishop had but two parishes, Saint Martin's, South Omaha, where he did a magnificent job with the stockyard workers, and Gethsemane, Minneapolis, where he made an amazing pastoral record. He left Gethsemane in 1913 to become professor of Church history at Seabury Divinity School, and he liked this change from parochial work, because, as he used to say: 'all the disagreeable folk in Church history are dead!'

Four years later the large and vigorous diocese of Colorado, looking for a large and vigorous leader, elected Irving Johnson as its Bishop. He served with distinction for twenty-one years, retiring in 1938; and he will long be remembered there and elsewhere for a



BISHOP JOHNSON: "Faint, but still pursuing!"

whimsical saying, an uproarious retort, or a sudden sally of the years gone by. Even during the last few months, dreary with the inactivity which was to be his final testing, the whimsy was not lacking. Those who asked how he felt were likely to get a gruff: "Faint but still pursuing!"

He is survived by his wife, Grace Woodruff Keese Johnson, whom he married in 1894; three sons, Dr. Norman Johnson, Stanley H. Johnson, and Dr. Irving Douglas Johnson; seven grandchildren, and two great-grandchildren. Two brothers, both priests, also survive—the Rev. Messrs. William Everett Johnson and the Rev. Edward C. Johnson—carrying forward the priestly ministry of their father, the Rev. William Ross Johnson.

The Bishop wrote several books, and they are readable but they will not be his best monument. He was the Bishop of a large and growing diocese, but his fame will not rest on his skill as an administrator. He wrote an unknown number of articles for the Church press, including a weekly leader for the *Witness*, which he founded in 1917 and served as editor until 1941; and their pungent wit and spiritual insight must have given courage and new hope to unknown thousands. For this he will be remembered. The articles, of course, were written at odd moments on in-

numerable trains, in sundry railroad stations all over the country. He was perhaps the most widely-quoted man in the Church, and a complete listing of the Bishop's sayings, superb retorts, and devastating but never venomous wit, would fill a good-sized book. Certainly they filled the Church with contagious good humor. There was much about Irving Peake Johnson reminiscent of Boswell's sagacious and forthright friend.

#### THE MAN

But the Bishop will be best remembered for the person that he was: a man's man, powerful, jovial, kindly and droll; an indefatigable worker all over the Lord's vineyard; a man who loved people sincerely and without affectation. He was a man who stirred up the Church wherever he went, and left laughter and a new understanding of the joy of the Gospel rippling in his wake. It was both impossible and inadvisable to be pompous in his presence or to attempt a duel of wits. He held four Doctor's degrees\*, but since few ever saw him wear a hood, he had presumably mislaid it somewhere.

Every man has his hidden side, and the Bishop had his, known but to a few. A shyness that not many suspected made him utterly unconscious of his personal

\*Union College, D.D., 1912; Denver University, S.T.D., 1919; Colorado College, LL.D., 1923; Colorado University, D.D., 1927.

## The Living Church

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appearance, and a certain detachment from the world made for his ability to see human events in their true perspective.

His Christian faith never wavered while he waited patiently and without complaint for the end which is the beginning.

### Western New York to Elect

#### Coadjutor on May 20th

The special diocesan convention to elect a successor to Bishop Davis of Western New York will be held Tuesday, May 20th, in St. Peter's Church, Niagara Falls, N. Y.

When the House of Bishops at the last General Convention extended his tenure of office one year beyond the new mandatory retiring age, it was decided to elect a Coadjutor so that there would be no lapse in the tenure of the retiring and newly elected bishops. Bishop Davis will retire September 1st.

Usually the annual diocesan convention convenes at 4 PM, on the third Monday of May by canon law, for organization and nominations. This year it will open at 10 AM on the 19th, with the purpose of conducting and concluding diocesan business that day. Balloting for the new bishop will begin immediately after a celebration of the Holy Communion by Bishop Davis on Tuesday morning, the 20th.

A nominating committee headed by Judge Charles B. Sears has been at work for several months eliminating all but four nominees from a list of 38 submitted. Nominations will also be received from the floor.

## COLLEGE WORK

### "Operation Uzziah"

Opportunities in the field of college work have always been more than could possibly be met by the Church Society for College Work. As a rule, officers of the society have taken time away from many other pressing duties in order to work with college students.

But now for three months, beginning March 1st, there are two full-time workers in the field. The Rev. Charles H. Cadigan has secured a leave of absence for three months from his parish in Cranbrook, Bloomfield Hills, Mich., to devote full time to the society. He will be assisted by the Rev. Hugh C. White, also of Michigan, who has just been graduated from the Virginia Theological Seminary.

Dr. Cadigan will be chairman of the board of the Church Society and chairman of its commission on recruiting for the ministry (known as "Operation Uzziah"). Dr. Cadigan, a graduate of Amherst and the Virginia Theological Seminary, has always been a director of

the Church Society for College Work and was for three years its president. He is married and has three children.

Mr. White is a graduate of the University of Virginia and served for two years with the American Field Service in the Middle East and Italian theaters. He was chaplain of the Episcopal High School for two years and is chairman of the North American Interseminary Conference to be held in June.

## WORLD COUNCIL

### Delegation Well Received by Orthodox Delegation

By the Rev. Dr. E. R. HARDY, JR.

In Constantinople the World Council delegation to the Orthodox Churches of the Near East was received with great friendliness by the Synod of the Ecumenical Patriarchate on February 14th. Several conferences were held with the Synodical committee on the World Christian movement (composed of four metropolitans and three professors of the Theological School of Halki), and assurance was given of the continued participation of the Church of Constantinople in the work of the World Council. On the 15th the delegation visited Halki, where the Bishop of Worcester addressed the students on their vocation. The next day the delegates occupied stalls in the Patriarchal Church at the Liturgy and the years'-mind *Mnemosynon* for the late Patriarch Benjamin. On Monday the final conference with the Synodical committee was followed by an excursion up the Bosphorus, and tea with the Metropolitan of Derkon.

After a day's delay due to weather conditions, the delegation flew to Cyprus on the 19th, Ash Wednesday, and were

received publicly in the Cathedral at Nicosia by the Metropolitan of Cyrenia, acting *locum tenens*, at a brief service attended by many priests and a crowd of the laity. On this occasion the World Council was prayed for in the Litany; Bishop Brilioth, as chairman of the delegation, replied to the greetings of the metropolitan.

## CLID

### Demand Resignation of Mr. Dulles

Resignation of John Foster Dulles as chairman of the Commission on a Just and Durable Peace of the Federal Council was called for at the annual meeting of the Church League for Industrial Democracy, held in New York City on February 12th. Declaring that Mr. Dulles' recent actions "violate the Christian principles expressed in the commission's Six Pillars of Peace," the resolution asked the Federal Council to request his resignation "immediately" to end "any possible religious sanction being given to his present position in the public mind."

The meeting, which was attended by 150 members of the CLID from Boston, Washington, Detroit, Philadelphia, and Buffalo, in addition to those from the metropolitan area of New York, also commended Bishop Walker of Atlanta, Bishop Barnwell of Georgia, and the clergy of both dioceses on their stand against the "white primary" bill and the forces led by Herman Talmadge.

The Rev. Joseph F. Fletcher, professor at the Episcopal Theological School, Cambridge, Mass., who has just returned from three months in England, France, and Germany, reported that America is the great fear of Europeans. He said that they believe that a major economic crisis in the United States is inevitable, and that it will have repercussions throughout the world.

A large part of the business session, which was under the chairmanship of the Very Rev. Arthur Lichtenbeger, was devoted to a consideration of a revised statement of purpose. Action was not completed, and was referred to the newly elected executive committee. Bishop Parsons, retired of California, was elected president of the Church League.

## RELIEF

### Books Arrive in Athens

Eight theological libraries, each made up of 126 books, arrived in Athens, Greece, recently. They were sent by Church World Service, and Episcopal Church people's gifts, through the Presiding Bishop's Fund for World Relief, helped make the gift possible.

Prof. Hamilcar S. Alivisatos of the



THE REV. CHARLES H. CADIGAN

Holy Synod of the Church of Greece wrote in acknowledgement expressing the thanks of Archbishop Damaskinos and himself:

"The Archbishop requested me to express his warmest thanks and those of the Church for the spiritual help these books represent and which the studying theologians, in spite of their poor knowledge of English, will find very useful in their studies. I wish to assure you that your co-operation fills us with gratefulness and hopes for the spiritual communication between our Church and the Churches of the United States. On the part of the Archbishop I wish to request you to transmit his thanks and those of the Church of Greece to the authors of these important theological books as well as to all those who have contributed to send same to us."

Professor Alivisatos said that the libraries went to the Theological School of Athens, the Theological School of Salonica, Anatolia College of Salonica, the library of the Holy Synod, the Rizarion Seminary, Students' Home of Theology of the University of Athens, the Church Seminary in Corinth, and the last set will be sent to the Church Seminary in Crete.

**RURAL WORK**

**Plan to Fill Vacancies**

Deploring the failure of the Episcopal Church to fill vacancies in existing organized work; its failure to extend its ministry to new areas of greatly increased population; and its complacent acceptance of a norm of a total of approximately 5,000 active clergy when at least 10,000 are needed to meet present opportunities for service, the bishops and delegates from eight Western states of the Province of the Pacific, meeting

in a three-day planning session, February 12th to 14th, at the Bishop's House, Boise, Idaho, took decisive action toward providing increased numbers of rurally-trained priests for the Western area.

Action taken called for the appointment of an instructor in rural work to the faculty of the Church Divinity School of the Pacific, Berkeley, Calif., who will also direct student field work in the Western states. Further action included the endorsement of Washington State College, Pullman, Wash.; Oregon State College, Corvallis, Oreg.; and the College of Agriculture, University of California, Davis, Calif., as the land-grant colleges where systematically chosen clergy and women Church workers will be enrolled each year in refresher courses on rural Church and rural community life; the placement of seminary students from Eastern schools in accredited fields for receiving supervised rural Church experience; adoption of a policy for mileage travel allowance for clergy sufficient to cover cost of travel and replacement of cars; the approval of a program to reach isolated families by correspondence, radio and evangelical and Bible teaching institutes.

The meeting was under the chairmanship of the Rev. Clifford Samuelson, associate secretary for the Division of Domestic Missions, who stated that the National Council and the General Convention have made available \$62,150 for the current year for rural Church advance. A large part of this money will be used in the Western area if sound plans are developed for rural Church extension.

Attending the planning session, which was called by the Provincial Commission on Rural Work, through the Ven.

W. F. Bulkley, archdeacon of Utah, chairman, were Bishop Rhea of Idaho, Bishop Lewis of Nevada, Bishop Huston of Olympia, Bishop Walters of San Joaquin, Bishop Clark of Utah, the Rev. Edward Slater, representing the Bishop of Spokane, and the Rev. Perry Smith, representing the Bishop of Oregon. Also attending were the Ven. Norman L. Foote, archdeacon of Montana, who reported on a new policy for mission work in that jurisdiction growing out of a recent survey of the state; and the Rev. David Clark, superintendent of the Good Shepherd Mission, Fort Defiance, Ariz., who discussed the relationship of the Church's Indian work to rural work.

Other steps toward strengthening the ministry of the Church in rural areas will be presented to the annual Synod of the Province of the Pacific, to be held in Medford, Oreg., April 30th to May 3d. Special emphasis, according to the findings of this session, will be placed on trying to get the Church to overcome its lack of ordained leadership to meet the immediate needs of the nation and the Church.

**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.

**CARE for Old Catholics**

Previously acknowledged	\$2,961.42
Mrs. Charles H. W. Foster	20.00
Mrs. Frank Hayes	10.00
	<hr/>
	\$2,991.42

In the issue of March 2, the acknowledgments for CARE for Old Catholics were incorrectly listed under Old Catholic Relief.

**European Children**

Previously acknowledged	\$4,270.02
Anonymous	25.00
Anonymous	5.00
	<hr/>
	\$4,300.02

**Children in France**

Previously acknowledged	\$5,244.28
Anonymous	25.00
	<hr/>
	\$5,269.28

**China Relief**

Mrs. Ann Taylor (food fund)	\$ 10.00
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**ACU CYCLE OF PRAYER**

**March**

7. Trinity, Haverhill, Mass.
8. St. Luke's, Baltimore, Md.
9. Incarnation, Lynn, Mass.
10. St. Mary the Virgin, Baltimore, Md.
11. St. Paul's, El Centro, Calif.
12. Christ, Chattanooga, Tenn.
13. St. John Baptist Chapel, Philadelphia.
14. St. Andrew's, Madison, Wis.
15. Cathedral of St. John the Divine, New York.
16. Grace, Linden, N. J.



**WANTED—5,000 PRIESTS:** A doubled clergy list was called for by (seated) Bishops Rhea, Walters, Huston, Clark, Lewis; (standing) the Rev. Messrs. Foote, Samuelson, Clark, Bulkley, Slater, Smith.

## JAMAICA

### Canon Gibson Elected

The Rev. Canon Percival William Gibson, principal of Kingston College, Jamaica, B. W. I., was elected Suffragan Bishop of Jamaica on February 12th. He is the first native Jamaican ever to be elected to the episcopate. After his consecration as Suffragan, Canon Gibson will bear the title of Bishop of Kingston.

After the election, the Canon was acclaimed as "a Jamaican and a worthy son of his native land, an exemplary priest, an outstanding leader for the Church of England in this island, who has been unanimously elected by the Synod assembled this 12th day of February."

The date for Canon Gibson's consecration has not yet been set.

## GERMANY

### Old Catholic Suffragan Elected

Because of the advanced age and illness of the Rt. Rev. Erwin Kreuzer, Old Catholic Bishop of Germany, a suffragan bishop has been elected. So far, however, the newly elected bishop has been unable to obtain an exit permit to go to the Netherlands for consecration to the episcopate.

The Bishop-elect is Dr. O. Steinwachs of Nechargemund, in the American zone. He is 65 years old.

Bishop Kreuzer has suffered a number of heart attacks, according to word received from Germany, and has several times appeared to be at the point of death. One of his priests writes: "I am sure only food supplies from America have kept him alive until now, and we are very much obliged to our brethren in America."

## PALESTINE

### Evacuation Leaves Work Depleted

*By the Rev. WALTER KLEIN*

The impending evacuation of British women and children is being faced with characteristic coolness by those most closely concerned. Several days of tension preceded the broadcast informing the public of this drastic measure. On Sunday, January 26th, the curfew sounded while Evening Prayer was being sung at St. George's Collegiate Church in Jerusalem.

After the service Bishop Stewart of Jerusalem stood at the gate, urging the departing worshippers not to endanger themselves unnecessarily in the dark streets about the Close. On Tuesday

the British community in Jerusalem was stunned to hear of the kidnapping of Judge Windham, who had attended Matins at St. George's on Sunday. As the week advanced, warnings were issued to the British, but nobody outside official circles suspected that the precautions contemplated would extend to evacuation. Virtually all the men are remaining at their posts, and a few indispensable women have obtained leave to continue their work for the present. The evacuees will be concentrated at Sarafand and Haifa, and will be transported with dispatch to places of safety, the majority going to England.

Diocesan institutions will find their work curtailed in some measure. Normally there are 80 women workers. After evacuation, the schools will have to carry on with 29. In some schools work will cease entirely, and the rest will be combined to the extent to which combination is practicable. We have tried to contribute to the pacification of the

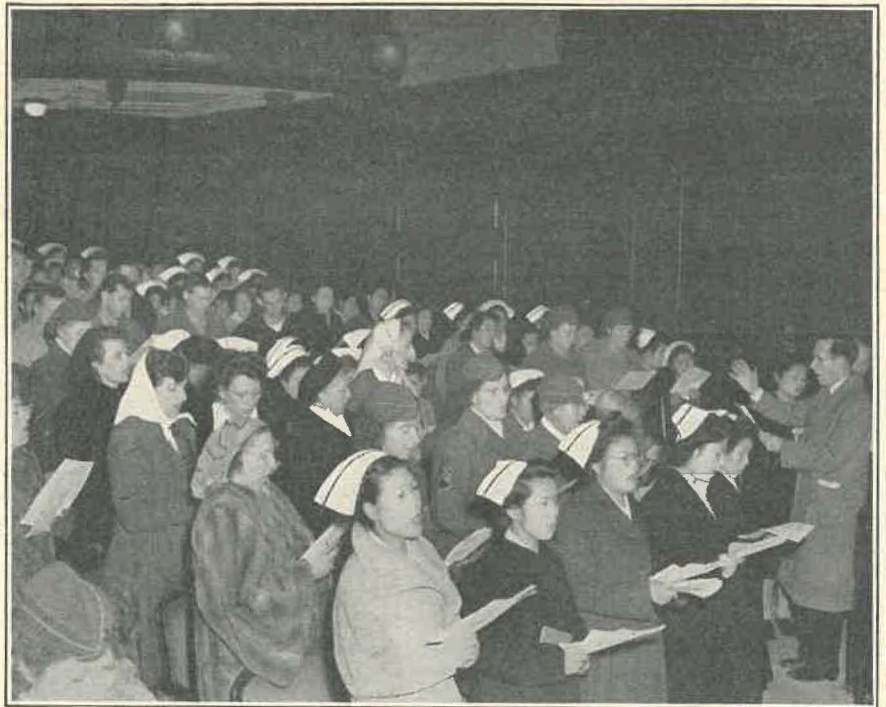
country by admitting both Arabs and Jews to our schools. In consequence these schools are situated in places where Arab and Jewish districts meet. For reasons that will be readily understood, only British teachers can keep such schools going. British personnel will be kept within "security perimeters." The authorities have made concessions in favor of the work of the Bishopric, and it may prove possible to accomplish a great deal even under the restrictions that are certain to be imposed.

## JAPAN

### New Church Dedicated

The Rt. Rev. John Curtis, missionary bishop of Chekiang of the Episcopal Church of China since 1929, and Anglican bishop in charge of the English congregations in Shanghai, was in Japan recently on an official visit to the British occupation forces at Kure. On Sunday,

### Christmas Eucharist in Tokyo



The first Christian service to be held in the Imperial Theater, Tokyo, Japan, was held on Christmas Eve. Chaplain Walter McCracken was the celebrant of the Holy Eucharist, and Bishop Sugai, the Presiding Bishop of the Nippon Seikokwai [the Holy Catholic Church of Japan] pronounced the Benediction. The picture shows the choir, composed of 200 Allied officers, enlisted men, and nurses from St. Luke's Hospital, Tokyo, which sang the Choral Eucharist. At the right in the picture is Mr. Douglas Overton, the American vice-consul in Yokohama and a former teacher at St. Paul's University, Tokyo, who conducted the choir. Immediately above Mr. Overton is the imperial box.



February 9th, the Garrison Church on Etajima, training base of the Japanese Navy, was dedicated by the Bishop in the name of St. George.

From the altar, which was the dais where once the Emperor watched the graduation of Japanese naval cadets, the Bishop dedicated the renovated building. He then separately dedicated the altar and the font, both designed by the engineers of BCOF headquarters which organization also supervised the building's conversion into a church. The band of the 2d Battalion, Royal Northumberland Fusiliers, accompanied the hymns and sung parts of the service.

The memorial chapel and screen, at present incomplete, will be dedicated later in this year when the chaplain general of the Australian Forces, the Rt. Rev. Bishop of Bendigo of Victoria, arrives in Japan.



CANTERBURY CATHEDRAL LIBRARY: *Thomas W. Lamont headed the list of American givers to restore the bomb-damaged Canterbury buildings. (Illustration from "Wartime Pilgrimage" by Clifford P. Morehouse.)*

## SOUTHERN BRAZIL

### Polish Catholics Received

On February 2d, in the Church of the Holy Cross, Porto Alegre, Brazil, Bishop Thomas of Southern Brazil confirmed 14 persons and received 12 others from the Polish National Catholic Church. The candidates were presented by the Rev. Orlando Baptista. This was the Bishop's first visitation to the parish, whose congregation, under Fr. Baptista's care, has placed itself under the jurisdiction of the Episcopal Church.

## INDIA

### Last Obstacle to Union in South India Removed

Action of the General Council of the (Anglican) Church of India, Burma, and Ceylon in Madras on January 22d removed the last obstacle to the accomplishment of the long-debated South India Scheme. Candidates for the episcopate in the "Church of South India," comprising the Anglicans, the Methodists, and the United Church will have been nominated by March 1st, episcopal appointments will be announced on April 15th, and the united Church will be set up at the end of September.

The last outstanding issue was the question whether non-episcopally ordained ministers could serve in former Anglican parishes, with the approval of the congregation. A section of the South India Scheme known as the "Pledge" bound the united Church to respect the traditions and convictions of the separate Churches from which it had been formed, but the Pledge might be interpreted either way on this point.

The Bishop of Madras, reporting for a joint committee of the three uniting Churches, recommended that the Pledge

be interpreted as permitting non-episcopally ordained ministers so to serve. A motion to refer the matter to Lambeth, by the Bishop of Nagpur, was lost, and the original proposal was adopted by a vote of 7 to 6 in the House of Bishops, 30 to 22 in the House of Clergy, and 33 to 7 in the House of Laity.

The united Church, with 1,200,000 members, will contain 16 dioceses. The four Anglican dioceses of Madras, Travancore, Tinevelly, and Dornakal, the South India Provincial Synod of the Methodist Church, and the South India United Church, a union of Presbyterian and Congregational Churches, are the uniting bodies.

A considerable portion of the Church of India, Burma, and Ceylon will remain outside the united Church. Less than one-third of the Anglican dioceses are included in the union scheme, but they are large ones, containing more than half the Church population. Formation of two new dioceses—Delhi, taken out of the diocese of Lahore, and Kuru-negala, taken out of the diocese of Colombo—was given final approval by the General Council at its January meeting.

## ENGLAND

### \$500,000 Given to Canterbury Cathedral by Thomas Lamont

Mr. Thomas W. Lamont of New York City has given \$500,000 to Canterbury Cathedral, England. This gift brings the total funds to \$828,000, of which \$328,000 was raised in England. The dean of Canterbury, the Very Rev. Hewlett Johnson, recently announced that he hoped to extend the appeal to all

English-speaking peoples. In his letter to the Archbishop of Canterbury, Mr. Lamont said:

"Entirely unsolicited, this gift is for the Fund for the Restoration of Canterbury Cathedral, made necessary by the deadly destruction wrought by German bombing in the late war. It is an evidence of the good will that countless Americans bear toward the British people.

"Canterbury is the heritage of the whole Christian world. It was centuries ago that your workmen painstakingly erected this monument of beauty and worship, and always since that time it has been cherished by the English-speaking race. It is you with whom we share our fundamental religious convictions, brought to the New World with our forbears at Jamestown and Massachusetts Bay. We have followed the way as they followed it. We have looked forward, as they looked, to a city not built with hands."

The campaign is being carried on for repairs on the cathedral building, for which there was neither time nor material during the war, restoration of the library and deanery, which were badly damaged by bombs, and funds for maintenance.

## PHILIPPINES

### Miss Wells Appointed

Miss Laura P. Wells, RN, has been appointed principal of the school of nursing at St. Luke's Hospital, Manila, P. I., by the National Council. Miss Wells was a missionary in China from 1915 to 1943, and was in charge of the nursing school at St. Elizabeth's Hospital, Shanghai. She has recently been associated with the department of social service of St. Luke's Hospital, New York City.

# The Meaning of the Marriage Canons

By Colonel Jackson A. Dykman

Chancellor of the diocese of Long Island

MY learned brother, the chancellor of the diocese of Michigan, has published an opinion in the *Witness* of February 13th in which he states that, irrespective of the impediments to marriage prescribed by Canon 17, Sec. 2 (b), as enacted by General Convention of 1946, a bishop may grant permission to marry under any conditions if a true Christian marriage is intended. To quote the Chancellor:

"I am of opinion that the Bishop has the power, after making a finding that a true Christian marriage is intended, to grant permission to remarry, even though none of the impediments named exist, or ever existed."

## DISAGREEMENTS LISTED

From this opinion I dissent for the reasons hereinafter stated. First let us consider the situation as it existed before the recent amendment of the canons.

Under former Canon 17, Sec. 2, the adultery exception based on the Gospel of St. Matthew was recognized. Opinion was almost unanimous that this proviso should be repealed upon a variety of grounds not here material. Sec. 3 then set forth a list of impediments upon which, if found to exist as a fact, a marriage might be declared null and void provided it had been annulled or dissolved by a civil court.

At the General Convention of 1943 the then Commission on Holy Matrimony presented an amendment which was defeated, probably because its elaborate provisions were considered impracticable. What is most important is that the Convention finally defeated the so-called Phister Canon which would have vested in a Bishop precisely the power the Chancellor finds in Canon 18.

## NEW COMMISSION

A new Commission was then appointed of which I had the honor to be a member. Several statements in its report to the General Convention of 1946 disclose the fundamentals upon which the canons it formulated were based. For example it said:

"... But the criterion of true marriage lies in the parties' consent of heart, mind and will to the union. If such consent is not given by reason of spiritual, mental or physical incompetence, or fraud, the indissoluble bond of marriage *is not created*" (p. 3, italics mine).

Again:

"... Your Commission proposes the same solution, save that we would have

the Church recognize that the words "free and competent" in the Church's conception must rest upon qualities of the inner man and have a wider meaning than the civil law gives them and a less legalistic interpretation than one branch of the Catholic Church gives them."

In the canon presented as proposed Canon 17 and enacted, after amendment by the House of Bishops, as Canon 18, there was no enumeration of impediments. It was provided that the Bishop "being satisfied that the parties intend a true Christian marriage, or that the applicant (for a judgment of marital status in the eyes of the Church) in good faith desires a judgment," should refer the application to a court or to advisors for an advisory opinion (Proposed Canon 17, Sec. 2 (ii)).

After receipt of such opinion it was provided:

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

\* \* \*

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

The House of Bishops amended the proposed Canon materially. It took out the direction in proposed Canon 17, Sec. 2 (iii), which provided that the bishop should proceed "in accordance with canon law" and substituted a list of objective impediments. *But* it put these impediments in the new Canon 17 as *facts* which the minister must ascertain before solemnizing a marriage and made the *right* of the parties to contract a marriage according to the laws of the Church depend upon them (Canon 17, Sec. 1 (b)).

Consequently we have in both the canons proposed by the Commission and those adopted as amended by the House of Bishops two classes of applicants: first, those who desire a declaration of marital status alone, and, second, those who desire permission to be married.

Manifestly permission to be married involves a declaration of marital status. Marital status is the question involved in either case. One is either single or married, and since eligibility for marriage is a matter of status the determination of that question of fact is a determination of marital status. One *cannot* be married in the eyes of the Church when his marital status is the question, and unmarried when the question is whether he may be married according to its laws.

The unsoundness in the opinion of my learned brother lies in the statement:

"The application may be for either of two purposes, for a judgment as to the applicant's marital status, or for permission to be remarried by a Minister of the Church. There is a difference between the judgments to be entered in the two cases."

The separation is found by him in the next subdivision. The fallacy arises from the fact that this subdivision (Canon 18, Sec. 2, (b)) applies both to declarations of marital status and permission to marry, as logically it must, for instead of the words quoted above from proposed Canon 17, Sec. 2, (ix), to the effect that "when facts are shown . . . the same may be declared by proper authority" the canon as enacted substitutes:

". . . but when any of the facts set forth in Canon 17, Section 2, (b) 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."

In other words, for the word "facts" alone in the proposed canon the Convention substituted "the facts set forth in Canon 17, Section 2, (b)."

The report of the Commission will be searched in vain for any indication that it intended any different rule in the two cases.

Mr. Spaulding closes with a concession that he has "questioned the correctness of this (his) opinion in view of the interpretation given by the spokesman for the amendment in the House of Deputies that no permission can be granted except on the finding of such an impediment, since it might be considered that this interpretation, *given before the passage of the amendment*, was binding on the House" (italics mine).

I was that spokesman. It never occurred to me that anyone could have the slightest doubt that the same rule governed both classes of applicants. I therefore did not mention the matter until

the very question involved here was asked from the floor. Then, with the President of the House nodding his assent, I made the statement to which the chancellor of the diocese of Michigan now refers.

He resolves his doubt as follows:

"It is to be considered that this interpretation was given, not in the opening statement but after the time for amendment and for debate had passed, and after the House had apparently determined to pass the Canon without amend-

ment. This determination was made in the belief of many Deputies that the interpretation is as above stated, and not as stated by the spokesman, and I do not believe the House is bound by his interpretation. Such interpretation would retain the legalistic nature of the former Canon and would be inconsistent with its well known purpose."

If this means that the deputies who favored the Phister canon in 1943 sat with their tongues in their cheeks and raised no question concerning the inter-

pretation I gave on behalf of the Commission, relying on a later interpretation such as that of my learned brother, then it is submitted that their conduct does not do them credit.

There is a maxim, *ex facto jus oritur* [the law arises from the fact]. Of it a distinguished judge once said: "That ancient rule must prevail in order that we may have a system of living law."

It is submitted that any other conclusion creates an absurdity and will subject the Church to ridicule.

## An American Cemetery Overseas\*

By Edwin P. Booth

Professor of Church History, Boston University

*Mr. Booth wrote the following article after visiting his son's grave in the American military cemetery at Margraten, Holland. Like thousands of American families whose relatives were killed in the second world war, he and Mrs. Booth must soon decide whether they want their son's body to be brought back to the United States or allowed to remain in the European soil that Americans liberated. To help themselves make this difficult decision, the Booths made a special trip to Europe this winter, and this is what they found.*

AS TO many an American parent whose son is buried in a foreign land, so to me came the longing to visit the cemetery where he lay. He was killed in action when his regiment was parachuted into the German lines at Wesel, on March 24, 1945. The British troops followed in and buried him, with other American dead, on or near the field of battle. One month later his body was transferred to the United States Military Cemetery at Margraten, Holland. From that time on I longed to take my family and stand by his grave, going, as it were, to him since he could not come to us. It is my fortune to be a university professor, a work in which time off for travel and study is to be expected. Mindful of friends whose work does not permit this opportunity, I thought to stand at many an American grave in the place of these friends who could not come.

The early reports I had had of Margraten were all good. In the late spring of 1945, when the cemetery was constantly receiving the dead, a friend of ours wrote home that the people of the Netherlands were bringing flowers in tribute to the men of America. To visualize flowers in the midst of an open

cemetery, so often muddy, was a source of comfort, even then. But it seemed to me that I could not rest until we had crossed the ocean and paid our silent tribute there.

And so we came, my wife and I, and our two sons, his brothers. The cemetery is in the very small village of Margraten, from which it takes its name, but is very near to Maestricht, capital and largest city of the Province of Limberg. Maestricht was the first of the Netherlands cities to be liberated, and its citizens are grateful to the Americans who brought them freedom. We came into Maestricht on the evening of Thanksgiving Day, 1946, too late to go the few miles out to Margraten.

### ARRIVAL

On November 29th, then, one year and a half after he was buried there, we stood for the first time in Margraten Cemetery. We rode out from Maestricht to the cemetery entrance on a bus, and then walked up the quarter-mile-long approach. This approach road is through a farm, and in the field to our right the farmer followed his horses along deep furrows in rich soil. On the opposite side some winter planting was in, and a fresh green growth covered half of the furrowed acres. My heart was quiet with the expectancy of unbelief for just a moment, and then I caught my first real glimpse of the cemetery itself. A fine white-gray light, it seemed to me, took the place on the crown of the hill of the dark earth plowed and the green growing grain.

Over my consciousness crept the realization, slowly, that this light was formed by thousands of small white crosses in perfect symmetry upon the hill-top. At the head, as it were, of this

field of white, quietly, from a tall white pole, flew the American flag.

We did not speak to each other much, and each knew only what was in his own mind. But I had come to stand in tribute at the grave of my son, and so had his mother and his brothers. It was a thing of awe and majesty to see the quiet peaceful field of crosses. Row upon row, they lie as they marched. Side by side, they sleep in death as they had slept in camp. No rank or honor sets one aside from the other. No great room is needed for each. But perfectly spaced, in beautiful order, under clipped grass, before white crosses and stars-of-David of uniform and appropriate size, each soldier's body lies. They face a little south of west, looking toward the homes they loved so much and never more shall see.

### "BEAR WHAT MEN MUST"

We followed the broad gravel walks through the plots and came finally to stand by a cross with our own beloved name upon it. To stand in simple dignity and "bear what men must" was all that was left for me to do. There, by his cross, I looked upon the landscape all around me and saw it to be much like the hills of his home in New England. Far off to the north, high on a hill, a single windmill stood guard as though it would symbolize all Holland. And the valleys, dropping away on three sides, contain the homes and farms and tiny villages of hard working people. The village of Margraten itself lies still further up the gentle eastern slopes and gives a perfect background for the peace and quiet so much desired. This is a Catholic section of the land and no Protestant church stands in Margraten, although there is a strong and thoughtful Protestant community in Maestricht.

But the parish priest of Margraten has felt himself, and guided his people

\*Reprinted by permission from the New York Herald Tribune, issue of February 20, 1947.

# Homeward . . . IV. *Learning the Presence*

By the Rev. Joseph Wittkofski

into feeling, that here in this vast sorrow there is no room for separation. So I, a Protestant, felt no barrier in the love with which South Limberg's people surround this American cemetery.

Some things must be changed. The chapel must be brought forward where it belongs and kept in better order. But this is easily accomplished. And some things must not be done. Above all else, the natural surroundings must not be disturbed. No park, little cement, no formalism should invade this now so quiet and so beautiful scene. What can better surround these boys in the spring-time than fields of growing grain; and what in autumn than the stacked harvests? It is for spring planting in peace and autumn harvests of plenty that they died. Let us not now disturb them in their resting place.

We visited the cemetery in all kinds of weather. On stormy days the full sweep of fresh, strong winds cleans the hilltop and puts a snap into the air. Under warm and sunny skies it is bathed in light and the wind is lazy. The sunsets are exquisite, with the western valley to catch the soft reflected afterglows. By moonlight, too, have we stood by our son's cross and looked down the long glistening rows of his comrades' crosses bathed in mystic light.

Always there is some person or persons from Maestricht, Margraten, Heerlen or some other near-by town bringing tribute of flowers and prayers to an American grave. In every kind of weather, and on every day, some one stands for Holland's gratitude to America's homes.

I have journeyed too, with my heart held quiet in reverent honor to other cemeteries to stand by the graves of friends from home.

Journeyed to Henri-Chapelle, to Foy, to Neuville-en-Coudroz; and am on my way now to many others. Always it is the same. Careful, considerate, beautiful use of the environment; as the long rows of tall trees that line the road at Neuville, and the gentle slope toward the little woodland at Henri-Chapelle, or the very quiet nestled-downness of Foy. It gradually grew on me that, in a real sense, every American grave is getting personal attention. The superintendents of the cemeteries are men who sense the delicacy and the honor with which their work must be done.

#### KEEP SIMPLICITY

If my voice could be heard in America I would say to my government that we should do all in our power to keep the simplicity and the naturalness of these surroundings unchanged. Nothing will restore what once has been. But a pilgrimage to Margraten cemetery consoles and strengthens. Those many thousands look so quiet—let them rest in that quietness!

**S**ELF KNOWLEDGE is the key to self conquest. In the conquering of self, each Christian has the possibility to overcome all evils, both spiritual and physical. Daily the true Christian should recall that God is the source of his life and that everything else in the universe springs from the Creator. The vast work of creation was made to serve human beings, and through it individual people should seek their unfolding. The world in which people live is not an enemy, but should be regarded as a friend. Religion, by which human beings come to know themselves, ought to furnish the faculties to live a happy life. If applied religion fails in this, then it is absolutely useless. In a particular way, each person is a reflection of God, and through self knowledge the Christian can begin to know his Creator. Comprehending God, one gains access to the power of the deity, through whom energy may be put to work in daily lives. The law of love imposes a burden, but it also equips the Christian with potency above all human understanding. The yoke of love to which even God is subject conveys the strength of divinity. The irresistible omnipotence of God resides in the consecrated soul and enables it to overcome all difficulties and suffering.

#### PERMANENT CONTACT

The wayfarer develops the habit of keeping the mind and heart in permanent contact with the fount of his being. God is present everywhere by His vision, by His actions, and by His substance. St. Paul says, "In him we live, and move, and have our being." God has bestowed upon each person being and life, and the Creator continually sustains the faculties of the creature.

To find God, therefore, the Christian need not acquire a stratoliner and set out to seek Him in the heavens. The divinity is to be found in all fellow creatures. In a special way, God dwells in all intelligent beings. Very frequently even the most worldly can feel and recognize the presence of God in a saintly person. Such a one possesses a magnetism that is almost inescapable. Finally in knowledge of self, the individual becomes acquainted with the three divine Persons who dwell in the Christian as in a living tabernacle. The friend of God is never out of the sight of God.

#### SINLESSNESS

The practice of the presence of God naturally causes a human being to avoid sin. When one realizes that the All Holy

dwells within him, and that he is constantly in the sight of God, then the person cannot endure the smallest taint of sin. Furthermore, the practice of the presence increases zeal for perfection. It is a common occurrence for one to do his best when he knows that some person whom he loves is present. A football player will be prompted to do his best, if he knows that the girl he loves is present in the stadium. When the creature realizes that he is constantly in the presence of a loving Creator, he will do all to live so that he will not disappoint his beloved.

Everything that promotes selfishness tends to sever the individual's contact with God. The slightest dislike of a neighbor will begin to dim the individual's perception of his maker. The denial of self, love for God and love for neighbors, is the law of life.

#### NO SELF SEEKING

Living in the presence of God will furnish all the things that will make life happy, but individual happiness should not be the motive for such a pursuit. This is extremely important. All men naturally desire power and happiness, and very frequently they will accept any means which they think will lead to that goal. God's law has no room for selfishness. God will give His creature everything that it needs, but this should not be the reason why a human being should seek after God. True love knows no self seeking.

The struggle of life is the removal from life of all things that tend to dull the consciousness of the presence of God. Ordinarily, the poor let their poverty stand between themselves and God, while the rich place their gold between themselves and the Source of their being. Generally, the position of the rich is worse than that of the poor. The rich have a transient artificial happiness and a superficial security, both of which will eventually prove false. Nevertheless, these shadows of the real can produce spiritual blindness. Organized religion frequently fails because it seeks to compromise with the shadows. It is obvious that the condition of the world today arises from the materialistic religions which mankind professes. There can be no compromise with God's law of love and of self-denial. As individual men and women allow themselves to become increasingly conscious of the presence of God, so much will the harmony of God be introduced into the world.

## Does the Church Have a Marriage Law?

**W**HEN is a canon not a canon? When it is so "interpreted" as to nullify the purpose that it is intended to accomplish. And that, as Col. Jackson A. Dykman, one of the most distinguished canon lawyers in the Episcopal Church, points out is exactly what the opinion given by the chancellor of the diocese of Michigan, at the request of his Bishop, attempts to do.

General Convention has struggled for years with the problem of enacting really satisfactory marriage canons. The problem, in a nutshell, was to maintain the Church's age-old doctrine of the indissolubility of marriage, and at the same time to provide a means for determining when a marriage in the eyes of the law was not a true Christian marriage, so that a subsequent marriage by one of the parties to such a contract might subsequently enter into a marriage blessed by the Church. A secondary object was to provide for a means of reconciliation of penitent individuals who had married contrary to the Church's laws.

Many of us thought that, when General Convention adopted two new canons on marriage last fall, the problem had at last been solved, at least to a considerable degree. Thus in our issue of February 2, 1947, the Rev. Dr. Gregory Mabry hailed the new canons as "nearer the Christian ideal than those of any other Christian body," because they "contain the definite Christian philosophy" of life-long marriage, and because they are at once just and merciful.

But if the interpretation of Chancellor Spaulding of Michigan is correct, the canons do not maintain the Christian teaching of life-long marriage, and in fact are not worth the paper on which they are printed. For, says he, if a divorced person wants to be remarried in the Church, "the Bishop has the power, after making a finding that a true marriage is intended, to grant permission to remarry, even though none of the impediments named exist, or ever existed" — presumably in the case of the former marriage.

With this interpretation Chancellor Dykman, who presented the canons in the House of Deputies, takes direct issue, in his article in this issue. And in our opinion he makes mincemeat of Mr. Spaulding's opinion in far fewer words than the Michigan chancellor required to formulate it.

Mr. Spaulding's position—that the canon discriminates between a divorced person who desires a judgment as to his marital status and a divorced person who desires to be married by a minister of this Church—needs only to be stated to be convicted of unfairness. Col. Dykman's article conclusively shows that these faults do not exist in the canon adopted by

General Convention; it has only one set of standards for marriage, and they apply to all alike.

Why should a person ask "for a judgment as to his or her marital status in the eyes of the Church," with the attendant bother it would involve, if all he and the other party have to do is to assure the Bishop that they intend a true Christian marriage? If such a choice is provided by the canon it is safe to predict that there will be few if any applications for annulment, for will not the Church have a canon which in effect abrogates the doctrine of indissolubility, and make the practise of annulment absurd?

But it is written plainly in the canon: "If the Bishop or Ecclesiastical Authority is satisfied that the parties intend a true Christian marriage he may refer the application to his Council of Advisers, or to the Court if such has been established by diocesan action." "Refer the application to the Court for what?" one must ask. Mr. Spaulding replies, "for permission to be married by a Minister of this Church." But then one must ask, "What issue is to be presented to the Court for it to act on?" Following Mr. Spaulding's reasoning, the only question involved is whether or not the "parties intend a true Christian marriage." But that has already been settled, the Bishop must have already satisfied himself on this point before forwarding the application to the court. Obviously, then, the court is called on to decide, as the canon goes on to say, whether "any of the facts set forth in Canon 17, Sec. 2, Clause (b)" (the list of impediments) exist or have existed.

Colonel Dykman refers to his own statement as the spokesman of the Commission in the House of Deputies before the vote was taken. Even more decisive, perhaps, was the accompanying resolution of the House of Bishops, passed before the canon was sent down to the House of Deputies. The Bishops declared that it is "the Church's steadfast purpose to hold to its *traditional position* [italics ours] on Christian marriage and that present changes are to strengthen this purpose and more perfectly to attain the Christian ideal."

Similarly, the Statement of Intention, which the Convention in an accompanying resolution recommended for use by couples entering on marriage, declares: "Marriage is a life-long union of husband and wife as it is set forth in the Book of Common Prayer . . ."

In 1943, the House of Deputies, by a narrow margin, defeated the "Phister Canon" aimed at opening the doors to remarriage after divorce. This canon never came before the House of Bishops. In 1946, both Houses with virtual unanimity passed a different set of canons. Did they really embody the same

principle as the revolutionary and controversial canon proposed in 1943? We are confident that the decision of the bishops, who must administer the new canons, will be that no such revolutionary change could possibly have been intended by the Convention, and that no such change was inadvertently incorporated in the canons; rather, they were an effort to embody the "traditional position" of the Church on the indissolubility of marriage in legislation which takes full account of the complicated nature of the problem.

We hope that Colonel Dykman's well-informed interpretation, which will be set forth in more detail in the forthcoming *Marriage Manual* compiled under the direction of Bishop DeWolfe, will prevail throughout the Church. If it does, we shall have a sound and workable marriage law. But if the interpretation of Mr. Spaulding is followed in some of our dioceses, we are likely to see the development of ecclesiastical Renos that will bring the Episcopal Church into disrepute, if they do not lead to open scandal.

### *The War Dead*

**D**URING March, the next of kin of men who died in World War II and who are buried overseas will receive letters from the Quartermaster General's office asking whether or not they want the bodies of these men brought back to this country for reburial.

This will be a hard decision for many fathers, mothers, and wives to make. There are strong forces of sentiment at work, and many will feel that they want their loved ones to be buried in the family plot near home, or in a military cemetery in this country. The government has generously recognized this entirely legitimate sentiment, and will accede to the wishes of the bereaved who feel that way.

But there will be many others who will feel that these men would prefer to lie near where they have fallen, so that their graves may stand as mute testimony to the sacrifice that they and their mates so bravely made, that liberty might not perish from the earth. The article by Professor Booth, which we reprint in this issue, will comfort these, and assure them that in the liberated countries of Europe, the graves of American soldiers do indeed stand as a reminder of the sacrifice they made.

In the Pacific areas, the situation is a little different. On many remote islands there are few natives to whom these graves will have the same significance; though in Guam and the Philippines they do. But even in the more remote and less populated areas — at Guadalcanal, Tarawa, New Guinea, Iwo Jima, Okinawa, and the other names that made headlines only a few years ago — these neat cemeteries with their rows of white crosses and stars bear silent testimony to the valor that saved a free world in its hour of peril.

This editor has seen many of those cemeteries,

and knows how well they are kept, and how dignified a witness they are to the sacrifices they represent. He was present at the dedication of some of them. And he feels that this is indeed hallowed earth, in which the remains of the soldier and sailor dead may rest in the peace that came to them only in death.

Whatever the choice, Christians will make it in the confidence that it is not the final resting place of the body that matters so much as the welfare of the souls that have been wrenched from those bodies. No matter how far from home they may have died, they were as close to God as they would have been at home, and His loving care is not bound by distance or time or life or death. The souls of the faithful are in the hands of God.

### *Requiescat in Pace*

**T**HE death of Bishop Johnson, retired Bishop of Colorado, removes from the Church Militant one of its most colorful and effective leaders during this century. Missionary, journalist, preacher, teacher, pastor and pastor parvulus, ecclesiastical statesman — these are only a few of the titles to which he could have laid claim.

Under his leadership, the GTS associate mission in Omaha became a training ground for a whole galaxy of Church leaders, bishops and rectors of great parishes. There, Eva Matthews began to gather about her the group of women workers which later became the Community of the Transfiguration, with Bishop Johnson as its visitor.

In the House of Bishops, his membership on the Committee on the Constitution and Canons enabled him to contribute Catholicity and commonsense to the shaping of the Church's legislation for many years. As chairman of the Joint Commission to Consider and Evaluate the Activities of the National Council, he had much to do with the framing of legislation making the Presiding Bishop the head of the Council and the full-time administrative and spiritual leader of the Church.

A man who always dwelt very close to Reality, Bishop Johnson was interested only in the real and the true. His famous wit was employed primarily to convey ideas, rather than to amuse. His substantial learning was no mere collection of facts and dates, but a tracing out of the pattern of God's work among men for the purpose of active coöperation in that work; and he knew how to express great ideas in simple words that everyone could understand.

In his travels up and down the country, and through his writings, he brought unnumbered souls into the Catholic faith and life by his presentation of the faith in homespun fashion that made sense to ordinary American men and women. Many of these have preceded him into Paradise, where he now goes to join the goodly company of those who have died in the Lord and rest from their labors. May he rest in peace, and may light perpetual shine upon him.

# "Pray, Brethren . . ."

## *A Letter to Churchpeople*

THIS comes to you from those who are praying for the development of the contemplative life in the American Church. Within the Catholic Church there have always been those called to a life of prayer. In the Church of England there are already three established religious orders for contemplatives.

There are many active religious orders in the American Church. In each of these prayer is an essential part of their life. But the witness of those who make praying the all consuming end of their lives can only make the Church stronger. There are several real attempts being made to establish this life of contemplation. All deserve our support. The very fact that there are many attempts being made is a sign that the Holy Spirit is working in the hearts of men to bring forth something new in the rich variety of vocations.

We believe that Christians are the salt of the earth, but when there is no prayer the salt loses its savor. Unless there is vision, all work in the end is fruitless. Vision can only come from contemplation, looking at God, loving God for His own sake.

For five years at St. Francis de Sales House of Prayer in Doylestown, Pa., the life of contemplation has been going on. Situated within a block of St. Paul's Church, it has been possible to have a daily Mass. From time to time priests have come to celebrate Mass in the chapel of the house. In this chapel the sacrament has been reserved. Here the daily offices have been said, and the three hours on Fridays have been kept as a memorial of our Lord's Passion. The house has been governed by a strict rule of life. There is a good library of books on prayer and spiritual matters. The work has been small, confined mostly to one woman who has lived there and carried out the rule. But the influence of the work has been large, both in the community and reaching out to others who know it. In the chapel many instructions have been given, meditations have been made, and prayers offered. These prayers have gone up to Heaven to mingle with the prayers of the saints and the angels. In the midst of a world where there is so little praise and thanksgiving, it is good to know of this place where the praise of God is being offered. Daily prayer is made there for the conversion of the world. Is there any limit we can set to the good these prayers have done? Does any of us really believe enough in prayer? When man fulfils his function as the priest of nature, nature will al-

ways respond and produce material for the sacrifice.

God be thanked that there are some in the Church whose special work is prayer and praise. Their prayers make up in some measure for the lack of prayer in the world. Here at St. Francis de Sales House of Prayer is a concrete example of just such an effort. For five years this work has gone on, known only to a few, and without any help from the people in the Church at large. Now the time has come to appeal for wider support and we make bold to ask you to associate yourself with this work of prayer.

Will you give for the support of this work? By its very nature the contemplative life is dependent on the gifts of

others. The world rewards activity by praying for it; it is for us who believe in contemplation to maintain those who devote their lives to its practice. Can you give regularly toward the support of this work?

Will you bear witness to the power of prayer? Tell others about this work. We believe there are many who would be glad to know about this venture for God in prayer. Perhaps you know some who would like to give themselves completely to God in a life of prayer and contemplation. We leave it entirely in God's hands as to what He will do with this work, but we dare to hope that St. Francis de Sales House of Prayer may be the seed from which will grow a firmly established religious order for

¶ The centenary, in 1945, of the revival of the religious life in the Anglican Communion brought with it many services and conferences, all of which helped to stimulate interest in our Orders for men and women. It was not, however, until January 27th of this year, in the parish house of St. Luke's Church, Germantown, Philadelphia, that a conference was called to consider specifically the contemplative form of the religious life which, although found in some strength in the Church of England today, has so far received but meager attention in the American Church. The Rev. Paul C. Weed, Jr., rector of St. James the Less, Philadelphia, presided at the conference and, after prayers by the Rev. Frank Damrosch, Jr., opened it by explaining to the hundred or more people in attendance the purpose of the gathering.

This was, he said, educational; to explore the possibilities in the life of prayer and to see how a religious order devoted entirely to this life could be a potent force in our Church. Fr. Weed dwelt briefly on the importance of prayer as giving reality to the Christian life and of the importance to our Church.

The Rev. Shirley Carter Hughson, OHC, spoke of prayer in more detail, and after explaining what contemplation means, pointed out that specialization is an important factor in prayer as in medicine, and that we need groups in the Episcopal Church to go apart and give themselves to prayer as did Anna of old in the temple. He pointed out that our present religious orders, with the

sole exception of the "Poor Clares," are leading the "mixed life," *i.e.*, giving themselves to active works as well as to prayer. After mentioning the Poor Clares, Father Hughson drew attention to the fact that at St. Francis de Sales House of Prayer, in Doylestown, Pa., one woman living alone is carrying on the contemplative life by herself.

In connection with this part of Fr. Hughson's talk, it may be noted that the Germantown conference had a definite connection with the project in Doylestown. It was sponsored by the same committee of priests, composed of the Rev. Frs. Hughson, Weed, Damrosch, Leicester C. Lewis, and Edward H. Schlueter, who are the authors of the accompanying article on behalf of the St. Francis de Sales House of Prayer. While the Germantown meeting sought simply to arouse interest in the contemplative life in general, a secondary purpose was to let it be known that an experiment along this line was actually being carried on. Copies of the article were distributed, and eventually it is hoped that two results will follow—vocations and support.

Whereas Fr. Hughson spoke from the point of view of a religious, Fr. Lewis followed by bearing witness as an "outsider," so far as the monastic life was concerned. "Most of us," he said, "can't pray for ten minutes"; and he went on to reinforce Fr. Hughson's contention that we need groups of men and women who know how to pray and can give time to it.

The conference closed with Benediction in St. Luke's Church.

contemplatives in the American Church. Will you send in the names and addresses of those you think would like to receive this information?

Will you pray for the firm establishment of the contemplative life in our Church? Use the following prayers, or pray about it in any way you think best.

O Lord Jesus Christ, Who when Thou camest to Thy Father's House, found the Blessed Anna who departed not from the temple, but served God with fasting and prayers night and day; raise up we beseech Thee, many souls in Thy Church for the life of prayer; and withdrawing them from the distractions of the world, give them of Thy loving kindness the opportunity to pour out their hearts continually to Thee in love and intercession; Who livest and reignest with the Father and the Holy Spirit, One God, world without end. Amen.

O Most Holy Trinity, the Eternal Wisdom, work in us and through us; we are born to serve Thee; we are born to be Thine; we ask not to see; we ask not to know; we ask only to be used. So teach us to pray that by our prayers we may bring down Thy power from on high to work in the hearts of men for Thy honour and glory, and for the up-building of Thy Kingdom; Who are one God, Blessed forevermore. Amen.



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## Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



### Teaching as a Hobby

What we need in the Church is a lively national fellowship of teachers who want to keep in touch with each other for vital inspiration and sharing of experiences. Perhaps, before any new official curriculum or texts, we might start a strong teachers' magazine, edited not by chair-borne professionals, but by front-line, grass-roots teachers with the amateur spirit, and some real enthusiasm. We need to spread the idea that teaching may become one of the most delightful and rewarding of hobbies.

People get started on a hobby in strange and accidental ways. A woman had three china scotties, and talked jokingly of her dogs. Remembering this, her friends began to pick up tiny toy dogs when travelling, and in a few years the word spread, and her house was bursting with dogs of every size and material. A man had his grandfather's mustache cup, found another in a second-hand shop, and presently was launched on a strange collection. So people get interested in religious education. A sermon, an article, a conversation, presenting a godchild for Confirmation—anything may be the moment, recalled in after years.

### POINTS OF A GOOD HOBBY

Every good hobby has some of these points to recommend it. It must provide for personal participation, if only to dust and arrange one's specimens. It should be in a specialized area, in which one may acquire increasing knowledge as time goes on, and may have the satisfaction of passing as something of an expert, at least to those not in the craft. Again, *companionship* with others of like mind is essential, and the sharing of achievements and lore one of the delights. Hobbies are also, for this reason, mildly competitive, since you know your work is known, and you want to do your best.

Most important of all, a hobby is *voluntary*, done solely for the fun of it. In this, and in the above points, Church teaching fills all the requirements of a good hobby. Whether considered an art, a handicraft, or a collecting of oddities, it is peculiarly a sphere for original expression, and peculiarly suited to amateurs, *i.e.*, those who do a thing for the sheer love of it. To those who have never taught, let it be said emphatically that here is a life-time hobby, rich in rewards, waiting to be embraced.

As I recall the teachers I have known

from many parishes, they fall into two groups. First, those who never caught the spirit of it before they started. These were generally impressed into the service abruptly, never really gave themselves wholeheartedly, and therefore lasted only a season. They now feel inadequate, and are hard to revitalize. But there is the second company of those who entered upon teaching gladly, who warmed to it gradually, and who stuck at it until it became one of the enthusiasms of their lives.

### IT CHANGES YOU

If you detect yourself working more and more with *things*, and less and less with *people*, it is a sign you need the new start which teaching can give. You'll never be the same, small person again once you have taught a class of alert youngsters for a year. Other hobbies deal with objects—collections, handwork, inventions. Teaching deals with life, and that means you are part of the process, and it changes you.

Here are some suggestions, or steps, toward making Church teaching your hobby. Start anywhere. Drop in at a teachers' meeting, uninvited. Spy out the rector's shelf on religious education. You might borrow a book or leaflet on the new methods, and spend a few weeks getting familiar with the terms and problems of your new world. Then, if any special area has appealed to you, begin digging up material on that. This might be visual devices, dramatics, school furniture. You may even set yourself up soon as a small expert in one line, such as memory drill, class games, new handwork, or special materials.

Soon you will be ready for your first actual experience of teaching. Keep on reading and preparing, always, but the real thing is teaching. Offer yourself for some simple job, where you can't fail or be discouraged. Perhaps you will be a substitute teacher, a handwork or music helper, a sandbox worker, or just a quiet observer for a while. You might tell one story at the opening, or offer to clean out the cupboards, just to know the materials.

Here comes the collector stage, when you start your library, notebooks, and clippings. One summer you will go to a Church institute for a week or more.

Now you are on the inside, and anything can happen. But if you have gone thus far, you are one of those who have started a new chapter in your life. You are one of a goodly fellowship.



**WESTERN NEW YORK**

**Cathedral "Takes Over"  
During Teacher Strike**

As the public school system of Buffalo, N. Y., continued in a state of collapse because of the teachers' strike, and conflicting reports from both city and state officials indicated a prolonged walkout, St. Paul's Cathedral, Buffalo, opened a school of religion on March 3d. The school is open to members of all Churches, and does not treat of any faith in particular. It will be continued as long as the public schools remain closed. The Very Rev. Edward R. Welles, dean, has announced that the Rev. Canon Robert E. Merry will direct the first course, "Our Common Heritage."

The daily sessions, Monday through Friday, open at 9:30 AM with a brief service in the cathedral. Classes are held in the crypt, with lecturers including the Rev. Frs. J. Jay Post, Frank W. Blackwelder, Allen O. Pendergraft, and George F. O'Pray, in addition to Canon Merry.

Prominent professional people of the city, as well as the clergy of the diocese,

have wholeheartedly approved of the idea and have offered their services. Lectures for the second week will be given by Prof. A. Owen Aldridge, of the University of Buffalo, Miss Katherine Neilson of the Albright Art Gallery, and Mr. Dewitt C. Garretson, AAGO, on the Christian cultural heritage.

**WASHINGTON**

**Statue of Washington Unveiled**

The President of the United States and a congregation which taxed every available space in the Cathedral of SS. Peter and Paul, Washington, D. C., witnessed the unveiling of an heroic size marble statue of George Washington on February 23d. The statue, a gift of the supreme council of the 33°, Scottish Rite Freemasonry of the Southern Jurisdiction of the United States, was presented to Bishop Dun of Washington by the Very Rev. John W. Suter, dean of the cathedral.

Besides the President and Mrs. Truman, Mr. Lee Lawrie, the sculptor, and many nationally prominent people were there to see the statue unveiled by Mrs. Charles W. Sheerin, wife of the rector

of the Church of the Epiphany in Washington, and a direct descendant of Betty Washington, the only sister of George Washington.

After the unveiling there followed a service of prayer and praise with special petitions for America and her governing bodies, the lesson being read by the Hon. Joseph C. Grew, former Ambassador to Japan. The address was given by Dr. Walter Lippman, the well known columnist and author.

**TEXAS**

**Training School Proposed**

The department of Christian education of the diocese of Texas has been authorized to explore the possibility of coöperatively developing a school for the training of young women college graduates in the field of Christian education and vocation.

The proposal by Bishop Hines, Coadjutor of Texas, and approved by the 98th annual council, contemplates an investigation of the feasibility of co-operation among the diocese, the Austin Presbyterian Seminary, Grace Hall (Episcopal dormitory for girls at the

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University of Texas), and the proposed Episcopal Bible Chair at the University.

Bishop Hines had had preliminary conversations with the president and dean of the seminary and reported there are "possible areas of coöperation between this diocese and this seminary which will prove of value to both."

Observing that there is no training center for Episcopal Christian education workers within 1,800 miles of the diocese of Texas, Bishop Hines said it may be that there could be developed coöperatively a training school for the entire Southwest:

"The field of work is widening almost by the hour. There is a crying need in our own diocese. When I corresponded with the director of Windham House about this topic, she reported that several weeks ago she and a fellow worker counted 103 positions in the Church now open for women, and, since that time, a great number of further requests had come in."

## ALASKA

### Fire Damages St. Matthew's

A fire, which caused much damage to the property of St. Matthew's Church, Fairbanks, Alaska, was discovered on February 8th. Lumpkin Hall, which joined the church and parish house, the altar, and the organ were demolished before the fire could be checked. The new parish hall was unharmed, and services will be held there until the church can be repaired. The property was covered by insurance.

St. Matthew's is one of the pioneer churches in Alaska. The rector, the Rev. Albert N. Jones, is on furlough at the present time, but was to return about March 1st.

## MICHIGAN

### 1,200 Attend Convention Service

At the opening service of the convention of the diocese of Michigan held in St. Paul's Cathedral, Detroit, January 29th, Bishop Creighton of Michigan made his annual report on the state of the diocese and gave his interpretation of the marriage canons:

"Our Lord was merciful, and that, I think, is the implication of our new Canon. Is a man or woman to be condemned by Him and His Church to be unequally yoked to a drunken brute or a lout? Cannot the Church intervene to aid to a new life and a real Christian marriage? I think it can and will when the facts, after a thorough investigation, justify it.

"My own interpretation of Canon 18 is that the bishop and his advisers are carefully to review the former marriage, the present character and intention of the parties concerned, and to make as sure as possible that the remarriage will be a per-

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## DIOCESAN

manent relationship and that it will be truly Christian."

Twelve hundred people attended the service and about 900 made their communions. The offering was designated for St. Thomas' Church, Trenton, which is trying to raise \$60,000 to replace the historic wooden church destroyed by fire.

Bishop Creighton announced that 2,383 people were confirmed during 1946, the largest number in the history of the diocese. The diocese has 30 postulants for Holy Orders, the largest number in its history.

In the afternoon Bishop Emrich, Suffragan of Michigan, reported on the progress of mission work: three new missions opened, two churches reopened; ten aided churches have reduced their missionary grant. Bishop Emrich told of the cooperative plan now under way to raise money so that some of the badly housed missions may build new churches. Brochures telling of this need will be mailed to every communicant in the diocese.

Announcement was also made of the plan to send twenty young men by pairs into the rural field to work under the "vacationland" clergy, and of the addition to the diocesan missionary staff of Deaconess Olive M. Robinson.

On the second day of the convention the proposed amendment to the constitution permitting women to serve on vestries was defeated by a vote of 60 to 48.

**ELECTIONS:** Standing committee: the Rev. Messrs. F. B. Creamer, I. C. Johnson, Henry Lewis, J. G. Widdifield; Messrs. W. T. Barbour, J. C. Spaulding, C. B. Crouse. Executive council: the Rev. Messrs. G. P. Musselman, L. E. Midworth, S. H. Bean; Messrs. B. L. Fayerweather, J. C. Spaulding, J. R. Watkins.

## HONOLULU

### Bishops are Guests

One of the most interesting features of the annual convocation of the district of Honolulu was the presence of the three visiting bishops: Bishop Keeler of Minnesota, the Rt. Rev. Leonard S. Kempthorne, Bishop of Polynesia, and the Rt. Rev. Philip N. W. Strong, Bishop of New Guinea [L. C., March 2d]. It was reported that the district had oversubscribed its quota for the R&A Fund, having contributed \$25,000. A new parish was added to the district, St. Peter's Church, Honolulu, a long-established Chinese congregation.

Bishop Keeler spoke daily during his visit, and evoked the cordial response of everyone by his enthusiastic endorsement of the work done by Bishop Kennedy of Honolulu, now in the fourth year of his episcopate.

In his address to the diocesan banquet, Bishop Keeler challenged the district to grow to the extent that it might achieve diocesan status.

March 9, 1947

## Some Lenten Suggestions for busy people

A lot of us Christians really have to work for our livings, and we mean WORK! That means long hours and little leisure. What chance for a Lenten programme of added devotion to people like us then? Well, let's see.

How about an extra Eucharist early one morning during the week? Or, did it ever occur to you to get up ten minutes earlier in the morning and give that time to Jesus in prayer and meditation? Or, just drop in a church on the way to work EACH MORNING for a few extra priceless moments of regular prayer and loving devotion to Our Lord. Or, cut out your dessert for lunch, and put the price of it in your Lenten Mite Box (got one?). Or, pray God each day to lead you to some soul you can bring to Confirmation, and make this a very real, extra, Lenten

act of faith and purpose. Or/and, start building up your Easter Offering by setting aside an amount each pay-day for it. You'll have more for Our Lord if planned that way.

Or, determine that during Lent you simply will NOT read any of that messy, ultra-modern, sexy trash which crowds our so-called best bookstores, and that when you inadvertently stumble on it, you'll put it down, and take up something to read that will keep you feeling unsmirched inside. To do that, you'll have to have some of that sort of reading near by. Got any? Got a Bible? Use that. Got a Prayer Book? Use that. Got any other decent READABLE reading? If not, write us. That's the sort of helping that God set us up in business to supply, and we are here as your servants, truly.

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## DEATHS

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

#### Frank Graham Finlayson

Judge Frank Graham Finlayson, 83, a former supreme court justice of the state of California and a pioneer lawyer, died in Los Angeles, Calif., on February 9th of pneumonia after a week's illness. Funeral services were held in St. Paul's Cathedral, Los Angeles, on February 11th by the Very Rev. F. Eric Bloy.

Mr. Finlayson is survived by his wife, a daughter, Mrs. Beatrice Forve of Wilkes-Barre, Pa., three grandchildren, and two great-grandchildren.

#### Walter Randall Marsh

Dr. Walter Randall Marsh, 79, headmaster of St. Paul's School, Garden City, L. I., for 40 years, died on February 23d at the school. Funeral services were held on February 25th at the Cathedral of the Incarnation, Garden City, L. I., by Bishop De Wolfe of Long Island. Burial was in Newtonville, Mass.

Dr. Marsh was a native of Haverhill, Mass., and was graduated from Harvard College in 1889. He later earned the Ph.D. degree at the University of Jena, Germany. Before his appointment at St. Paul's School in 1907, Dr. Marsh had served on the faculties of Philips Exeter Academy, the William Penn Charter School, and the Pingry School. He was a member of the cathedral chapter, and had been treasurer of the cathedral church since 1933. He also held various other positions in the diocese of Long Island, including membership on the diocesan council and the chairmanship of the nominating committee.

Dr. Marsh is survived by his wife and two daughters, Mrs. Kenneth Doldeare of Garden City and Mrs. Lucian Waddell of Hightstown, N. J.

#### Mildred E. Staley

The daughter of the first Anglican Bishop of Honolulu, Dr. Mildred E. Staley, died February 4th in Honolulu at the age of 82. The burial service was conducted by Bishop Kennedy of Honolulu, assisted by several clergy, in St. Andrew's Cathedral on the following day, the concluding day of the 45th annual convocation.

Dr. Staley was born in Hawaii three years after the arrival from England of her father, the Rt. Rev. Thomas Nettleship Staley, his wife, and seven children. Her godmother was Queen Emma, wife of King Kamehameha IV, at whose request the Church began its work in the Hawaiian Islands.

The colorful career of Dr. Mildred Staley is seen in her book, *A Tapestry of Memories*. Having received a medical degree in Dublin and London univer-

sities, she spent 20 years at hospitals in Delhi and Punjab, India. Her career took her to Singapore, Egypt, Palestine, and Syria, thence to New Zealand, Australia, and the Fiji Islands.

Dr. Staley was a psychiatrist of note, an expert in child welfare and prison reform. She was vitally concerned with a dozen worthwhile activities, maintaining an alert interest in each one up to the very last.

Returning to Honolulu in 1928, Dr. Staley helped establish the one Mission Hospital in the Islands and also threw her energies into the upbuilding of two missions, one among the native Hawaiians and the other, the only Korean Mission in the American Church.

#### Edward L. Stock, Sr.

An automobile accident on February 1st resulted in the death the following day of Edward L. Stock, Sr., 73, one of the most valued laymen in the diocese of Washington, who for many years

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## NOTICES

### Died

**ARMSTRONG, Eleanor**, oldest member of St. John's in the Village, N.Y.C., February 14th. "May she rest in peace and light perpetual shine upon her."

### THE ANGLICAN SOCIETY

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THE LIVING CHURCH

## DEATHS

faithfully discharged his many duties in parish and diocese.

Mr. Stock for more than a decade had been senior warden of Christ Church, Rockville, Maryland. In the diocese he was vice-president of the executive council and a member of the department of finance, the department of missions, and of committees of the diocesan convention.

He was active in the business world as a heating engineer and builder, and was a founder of the bank of Bethesda, Md., the town in which he lived.

Funeral services were conducted in Bethlehem Chapel of the Washington Cathedral on February 5th by Bishop Dun of Washington, assisted by the Rev. Raymond P. Black. Burial was in Rock Creek Cemetery, Washington, D. C.

Mr. Stock is survived by his wife, Mrs. Mildred Kline Stock, and three sons, Charles S. Stock, of Betterdorf, Ia.; Edward L. Stock, Jr., of Rockville, Md.; and J. Steven Stock of Princeton, N. J.

## CHANGES

### Appointments Accepted

The Rev. Arthur H. Beardsley, formerly rector of St. George's, Texas City, Texas, is now priest in charge of St. Paul's, Navasota, Texas. Address: 305 McAlpine St., Navasota, Texas.

The Rev. Malcolm Poehler Brunner, formerly a student at Nashotah House, Nashotah, Wis., is now priest in charge of St. Barnabas', Tomahawk, and the Church of the Ascension, Merrill, Wis. Address: 505½ Genessee St., Merrill, Wis.

The Rev. Will E. Dowty, formerly rector of Grace Church, Alvin, Texas, is now rector of the Church of the Holy Comforter, Angleton, Texas, and may be addressed there.

The Rev. T. Hudnall Harvey, formerly a student at the Virginia Theological Seminary, Alexandria, Va., is now rector of St. Matthew's, Charleston, W. Va. Address: St. Matthew's Rectory, 1314 Bridge Rd., Charleston, W. Va.

The Rev. Laurice V. Klöse, formerly chaplain of Hunt School, Montgomery, Ala., is now professor of English at Buena Vista College, Storm Lake, Iowa. Address: Box 46, Storm Lake, Iowa.

The Rev. William H. Lankford, formerly vicar of St. Andrew's, Portland, Oreg., is now vicar of Calvary Church, Seaside, Oreg. Address: 505 N. Holladay Dr., Seaside, Oreg.

The Rev. William S. Lea, priest in charge of St. Andrew's, Maryville, Tenn., will become rector of St. John's Knoxville, Tenn., about April 15th. Address: 413 W. Cumberland Ave., Knoxville, Tenn.

The Rev. Vernon Matthews, formerly associate rector of St. John the Evangelist, Philadelphia, is now rector of the parish. Address: 2421 79th Ave., Philadelphia 38, Pa.

The Rev. Henry N. Parsley, formerly chaplain for Episcopal students at Duke University, Durham, N. C., is now assistant at St. John's, Memphis, Tenn. Address: Box 8, Buntyn Station, Memphis, Tenn.

The Rev. J. Edison Pike, formerly assistant at All Saints', Worcester, Mass., is now rector of Trinity, Branford, Conn. Address: 225 Montowese St., Branford, Conn.

The Rev. James G. Plankey, formerly rector of Trinity, Seneca, Falls, N. Y., is now rector of the Church of the Advent, Chicago. Address: 2610 N. Francisco Ave., Chicago 47, Ill.

The Rev. William T. Renison, formerly rector of Trinity, Saugerties, N. Y., is now living in the parish of St. John's, Stockton, Calif. Address: 404 N. Regent St., Stockton, Calif.

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## CHANGES

The Rev. William G. Shepherd, formerly chaplain of the New York Protestant Episcopal City Mission Society, New York City, is now working in the field of industrial personnel management. Address: 512 Ames St., Saginaw, Mich.

The Rev. Andrew A. Weston, formerly priest in charge of the Santee Mission, Niobrara, Star Route, Nebr., is now an associate of Crow Creek Mission, Fort Thompson, S. D., and may be addressed there.

### Military Service

#### Separations

The Rev. William B. L. Hutcheson, formerly a chaplain in the Army, is now associate rector of Christ Church, Houston, Texas. Address: 3811 Oberlin St., Houston 5, Texas.

The Rev. Frederick G. Jennings, formerly a chaplain in the Army, has retired. Address: 7359 Eads Ave., La Jolla, Calif.

### Changes of Address

Chaplain (Comdr.) Roy E. Le Moine, USN, formerly a patient at the US Naval Hospital, Bethesda, Md., is now a graduate student at the Virginia Theological Seminary, Alexandria, Va. Address: 737 N. Nelson St., Arlington, Va.

Chaplain (Lt. Col.) W. I. Wolverton, formerly addressed at Keesler Field, Miss., should now be addressed at Hq., AAF, TTC, Scott Field, Ill.

### Resignations

The Rev. A. W. Farnum, formerly rector of St. Mary's, Asheville, N. C., and dean of the Asheville Convocation, has resigned from both positions.

### Changes of Address

The Rev. Louis Basso, Jr., formerly addressed at 404 Boardman Ave., Traverse City, Mich., has moved to 215 W. 7th St., in that city.

The Rev. J. Wilmer Gresham, formerly addressed at 1051 Taylor St., San Francisco, Calif., has moved to 148 Lone Mountain Terrace, in that city.

The Rev. Henry T. Praed, formerly addressed at 356 Garcia Ave., San Leandro, Calif., has moved to 234 Oakes Blvd., in that city.

The Rev. William P. Reid, formerly addressed at 5830 N. 28th Ave., Omaha, Nebr., has moved to 3014 Belvedere Blvd., Omaha 11, Nebr.

The Rev. Montraville E. Spatches, formerly addressed at 107-16 Remington St., Jamaica, L. I., N. Y., has moved to 115-21 169th St., in that city.

The Rev. Gray Temple, formerly addressed at 225 N. Church St., Rocky Mount, N. C., should now be addressed c/o the Church of the Good Shepherd in that city.

The Rev. E. M. Weller, formerly addressed at 112 Elmer Ave., Schenectady, N. Y., has moved to 32 Washington Ave., Schenectady 5, N. Y.

### Ordinations

#### Priests

California: The Rev. Edward Arthur Wicher, Jr., was ordained to the priesthood by Bishop Block of California on February 8th in St. Luke's Church, San Francisco. He was presented by the Rev. Dr. John C. Leffler and the Rev. Dr. Edward Arthur Wicher preached the sermon. Fr. Wicher will be curate of St. Luke's Church. Address: 1750 Van Ness Ave., San Francisco.

Western New York: The Rev. Andrus B. Smith

and the Rev. Arnold R. Verduin were ordained to the priesthood by Bishop Davis of Western New York on February 13th in Christ Chapel of Trinity Church, Buffalo, N. Y. Fr. Smith was presented by the Rev. John T. Sanborn; Fr. Verduin, by the Very Rev. Ansel R. Morrell. Fr. Sanborn preached the sermon. Fr. Smith will be curate of St. James' Church, Batavia, N. Y. Address: Oakfield, N. Y. Fr. Verduin will be rector of St. Mark's Church, Orchard Park, N. Y., and may be addressed there.

### Depositions

The Rev. Lloyd Douglas Brown, presbyter, was deposed from the Sacred Ministry by Bishop Dandridge of Tennessee on February 17th in St. Mary's Cathedral, Memphis, Tenn., in the presence of the Rev. Dr. Theodore N. Barth and the Rev. Paul E. Sloan. The action was taken under the provisions of Canon 60, Sec. 1, with the advice and consent of the clerical members of the standing committee, after his formal renunciation in writing of the ministry of this Church. The action was taken for causes which do not affect his moral character.

The Rev. Isaac I. McDonald, priest, was deposed from the Sacred Ministry by Bishop Goodwin of Virginia on February 14th, in the presence of the Rev. Samuel B. Chilton and the Rev. Dr. Aston Hamilton. The action was taken under the provisions of Canon 59, Sec. 1, after his formal renunciation in writing of the ministry of this Church. The action was taken for causes which do not affect his moral character.

### Layworkers

Mr. Alan Humrickhouse, lay reader in charge of the Church of Our Saviour, Little Falls, and Grace Church, Royalton, Minn., should now be addressed at 103 S. Fourth St., Little Falls, Minn.



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**ALL SAINTS** Rev. Arthur W. P. Wythe  
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**KEY**—Light face type denotes AM, black face, PM; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

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**GRACE** Rev. Frederick Henstridge, r  
cor Church & Davis Sts.  
Sun 8 HC, 9:30 Ch S, 11 Cho Eu & Ser, 4:30 Cho Ev; Tues 7 HC, Wed, Fri & HD 9:30 HC; C: Sat 7:30

### GLEN COVE, L. I., N. Y.

**ST. PAUL'S** Rev. Lauriston Castleman, r  
Sun 8, 9:30, 11; Wed 7:30, 10, 8

### GLENCOE, ILL.

**ST. ELISABETH'S** Rev. James T. Golder, S.T.M., r  
Sun 7:45, 9:30, 11, 8; Wed 7, 8; Fri & HD 9; Sat Instr 10:30

### HOLLYWOOD, CALIF.

**ST. MARY OF THE ANGELS** Rev. Neal Dodd, D.D.  
4510 Finley Avenue  
Sun Masses: 8, 9:30 & 11



# GO TO CHURCH DURING LENT



## KANSAS CITY, MO.

**ST. MARY'S** Rev. Edwin W. Merrill, r  
13th & Holmes  
Sun 7:30, 11; Mon, Thurs & Sat 9:45; Tues, Wed & Fri 7

## KENOSHA, WIS.

**ST. MATTHEW'S** Rev. Kenneth D. Martin, r  
Sun 7:30, 8:30 (St. Andrew's), 9:30, 10:45, 7;  
Weekdays: 7 Tues HC; 8:30 Wed (St. Andrew's),  
9 Thurs

## LINCOLN, NEBR.

**ST. MATTHEW'S** 24th & Sewell Sts.  
Rev. William Paul Barnds, M.A., r  
Sun 8, 11; 7 Y.P.; Wed 11:30 HC; Thurs 7:30 Lit;  
Fri 9 HC

## LOS ANGELES, CALIF.

**ST. PAUL'S CATHEDRAL** 615 South Figueroa  
Very Rev. Francis Eric Bloy, D.D., r; Rev. Miles W.  
Renear, Ass't  
Sun 8, 9 (HC), 11 MP & Ser, 7:15 EP; Tues 9 HC;  
Thurs 10; HC 1st Sun in Month 11

## MADISON, WIS.

**ST. ANDREW'S** Rev. Edward Potter Sabin, r  
Sun 8 & 10:45 HC; Weekdays HC 7:15 (Wed  
9:30). In Lent Wed 7:30 EP & Ser

## METAIRIE, NEW ORLEANS, LA.

**ST. MARTIN'S** Rev. David C. Colony, r  
Metairie Rd. & Arlington Dr.  
Sun 7:30, 10:20, 11; HD & Weekdays as anno

## MIDDLE HADDAM, CONN.

**CHRIST** Rev. Wooley E. Couch, A.B., B.D., r  
Sun 9:30 Chapel Services, 11; Thurs 10 HC; Lit  
Thurs 7:30

## NEW BRITAIN, CONN.

**ST. MARK'S** Rev. Reamer Kline  
Sun 8 HC; 9:30 Ch S, 11 Morning Service & Ser  
Weekdays: Wed 10 HC; 7:45 EP; Fri 7 HC

## NEW ORLEANS, LA.

**ST. GEORGE'S** Rev. Alfred S. Christy, B.D.  
4600 St. Charles Avenue  
Sun 7:30, 9:30, 11; Tues & HD 10

## NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-  
days: 7:30, 8 (also 9:15 HD & 10 Wed), HC;  
9 MP; 5 EP sung. Open daily 7-6

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
Rev. Geo. Paull T. Sargent, D.D., r  
Sun 8 HC; 11 Morning Service & Ser; 4 Ev. Special  
Music; Weekdays: HC Wed 8; Thurs & HD 10:30.  
The Church is open daily for prayer

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. Henry Darlington, D.D., r; Rev. Herbert J.  
Glover, v; Rev. George E. Nichols, c  
Sun 8, 10 (HC) 11 MP & Ser, 9:30 Ch S; 11 Ch S;  
4 EP; Thurs & HD 11 HC; Tues 11 Service of Divine  
Healing

**HOLY ROOD** Rev. Nelson L. Chowenhill  
Ft. Washington at 179th St.  
Sun 8, 9:30 Ch S, 11; Wed 7; HD 10; Sat C 7-9

**HOLY TRINITY** Rev. James A. Paul  
316 East 88th Street  
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 8  
Evening Ser; Weekdays: Wed 7:45 HC & Thurs 11

**INTERCESSION CHAPEL** Rev. Joseph S. Minnis, v  
155th Street and Broadway  
Sun 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5:30

**ST. JAMES'** Rev. H. W. B. Donegan, D.D., r  
Madison Ave. at 71st St.  
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4  
Evening Service & Ser; Weekdays: HC Wed 7:45 &  
Thurs 12

**ST. JOHN'S IN THE VILLAGE** 218 W. 11  
Rev. C. H. Graf, Rev. W. Meyers  
Sun 8 HC; 11 Cho Eu, Ser; Wed, Fri 7:30 HC,  
Tues, Thurs 10

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th & 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,  
4:30-5:30, 7-8; Sat 2-5, 7-9

## NEW YORK CITY Cont.

**REDEEMER** Rev. James Cope Crosson, r  
"In the Heart of the Pelhams," 2d Ave. & 2d St.  
Sun 8 HC, 11 MP, 1st Sun HC, 7 Community Sing-  
ing & YPF; Wed 8

**ST. THOMAS'** Rev. Roeliff H. Brooks, S.T.D., r  
5th Ave. & 53rd St.  
Sun 8, 11, 4. Daily: 8:30 HC; Thurs 11 HC, Daily  
ex Sat 12:10

**Little Church Around the Corner**  
**TRANSFIGURATION** Rev. Randolph Ray, D.D.  
One East 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V. 4

**TRINITY** Rev. Frederic S. Fleming, D.D.  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

## NEWARK, N. J.

**CHRIST** Congress near Ferry St.  
Ven. W. O. Leslie, Jr., Rev. Harold King  
Sun 8:30 & 10 Holy Eu; Wed 9:30

## NEWPORT NEWS, VA.

**ST. PAUL'S** Rev. Theodore V. Morrison, r  
Sun 8:15, 9:45, 11, 5:30; Weekdays: 12, 12:35;  
Wed 10:30 & 7:30

## PHILADELPHIA, PA.

**ST. MARK'S Locust St. between 16th and 17th Sts.**  
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T.  
Fifer, Th.B. Sun: Holy Eu 8:9; Mat 10:30;  
Sol High Eu & Ser 11; Ev & Address 4; Daily: Holy  
Eu 7 (ex Sat), 7:45, 12:10; Thurs & HD 9:30;  
Mat 7:30; Ev 5:30 (Fri 5); Wed & Fri, Address  
12:30; Tue, Sac of Religion 5:15, Spiritual Conf. on  
Pr Bk (the Rector); Fri, Lit (in procession) 5:15;  
C Sat 12-1, 4-5.

## PITTSBURGH, PA.

**ST. ANDREW'S** Rev. George M. Chester, r  
Hampton St. at N. Euclid  
Sun: 9, 11; Tues: 10 HC; Thurs 8; HD 8 & 10 HC

**CALVARY** Shady & Walnut Aves.  
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N.  
Baxter, Jr. Rev. A. Dixon Rollit  
Sun 8, 9:30, 11 & 8; HC: 8 daily; Fri 7:30 & 10:30;  
HD 10:30

## RIDGEWOOD, N. J.

**CHRIST** Rev. Alfred John Miller, r  
Franklin Ave. at Cottage Place  
Sun 8, 9:45, 11; 9:30 HD & Fri; Wed in Lent 8,  
Holy Week, every day; Church open daily 8 to 5

## ROSELLE, N. J.

**ST. LUKE THE EVANGELIST**  
Rev. Albert Harvey Frost, r  
Sun 7:30 HC, 9:30 Ch S, 11 (Cho Eu, MP alternate  
Sun); Tues 7, Wed & Fri 10 HC; Wed 8 Service &  
Instr



CHAPEL OF HOLY ANGELS  
ST. MARY'S CHURCH  
KANSAS CITY, MO.

## ST. FRANCISVILLE, LA.

**GRACE** Rev. Robert G. Donaldson, B.D.  
Sun 7:30, 9:30, 11 & 7:30; Fri & HD 10

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun 8, 9:30 & 11; Wed HC 10:30; Others anno

**ST. STEPHEN'S HOUSE** Rev. Roy S. Rawson, r  
520 Rutger Street  
Sun 7:30, 10; Thurs 10

**TRINITY** Telephone FOrest 9580  
616 N. Euclid  
Sun Masses: Telephone church for time of services

## ST. PAUL, MINN.

**ST. PAUL'S ON-THE-HILL** 1524 Summit Ave.  
Rev. D. R. Edwards, S.T.B.; Rev. C. E. Hopkin, Ph.D.  
Sun 7:30, 9, 11, 5; Mon, Tues, Wed, 6:45; Thurs,  
Fri, Sat, 10 (also 6:15 Fri); Daily 5; Wed 8; C Sat  
4-5, 7-8

## SALISBURY, MD.

**ST. PETER'S** Rev. Nelson M. Gage  
Sun 8, 11; Wed 8, Fri 10

## SANFORD, FLA.

**HOLY CROSS** Rev. Mark T. Carpenter, B.D., r  
Park Ave. & 4th Street  
Sun 8 HC, 9:30 Ch S, 11 MP or HC; Daily: 7:45 &  
8 ex Thurs, Thurs 8:45 & 9 MP & HC. Open Daily

## SCHENECTADY, N. Y.

**ST. GEORGE'S** Rev. Geo. F. Bambach, B.D., r  
North Ferry Street  
Sun 8, 11, 7:30; Tues, Thurs, HD 10 HC; Daily:  
MP 9:30, EP 5

## SHREVEPORT, LA.

**ST. MARK'S** Texas Ave. & Cotton St.  
Rev. Frank E. Walters, r; Rev. Harry Wintermeyer, c  
Sun: 7:30 HC, 9:25 Family Service, 11 MP; HC 1st  
Sun; 6 YPF; Lenten Services: Tues, EP, 7:30 (Spe-  
cial Preachers); Thurs HC, 10; Fri, Twilight Service,  
7:30

## SPRINGFIELD, ILL.

**ST. PAUL'S PRO-CATHEDRAL**  
Very Rev. F. William Orrick, r & dean  
Sun Masses: 8 & 11. Daily 7:30

## TACOMA, WASH.

**HOLY COMMUNION** 14th & 1 Sts., S.  
Rev. Harrison H. Black, D.D., r  
Sun 8 HC, 11 MP & Ser, 11 (1st Sun) HC

## UTICA, N. Y.

**GRACE** Rev. Stanley P. Gasek  
Sun 8, 9:30, 11, 4:30; Tues & Thurs HC 10; Fri HC  
7:30

## WASHINGTON, D. C.

**ST. AGNES'** Rev. A. J. Dubois, S.T.B.  
46 Que. Street, N.W.  
Sun Masses 7:30, Low; 9:30, Sung with Instr; 11  
Sung with Ser; Daily 7; C: Sat 7:30 & by appt;  
Fri 8 Sta & Instr

**EPIPHANY** 1317 G St., N.W.  
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard Wil-  
liams, Th.B.; Rev. Frances Yarnall, Litt.D.  
Sun 8 HC, 11 MP, 6 YPF, 8 EP; 1st Sun, HC 11,  
8; Thurs 11, 12 HC; HD, HC 12:30; Preaching  
Service Daily 12; Daily ex Sat 5:30

## WAUKEGAN, ILL.

**CHRIST** 410 Grand Avenue  
Rev. Osborne R. Littleford, r; Rev. G. Wm. Robin-  
son, c  
Sun 8, 9:15, & 11; Wed & Thurs 7 & 9:30

## WAYCROSS, GA.

**GRACE** Rev. Charles Wyatt-Brown, r  
Sun 8, 9:45, 11; Canterbury Club Sat 7:30-9:30

## WHEELING, W. VA.

**ST. PAUL'S** Rev. F. G. Luckenbill, M.A.  
U. S. 40, Monument Place, Elm Grove  
Sun 9 HC, 9:30, 11; Thurs 8 EP & Ser

## WYANDOTTE, MICH.

**ST. STEPHEN'S** Rev. Harry B. Whitley, r  
First & Chestnut Streets  
Sun 8 HC, 9:30 Ch S, 11 Sung Eu & Ser (1st, 3d,  
5th Sun); MP & Ser (2d & 4th Sun), 12:30 Holy  
Baptism, 5 EP & Ser; Wed: 7, 11 HC; Fri 7:30 EP  
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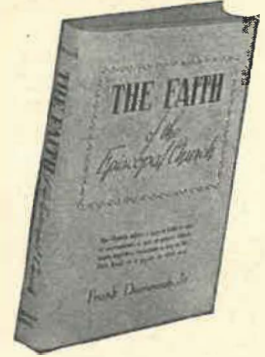


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