

The Living Church

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

Overseas Missions in War Time

Dr. James T. Addison

Page 14

War Shrines

Editorial

Page 16

God and the War

**A British Navy Chaplain's
View**

Edward G. Knapp-Fisher

Page 20

The Soul May Waken

A Sonnet Crown

Portia Martin

Page 19



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(See Editorial, page 18.)

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Domicile

TO THE EDITOR: Your comment in *THE LIVING CHURCH* of January 31st on the requirement of legal domicile as one of the qualifications of deputies to General Convention raises a serious question in our foreign missionary districts. Under strict interpretation of this requirement no American citizen, whether clergyman or layman, could be a deputy from a foreign district, as every American citizen living abroad must of course have his legal domicile in the United States.

It would seem desirable to provide a description of the qualification with regard to residence more in accord with actual ecclesiastical connection and not a civil, or legal, qualification merely.

(Rt. Rev.) HARRY BEAL,
Bishop of the Panama Canal Zone.
Ancon, C. Z.

Editor's Comment:

We agree with Bishop Beal that legal domicile may have little to do with ecclesiastical connection. It seems to us that the constitution should be amended to make the requirement for lay deputies, like that for clerical deputies, a religious one—perhaps bona-fide communicant status in a parish within the diocese the layman is elected to represent.

Union With Presbyterians

TO THE EDITOR: The Church as the guardian and trustee of the Holy Catholic Faith must thank God that we have such staunch defenders of the Catholic Faith as Bishop Manning, Fr. S. C. Hughson, OHC; Fr. Joseph of the Order of St. Francis, Fr. Knowles and others of your weekly correspondents. In the midst of all the discussion as to the merits and demerits of the proposed union with the Presbyterian Church and Joint Ordination, the thought has ever occurred to me: Why pick on the Presbyterians, to use a common expression? Why not equally the Methodists, the Baptists, and the other sectarian bodies?

If we know that we have the true Faith once revealed to the Apostolic Church, and delivered to the saints (by which we mean not only the saints who had already passed into Paradise, but to the saints, the believers in the early Church), why not hold fast to that Faith? Why compromise our Faith and

practice and heritage? Why not seek to lead the Presbyterians and others to a more complete understanding and conception of the Faith of the Catholic Church and to the true conception of her sacraments and of her priesthood, as embraced in the several branches of the One Holy Catholic and Apostolic Church, Anglican, Roman, Russian, Orthodox, Old Catholic, and Coptic?

I have been an ardent and enthusiastic admirer of Archbishop Temple, believing it to be almost a miracle, certainly a most sure guidance of the Holy Spirit, that Parliament was led to appoint him to his high office of leadership in Church and State during the great crisis through which England is going; but why should he undertake to advise the Church in the United States on a subject so far removed from his jurisdiction? No one is helped or strengthened by a weak and uncertain blast of the trumpet; if we believe that we have the Faith handed down to us by the Apostolic Church, let us guard that Faith zealously, let us hold high its principles unimpaired, and I believe that if we do this the sectarian bodies will respect us for it, and that such loyal guardianship of our heritage will do more to promote the unity for which our Lord prayed than all the compromises and superficial advances we may make to others.

SUSAN B. FROST,
Charleston, S. C.

TO THE EDITOR: So far as I can recall, neither the joint Commission on Approaches to Unity, nor the Church papers which I read, have given us a bibliography on the doctrine, discipline, and worship of the Presbyterian Church in the USA. I believe this to be a serious oversight. I took the trouble to have Morehouse-Gorham send me some books; and it would repay anyone to read them. They are 1) *Manual of Presbyterian Law*, 2) *Constitution of the Presbyterian Church in the United States of America*, 3) *The Book of Common Worship*. All are the official publications of that Church, and therefore, what is printed therein is officially the teaching of the Presbyterian Church of USA.

I do not believe that anyone among us but longs for and prays for Christian Reunion. But I would like to quote a fairly long section in the *Manual of Presbyterian Law*, page 46;

"The chief doctrines of the Presbyterian Standards with reference to worship are: That God only is to be worshipped; that worship is to be offered, not through human or angelic mediators, but through Jesus Christ as the sole mediator and only priest: that ministers are never priests, but simply leaders in worship and teachers of divine truth; that neither man nor angel can forgive sins and bestow grace and favor, but God alone; that true worship can be offered anywhere and with any forms, for the road to the divine favor starts from the penitent heart and believing soul, not from Gerizim or from Jerusalem; that the law of the Sabbath as a day for worship is of perpetual obligation; that only those ordinances and forms are of authority in worship which are indicated in the Word of God; that worship is to be offered not only in private, but also in stated public assemblies; that the use of liturgies in worship is neither obligatory nor needful; that the ordinances and forms of religion are simply means to the great ends of growth in the divine life and fellowship with God; and that even the Sacraments of Christ's appointment, precious as they are to the believer, though the culmination of divine worship, the veritable contact of the soul with Christ, yet have in themselves no efficacy, but are made effica-

cious only through the blessing of the triune God."

The above statement speaks for itself. A reading of the *Book of Common Worship*, beyond praise in its many prayers and sources, will show how far they are from holding to the Catholic Faith as we understand it. I am not arguing against reunion with the Presbyterians, nor for it; but rather, that we both should understand what the other Church truly teaches.

(Rev.) NORMAN S. HOWELL,
Cheshire, Conn.

TO THE EDITOR: Mr. Victor D. Cronk has a splendid idea and I want to second the motion. Let us explain to the Presbyterians that we are sadder and wiser than we were when we passed that Declaration of Purpose; and would like to go on conferring on a merely friendly basis. The Declaration should be annulled at the earliest moment possible.

The Presbyterians never made the required "authorized response" to the Quadrilateral so that cannot weigh on us. The Quadrilateral did not contemplate our hunting up other Christian bodies and trying to ram Anglican Orders down their throats—as we have done with the Presbyterians. The Declaration of Purpose could only be understood by them as a statement that we were swinging to their doctrinal position and wanted to be Presbyterians. To invite them to a conference and then treat them as inferiors was tactless to say the least of it.

Since I was brought up a Presbyterian and educated in a Presbyterian college, I have cordial and valued friendships with a number of Presbyterian ministers. These friends are being perfect in manners and tact; but I can see that they are pretty sore over being told that their Orders are inadequate. They do say though, that they will not unite with anybody without absolute parity of Orders—which was just what I expected. Anyone who just has to unite with Presbyterians will have to be Presbyterian. They do not waive any principle, even temporarily. They are not like our "Liberals." There is another point in which they differ from our "Liberals." They are warm exponents of *spiritual unity* as opposed to organic unity. They have an excellent idea there. We Episcopalians have *organic* unity between Conservatives and Liberals; but it now appears that we have not *spiritual* unity. Who would want to unite with an already disunited church? Not the Presbyterians—nor any other Protestants that I know of. The Presbyterians will not mind

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Departments

BOOKS	27	EVERYDAY
CHANGES	29	RELIGION
DEATHS	28	FOREIGN
DIOCESAN	24	GENERAL
EDITORIAL	16	LETTERS
EDUCATIONAL	29	QUESTION
		BOX
		WAR SERVICE

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our "letting them down"; but they will appreciate our "letting them alone." When the matter of making sacrifices to achieve organic unity began to be urged, the Presbyterians gasped just as we did. What dear Presbyterian custom were they going to be expected to give up? That was the entering wedge which opened up doubts as to the advantages of unity.

I agree, too, with Mr. Cronk that this proposal looks like a *trap*. It looks to me also as if the Devil were behind it. Only the Devil could have plotted a thing with such far-reaching power to disunite. I do not say that the leaders of it realized who was behind them. They probably didn't.

My suspicion is that it is a scheme to work over the Episcopal Church into something more agreeable to the Modernists. I used to read Monday morning reports of Modernist sermons. It would be better not to mention the city. They were wanting intercommunion or union with all Protestants and severe curtailment of the powers of bishops. They preached doctrines that I never heard in any conservative parish, whether Low, High, or Anglo-Catholic. I wondered how they could remain in the Episcopal Church with all those grudges against it.

Now, I should like to ask some questions. Why was the Declaration of Purpose proposed to General Convention before the movers knew whether it could be carried out or not? Why did the motion have so little discussion? Who prepared the propaganda for it afterward? What was the motive of

misrepresenting Presbyterian belief? Why the effort to *stampede* the two churches into a merger? Why the awful threats of impending doom if we and the Presbyterians didn't have organic unity? Was the Declaration so worded *in order* to argue that we were in honor bound to go through with it if the first threats failed to persuade us? Why was it assumed that Presbyterians were ready to fall into our arms the instant we gave the word? Now we are urged to waive parts of a polity which has come down to us from the Apostles in order to get the Presbyterians and are promised them back after the Presbyterians are safely captured. Have we forgotten that some Presbyterians read our Church papers? Frankly, I feel like passing our Church publications on to them as a warning, though I am ashamed to do so. This false assuming of their eagerness not to be "let down"—was that in order to accuse the Anglo-Catholics, if the merger didn't go through? Why the fight on Anglo-Catholics when the Presbyterians are equally uncompromising? We are likely to convince the Presbyterians that we need psychiatrists instead of a merger. Mr. Cronk is quite right in thinking the Presbyterians would agree with him.

MARY CARNAHAN HILL.

Felton, Del.

The Russian Church

TO THE EDITOR: Seldom has so much information, vital to the future of Christendom, been set forth in such small space

as that contained in the article, *The Russian Church and the Soviet Revolution* [L. C., Feb. 21st], by the Rev. S. Bolshakoff.

The present condition of the Russian Church is better and its future prospects far more hopeful than many of us realized. Our thanks to the author and to THE LIVING CHURCH for this illuminating article.

(Rev.) WALTER H. STOWE.

New Brunswick, N. J.

Efficiency

TO THE EDITOR: What one is, is largely, if not wholly determined by what one worships. To my mind, it is German worship of efficiency that has made them the ruthless enemy to humanity that they are today. An excellent servant has become a monstrous master. And if it is not to become our master, instead of congratulating ourselves after the manner of the pharisees, that we are not as other peoples are, particularly the Germans, let us humbly beg God's forgiveness for this worship of efficiency, wherever it is found amongst us, and fervently pray that we be not led into the temptation to exalt this excellent servant to a merciless master of our lives.

This is the temptation against which we have most reason to be on guard in this scientific, mechanical age. And in Nazi Germany, we should see a warning of what happens to a people that yields to that temptation.

FRANK D. SLOCUM.

New York.

STRICTLY BUSINESS

ADVENTURE in Washington, this should be titled. I was in that mad center of the world three weeks ago to visit Dr. Boyd of the *Southern Churchman*. Somehow I missed him, so I looked up Lieut. Morehouse, editor on leave of THE LIVING CHURCH and now assistant editor of the *Marine Corps Gazette*.

In Washington even discovering a telephone number isn't simple. I searched the phone book under Marine Corps. Half an hour later I found the number under Navy Department. The office I wanted was in the Navy Annex, I learned, and so I went to the Navy Building. The Annex would surely be close by.

Nothing so simple as that, for the Annex is miles away in Alexandria, Va. I found it after a bus ride that gave me a sort of worm's-eye view of the Pentagon building, largest in the world. The bus travels three blocks through this amazing hive.

The Annex, surrounded by a high barbwire fence, is guarded at every gate. I had no pass. One sentry sent me to another. "That gate," to which he directed me, was a good quarter-mile away. The second sentry passed me on to the gate house.

The girl at the gate house (incidentally, she's from Milwaukee) took my life history, filled out a pass, telephoned Lieut. Morehouse to make sure I was no spy, got the lieutenant's acknowledgment that he'd like to see me, gave me the pass, gave me a tin badge to pin on my lapel, and sent me to the Annex.

Inside the door another girl

stopped me. She permitted me to keep the tin badge but demanded the pass. She telephoned, waited, telephoned, called a girl guide, and sent her along with me to Lieut. Morehouse's office.

Getting out again was almost as difficult—with everything in reverse. Lieut. Morehouse had to escort me to the door, where I got my pass back. This, along with the tin badge (which I really wanted to keep as a souvenir for my junior commando at home), I had to give up at the gate house. There I got a gate pass—but not before a guard had gone carefully through the pages of three copies of the *Marine Corps Gazette*, I was taking them back to the Milwaukee office staff.

Every editor needs protection from the frantic public, and a hundred devious schemes have been tried out. I grant this one tops them all. If copied by rushed and worried civilian editors, it will undoubtedly cut drastically into the income of psychiatrists.

I found Lieut. Morehouse thrilled by his new job. Naturally—for he is to have an important part in maintaining the morale of the Corps. His editor is Col. Clyde H. Metcalf. The two of them have a really big job—the last issue of the *Marine Corps Gazette*, for the 176th anniversary, ran to 354 pages. It carried advertising enough to make any advertising man gasp.

Leaving Washington late that night, I met the Presiding Bishop at the Union Station, on his way to

one of his innumerable engagements; and, a little later, as I started walking through my train I noticed many passengers craning their necks and looking up ahead and exclaiming in undertones: "There's the angel. . . There goes the angel!"

This was a little disconcerting, to say the least, even though I was pretty sure the only ecclesiastical personage roundabout had caught another train. Finally, by dint of much craning myself, I caught sight of the person attracting all the attention—Maurice Tillet, 39-year-old French wrestler who came to America three years ago and has since attracted considerable interest because of his faculty for making horrible faces.

No one who has seen Tillet can forget his enormous jaw, enormous cauliflower ears, enormous flat nose—his entire enormity. Sports writers, in their pleasant way, call him "the Angel."

I talked for an hour with the Angel, and greatly enjoyed the hour. He was born almost across the street from Reims cathedral. Once a lawyer, he later played a good deal of amateur football, and then turned to wrestling. He never misses Sunday Mass, he told me, and when his schedule of bouts permits he is present on Wednesdays.

Leon Mc Carley

Business Manager.

FIRST SUNDAY IN LENT

GENERAL

THE MINISTRY

Deferment of Pre-Theological Students

Recommendations governing the occupational deferment of pre-theological students have been issued by the Selective Service headquarters.

According to Occupational Bulletin No. 11, amended as of March 1st, undergraduate students in pre-theological fields will be eligible for deferment provided they are full-time students in good standing in a recognized college or university and in a position to complete their studies prior to July 1, 1945.

In addition, a recognized theological school must certify that each such student is "unqualifiedly accepted for admission and will undertake professional studies upon completion of his pre-professional work."

The bulletin noted that a student already enrolled in a recognized theological school is exempt from training and service under the provisions of the Selective Service Act of 1940.

The ruling touches also upon deferment after graduation, indicating that each man shall have an opportunity to "put his training and skill to use in the best interest of the nation. Accordingly, following graduation, a registrant should be considered for further occupational classification for a period not to exceed 60 days, in order that he may have an opportunity to engage in a critical occupation of his profession in the armed forces or in an essential civilian activity."

INTERCHURCH

Service Sharing in Newton, Mass.

Further information about the arrangements for joint services between Grace Church, Newton, Mass., and Emmanuel Baptist Church in the same city [L. C., February 28th] has been made available by the Rev. H. Robert Smith, rector.

Under the new set-up, which is for the winter months only, the regular early Sunday Communion service of the Episcopal Church will continue, with the same celebrant and congregation as before. "It is a regular service of the parish in which our Baptist guests are not personally interested and take no part," the Rev. Mr. Smith writes.

When the 11 o'clock service on Sunday is the Holy Communion, the celebrant is the rector. If the day coincides with the Baptist minister's turn to preach, he also

reads the Epistle. It is not expected that members of one Church will receive the sacraments of the other. Provision is made at a different time for a Baptist Communion service.

The stated services in which the congregations join are always those of the Episcopal Church as set forth in the Book of Common Prayer with, Mr. Smith says, "the counsel and approval of the Bishop." But when the Baptist minister "takes the prayers" after the three collects in Morning Prayer, he uses a "pastoral prayer" after the Baptist custom.

"In general principle," the Rev. Mr. Smith comments, "the Baptists have agreed most willingly to follow our services, customs, and traditions to the fullest extent. They have given up so much in this 'union,' and we in Grace Church have given up so little that some of us feel rather ashamed. However, the Baptist pastor is to read the Epistle next Sunday [Quinquagesima] at 11 o'clock, which happens to be St. Paul's great word about charity, and perhaps some of us will get the point, and perhaps some of us won't."

Interview With the
Rev. Harold A. Cockburn

By ELIZABETH McCracken

Among the distinguished visitors to New York City this season, there is one of particular interest to all Churchpeople concerned with coöperation between the churches in the present crisis. This visitor



REV. HAROLD COCKBURN: *Liaison officer between churches of Britain and America.*

is the Rev. Harold A. Cockburn, minister of St. Michael's Church (Presbyterian), in Dumfries, Scotland, and the youngest brother of the Rev. J. Hutchinson Cockburn, Ex-Moderator of the General Assembly of the Church of Scotland. Mr. Harold Cockburn has been sent by the British Government, to remain for several months. His headquarters are in the British Building of Rockefeller Centre, New York City, and he is traveling about the country, from East to West, from North to South. He described his mission in these words:

"The British Government, desiring to create friendly relations between Britain and America, sees the importance of the churches in this matter. I have been sent as a sort of liaison officer between the Protestant churches of the two lands, and, of course, the Episcopal Church. I expect to take part in conferences, conventions, and assemblies, whenever I am wanted. The conferences on religious education are of special importance. The purpose of my mission is to help in bringing about that mutual knowledge which is the basis of friendliness."

When he was asked where he would speak in New York City, Mr. Harold Cockburn smiled and said:

"First of all at a meeting in one of the Presbyterian churches, in honor of the Robert Burns anniversary. Burns, you know, was a Dumfries man; he is buried in the Dumfries churchyard."

Something was said about James M. Barrie, and the general belief that *Thrums of A Window in Thrums* and *Sentimental Tommy* is really Dumfries. Mr. Harold Cockburn was a bit vague as to this, but he remarked:

"Barrie went to school in Dumfries. He wrote his first play while he was in Dumfries Academy."

BACKGROUND

Speaking of his own background, Mr. Harold Cockburn said:

"I was born in Paisley, Scotland. At 17 I left school and joined the Army. That was in 1914. I served in the ranks for four and a half years. After that, I went to the University of Glasgow. Then I studied divinity at St. Andrews, with one year at Union Theological Seminary here in America."

He appeared pleased when Andrew Lang's poem, "*Almae Matres*," which something in the tone of his voice as he spoke of that college and Union brought suddenly to the mind of the interviewer, was quoted:

"The college of the scarlet gown, St. Andrews by the northern sea!"

"Then you know St. Andrews? But only the undergraduates wear the scarlet

gown." Mr. Harold Cockburn said this. Then he asked where the poem might be found, and wished that he might see the interviewer's treasured little anthology, *Holy Rood: A Garland of Modern Scots Poems*, edited by W. H. Hamilton. He added: "But Burns is best of all, still."

UNION WITH PRESBYTERIANS

Returning to today, Mr. Harold Cockburn was asked what he thought of the proposals for organic union with the Presbyterian Church, made here in America. He replied, speaking slowly:

"It was a very bold step. For the Presbyterians, I think it was a step in the right direction; I cannot speak for the Episcopalians. But what has struck me is that the two Churches decided to unite *before* they had worked out any details. It was a wonderful gesture. In Scotland it has created tremendous interest. Fusion would take a very long time. I think it will be best to work very slowly—very slowly indeed."

Inevitably, Mr. Harold Cockburn was asked how he was liking America. This question came last, when it had become quite evident that he was enjoying his mission in America greatly. He said, with enthusiasm:

"I am full of gratitude for the reception I am having from the Protestant Churches, and your Church, in America. I feel the friendliness. Marvellous kindness is thrust upon me. Although I may speak of 'shedule' [the British pronunciation of 'schedule'] and Americans may call it 'skedule'; and Americans may call 'cookies' what I call 'biscuits,' I find that the words 'faith' and 'hope' and 'love' and 'mercy,' and 'peace' are all pronounced in the same way and mean the same thing. *These* are the things that matter, while the little differences can be ignored."

On the way to the elevator (or "lift," as he called it), Mr. Harold Cockburn added an interesting word:

"I am the official chaplain now of the RAF in Scotland. And I have seen a great deal of the Norwegians who escaped to Scotland when Norway fell. St. Michael's in Dumfries is their place of worship now. I shall tell them, when I return, how deeply the Americans sympathize with them, and with all afflicted and wronged people. That sympathy is the most wonderful thing I have found here in America."

RACE RELATIONS

Arkansas Governor Signs Bill Barring Japanese From Land

A measure passed by the legislature and signed by Governor Homer D. Adkins of Arkansas bars Japanese and their descendants from owning title to lands in Arkansas. No exemption was provided for naturalized citizens.

The bill is aimed at the 20,000 Japanese transferred from California and Hawaii and relocated in the centers at Jerome and Rohwer, Ark.

Under the bill, owners are prevented from renting land in Arkansas to Japanese

or their descendants for a term of more than one year.

Senator B. W. Williams, sponsor of the bill, said he wanted to be certain that "no Japs can remain in Arkansas." He cited their low standard of living as a threat to whites and declared that "white persons cannot profitably compete with Japanese in business or on the farm."

Gov. Adkins, who had vetoed similar bills, announced his new policy. He said: "If the legislature sees fit to pass them again I don't feel that I should disapprove them."

UNITY

Presbyterian Opposition

The Proposed Basic Principles for a United Church are being discussed by presbyteries of the Presbyterian Church in the USA as well as by diocesan conventions of the Episcopal Church. The proposals were disapproved by the presbytery of Rushville (Illinois) March 1st, after the presentation of a committee report which dealt with negotiations toward unity among Presbyterians as well as with the negotiations with the Episcopalians.

The report, tracing the history of negotiations with the United Presbyterians and the Southern Presbyterians, urged that unity with these two groups be actively sought. The portion (about half) which discussed the Episcopal Church is reproduced below:

Unlike both the United Presbyterian Church and the Southern Presbyterian Church, the Episcopal Church in the United States of America belongs to a group of Churches—the Anglican Communion—whose traditions are far removed from ours. Whereas the United Presbyterian Church, the Southern Presbyterian Church and the Northern Presbyterian Church all owe their origin to the Church of Scotland, the Episcopal Church in the United States owes its origin to the Church of England and has no intention nor desire "to depart from the Church of England in any essential point of doctrine, discipline, or worship."

We call attention to the minutes of the last General Assembly of our Church (pages 79 to 84) where the Basic Principles for the union of our Church with the Episcopal Church are set forth.

We are not suggesting that this is an exhaustive report with regard to this proposed union; but we make the following observations, without suggesting the order of their importance:

A. The Union contemplated envisages three different orders or ranks of clergy. It is not declared that these three orders have been in Christ's Church "from the Apostles' time," as the Episcopal Church believes and declares. But it is plainly stated that the doctrine of the parity of the clergy (for ever associated with the name of Andrew Melville) is to be abolished. According to our Constitution every minister in the Church is both a Bishop and Presbyter, though no one is a Priest. In the New Church there will be three different orders among the clergy—an order of Bishops, an order of Presbyters who may be called Priests, and an order of Deacons or Licentiate.

In the proposed agreement it is said that the words "presbyters" and "priests" are regarded as having the same meaning. But obviously this is not quite in accord with etymology nor with doctrine. In the Episcopal

Church every Presbyter is a Priest and when officiating at the altar he offers a sacrifice. That is why he is a Priest and when the word "Priest" is used in the Catholic sense it has no other meaning. According to our Constitution, the Sacrament of the Lord's Supper is more than a mere symbol. We reject the teachings of Zwingle. But we also reject the idea which calls for the Catholic priesthood. John Milton may have been an expert in the use of epigrams; but even his authority is not sufficient in this matter. In spite of Milton, it is not true to say that new presbyter is old priest writ large.

Further, in the Presbyterian Church no minister would dare to say that God has given him "power and commandment" to declare and pronounce to his people . . . the Absolution and Remission of their sins." We do not suggest that Priests in the Episcopal Church do not have such power and commandment given to them. But we do know that such power and commandment are not given to Presbyterian Bishops and Presbyters.

HOLY COMMUNION

With regard to the elements to be used in the celebration of the Holy Communion, it is stated that these shall be Bread and Wine. We believe that the word "wine" should be clearly defined. Among Episcopalians this word has one meaning only, namely: actual fermented wine (oinos). It is our belief that in practically, if not all, of our churches the "wine" used at the Lord's Supper is unfermented grape juice. Such a question as this ought not to be left in a state of ambiguity. Presbyterians will want to know what the word "wine" means. We believe Episcopalians would like to know too.

We call attention to the fact that both the Apostles' Creed and the Nicene Creed shall be "the statement of the (New) Church's faith." While very few of our ministers and very few members in our church know the words of the Nicene Creed, we believe that historic statement of the Church's faith ought to be better known among us. We also believe it should be made clear to all concerned whether these two Creeds which are to be the statement of the Church's faith are to be received and believed *ex animo* by all members of the New Church.

We have difficulty in believing that our friends in the Episcopal Church can mean what we in the Presbyterian Church mean by these words: "The Bible shall be the rule of faith and life." To us in the Presbyterian Church these words have a familiar sound. But, unless we are altogether mistaken, the Episcopal Church has never used such language with regard to the Bible. Rather, as we understand, the Episcopal Church holds and teaches that, while the Bible is the Word of God, teaching all that is necessary to salvation, the Bible is the child of the Church, and in the Bible is to be found confirmation of the Church's faith and teaching: which is something different from the statement that the Bible shall be the rule of faith and life. Further, the statement that "the Confession of Faith and the Book of Common Prayer shall be held to contain the system of doctrine taught in the Holy Scripture" is apt to be deceiving. Hitherto the Confession of Faith of the Presbyterian Church and the Book of Common Prayer of the Episcopal Church have not been thought of as two different volumes in happy accord with each other. Nor do we believe that it is wise to suggest that they are in happy accord now.

ELDERSHIP

There are other matters in the proposed Basic Principles to which attention might be called and which, we feel, need further consideration. There is the question relating to the Eldership in the New Church: we believe

that now is a good time to ask and answer the question: "What is an elder?" There is the meaning of Baptism and the significance of Confirmation. We content ourselves with these final observations.

We are of the opinion that to try to effect a union with the Episcopal Church at this time is very unwise. In the social, cultural and economic life of the nation Episcopalians and Presbyterians have much in common. It may well be that in these things Episcopalians have more in common with Presbyterians than they have with any other religious group. And we have much in common in that we all profess the same God and Lord. But it is foolish to ignore the deep-centuries-old difficulties which do exist and which cannot be removed by a legal agreement which may be called "Basic Principles."

Before these proposals for union can have favorable acceptance or even serious consideration, our own people as well as the members of the Episcopal Church must be convinced, as we are sure they are not now, that this thing is of God. Perhaps some 40 or 50 years hence the question of union with the Episcopal Church might be considered with some hope of success, provided that in the years between now and then prayerful and earnest consideration be given by the members of both Churches to a number of questions which have not been considered by them at all, thus far.

The following from the pen of a priest in the Episcopal Church may well make some Presbyterians stop and look and consider: "All my sympathies are with the Presbyterians, and I only hope they are not victims of an amiable constructive fraud.

"I hope they are aware of the intractable fact that they cannot have visible unity with the kindly representatives of the American hierarchy without visible unity with . . . religious of both sexes (monks and nuns to them), and with a hierarchy of sacrificing priests, and with tens of thousands of faithful who do not admit for a moment that such a thing as the Presbyterian Church so much as exists, and whose difficulty about the Presbyterians' polity is not their theory of rule by Presbyters, but the fact that they have no Presbyters to rule. . . .

"I hope they know what a rosary feels like, and what the Litany of Loretto sounds like, and what Benediction looks like.

"I hope that difficulties have been explained without being explained away. And I hope that explanation has extended to priesthood, and the Eucharistic sacrifice, and the seven sacraments . . . and the cultus of the Friends of Jesus . . . and the mysteries of the Church."

We are not suggesting that all such teachings and practices as are set forth and suggested *supra* must be abandoned and renounced by our friends in the Episcopal Church before union can be achieved. But we are very sure that there are hundreds of thousands of Presbyterians who are opposed to this proposed union just because of the fact that such doctrines and practices are so common in the Episcopal Church.

Further we are of the opinion that all efforts to promote union with the Episcopal Church are a serious hindrance and stumbling block in the way of the union which ought to be effected with the Southern Presbyterian Church and the United Presbyterian Church and, for that matter with the other eight or nine denominations in the land. When we have effected an organic union with all the other Presbyterian churches in the United States of America it will be time enough to try to effect a union with the Episcopal Church. If we cannot have union with our brethren whom we have seen, how shall we have union with those we have not seen?

We recommend that the General Assembly instruct the Department of Church Coöpera-

tion and Union of the office of the General Assembly to discontinue any and all further negotiations with the Protestant Episcopal Church; and that the said Department of Church Coöperation and Union be instructed and directed to bend all its efforts and the Church's money toward bringing together those Churches which hold the Presbyterian system into one Presbyterian Church.

Committee appointed by Presbytery: J. M. Dunlap, P. L. Jingt, J. R. McMahon, Francis A. Rhodes, Owen W. Wilson. Macomb, Illinois, March 1st, 1943

The report was received and accepted as read, and the recommendations were adopted.

NATIONAL AFFAIRS

10th Anniversary of Inauguration

On March 4th, the 10th anniversary of his first inauguration, President Roosevelt and about 250 leaders of the government attended services held in the East Room of the White House.

In previous years the President had attended services on each of the anniversaries at St. John's Church, Washington, but this year because of the severity of the weather and his recent slight illness, the service was held in the White House. The Rev. Frank R. Wilson, rector on leave from the President's church, St. James, Hyde Park, N. Y., while he is serving as a chaplain in the Navy, officiated. He was assisted by the Rev. John G. Magee and the Rev. Howard A. Johnson.

The prayers included those for peace, for the President, and all in civil authority, for social justice, for all in the service of our country, for our enemies, memorial days, and for the family of nations.

Understanding With Russia

Key to Future Peace

Vice-President Henry A. Wallace addressing a Conference on Christian Bases of World Order in Delaware, Ohio, March 8th, declared another world war will be inevitable unless the western democracies and Russia come to a satisfactory understanding before the war ends.

"Without a close and trusting understanding between Russia and the United States, there is grave probability of Russia and Germany sooner or later making common cause.

"The future well-being of the world depends upon the extent to which Marxism, as it is being progressively modified in Russia, and democracy, as we are adapting it to 20th century conditions, can live together."

Vice-President Wallace devoted the major part of his address to condemning Prussian tendencies in German life and calling for control of German education after the war, so that "neither Prussianism, Hitlerism, nor any modification of them is taught." He urged that the re-education of Germans should be directed by "cultured German scholars with an excellent attitude toward the world, who should be put to work on the job of re-writing the German text books in their own way."

He described Marxism as "in some ways

. . . the child of Prussianism," but added that the Russian philosophy "has never preached international war as an instrument of national policy," and "does not believe one race is superior to another."

"The Russian people, who are the chief believers in Marxism, are fundamentally more religious than the Prussians," he said. "The great mass of the Russian people is still hungry for spiritual food. The Russians have a better opportunity to find that spiritual food than have the Prussians under their regime, which glorified the violence of the old Teutonic Gods."

THE COMMON MAN

Asserting that the Russians have "put great emphasis on serving and gaining the enthusiastic adherence of the common man," the Vice-President warned that democracy "must be tremendously more efficient than it has been in the service of the common man, and in resistance to selfish pressure groups.

"If the western democracies furnish full employment and an expanding production, they need have no fear of a revival of old-line Communistic propaganda from within," he said. "If they do not furnish full employment, Communistic propaganda of this kind is inevitable, and there is nothing which the Russian government, or our government, or any other government can do to stop it. In the event of long-continued unemployment, the only question will be as to whether the Prussian or Marxian doctrine will take us over first."

World War No. 3 will be certain, Mr. Wallace asserted "if we allow Prussia to rearm either materially or psychologically. That war will be probable if we double-cross Russia. That war will be probable if we fail to demonstrate that we can furnish full employment after this war comes to an end, and Fascist interests, motivated largely by anti-Russian bias, get control of our government."

The Vice-President added, however, that such a war would be "inevitable" if Russia "should again embrace the Trotskyist idea of fomenting world revolution, or if British interest should again be sympathetic to anti-Russian activity in Germany and other countries."

The Good Neighbor policy, whether at home or abroad, he said, is a "Christian policy."

"Those who preach isolationism and hate of other nations are preaching a modified form of Prussian Nazism, and the only outcome of such preaching will be war."

Calling upon the western democracies to "demonstrate the practicality of our religion," he said:

"We must extend a helping hand to China and India; we must be firm and just with Prussia; we must deal honestly and fairly with Russia and be tolerant and even helpful as she works out her economic problems in her own way; we must prove that we ourselves can give an example, in our American democratic way, of full employment and full production for the benefit of the common man.

"By collaborating with the rest of the world to put productive resources fully to work, we shall raise our own standard of living and help to raise the standard of

living of others. It is not that we shall be taking the bread out of the mouths of our own children to feed the children of others, but that we shall coöperate with everyone to call forth the energies of everyone, to put God's earth more completely at the service of all mankind."

Religious Leaders Ask Action to End Brutality to Jews

Pleas to the Christian forces of America to give the "utmost coöperation possible" in all efforts to relieve the plight of persecuted Jews in Europe were voiced by leading spokesmen of the Protestant and Catholic faiths at a "Stop Hitler Now" mass meeting held recently in Madison Square Garden, New York. The meeting was conducted under the auspices of the American Jewish Congress, the AF of L., the CIO, the Church Peace Union, and the Free World Association.

Among the Christian leaders who addressed the meeting either by message or in person were Arthur Cardinal Hinsley, Roman Catholic Archbishop of Westminster; Dr. William Temple, Archbishop of Canterbury; the Rt. Rev. Henry St. George Tucker, Presiding Bishop, and president of the Federal Council of Churches; and Dr. Henry A. Atkinson, general secretary of the Church Peace Union.

Asserting that the Germans under Hitler have been guilty of the "most flagrant violation of the principle of brotherhood," Bishop Tucker called upon the Christians of America to "join with our Jewish fellow-citizens not only in protesting against this brutal and cruel persecution, but also in using every means in our power for putting an end to it."

He said the Federal Council of Churches is at present conferring with American Jewish leaders in an attempt to formulate plans for assisting the Jewish victims of Nazi brutality.

The message from the Archbishop of Canterbury stated: "I trust that our two nations may unite in offering all possible aid and place of refuge for Jews now threatened with massacre and so do what we can to mitigate the most appalling horror in recorded history."

HYMNAL

Ten New Hymns Available In Leaflet

Ten new hymns from the new Church Hymnal have been printed in a small leaflet by the Forward Movement Commission and may be obtained now to aid in teaching congregations some of the content of the Hymnal, which will not be ready for distribution for some time.

The Commission explains that the booklet was prepared in response to many requests. It contains both words and music. The hymns are: For the Passing Souls We Pray; In Christ there is no East or West; O Valiant Hearts; Lord God of Hosts Whose Mighty Hand; I Walk the King's Highway; This is the Hour of Banquet; Leaders of Tomorrow; O Beautiful for

Spacious Skies; Be Still My Soul; Keep Our Loved Ones.

The leaflet may be obtained from the Commission, now located at 412 Sycamore Street, Cincinnati.

LAYMEN

Progress of Presiding Bishop's Committee Reported

At its last meeting, the Presiding Bishop's Committee on Laymen's Work clarified certain matters of planning and procedure, and heard reports of encouraging progress in a number of the provinces of the Church.

Full coöperation of the bishops of Connecticut was assured, for example, and the Church Club of that diocese has been asked to lead in helping the work. It is planned to hold a meeting late in March in Connecticut for the development of definite methods. In Long Island Bishop DeWolfe is backing the work, and organization of a group to be known as The Bishop's Men has begun. This will be along the lines of the organization in the diocese of Rochester. Similar beginnings were reported from other centers.

Presiding Bishop Tucker emphasized that "we are trying to stimulate work of existing organizations and to coöperate existing organizations. Our efforts should be spent in promoting organizations in parishes for the sake of the parish and the diocese and in turn the general Church. We are to do nothing without first going to the bishop of each diocese and receiving his full approval. Our whole purpose is not to create a new organization, but try to get the laymen in the parish to coöperate with that parish."

The Men's Thank Offering which was included in General Convention's action covering the organization and coöordination of men's work in the Church was discussed by the committee, and it was decided that at the Advent Corporate Communion, so successfully promoted by the Brotherhood of St. Andrew for the past 26 years, an opportunity shall be given to take up a Men's Corporate Gift in every parish and mission; that the expenditure of any money raised through such a Thank Offering should be left to the discretion of the individual dioceses; and that a list of possible objectives for the Offering shall be suggested to the bishops for their convenience and help, where such coöperation is desired.

ROMAN CATHOLICS

Rationing Liberalizes Lenten Restrictions

Lenten restrictions for Roman Catholics in a number of dioceses throughout the country have been liberalized this year because of food rationing and the scarcity of many items.

In a pastoral letter to churches in the St. Louis, Mo., archdiocese, Archbishop John Joseph Glennon declared that, under authority granted by Pope Pius XII in

1941, "because of the peculiar circumstances brought about by the rationing of food and the difficulty of obtaining certain foodstuffs," the traditional fasting and abstinence will be dispensed with until the war ends.

Archbishop Samuel A. Stritch of Chicago announced that the laws of fasting and abstinence will be relaxed for a period of one year beginning Ash Wednesday.

Modified Lenten regulations in the northeastern two-thirds of New Mexico were announced in churches throughout the Santa Fe archdiocese. Issuance of the new rules followed a conference between Archbishop Rudolph A. Gerken and State OPA Administrator S. M. Graf, who declared that rationing of beans, one of New Mexico's chief agricultural crops, is causing a major problem in finding adequate meat substitutes.

Bishop James A. Griffin of the Springfield, Ill., diocese, in issuing similar regulations, urged members of the Church to make "compensate sacrifices" for the dispensation by observing all rationing regulations and increasing personal devotion.

Excepted from the new dispensations from fasting are Ember Days and the vigils of certain feasts. The obligation to abstain from meat will still apply to all Fridays, Ash Wednesday, and certain other important days on the Church calendar.

NURSERY SHELTER

Hattiesburg, Miss., Children Send Offering to Barton Place

One of the most recent contributions to THE LIVING CHURCH Nursery fund is from a group of American children in Hattiesburg, Miss., whose fathers are in military service.

Families of army officers at Camp Shelby, Miss., have taken over a college in Hattiesburg which is closed for the duration, and run it as a coöperative housing association. In the group of 60 families are many children. A chaplain's wife, Mrs. R. D. Wolcott, conceived the idea of establishing a Church school for those children who could not regularly attend the school in the town. Mrs. Charles W. Buchanan, wife of another chaplain, and Mrs. Wolcott make up the teaching staff.

The Church school started about November 1st with 20 children, but the number of students fluctuates as families move in and out. The children had been saving their offering for something very special, and when told of the bombed out British children at Barton Place, decided that they wanted their money to go to them.

THE PRESS

Bill of Rights Committee Formed

A committee for the annual observance of the Bill of Rights, including representatives of the church, the press, the bar, and patriotic and civic organizations, has been formed in New York under the chairmanship of Dr. W. Harold Weigle, rector of St. Paul's Church, Mt. Vernon, N. Y.

ARMED FORCES

Rev. George L. Evans Heads Naval Chaplains Graduating Class

In the largest graduating class to finish its work at the Naval chaplains training school at Norfolk, Va., were four priests of the Church—the Rev. Messrs. Lawrence L. Brown, Longview, Tex., Newell D. Lindner, Islip, Long Island, Harold L. Andreas, Middletown, N. Y., and George L. Evans, Kansas City, Mo. The ceremony took place on February 7th, when a class of 43 was graduated. Eleven Roman priests were in the group, of which the valedictorian was the Rev. George L. Evans, graduate of Nashotah, and formerly assistant at the Cathedral in Kansas City.



CHAPLAIN EVANS: Valedictorian of Navy chaplains' class.

Religious Consultants

In order to coordinate the work of the civilian clergy with that of the Army, Navy, and Marine chaplains, the USO in Los Angeles has formed a committee entitled Religious Consultants. Believed to be the first organization of its kind, the group is largely in the consultant, conference, planning state. At present its work is limited to giving assistance, social, material, and spiritual to men who make personal appeal. One of the main considerations is that of housing service men in the Los Angeles area. The committee is planning to engage the facilities of churches, gymnasiums, and the like.

Episcopal clergy most active in the group, which included clerical representatives of the three major faiths, are: Bishop Stevens, Dean Eric Bloy of St. Paul's Cathedral, Los Angeles; the Rev. Douglas Stuart, rector of Grace Memorial Church, Los Angeles; the Rev. Arthur H. Wurtele, rector of St. Thomas' Church, Los Angeles; and Dean James Malloch, St. James' Cathedral, Fresno, Calif.

One-Third of Congregation Serves

St. Andrew's Episcopal Church, Breckenridge, Tex., with a congregation of less than 50, recently dedicated a service flag with 16 stars. Chaplain Charles G. Fox of the Texas Defense Guard dedicated and blessed the flag. The chaplain reminded those present that the young men were fulfilling their baptismal promise to fight manfully against sin, the world, the flesh, and the devil.

HOME FRONT

Production of Silver Church Goods Restricted

Production of church goods made of silver, either foreign or domestic, with some exceptions, is restricted by an action of the War Production Board. Previously, only foreign silver was controlled.

In an amendment to the silver order, WPB ordered curtailment in use of domestic silver in a list of products, in-

cluding church goods, to one-half of the amount used in 1941 or 1942. These were peak years for the silver products industry.

The order will have a somewhat lesser effect on church goods, however, in view of exemptions provided by WPB. Special exemption is provided for the benefit of small manufacturing firms that cannot be converted to war production because of limited facilities.

Social Dislocations Studied By Diocesan Chairmen

How organized religion can reach the millions of war workers now isolated from regular church contacts because of their hours of work or removal to new areas, was the subject of discussion at the two day meeting of diocesan chairman of Christian Social Relations, held in Chicago, March 11th and 12th.

Discussing the role the Church can play, the Rev. Walter K. Morley, chairman of the meetings said:

"Surely management will recognize the important contribution religion can make to the morale of its workers, and will include time for it in their morale building programs which already include personal appearances by movie stars and swing bands."

An example of the work already done in this field were the Christmas services held in many plants last year when thousands of workers, congregating for meals, sang familiar hymns and joined in prayer.

The chairmen, representing the 13 Episcopal dioceses in the states of Illinois, Michigan, Ohio, Indiana, and Wisconsin made the following suggestions for the role of the Church in the problem of social dislocations brought on by the war:

An effort by the Church to create public sympathy for the relocation of American citizens of Japanese ancestry who have been investigated by the FBI and are ready to resume their place in the economic life of the country; even greater cooperation by the churches with the community in meeting the needs of the men and women in service; adjustment of the Church program

to meet the needs of war workers by special services at hours convenient to the workers; the organization of guilds for the sweethearts, wives, and mothers of men away in service; the training of laymen to carry on the recommendations of the Forward in Service Commission for evangelism.

The Stranger Within Thy Gates

By GERTRUDE S. CARRAWAY

With a score of new service camps and camp extensions transforming the diocese of East Carolina into a virtual armed camp and with several hundred thousand service men and war workers practically doubling the former population of strategic areas within the diocese along the vulnerable North Carolina Coast, the Church in that historic region is confronted with perhaps a more difficult war task than any other diocese in the country.

Under the magic of craftsmanship, the low swamps there are being miraculously drained, the dense woodlands thinned, and the sandy wastes cleared for the construction of some of the world's foremost military camps, including the Army's largest training post at Fort Bragg, the Coast Guard's largest air station at Elizabeth City, the Marine Corps' largest training center at New River, and the Marines' largest air station at Cherry Point.

East Carolina is changing vastly under the impetus of war and war training. Its population is growing by leaps and bounds. Besides the many imported contractors and laborers, there is probably the greatest concentration of service men of any diocese in America. The whole tempo of life and living is moving at a more rapid pace than ever before in its long and honored history. The long-peaceful sand dunes, the rural, agricultural communities and the sleepy little towns are being rapidly converted into armed fortresses and bustling cities intent upon winning the war.

In line with its history in that region for two and a half centuries, indeed for three and a half centuries if may be counted the baptism of Virginia Dare, first white child born of English parentage in the New World, the Church is keeping abreast of all these modern changes and developments and is providing wholesome programs of religious and recreational programs for the many newcomers.

PLANS

Anticipating the need for Church expansion and war service, Bishop Darst of East Carolina called a meeting of representative laymen more than a year ago to consider plans for helping take care of the many strangers in camps, camp communities, and industrial defense areas. Decision was reached that, in addition to any help which might be received from the Army and Navy Commission, a fund of at least \$20,000 should be procured for necessary buildings, equipment, and workers. Some of this money has been raised by the laymen and their efforts will be continued until they have completed their goal. The national Army and Navy Commis-

sion has been most generous in its appropriations. In addition to the help given the parishes, it is assisting with the erection of a new church building at Jacksonville near New River, and it is providing the salary of a full-time worker at Goldsboro. The salary for a woman worker for the industrial defense area around Wilmington is being furnished by the National Council's Committee on the Church's work in Industrial Defense Areas.

Much diversified war work is reported from practically every parish and mission of the diocese and some of the clergy and members near military posts are making outstanding records in ministering to the needs of the men in uniform, according to the Rev. Walter R. Noe of Wilmington, diocesan executive secretary, who has general charge of the church work in camp communities and industrial defense areas of the diocese.

NOTABLE CHURCHES

Among those especially cited by Mr. Noe are St. Stephen's Church at Goldsboro, of which the Rev. John C. Grainger is rector; Christ Church, Elizabeth City, the Rev. George F. Hill, rector; St. John's, Wilmington, the Rev. E. W. Halleck, rector; Christ Church, New Bern, the Rev. Charles E. Williams, rector; St. James, Wilmington, the Rev. Mortimer Glover, rector; and St. John's at Fayetteville, temporarily without a rector.

Two Negro churches are highly commended by Mr. Noe for their work among Negro troops and defense workers. These are St. Joseph's at Fayetteville, of which the Rev. J. S. Braithwaite is rector, and St. Mark's at Wilmington, of which the Rev. L. C. Dade is the rector.

The former rectory at St. Stephen's Church has been attractively furnished as a service men's lounge and home and is kept open all day and every night for use of the resident workers and students at Seymour Johnson Field, Army air forces training school, three miles from Golds-

boro. A special open house is observed there each Sunday afternoon. Every Sunday evening, supper is served for soldiers and girls of the congregation, after which all attend the evening prayer service in the church.

Elizabeth City Episcopalians are co-operating with the chaplains at the two Naval air stations in that vicinity. Games and reading material are available at the parish house. Social gatherings are held for the men, and receptions for their families. Some of the service men sing in the church choir. Many are invited to local homes for meals.

At Wilmington, where the population is said to have almost trebled, Episcopalians are working with other religious bodies in providing religious services and church schools. During the summer a vacation Bible school was held outdoors in one of the new villages, under the direction of the Episcopal workers along the Inland Waterway. Fellowship suppers are held monthly by the Young People's Service League at St. John's Church for soldiers, sailors, and marines. As many as 100 have attended at a time. Regular Sunday evening meetings are featured by special programs and refreshments. Parties are held on holiday occasions.

The upper floor of the parish house at New Bern has been made into a comfortable recreation room for men in uniform. Waffles and coffee are served during the weekends, with soup, cake, candy, and other treats from time to time. Many soldiers go there from nearby Camp Battle, and many marines from New River and Cherry Point.

COÖPERATION

From St. Paul's Church in Beaufort, the Rev. E. C. McConnell reports coöperation with the Carteret County Ministerial As-

sociation and the USO in activities among the many large and small units of every branch of the armed forces located in that section. These programs emphasize three points: Sunday morning services of worship whenever possible within military camp limits, for most of these stations are on constant guard duty; Sunday morning breakfasts and devotions at the USO clubhouse; and the ministers taking turns weekly in acting as chaplains at the USO club.

St. Philip's Church in Southport is also offering its services to several hundred men of the armed forces, representing the Army in the town, the Navy at Fort Caswell, and the Coast Guard at Oak Island. Mr. Cecil Allgood, a ministerial student, now serving the Church at Southport, makes frequent visits to military wards of hospitals. Residents of that ocean town have seen at first hand some of the results of tragedies wrought by enemy submarines. Mr. Allgood tells of an 18-year-old tanker survivor, who proudly showed him a water-soaked and oil-stained New Testament which he had gripped for hours after his boat had been torpedoed. The youth declared that the touch of this book in his tired hand and the memory of the words of its Gospel had given him the courage and endurance to keep alive and afloat until aid came from coast guard lifeboats.

NEGRO WORK

Great work among Negro service men is being accomplished by such Negro ministers as the Rev. L. C. Dade, rector of St. Mark's Church at Wilmington, which is near Camp Davis, Coast Artillery anti-aircraft firing center with its many Negro soldiers; the Rev. R. I. Johnson, rector of St. Cyrian's Church at New Bern, which is near the Negro Marine camp at New

WAR SERVICE IN EAST CAROLINA: (Right) the Rev. John C. Grainger greets soldiers after a service at St. Stephen's, Goldsboro. (Below) Colored soldiers visit St. Joseph's, Fayetteville, in large numbers, where they are entertained in the parish house; in the foreground is Chaplain Bowden. The Rev. J. S. Braithwaite is rector of St. Joseph's.



River, and the Rev. J. S. Braithwaite, rector of St. Joseph's Church at Fayetteville, which is near Fort Bragg with its thousands of Negro troops.

During September, October and November, 1942, the social committee of St. Mark's Church entertained Negro soldiers and marines at a social, a Hallowe'en party, a musicale, and a supper. A contribution was also made for USO Christmas bags for service men. "My personal contact made with some of the boys in distress has proven that a homey, friendly atmosphere is the best morale builder for soldiers in the army" reports the rector. "So I have had some interesting experiences in counselling soldiers about their personal and spiritual affairs. On Thanksgiving Day, after services, I visited a soldier in the hospital and gave him some change and fruit from the parish. Before I left he said to me 'Reverend, you have really brought the spirit of Thanksgiving to me; before you came it was only another day.'" For the year ending December 1, 1942, the Rev. J. S. Braithwaite reports an attendance of 986 Negro soldiers at his church and 21,683 at church picnics and socials, and 7,087 girls chaperoned for dances and banquets at Fort Bragg.

WORK AT FORT BRAGG

He reported 73 visits to Fort Bragg himself, conducting 18 services and assisting with 12 other services there, besides 43 hospital calls on Negro soldiers, 327 office consultations, 14 soldier baptisms, seven marriages, and three confirmations. Mime-



GAME HOUR: At one of the shipyard villages in Wilmington.

ograph publications, *Club Notes* and *From Our Mailbag* are distributed by this indefatigable worker. Some of the special entertainments in an extensive program of wholesome recreation for Negro soldiers at the service men's lounge in the St. Joseph recreational center, in cooperation with the city recreation committee, include the following: Music appreciation hours, community sings, musicales, dramatic sketches, moving pictures, dances, quizzacales, tennis matches, barn picnics, tea times, whist tournaments, weiner roasts, and cigarette bingo parties. "Victory Club" girls wrapped the soldiers Christmas packages. One of the commendatory letters received for these events came from 1st Lieut. R. V. King of Fort Bragg, who said in part: "Morale building and morale maintenance are two very vital factors to be dealt with in army life and such programs as yours strike the keynote to the great task before those who are connected with this type of work. We shall be happy

to cooperate with you at any time you desire our aid."

Accordingly in this eastern diocese, the clergymen and lay workers are not only aiding materially in the war effort by doing double duty in ministering to the unprecedented numbers of uniformed men and defense workers but also obeying the Biblical injunction from Hebrews 13:2—"Forget not to shew love unto strangers; for thereby some have entertained angels unawares," and the lesson of Jesus' parable, "I was a stranger and ye took me in—Inasmuch as ye did it unto one of these, my brethren, even these least, ye did it unto me."

RELIEF

Gift to China

The Presiding Bishop forwarded on March 5th a check for \$2,100 to Mme. Chiang Kai-shek. The \$2,000 item is from the fund known as The Presiding Bishop's Fund for World Relief, used to relieve distress in all parts of the world, and the \$100 was a special gift sent to the Presiding Bishop for China relief.

In transmitting the check, Bishop Tucker said: "On behalf of the Episcopal Church in the United States, I wish to extend to you personally cordial greetings and to assure you of the prayers of our Churchpeople for the deliverance of China from her present troubles, and for her future welfare.

"As a token of the deep sympathy of the members of our Church with the sufferings of the people of China, and of our admiration for their heroic struggle for freedom, I venture to enclose a contribution of \$2,100 which I hope you will use for your special work among Chinese war orphans and such other relief work as you see fit."

Restoration of Central China College Library

The Church Periodical Club is undertaking to help in the restoration of the library in Central China College, acceding to a request received by the National Council's Overseas Department from Dr. Francis C. M. Wei, president of the College.

The Rev. Dr. James Thayer Addison, vice-president of the National Council, and in charge of overseas work, has agreed to check lists of books received by CPC, to make sure that books given are suitable for the library. After book lists have been checked, the books will be sent in, and stored in New York until shipment to China becomes possible, and the University is permanently resettled.

Dr. Almon R. Pepper Elected Chairman of Refugee Service

The Rev. Dr. Almon R. Pepper, executive secretary of the National Council's Division of Christian Social Relations, has been elected chairman of the American Committee for Christian Refugees, suc-

ceeding Dr. John H. Warnshuis of New York.

Dr. Pepper says that when the National Refugee Service was organized, it was noted that while most of their refugees were Jewish there were also many Christians for whom little was being done, and the American Committee for Christian Refugees was organized to meet that need. The committee has handled a wide variety of services, helping in the complex process of transportation, counselling along whatever line was needed, and aiding in resettlement.

Relief Work in Spain

The American Friends Service Committee (Quaker) has reopened relief work in Spain, where child-feeding operations had been conducted during the Civil War. Two Quaker workers have gone to Madrid, where, in behalf of all relief organizations, they will care for 17,000 foreign refugees.

One of their first projects will be to arrange migration for some of the refugee children to the United States. Emigration will be jointly financed by the United States Committee for the Care of European Children and the American Jewish Joint Distribution Committee.

Million Dollar Year

The Save the Children Federation reports that 1942, its 11th year, was its first million dollar year. The comptroller's figures show \$1,134,529.26 in cash and commodities taken in.

In its American work, the Federation expended in cash \$90,000 on its social service program, consisting primarily of the salaries of those engaged in welfare work, 24 of whom are in the Southern Mountain field, and \$530,000 in commodities, mainly clothing.

Overseas \$233,000 in cash was expended, chiefly for supplemental aid to individual children through the child "adoption" plan and for the maintenance of residential nurseries. Clothing in the amount of \$164,000 was distributed.

Shipments Continue to Greece

Churchpeople who have contributed to Greek War Relief through the Presiding Bishop's Fund for World Relief will be reassured by a letter to the Fund from Joseph J. Larkin, treasurer of the Greek War Relief Association, who says that "Our shipments continue to go to Greece regularly, and we know that they are doing a great deal to relieve the misery in that unhappy land. Just recently we had a letter from a tiny village in Arcadia describing in touching terms the arrival of some of our wheat and the renewed life that it brought the peasants there. Such a letter is a glowing tribute to support like yours."

Mr. Larkin expresses the appreciation of the association for "your unfailing generosity to the cause of Greek relief. It is most gratifying to have friends who are not content with a single donation, but who feel impelled again and again to send aid to the starving people of Greece."

CANADA

Very Rev. John H. Dixon Elected Bishop of Montreal

The Very Rev. John H. Dixon, D.D., dean of Christ Church Cathedral, Montreal, has been elected Bishop of the diocese of Montreal, succeeding the Rt. Rev. Arthur Carlisle, who died recently. Dr. Dixon is a graduate of Trinity College, Toronto, and has been dean of Montreal since January, 1940.

Dean Dixon has taken an outspoken stand on the relation of private property rights to the general welfare. Speaking in the cathedral recently, he expressed his approval of the Malvern declaration in this respect, saying:

"The resources of the earth should be used as God's gift to the whole human race, and used with due consideration for needs of the present and future generations.

"It is a traditional doctrine of Christendom, that property is necessary to the fullness of personal life. All citizens should be enabled to hold such property as contributes to moral independence and spiritual freedom without impairing that of others.

"But where the rights of property conflict with the establishment of social justice or the general social welfare, those rights should be over-ridden, modified or if need be, abolished."

The new Bishop, whose consecration will probably take place in May, was ordained to the diaconate in 1912 and received priest's orders in 1913 at Ottawa, Ont. He acted as curate in several Ontario parishes until 1922 when he became rector of St. Bartholomew's Church, Ottawa. He became rector of Grace Church, Toronto, in 1932, and in 1939 came to Montreal as rector of Christchurch Cathedral, which office he held until his election to episcopal rank.

General Synod

The General Synod of the Church of England in Canada will hold its 15th session at Toronto, Ont., from Thursday, September 9, to Friday, September 17, 1943, inclusive, when only essential matters of business will be dealt with.

The session will include a special service of thanksgiving in commemoration of the 50th anniversary of the institution of the General Synod, the first session having been held at Toronto in 1893.

HAITI

Broken Records

Owing probably to reaction from the recent persecution of non-Roman religious bodies in Haiti last year, an unusually large number of baptisms and confirmations have been reported. In Port-de-Paix, under the charge of Archdeacon Elie O. Najac and the Rev. Antony Macombe, within the city alone there were 424 bap-

tisms; in outlying missions, there were 67 more; in all, a total of 491. In Mirebalais, a mountain town of less than 5,000 population, and another mission under the care of the Rev. Elissaint St. Vil and the Rev. Catulle Benedict, there were 130 baptisms and 277 confirmations. In two missions under the charge of the Rev. Felix D. Juste, centering around Delices and Chaîne-des-Mattheux, there were 271 baptisms and 216 confirmations. Throughout the district, there were 943 baptisms and 1,049 confirmations. All former records were broken.

A translation of the address that was presented to the Bishop during the recent Convocation is as follows: "To the Right Reverend Harry Roberts Carson, D.D., Bishop of the Episcopal Church of Haiti, Commandeur of the National Order *Honneur et Merite*:

"Right Reverend Sir—On the occasion of the 20th anniversary of your episcopate in Haiti, we are happy to offer you all our gratitude for the social works that you have accomplished in our land.

"The readiness with which you have always assisted morally and materially, without distinction of class or religion, all those who come to you, has enlarged and caused to shine your high personality in Haitian society.

"In the name of all, we thank you and wish for you many more successful years among us.

"Port-au-Prince, 10 January 1943.

"Signed: Elie Lescot, President of Haiti; Jules André, Commandant, Garde d'Haiti; Georges Elie, Commandant des Pompiers; Benj. F. Liles, Vice Pres., Nat. RR. of Haiti; John C. White, American Minister to Haiti; R. Hillyer, British Minister Resident; and other representative Haitian and American citizens."

ENGLAND

Archbishop of Canterbury Speaks Out on Famine Relief

Paralleling a statement issued by Church leaders in the United States [L. C. February 28th], the Archbishop of Canterbury has issued the following declaration on famine relief:

"I take my stand on this question on the ground of sheer human sympathy. All are agreed that the chief service this country could render Europe is to win the war. But the accounts I have received through the organizations of the churches of the state of starvation in the occupied countries and the deplorable condition of the children, especially in Greece and Belgium, have convinced me that a strictly limited scheme to send dried milk and vitamins for children and expectant mothers to these countries—to France and eventually to Holland and to Norway—is urgently necessary. Some action has of course been taken in the case of Greece. I am convinced that the schemes to which I give my support and which have been carefully worked out would not aid the enemy or hinder the war effort. I have reports of a growing bitterness and alienation from this country

as a result of the blockade which might seriously affect the aid that could be given to our arms when the time came as most certainly the loss of vigor through starvation must affect it.

"I fear that at the end of the war we shall find a relatively vigorous Germany surrounded by peoples so weakened by starvation as to present an inevitable drawback to afterwar plans. In Belgium the heavy workers are receiving a diet of 2300 calories from the Germans, but the women and children are receiving only 700-900 calories which means widespread starvation. The amounts of dried milk and vitamins that have been calculated for Belgium are 22,000 tons a year which would take very small shipping space.

"There is a strong movement in support in the United States and stocks are available there. While only the government could say definitely about shipping possibilities, I believe there are Swedish ships that could be used. International control has been effective in Greece and France and the International Red Cross is prepared to extend it to other countries. I have received evidence of a great mass of public support in this country for such schemes and I believe that the suggestions made, if carried out, would at least do something to meet the need."

Church Assembly Considers War Time Problems

The Church Assembly legislative body which meets under the presidency of Dr. William Temple, Archbishop of Canterbury, and represents the clergy and laity in the Church of England, is holding sessions in London to deal with several urgent war-time problems.

Dr. Geoffrey Francis Fisher, Bishop of London, has introduced a comprehensive measure of parochial reorganization. It represents the biggest potential change in Anglican parochial arrangements since the original setting up of English parishes centuries ago. The reorganization measure deals with areas in which churches have been destroyed or seriously damaged, or where material changes in the size and location of populations have occurred.

In one area of London, Dr. Fisher said, only one church out of six was still standing. It would be necessary, he said, without undue delay to set church life going again in these areas on a firm and settled basis. The primary purpose of the measure was not to set up machinery but to ensure pastoral supervision. It was designed to stimulate and strengthen the spirit of greater service which was now stirring within the Church.

The Assembly gave its general approval to the measure, which provides that, in each diocese, a diocesan reorganization committee shall prepare a scheme for the rearrangement of churches and parishes according to current needs.

The Bishop of Bristol told the Assembly that there are a thousand candidates for Holy Orders at present in the forces. This being so, there was, during 1941-42, a deficiency of 400 among those being



British Combine.

COVENTRY CATHEDRAL: *The new Bishop was greeted thus: "The Cathedral church has been laid waste and its outward glory has departed for a season."*

trained for the ministry. This deficiency might rise to 2,000 by 1946. The Assembly is discussing arrangements for training a large number of candidates for the war.

ENTHRONEMENT IN COVENTRY

On February 20th, an event occurred which has symbolic significance in the history of British wartime religion. It was the enthronement in the ruins of Coventry Cathedral of the new Bishop for that diocese, Dr. N. V. Gorton. Coventry Cathedral was destroyed by enemy action in November, 1940. The walls of the great church still stand open to the sky and great heaps of rubble mark the course of the once noble arcades. On a temporary altar a cross has been erected consisting of two charred beams from the burnt

church while a simple processional cross has been made from three great nails also salvaged from the ruins.

The Bishop-elect, Dr. N. V. Gorton, was greeted at the entrance by the Provost, who informed him:

"The Cathedral Church has been laid waste and its outward glory has departed for a season."

To this the Bishop replied:

"Our Lord has said, 'In this world ye shall have tribulation: but be of good cheer: I have overcome the world.'"

Later, the Bishop added:

"It is my heart's desire that this Cathedral Church should rise again."

The Bishop was enthroned in the episcopal chair erected in the crypt, after which the procession formed again and the service was completed in the neighboring Church

of the Holy Trinity. The Bishop was greeted by Free Church ministers in the course of the service.

British Churches Resist Sunday Opening of Theatres

A proposal to open theatres in England on Sunday as a wartime measure for the benefit of troops and war workers, is being strenuously opposed by the Christian churches as well as by certain sections of the theatrical profession.

Some opponents are prepared to accept a compromise which provides a guarantee of one day's rest in seven and voluntary service by the actors on Sunday on behalf of troops and war workers only, but this compromise is itself being strongly resisted.

The Archbishop of Canterbury in a letter to the *London Times* wrote: "Admittedly, there is a strong case for some exceptional action during war time, when so many men and women who are serving their country are separated from their homes and the circle of their friends. But this can be met by voluntary service on the part of actors, musicians, and others, if they wish, as very many do, to give their service for this object.

"Action taken on these lines will not be likely to continue under conditions of peace.

"But if there is any mixture of commercial interest with the motive of benevolence, there will be strong pressure to maintain a relaxation granted through sympathy with men and women of the Forces, and a long step towards the further commercialization of Sunday will have been taken.

"Sunday provides the one opportunity for actors to enjoy some family life, and derives much of its social value from the fact that it is a general day of rest; the guarantee of a free week day is no adequate compensation for the loss of a free Sunday.

"Sunday has both a purely religious and a religious-social value—for family life and the intercourse of friends are to a Christian matters of religious concern. Every step in the direction of commercializing Sunday is to be regretted."

LIBERIA

Marriage

Announcement has reached the National Council of the marriage on March 3d, of Bishop Leopold Kroll of Liberia, to Mary Wood McKenzie, senior foreign missionary on the Liberia staff.

The ceremony took place in the Chapel of the House of Bethany at Cape Mount, with only the foreign missionaries, native staff, and children present. It is understood that Bishop and Mrs. Kroll will live at Bromley, about 15 miles up the river from Monrovia.

Bishop Kroll was consecrated in 1936. Mrs. Kroll has been in Liberia since 1922, first assisting, then succeeding Miss Margaretta Ridgely at the House of Bethany School for Girls.

Overseas Mission in War Time

By the Rev. James Thayer Addison, D.D.

Vice-President of the National Council and Director of the Overseas Department

THERE are so few quiet spots in the world today and so many of our missionary districts are in occupied areas that there has arisen a popular notion that overseas missions are practically out of commission for the rest of the war. But that is only a wrong guess arising from the fact that bad news is always more readily displayed than good, and conditions often look worse at a distance than they do on the spot. The truth is that a relatively small proportion of the foreign work which our Church supports has been halted or crippled by the war.

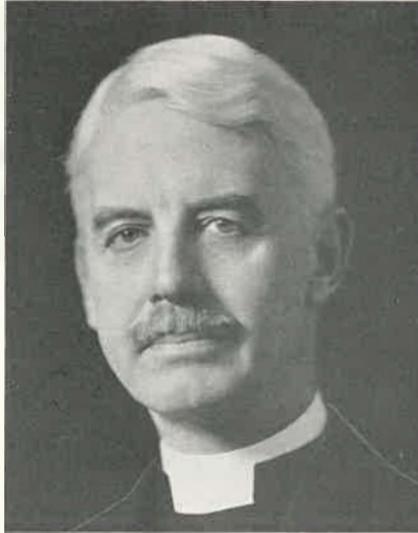
We do not know what is going on within the Japanese Church, but there is every reason to believe that in spite of poverty and a shortage of workers, it is alive and active. Japan is the only one of our fields in which no missionaries are now to be found. Of the 56 men and women who represented us there in July 1940, 17 have been given leave of absence without salary, 11 have been retired, nine have resigned, two have died, five are at work in the field of domestic missions, one in Honolulu, and one in Puerto Rico. Only one is still paid temporarily from the remaining fragments of the Japan budget. Our policy in dealing with these missionaries from Japan has been to assist them to find other Church work at home and abroad. How many will eventually return to the people whom they once served depends partly on how long the war lasts but chiefly on the future policy of the Church in Japan and the requests it may some day present to us.

CHINA

In China nearly all the territory within our three missionary districts of Shanghai, Anking, and Hankow is occupied by the Japanese. Yet the greater part of the work has been continuously carried on; though probably at least half of the primary schools are no longer active, only a few of the parish churches or the secondary schools have had to close; and St. John's University at Shanghai has attracted more students than ever before. In most cases the institutions have not had to move. In some instances, however, the Church has been able to progress only by moving with the great tide of migration out into Free China. The Church General Hospital at Wuchang has been obliged to suspend its work; but the four leading diocesan secondary schools in the Hankow diocese banded together as a unit and migrated to the southwest. Central China College, after two moves, still carries on among the mountains near the border of Burma. We are maintaining evangelistic work at Kunming (where American airmen are a familiar sight) and we have had a representative among the industrial coöperatives in this territory. An encouraging report from the National Christian Council (an interdenominational body) tells us that our Anglican communion has had the best record of any Church in adjusting itself to

new and difficult circumstances in unoccupied China and in serving the people in that area.

We still have 57 American missionaries in China. Of these, 35 (nearly all men) are in the occupied area, most of them living under restrictions in Shanghai and awaiting repatriation. But in Free China there are 22 now at work, sharing with the Chinese the hardships of an improvised



DR. ADDISON: "The truth is that a relatively small proportion of the foreign work which our Church supports has been halted by the war."

mode of life and of the skyrocket rise in the cost of living. Among those members of the staff who have left China at least 15 are active in other fields outside of the United States.

The policy which guides our relations with the Church in China and our own China Mission is to release permanently only those missionaries who are ready for retirement because of age or disability and to do all we can to see to it that the remainder find other employment, in the service of the Church, only for the period between now and the end of the war. Since practically all of them are eager to return at the earliest possible moment we have met no difficulty in persuading them to regard their interim posts as temporary. For there can be no question that the Church in China will be calling for a greatly increased number of American workers as soon as peace comes, and the prospects for expanding work all over China are impressively bright.

Since the Philippines came under Japanese control we have received only a very few scraps of news, and we can send neither money nor cables. We know much less about our workers there than about those in Occupied China; and the extent to which our widely scattered missions are

still able to operate is a matter for guessing. Again unlike China, no plans are on foot for any repatriation of Americans.

HONOLULU

Honolulu, as a humming center of military and naval activity, has witnessed many changes in the past year. The presence of troops and naval personnel has greatly increased the number of chaplains in this area and has stimulated civilian co-operation with all who are serving the troops. In general, however, missionary work, in the stricter sense, has been little affected by the war. Much the same story in the same words might be told of Alaska and of the Panama Canal Zone. The novel element in both these regions has been the influx of soldiers, sailors, and civilian workers resulting everywhere in heightened activity and expanding opportunities. Though the primary responsibility for meeting the religious needs of these newcomers rests upon the Army and Navy, the Church forces on the ground have their part to play. We have recently sent two new men to Alaska to strengthen our work at centers of military importance, and an additional priest on our staff in the Canal Zone enables us to meet in some measure the present demands. Interesting reports received in January from the Bishops of Alaska, Panama, Cuba, and Puerto Rico indicate frequent and cordial coöperation between our missionaries and the chaplains of the Army and Navy.

Even remote Liberia has been put on the map by war strategy, and the government itself has already released the news that American troops and air fields may now be found in this little free state on the west coast of Africa. The Episcopal Church has been there for a century and ought by this time to be much stronger than it is. We can take pride in the fidelity and devotion of the few missionaries who represent us there; but it is painful to confess that want of money and the reluctance of men and women to serve in Africa have reduced our mission to eight Americans, including only two priests. The coming importance of Liberia as a station on one of the world's airways may stir us in future to a degree of expansion more worthy of our Church.

LATIN AMERICAN

In Latin America the activities of the Church in Southern Brazil, Haiti, the Dominican Republic, Cuba, and Mexico have been but little changed in any fashion by the war. Puerto Rico, however, has been one of the centers of military preparation, and at least one of our missionaries there gives part of his time to the duties of civilian chaplain. Yet it is true that our districts in Latin America have indirectly benefited from the effects of war, for they have been the chief beneficiaries of the money saved in Japan and China. Necessary reductions in the usual budgets for

the Far East have made it possible for us to meet some of the more pressing requests for increases in Latin America which our low income for the last 12 years has hitherto obliged us to deny. We heartily wish that these additional grants meant real expansion in these important areas; but most of them (such as higher salaries for wretchedly underpaid native clergy) are merely adequate to keep the existing machinery running.

WAR TIME ADMINISTRATION

When I became responsible for the home administration of our overseas missions two years ago the war was in full blast,

and I have directly known the administrative task only under war conditions. Disappointment, temporary retreat, and constant battling with obstacles have been among the experiences we have all shared. But contending with external conditions and taking hard knocks from fortune are not the worst that has had to be borne by missionaries and by those who are their helpers at the home base. To struggle with the consequences of the war would be trying enough. Much more painful it is to look out on our fields abroad, to see in nearly all of them the really wonderful opportunities for expansion which could be exploited to the glory of God and to

the edifying of His Church and then to realize, as every new year comes round, that the support at home on which advance depends remains stationary, and that we have grown to be thankful if the money that comes to us for use abroad is no less than it has been. To encounter opposition in the field is the lot of every true missionary, like every true soldier. But when ignorance and indifference on the home front condemn the missionary to mark time and deny him the privilege of eager advance, he finds the opposition of his enemies far less distressing to mind and spirit than the apathy of those who ought to be his friends.

Everyday Religion

Spiritual Pitfalls in War Time

II. Anxiety

IN time of war, a great many things that matter very much are happening to us and to those we love. Almost everyone has dear friends and relatives in military service, perhaps even friends who are wounded, captured by the enemy, or missing in action. Reports of battles and casualties leave anxious questions, which perhaps will not be answered for weeks. On the home front, uncertainties confront us at every turn. Will my family have enough to eat? Is my husband going to be drafted? Will my business have to close? Are taxes going to be increased?

No one is left untouched by uncertainty and anxiety. Most of the tragedies which are possible in time of peace have suddenly become probable, and we realize how flimsy is our equipment to weather them.

This Lent is an opportunity for us to build up our resources to face the future without fear—to conquer anxiety.

Last week, we discussed a very important element in this process: it may be summed up in the quotation, "Be still, and know that I am God." The first step in conquering anxiety is to be spiritually "in condition" before the particular cause of anxiety comes. Prayer, study, the services and sacraments of the Church, and then a constant turning to God throughout the day, will go far to prepare us for meeting our problems.

Yet, in spite of all these things, most of us find that war brings a load of anxiety that cannot be removed by any indirect method. It must be faced directly and positively, if we are not to become victim to it.

The most dangerous thing we can do is to attempt to dismiss our worries, hide them from our minds, take a foolishly optimistic view that "everything is going to turn out all right." What if everything turns out all wrong? Further, this way of sidestepping problems can have the gravest effect on personality. Many a mental breakdown is the result of a man's lying to himself.

Soldiers who pretend to themselves that they are not afraid sometimes develop a mysterious paralysis of arms or legs. The paralysis may remain for years until at last a skilled psychiatrist can convince the soldier that it was caused by a fear of fear.

It is equally bad to let anxiety rule the mind, with one dismal possibility chasing the other about like a squirrel in a cage. The human mind is not meant to be used like that, and will break down if the process is not halted.

No, the mind is a tool which must be used, not misused. It is there to solve problems and to arrive at conclusions. In dealing with worry there are three steps which I must make my mind take.

First: How likely is it that this thing I am anxious about will happen? If I fear, for example, that someone I love will be a casualty of war, the obvious answer is that the majority of soldiers do not become casualties. But if someone dear to me is missing in action, I must face the probability that he is a prisoner of war or even, perhaps, dead.

Second: What, exactly, can I do to prevent this thing from happening? Always, of course, I can pray. But I must also canvass the possibilities of action by myself. If there is something I can do, I must consider carefully whether doing it is really in accordance with the needs of mankind as a whole. Perhaps I—or my husband—ought to be in the army. Perhaps I should close my non-essential business and get into an essential one.

Third: I have done all that I can—or perhaps there is nothing, prayer excepted, that I can do—and the issue remains unresolved. Now comes the most difficult, and most important job of all. I must steel myself to view calmly the worst. What if my business must close? What if my brother is dead? What if I die? What if my husband is drafted? It is this worst possibility, isn't it, that wears at mind and nerves, destroys the whole tissue of waking life, and perhaps even troubles my dreams.

Bringing it into the open may be painful, like pulling an ulcerated tooth. But it is causing even more trouble when it is covered up.

Nine times out of ten, we find that when we look straight at the thing we fear, it is not as terrible as it seemed. We see how we can deal with it, fit it into the framework of our lives—or adjust our lives to it—and still preserve the things that matter most to us. Death itself, when viewed in the light of the Christian Faith, can be a beginning as well as an ending: an end of aimless struggle, and a beginning of steady progress toward a known and wonderful goal.

As Christians we have resources against tragedy. We know that God loves us, and that He has infinite power to do what is best for us. "The eternal God is thy refuge; and underneath are the everlasting arms." We also know that, sometimes in His wisdom He leads us through the valley of the shadow of death; but He has blazed the way through that valley before us, and is ready to strengthen us as we follow in His steps.

When overburdened by anxiety, we can find much help in St. Teresa's Bookmark, a brief verse by the great mystic, St. Teresa of Avila:

"Let nothing disturb thee,
Nothing affright thee;
All things are passing;
God never changeth;
Patient endurance
Attaineth to all things;
Who God possesseth
In nothing is wanting;
Alone God sufficeth."

If we can only bring ourselves to understand that nothing can separate us from the love of God, and that His love is the consummation of all our hopes and desires, no anxiety nor sorrow will be too much for us to bear, and no loss a final one. "The eternal God is thy refuge; and underneath are the everlasting arms."

War Shrines

THERE was nothing unusual about him. His like could be found on any street in any city of the land. He dropped casually into the chapel of a parish church before which stood an outdoor sign conspicuously labelled "War Shrine." He wrote a pair of names in an open book which rested on a prayer desk before the altar. He lit a small candle which stood ready nearby in a convenient holder. He knelt and prayed using a special prayer card which he found in a pew. A member of the parish altar guild met him as he was leaving the chapel and greeted him. Said he: "You don't know what this place has meant to me today. I am a stranger from another city—just happened to drop in. I have two sons in the army. My wife is seriously ill. I have been horribly worried. This place has done something to me. I am leaving with a new hope and confidence."

How often could such a true story be repeated all across the country as more and more war shrines are opened for public use? The details may vary but the purpose and the main features are fairly constant. A chapel or an altar in some quiet part of the church is designated as a war shrine and a notice to that effect is erected outside with an invitation for all to enter. The altar is illuminated and the place is kept comfortably warm in chilly weather. There may be flags to add touches of color. On some altars the Blessed Sacrament will be reserved and the sanctuary lamp will add its warm glow of welcome. In some places a candle stand will offer opportunity for a small candle to be lighted and left as a symbol of the continuance of one's prayer. A blank book is provided in which may be inscribed the names of those in the service of our country for whom special remembrance is desired. Cards with printed prayers are available as guides to devotion. Probably there is an honor roll on one of the walls bearing the names of men and women from the parish who are in some branch of war service. We know of one chapel where photographs of these men and women are fastened in panels around the interior. On a table near the door is a supply of picture post cards showing a view of the altar which may be taken freely and sent to men in far off countries to

assure them that prayers were offered for them in that place on that day.

So it goes. The elaborations are not particularly important. The war shrines themselves are of very great significance.

War is a noisy business and the noise is not confined to the battlefields. Propaganda is dinned into our ears with endless repetition. The screen, the stage, and the radio are dedicated to an ever-mounting tempo of the horrors, hatreds and heroisms of military action. Every minute of every day a speech is on the air dealing with some phase of the war effort or of peace aims or of the latest developments in arm-chair strategy. Many Christian leaders are concerned that in all these thought-forming campaigns spiritual values should not be ignored. Convinced as they are that a durable peace must be a Christian peace, they add their voices to those of the military propagandists and the political commentators in active competition for a popular hearing. No doubt it is all quite inevitable and perhaps largely necessary. But we have a strong suspicion that a growing number of ordinary people are becoming fairly bewildered by the deafening clamor of conflicting opinion and are finding their minds rather well flattened under the persistent barrage of verbal artillery.

LONG ago Elijah, pursued and harried, was in search of God. Came the earthquake, the wind, and the fire but God was not in any of those noisy and boisterous demonstrations. After the uproar had ceased God came to the prophet in the still, small voice. Today it may be necessary that people should be loudly lectured, aroused, warned, and scolded. Certainly they cannot be immune to the earthquakes of destruction, the winds of adversity, and the fires of revenge which are the accompaniments of total war. But back of all this clanging clamor are the torn souls and the frayed nerves of an increasing number of people who are tired of being pushed around and mentally fatigued by the effort to preserve reason in an unreasonable world. What they need more than anything else is a quiet spot where they may rest in the Lord and renew their strength. Even the vigorous extroverts who delight in the hurly-burly of wartime activities need their moments of relaxation when their souls may have a chance to breathe. It is for just such a purpose that the war shrines stand open. Let no one shrug it off as an escape from reality. The most real things in any person's life are the spiritual roots which demand nourishment if the life itself is to retain its integrity. It is not easy at any time to keep steady. When the world is turned upside-down the task is infinitely harder and the need for steadying influences is so much the more accentuated.

The Episcopal Church is peculiarly fitted to offer to the public the privileges of the war shrine. The dignified character of our church buildings and the deliberately cultivated atmosphere of reverence provide the requisite setting. The altar and its ornaments, the symbolism of the church furnishings, the inherited treasures of the Book of Common Prayer—they all cry aloud for the devotional use which a war shrine is meant to serve. It is a place for worship rather than for exhortation. It suggests listening to God rather than listening to men.

An occasional service in the war shrine would, of course, not be out of character. Special intercessions for those whose

Today's Gospel

First Sunday in Lent

"TEMPTED of the Devil." It is a common experience that when we try hardest to do right, temptations come stronger. The world was full of evil suggestions for Jesus in His time of retreat. When He told of His friends about His spiritual trials, He put the unworthy motives that had come to Him into the form of parables, so that they (and we) might see our similar perils and mark the methods of the victorious Way. He was led into the desert for a period of discipline so that He might learn to depend not on material things but upon God. We are given this season of Lent to learn our temptations that we may know where to put our powers of mind and prayer to strengthen ourselves in God's way. As we make our Communion let us pray that we may learn to live by every word that proceedeth out of the mouth of God.



Washington, D. C.

DEAR FAMILY: Commenting on my lyrical appreciation, a few weeks ago, of the view of Washington from Arlington Ridge, the Rev. W. Carroll Brooke, rector of Trinity Church in Augusta parish (founded 1746), Staunton, Va., writes:

"As an addition to your graphic survey of the view from the heights of Arlington, I would add that beautiful building which crowns the whole picture, the Washington Cathedral, surmounting the heights of Mount St. Alban. This symbolism puts the Church above all the political life. Having attended Virginia Seminary and driven over the highroad at least once a week for the three years of the school session, your letter brought home to me that wonderful vista."

Quite right. I had no intention of omitting the Cathedral from the picture, and it does indeed crown the scene. But in the mists of the February early mornings, the Cathedral is invisible, and indeed it was not until about a week ago that I was able to see the full scene visualized by Fr. Brooke. To carry his beautiful symbolism a bit farther, there are times when the mists of doubt and uncertainty obscure the view of the things of the spirit: and then one day, in the light of clearer vision, one sees beyond the welter of the workaday world, to the heights whence rise the pinnacles of the heavenly city, the New Jerusalem. And the important thing is to remember that, even when the clouds obscure it, the City of God stands firm, and from it Christ the King is ruling His universe—yes, even this unruly province of it that he has set apart as the testing ground of sinful and rebellious man.

The Rev. A. T. Mollegen of the Virginia Seminary, who officiated and preached at St. Paul's, Alexandria, on my first Sunday in these parts, writes: "Maybe it's curiosity and maybe it's pure cussedness, but I'd like to know what was wrong with my 'uniform' on Race Relations Sunday?"

Nothing, so far as vestments are concerned; and I'm sorry if I seemed to be singling him out as a "horrible example" of anything.

names are inscribed in the book provided for that purpose would certainly be expected. But there is another kind of service for the war shrine which we believe to be of exceptional importance. Some would call it a Requiem—others might prefer to designate it as a Memorial Eucharist or something else. The title is immaterial. What matters is the offering of our most sacred worship for all those who have died and are dying because of the violence of war. This includes civilians as well as soldiers and sailors—victims of mass bombings and the like. It applies to those whom we call enemies as well as our allies. Many innocent and unwilling people on all sides and in all theatres of the war are daily being blasted into eternity. We dare not say that some deserve it while others do not. In the feverish heat of war's excitement we are not exactly competent to pass judgment on those whose lives are snuffed out. It is better to commend them all to God with our prayers and let Him do the judging. We believe in the efficacy of such commendatory worship. More than that, we believe the reaction upon ourselves will be altogether wholesome. When the war is over we shall be glad to remember that we have not neglected to pray for the war dead—even our enemies. In this connection we could wish for a better Epistle than that provided in the Prayer Book for use "At a Burial." The opening

As a matter of fact, I purposely refrained from mentioning his name in order to avoid seeming to make my observations and meditations personal. It was not the matter of vestments that I had in mind at all, but the wearing of collar and tie for street dress, instead of the recognized clerical garb.

I am reminded of the time that I visited a conference of Liberal Evangelical clergymen in New York, and was unexpectedly called upon to speak. I began by saying: "Gentlemen, I do not wish to have you under any misapprehension as to my status. Although I am wearing an ordinary collar and necktie like the rest of you, I am not a clergyman."

But I certainly meant no reflection upon any individual, or upon the Virginia clergy in general. They are a fine lot, and in basic matters there is little difference between their brand of religion and the Milwaukee variety—though we each have our own little peculiarities. The essential thing is loyalty to the faith of the Incarnate God, and I find just as much of that in Virginia as in Wisconsin.

The Vatican radio had some pertinent things to say the other day about the cruel inhumanities that are characteristic of Nazi methods both in Germany and in the conquered countries. The statement would have been stronger if it had been made by the Pope himself, and if it had specifically mentioned Germany. But the implication was clear, for the address was in German and the speaker declared that "we have all learned what war means since the Germans marched into Poland." Here are the six "cruelties" specifically mentioned:

1. "The persecution of religion, the suppression of monasteries and religious houses, the closing of churches and schools."
2. "An unprecedented enslavement of human labor."
3. "The deportation of thousands for forced labor."
4. "The killing of the innocent and guilty alike."
5. "The extermination of cultural values hundreds of years old."
6. "An unpardonable commandeering of human beings, especially of school and university youth, for the aims of a state that reigns supreme and has lost contact with the laws of God."

"Man's inhumanity to man" is fundamentally a denial that God exists and that all men are His children. That is the underlying heresy of the Nazi philosophy, and that is why Christians can never come to terms with it.

CLIFFORD P. MOREHOUSE.

verses of the third chapter of the Book of Wisdom are vastly better and would, no doubt, be authorized by any Bishop on request.

Let's have many war shrines. Even if people do not thron into them, we may be sure that our congregations are glad to know that the Church is keeping that emphasis strong as part of the general war effort. They will not be unmindful of the fact that *their* Church is doing its Christian duty however lax they may be in sharing in the privilege. And just now there are Lenten implications in the war shrine which should not be overlooked.

Over the Top

AS THE LIVING CHURCH RELIEF FUND report in this week's issue shows, the Nursery Shelter Fund's 1942 objective has been fully achieved, and a balance of \$146 remains to be applied on the 1943 objective. We are grateful indeed to our readers for their generosity in rallying to the support of the 40 British children at Barton Place.

Particularly pleasing is the way in which the Nursery Shelter has captured the imagination of church school children. Many sums, large and small, from all sections of the country,

have been sent by children, who have often undertaken special projects to raise the money. One interesting church school, conducted by army chaplains' wives for the children of officers at Camp Shelby, Miss., is described in this issue.

The 1942 campaign had to be carried into 1943 because we undertook an additional expenditure of \$400 to provide the children with an air raid shelter. The Editor of *THE LIVING CHURCH* found this expenditure necessary when, during his stay in England, Exeter was twice bombed and, though no one at Barton Place was hurt, the building sustained some damage. We hope that the 1943 objective will, through the generosity of *THE LIVING CHURCH FAMILY*, be met within the year so that this work for Christ's little ones can continue.

Joint Services

IN our issue of February 28th we discussed arrangements by which various churches are combining facilities with churches of other communions to meet wartime exigencies, and expressed our opinion that the arrangement for joint services between Grace Church and Emmanuel Baptist Church, Newton, Mass., was an undesirable one.

A news item in this issue gives further details about the plan, particularly with reference to Communion services. We are happy to be able to publish this further account, which shows that care has been taken to safeguard the distinctive elements of the interior life of the two Churches in this crucially important sphere. From the absence of any reference to the subject in the news release originally sent us, we had been led to fear that matters were otherwise, and this suspicion undoubtedly colored our view of the plan as a whole.

Yet the element of confused or weakened preaching and teaching inevitably remains. It is reflected in the rector's comment: "They have given up so much in this 'union,' and we in Grace Church have given up so little, that some of us feel rather ashamed." With regard to non-essentials of custom and habit, we feel that this remark, with the rector's graceful reminder about charity, is to the point. But what is the virtue in *either* congregation's "giving up" unnecessarily things which both communions deem of great importance to the spiritual life? If, to make a path across a ditch, one man throws in a bushel of potatoes and another throws in only a handful, certainly the former has given up much more than the latter. But we cannot accept the accusation of uncharitableness for pointing out that both men could have saved their potatoes by making use of a plank that was lying ready to hand.

An Episcopal church and a Roman Catholic church in Cazenovia, N. Y., faced with a similar problem, made the interesting discovery that there are quite a few hours on Sunday morning during which people can get to Church. It seems to us that the same fact applies in Newton, Mass.

This is quite aside from the question of the values to be found in shared worship, which we discussed briefly in our editorial of February 28th. These values are important ones, and we do not like to appear to minimize them by objecting to an overdose of them; yet, the reason for the separate existence of the Baptist and the Episcopal Churches is the presence of conflicts in teaching and spiritual life. While there is much to be gained by a genuine understanding of other communions, the primary job of our own clergy and laity is to worship God as we believe He has taught us and to learn the teaching of Christ as our own Church has received it. We are glad that the Newton arrangement safeguards the former, critically

important, matter; but we could wish that it more adequately provided for the latter, which is also of very great importance.

Go to Church This Lent!

THE Christian life, as a well-known religious thinker has said, is best represented by a triangle with my brother and me at the two bottom corners and God at the top. Even in private prayer, the Christian prays as a member of a worldwide fellowship; but the richest form of prayer is worship in church with our fellow-Christians.

During this season of special religious observances, our very first duty is to maintain, or restore, the regular attendance at Sunday services which is the backbone of the Christian life. In cooperation with *THE LIVING CHURCH*, more than 40 of the leading churches of the nation are promoting attendance at services during Lent by means of the notices on pages 31 and 32. They provide a guide to services in widely separated portions of the country, and will be of value to thousands of Churchpeople—especially those in military service—who are away from their home parishes during Lent.

This week's cover picture, showing the altar and reredos of St. David's, Roland Park, Baltimore, aptly symbolizes the spirit of the Go-to-Church campaign. The painting of our Lord, "Come unto Me," is from the statue by Thorwaldsen in Denmark. Designed and executed by Rambusch, the reredos is a memorial to Charlotte Symington Riggs, given by her husband, Jesse B. Riggs, and other members of the family. The two angels were carved by the Langs in Oberammergau.

The service notices can best perform their function if they are read not only by those "on the move" but by their friends at home, clerical and lay, who can pass on the information about hours of service, etc., with the suggestion that these churches are particularly glad to welcome visitors. Will you help in the campaign?

Naziism, American Style

WHEN we read about German confiscation of Jewish property and Nazi laws preventing "non-Aryans" from holding property we are properly horrified. What, then, is to be done about the virtually identical measure passed by the legislature of Arkansas and signed by the governor, which we describe on page 6. The only difference is that the race heresy espoused in Arkansas puts persons of Japanese ancestry in the place of Jews, and Americans in the place of Nazis.

We do not see how this "Nuremberg Law" can be squared with the Constitution of the United States. Nor do we see how it can be squared with the elementary principles of the Christian religion. The Arkansas legislators, by their vote, have betrayed our men at the front by making a mockery of the cause for which they are fighting. We hope that Bishop Mitchell and the social relations department of the diocese of Arkansas will take a strong stand on the subject.

Afterthoughts

GOVERNOR PRICE of Virginia, asked the secret of his success, replied with the story of a preacher who said, on retiring after serving a difficult congregation for 30 years: "I just tried to avoid the impossible and cooperate with the inevitable." Not a bad wartime philosophy, as far as it goes!

"The Soul May Waken"

A Sonnet Crown

By Portia Martin

*And every creature which is in heaven, and on the earth,
and under the earth, and such as are in the sea, and all
that are in them, heard I saying, Blessing, and honour,
and glory, and power, be unto him that sitteth upon the
throne, and unto the Lamb for ever and ever.*

Revelation 5: 13.

I

THE SOUL may waken when a grassy field
Stirs with a darkening wind at twilight time;
When moon-paled sagebrush wears a silver rime;
When full noon drenches the cut harvest yield
Where every grain holds life in death revealed;
Aware intently of another clime:
When lakes of swampland blossom from its slime
Rise in clear beauty, as old sins are healed.

The sacramental feeding of the root
That sunward lifts the flower above the sod;
The perfect, holy ripening of the fruit;
Exactly timed, the bursting of the pod;
These to the soul give knowledge absolute
In miracles that speak the mind of God.

II

IN MIRACLES that speak the mind of God
The robins build in a spring-budding tree;
The salmon seek fresh water from the sea;
Down rising ocean banks the spotted cod
In spawning thousands flash; ripe catkins nod
To winds that shake their pollen wildly free.
The miracle of living wings the bee
And speeds the earth-worm's journey through the clod.

Tides drawn inexorably to the land;
Wings that beat on until they reach their goal;
A fawn immobile at the doe's command;
Fronds of tree fern etched deeply in black coal;
Shells from drained seas intact in desert sand;
All these divinely whisper to the soul.

III

ALL THESE divinely whisper to the soul:
Flight of a Luna moth across the dusk
Of pine tree shadows; the green sticky husk
Round a maturing butternut; the droll
Unready stepping of a new-born foal;
In the museum case, a mammoth's tusk;
Where old time roses bloom, the scent of musk;
The touch of hands against a mossed tree bole.

The snow-topped mountain in the mountain lake
Out of the night reflected by the moon,
A single floating petal, these may wake
An exaltation, though they vanish soon,
That grief nor hunger from the soul can take,
Nor from the spirit's fabric can be hewn.

IV

NOR from the spirit's fabric can be hewn
The certainty that, travelling time and space,
The stars and planets still, unhurried, trace
Their interlacing pathways through the noon;
The certainty that by God's power, His boon,
His high creative benison and grace,
The breath, the blood, accustomed channels race;
The greater rhythms with the less in tune.

There is no least thing in the universe,
No work so mighty, but His care attends
The chisel of its shaping. From the terse
Decision, "Let there be," His pressure bends
Beginning to fulfilment; to coerce
Into perfection, polishes and blends.

V

INTO perfection, polishes and blends
Almighty God His creatures by His will.
Upon blank formlessness His Spirit still
In the sure purpose of His love descends.
No life so lowly but His presence lends
Intolerable beauty. From the hill
Of bright transfiguration to fulfil
The soul in worship God His summons sends.

The patient artist constantly must change
The line, the curve, the balance; must explore
His dim-edged thought while far beyond the range
Of tried experience emotions soar.
He who would work with God must learn the strange
Sweet business of all being, to adore.

VI

SWEET business of all being, to adore:
By flight of wings and the protected nest;
By growth and fall of leaves; song-shaken crest;
Shy forest young at play upon its floor;
Snow, wind and rain; sea wonders cast ashore;
Stern instinct potent in each wild thing's breast;
But for the soul the pilgrimage, the quest,
The ancient need God's praises to outpour.

What of the soul in a cocoon tight sealed?
What spring may waken? What voice bid him climb
From self-confinement? Sword upon what shield?
What rush of thunder? Or what steep chime?
The soul may waken when a grassy field
Stirs with a darkening wind at twilight time.

God and the War

A British Navy Chaplain's View

By the Rev. Edward G. Knapp-Fisher, R.N.V.R.

Chaplain, H.M.S. *Newcastle*

AFTER the outbreak of the war, the parish priest as he went about his daily visiting found himself received with a certain amount of distrust and suspicion. If he was persistent enough, it was not long before he discovered the reason for an attitude which in peace time was rarely found even among those who had little apparent use for religion. Now in peace time the parson had in general been regarded as the harmless representative or symbol of a comparatively respectable, if outmoded, quasi-municipal institution. But he became to many, after the outbreak of the war, the agent of a deity in whose existence some might still believe, but in whose goodness and love for man there could be no justification whatever for a continued belief.

"UNANSWERABLE" QUESTION

"If God exists why does he allow the war?" became the cry of hundreds and thousands of men and women. The words they used were not really well chosen or explicit, they should have cried: "If God is good why does he allow the war?"

But their underlying difficulty was quite clear despite the inadequacy of the words.

This widespread argument is usually produced with a kind of macabre triumph as if it were quite unanswerable; yet paradoxically enough, this air of triumph is a merely superficial bravada which only lightly conceals a real desire to elicit a satisfactory answer—a reassurance that, despite appearances, God still is and still loves. For this reason some slight attempt to give an answer to the problem, may perhaps be justified.

I must begin by admitting quite frankly that the question "If God is good why does he allow the war?" has never troubled me at all. This is said in no boastful spirit, for it is due to no personal worthiness, nor to my own efforts, but simply to a dispensation of God's Grace. As a result of this entirely unmerited blessing, I was prepared for the war, and indeed should have been confronted by grave religious difficulties if it had not broken out. Let me explain what I mean.

This world in which we live was made by God. He made it and all that it contains for the benefit of Man who is the crown of His creation in virtue of the very special gifts with which God has endowed him. Because God made the world, alone and unaided, He alone knows the way in which it should be rightly controlled or run.

GOD, THE CREATOR

It becomes perfectly clear, if we think about it at all, that Man could only run this world for his own true happiness and benefit if he ran it in the way in which God, the creator of all, intended. Further-

more, Man could only know God's way for the world if he constantly referred to God for guidance and direction in the ways which God Himself had, in His infinite love and wisdom, appointed.

If on the other hand Man wilfully ignored God and His way for the world, this same world intended for Man's benefit, became as dangerous in its potentialities as a bomb in the hands of an infant.

That is exactly what had been happening in the years before the war. Man had been attempting for a considerable time to run God's world by his own unaided efforts, without any reference to God and His purpose either for the world or its inhabitants. Empty churches, the large scale break-up of family life, the flouting of the Christian standards of morality, the unbridled pursuit of personal pleasure and comfort as the sole end of life, all these were symbols and symptoms of a fundamental Godlessness which is not only the supreme sin, but is also from the purely human standpoint, sheer, downright folly and blindness.

If man had been able to run the world successfully, without any reference to God, then indeed we might reasonably have suspected that God did not exist: but because man has so manifestly failed to make a success of it, we are driven to a new realization of the existence of God, and of our complete dependence upon Him.

In brief, it seems quite clear that the War, so far from demonstrating that God does not exist, makes belief in His existence and love almost irresistible.

THE LOVE OF GOD

God is love. Within that fact lies the explanation of the mystery of creation. Creation is the free act of God, yet it may be said in all reverence that God created because love in some sense compelled Him to create as its object creatures apart from Himself. The crown of that creation is so greatly loved that he was made in the image of the Father, redeemed by the Blood of the Son, and sanctified by the Holy Spirit.

In Man, then, God's creative love finds its fullest expression. But complete love, on the divine as well as on the human plane, must be reciprocal. Just as the love of a human swain is inadequate so long as it is unrequited, so also the Love of God for Man can only attain to fulfilment by Man's response. In this great truth we can see something of the cost, which by His act of creation, God imposed on Himself.

This will become clear if we consider the matter a little further. Love from its very nature can never compel or force response to itself. A human father who loves his child cannot compel or force that child to love either himself or the kind of things which he himself loves. For example, if

the father has a passionate love for music he cannot force the child to love music. In fact if he attempts to force the child to love it, he will achieve the reverse, for compulsion will inevitably lead not to the child's love, but to his hatred. If the father is wise and truly desires his son to love him and to share his tastes, he will attempt not to compel, but to achieve his child's voluntary response. He may, it is true, assist the child to make that response which he so earnestly desires for the fulfilment of his own love, but if ever he resorts to methods of force and compulsion, he will merely defeat his own ends.

This, of course, is an analogy, with the limitations inseparable therefrom; but since imperfect human love is a reflection, however dim, of the Love of God, we are justified in seeing here a parable of the love of God our Heavenly Father for men who are His beloved children.

Because God loves man infinitely, he requires Man's free response to His love. He could not compel Man to respond without being false to His own Nature, and God can't be untrue to Himself.

FREE CHOICE

Because, then, His love required the free and voluntary response of Man, God, in creating man imposed a limitation on Himself. He gave Man the capacity for free and voluntary response to His own love. This God achieved by paying Man the great compliment of endowing him alone among His creatures with the gift of free choice.

It is in virtue of this great gift that man is capable of doing that which God's love requires of him, of responding freely to that love freely offered.

Now it is perfectly clear that in giving man this gift of free choice, God, in a very real sense took a risk. In the hands of man, this power was double-edged. He might, on the one hand, exercise this power as God wished it to be used, and as for his own true happiness, it had to be used, or, on the other hand, he was only too free to use it for purposes directly contrary to those intended by God, for his own purely selfish ends. But though Man has not yet realized it, such perversion or abuse of this gift of free choice could lead only to chaos and disaster.

History shows quite clearly how Man has abused this supreme gift which God entrusted to him. All the disasters in history, culminating in the present chaos have been due to man's refusal to use his free choice as God intended him to use it. Today we are simply reaping the harvest of our own sin.

There are some, however, who while they would admit the truth of what has been said so far, contend that if God truly loved us, He would not allow us to con-

tinue to endure the terrible consequences of our sin and folly. This contention will not stand close scrutiny, and those who put it forward show that they do not understand its implications.

It is true that God could intervene in the world today, and by His own act put an end to our present suffering. But there are two very good reasons why He should not do so.

In the first place, God's intervention in such a way would mean the destruction of the reality of our free choice. Free choice must cease to be a real thing if its logical consequences are miraculously averted. Those who demand divine intervention in such a way seek, in effect, to deprive us of our peculiar gift and to reduce us to the level of the other animals. They would ultimately reduce Man to the level of an impersonal puppet, automatically and unintelligently manipulated by God, and no longer capable of free response to and coöperation with, His love and purpose.

This, it is clear, would be an unspeakable evil. For God in His infinite wisdom knows full well that Man's true happiness can still be found only in free and voluntary response to His love. The temporary alleviation of Man's momentary distress, however great, at the expense of the possibility of his ultimate happiness would be wholly incompatible with God's love.

SUFFERING

Secondly, God who knows what is in Man, knows assuredly that we can be brought to a knowledge of His love and our dependence upon Him only if we bear the consequences, however bitter, of our own neglect of Him and of our misplaced reliance on ourselves. Since human nature is what it is, Man can be brought to a true realization of the nature and meaning of sin only by suffering its consequences. If those consequences were remitted, Man would continue to sin, and would never know the happiness for which he has been created.

To sum up. We see that God our Father, because He loves us, cannot compel us to love Him and the things which He loves. He seeks our free response to His love. Like a human father He is ready and willing to aid us to make that response; indeed without His grace we are unable to do so. Because we have failed in our response to His love, and have abused our great gift of free choice, we, not God, have reduced the world to chaos. But just because God's love is infinite and unfailing, and because in His wisdom He knows that our eternal happiness still depends on our right use of our choice, we must bear the bitter consequences of our sin as a condition of attaining that perfection and fulfilment for which we were created.

The war has raised in its most acute form a further question which even in normal times often lies very near the surface of men's minds. How is it that God apparently permits the good and the wicked to suffer alike? Surely if He were truly just He would make their suffering commensurate with their deserts?

In the first place, if we have any genuine conception of true goodness, we must rec-

ognize that no man or woman in this life ever perfectly attains it. The universal conviction of their own sinfulness by the saints of every age is not affectation, but the result of a genuine apprehension of reality. In the popular mind the meaning of goodness has been widely prostituted and a purely relative value attached to it. Goodness is regarded primarily as a series of negations, of abstentions from various acts, such as murder, theft, and adultery, which public opinion or convention has designated as particularly heinous.

SINS OF OMISSION

This is far from the truth. Goodness is not merely a negative thing, it consists primarily in "doing" rather than "not doing." Conversely sin more commonly consists not in doing wrong things, but in failing to do right things. So it is that in the General Confession the things which we have left undone are placed before the things which we ought not to have done.

In fact the supreme sin, that of neglect of God, is one of these sins of omission. Of that sin, every single human being is in greater or lesser degree guilty, for none of us in this life give to Him and His claims the preëminence which is His due.

In consequence we can none of us ever say, as a Pharisee once mistakenly thought he could say, "Thank God that I am not as other men are." For even if we avoid the more conspicuous sins of commission we all contribute to that supreme sin of omission, of neglect of God, which is the root of all evil.

Secondly, despite all appearances which suggest the contrary, the Christian does not suffer as much as those who are not Christians. The Christian, it is true, may suffer physically as much as his fellows; but physical pain, however great, can never be as grievous as mental pain, that rending anguish of mind and spirit which earthly powers can neither dispel nor alleviate.

This intolerable mental agony, the true Christian is spared. This is a miracle of which those who are not Christians, can, I suppose, have no understanding. Nonetheless its truth is attested by the experience of Christians in every age. For them, indeed, even the highest degree of physical suffering are transformed by that inner tranquillity of mind and spirit which no power on earth can disturb, because it is the gift of God, won for Man on the Cross, and made available to them in the body of the living and ascended Christ which is the Church. Here indeed is no self-induced hypnosis, no sublimated wishful thinking, but in very truth that peace of God which passeth all understanding.

But if we are free to face fully the problem of widespread and indiscriminate suffering caused by war, we must go far deeper into the matter than these two considerations can take us. In order to do this we must consider the nature of the society of which we are members.

BROTHERHOOD OF MANKIND

God as we have seen, is the creator not only of the world, but of all mankind who dwell therein. Because He is the Father of all, His love for each member of the human race is infinite, a truth demonstrated one and for all by the Incarnation of our Lord Jesus Christ, but one which has been all too inadequately grasped



*"The song that
nerves a nation's heart
...is in itself a deed"*

—Tennyson

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ed by His followers. Because God is all loving His very nature demanded that when He created mankind, He should create, not an infinite number of isolated individuals, but one family under His universal Fatherhood. The brotherhood of mankind is not merely a pious aspiration nor the catchword of idealists, but a necessary corollary of the Fatherhood of God. We are in truth, though we have yet to recognize it in practice, fellow members of the world family, and in consequence intimately involved and implicated in the activities of one another. Pure individuals, as such, are an entirely impracticable myth. An individual cannot live his own life without reference to other people, because at every moment he is dependent upon them and they on him, they are bound up with one another—a truth which modern civilization with its conveniences and communications has made more abundantly clear than ever before. At the two extremes of life, birth and death themselves are social events; and throughout our lives we are constantly dependent upon others for the food we eat, for the clothes we wear, for our work, for our transport, for our safety, and for our amusements.

We see, then, that because we are all members of the family of God, we cannot avoid the social implications of that fact. Our interdependence is the source of all that is best in life, for God intended that the fact of Man's brotherhood should be a blessing to him, but it is also, if misused or misunderstood, the potential source of much evil and suffering.

"If one member suffer, all the members suffer with him." Here it is that we come to the heart of the matter. We have seen that because God is love, He could do no other than create mankind as a family, a social unit. In virtue of Man's possession of his power of free choice, this universal interdependence or solidarity was potentially the source of either great blessings or great evils. Just as all the members of a human family are inevitably affected alike by the honor or the disgrace of any one of them so also the human race is affected for good or evil by the conduct of its members. It is obviously unreasonable for any man to expect to receive the benefits which are the fruits of the right use of our mutual interdependence without also accepting his share of the evils which must be the result of its abuse.

INDIVIDUALISM

Much of what has been said here will be unpalatable to many, for the heresy of individualism dies hard. The inherent selfishness of each one of us makes us even less willing to acknowledge our dependence on others than to admit our duties towards them. It is in great measure our failure to face the truth of the brotherhood of man under the universal Fatherhood of God, with all its practical implications which has led to the present catastrophe. Now, in war, those who are apparently fairly good are suffering side by side with those who are apparently wicked, because we cannot escape these implications of our membership of a society which is an integral whole. But this does not demonstrate that the essential solidarity of the human race is an evil thing. Once again the truth remains that a benefit of Man has

been turned by Man's abuse into an instrument of universal destruction. But by God's grace and Man's coöperation the solidarity of the world family will at length bring to us, who are all its members, that happiness for which God created it.

We see that war, with all its attendant horrors, is the result not of the wrath of a vindictive God, nor of the indifference of an unloving God, but of the failure of Man to use aright the great gifts entrusted to him by God. For God, just because He is pure love, had to permit him to endure the logical consequences of its abuse, even at the cost of great suffering to the whole human family.

In conclusion however, I would just suggest that because God still loves us infinitely much, despite our sinfulness, a greater good than the world has ever known may yet by His Grace be brought out of the present unprecedented evil. The Christian can never, without treason to his faith be a thorough-going pessimist: and the clarion call of the Church of Christ must in this, as in every age, be the salvation and redemption of the world by the act of God in which man is called to cooperate.

Let it be repeated that this is no mere idealism, a dream of wishful thinking. For the Christian Gospel is ever essentially realist. It starts, as the world is often unwilling to start, from the fact of sin, which is in essence, separation from God, and from the stern reality and inevitability of its consequence, which is human suffering in all its variety and magnitude.

MANKIND'S FUTURE

The future of mankind depends almost entirely on the manner in which the present suffering is faced, and its causes diagnosed. If it be in a spirit of unmitigated bitterness and disillusion it can lead only to even greater suffering and chaos. If on the other hand human suffering be met aright, it is always creative and fruitful for God, and, will yet be so today. In the making of this diagnosis it is the privilege and responsibility of all those who profess and call themselves Christians to take a leading part.

The cause of it all is sin—that deep rooted and vicious perversion of Man's power of free choice which blinds him to his utter dependence on God and leads him to rely entirely on his own puny resources and abilities.

PENITENCE

The remedy is penitence. Penitence starts from the realization of the universal fact of sin, and the personal share of each member of the world community in the world's sin, for which none can disclaim some responsibility. But penitence must not stop there; it demands nothing less than radical change of heart, a determination with God's help, to turn to the whole impetus and direction of life from self to God by renewed consecration to His will.

Penitence in short requires of each one of us a recognition of human failure and frustration; it demands the substitution of a new God-reliance for a discredited self-reliance.

The task is so prodigious that we may well draw back in dismay until we remember that the central fact and symbol

of our faith is the Cross. Upon this Cross, the Incarnate Son of God has in very fact conquered not only suffering, but also sin and death.

He conquered suffering. Our Blessed Lord, drank to the very dregs the cup of human suffering, accepted in perfect obedience to His Father's will in Gethsemane. The physical agony of the Crucifixion, unimaginably great as it was, must have been infinitely surpassed by the mental agony which sprang from apparent failure, the apostasy of the disciples, and above all from that utter desolation of soul and spirit which drew from His parched lips the opening words of the 22nd Psalm: "My God, my God, . . . why hast thou forsaken Me?" But even here, in this supreme moment of suffering, there is no suggestion of a failure of His faith, but only a demonstration of His perfect humanity, which had to experience to the very depths the whole extent and scope of human suffering in all its aspects if it was to be truly redemptive. At that awful moment, Our Lord's conflict with suffering reached its very pinnacle; but the cry of agony was followed by the great cry of triumph—"It is finished." The conflict with suffering was finished, and the victory won for all eternity.

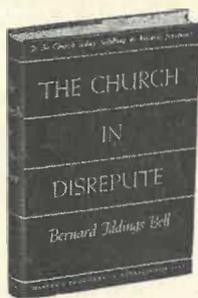
He conquered sin. On Good Friday, men demonstrated the extent of their servitude to sin by executing as a criminal Him who alone has ever lived a perfect human life upon earth. But when they had killed His body, sinful men had done their worst; the powers of evil and their human instruments had done their all, and could do no more. The apparent victory of sin was cancelled and annulled once and for all by the Resurrection.

ETERNAL LIFE

He conquered death. God, as we have seen already, created Man in His own image, as His beloved children. He created him not merely for this earthly life, but also for eternal life. When sin entered into the world, and Man used his own life and God's creation for purposes other than those intended by God, one of the consequences was that man lost sight of his true end, and in particular of this fact that as the child of God, made in His image, he has implanted within his very nature the seeds of immortality. Our Lord by His Resurrection, in His own person, conquered death, which is one of the consequences of sin, and by that fact not only reminds Man of his true nature and destiny, but also offers to him a new opportunity and a new power to enable him to attain it.

The Cross, then, is not a symbol of defeat, but an effective symbol of the greatest victory that was ever won, a threefold victory over suffering, sin, and death. That victory was wrought out of great tribulation by our Lord alone, God and Man, but its fruits are extended to all men who will avail themselves thereof. This victorious power He has made available to us and to all mankind in the life of the Church which is His Body. It is the Cross, the effective symbol not of defeat, but of eternal victory, which can alone bring assurance and hope to our suffering and distracted world.

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MASSACHUSETTS

St. David's Day Service

The Boston Cathedral's concealed rafters rang on February 28th when the annual St. David's Day Service brought members of the Cymrodorian Club and all other Welsh societies to the Cathedral Church of St. Paul for a hearty singing of the magnificent Welsh hymn tunes by magnificent Welsh voices. Ton-y-Botel, Aberystwyth, Cwm Rhondda, were some of the tunes used (page hymns 433, 223, and 42) and there were the Welsh national anthem and a sermon based on Lloyd George by Dr. William Stidger of the Boston University School of Theology. This is but one of the many ways in which the Cathedral reaches out to the interest of the community, which it serves constructively by such endeavors as the housing and work for the Temple Place Service Center for men on leave and its farm program for boys on the ample acres of its fine old Hubbardston estate by the slopes of Mount Wachusett.

Family Portrait

"Family Portrait," current production on February 28 of the Religious Drama Guild of Emmanuel Church, Boston, under the direction and tutelage of the Rev. Dr. Phillips E. Osgood, is fifth in the series which will close on April 11th and 18th with "Saint Claudia." "Family Portrait" was adapted by Dr. Osgood from the successful, thought-provoking play of the same name. Of the able group of players who dedicate their professional and semi-professional skill to a churchly cause, Dr. Osgood pays tribute by saying that the Guild's standards "not theatrically, but rather in reverent worshipfulness, claim kindred with the drama of all sacramental liturgy done in remembrance of the Master of the Church's life and love."

ARMED FORCES

British Sailors Contribute to Virginia Preventorium

★ Miss Annie Park of St. Anne's Preventorium, Mission Home, Va., has received a letter from the chaplain of a British warship telling her that the sailors on his ship are devoting a collection in their chapel to her work with the tubercular children of the Blue Ridge Mountains. This ship has been undergoing repairs in a nearby port. During this time the sailors have been invited to homes in widely scattered areas of Virginia for a week at a time.

The chaplain's letter says in part: "When I was staying with Christian friends in Virginia, where I spent a most enjoyable week's leave, my hostess told me about the good work that you are doing with needy children in Virginia. We have an offertory box in the chapel on board, and we felt we should like to devote a collection to your work. Please regard this as a token thank offering for our

sailors for the wonderful hospitality we have been given in Albemarle County as well as in other parts of Virginia."

Miss Park, who is the head of St. Anne's Preventorium, is an English woman who came to this country and started the preventorium about 15 years ago. This institution prevents tuberculosis in physically run-down and under-nourished children among the under-privileged people of the mountain area. Although the preventorium has no guaranteed source of income, no charge is ever made for a child there. The 25 or 30 children in residence are taken care of by gifts that come from people who hear about the work and about the devoted work of Miss Park and her helpers. Although the institution is designed for prevention, many tubercular children have been cared for.

NEW YORK

Dedication of Honor Roll and Service Flag

In St. Thomas' Church, Mamaroneck, N. Y., on February 21st a service flag and a 106-name roll of honor were dedicated. Present in the congregation were many in uniforms—those of the American Legion, Veterans, Red Cross, Auxiliary and Civilian Defense, as well as from the Army and Navy—who came from all parts of the church to stand with the rector,

Convocation Delegate



Miss Janice Overfield has twice served as a delegate to the annual convocation of the missionary district of Utah, which has adopted the rare practice of admitting women to its membership. She is the daughter of C. P. Overfield, well known as a lay deputy to General Convention and member of the Budget and Program Committee.

the Rev. Frank D. Gifford, while the flag and roll of honor were being dedicated. A special hymn composed as a prayer for soldiers, sailors, and airmen was sung.

NEWARK

Pledges and Payments

The finance and advisory board of the diocese of Newark, through its treasurer, Austin S. Murray, reports for the year ending December 31, 1942, that payments on pledges amounted, as in 1941, to 103% of the total pledged. Excess payments were made by 70 parishes; 58 parishes completed their pledges in full; 20 failed to do so.

The total pledged for 1942 was \$113,-761.18; the amount paid, \$117,194.10. St. Luke's Church, Montclair, N. J., of which the Rev. Dr. Luke M. White is rector, made the largest pledge, \$7,897.50, and paid it in full. The smallest pledge was for \$20. Of the 26 parishes pledging \$1,000 or more, 10 exceeded their pledges. The largest increase was made by St. Peter's Church, Morristown, N. J., which pledged \$5,771.16 and paid \$7,211.75.

CONNECTICUT

New Anthem Sung at Confirmation Service

At a Confirmation service held in Christ Church Cathedral, Hartford, Conn., recently, 92 persons were confirmed and six received from the Roman Catholic Church by Bishop Gray, Suffragan Bishop of Connecticut. An unusual feature of the service was the singing by the men and boys choir for the first time of a new anthem entitled, "What May Be Our Hope," composed by Marion Conklin Chapman, wife of the Cathedral organist and choirmaster, the words of which were written by Bishop Gray.

ALBANY

Roman Catholic Classes Housed in Holy Innocents Church School

When the heating system at St. Joseph's parochial school in Albany, N. Y., broke down during sub-zero weather, Sister Superior Mary of the Daughters of Charity of St. Vincent de Paul accepted an offer by the Rev. James W. Pennock, rector, to move third grade pupils to temporary quarters in the Church school room of Holy Innocents Church.

FOND DU LAC

Indian Missions

Fifty American Indians, members of the Oneida tribe, from Holy Apostles Indian mission, are now in the armed services, Bishop Sturtevant of Fond du Lac reports. The parish hall is an active Red Cross Center as well as a center for rationing boards and other emergency units.

Bishop Sturtevant tells of the opening

of an arts and crafts room in the basement of Holy Apostles Church. It is carried out in an Indian motif, with beamed ceilings, hand-wrought iron lighting fixtures, open fireplace, and samples of Indian handcraft, such as baskets, metal trays, plaques, and woven pieces. Two large hand looms have been set up and groups of Indians are receiving instruction in rug-making.

MISSOURI

St. Louis Cathedral Holds Inter-Racial Service

An interracial worship service was held at Christ Church Cathedral, St. Louis, Mo., when an art glass window, in memory of the late Charles Nagel, prominent St. Louis lawyer and Secretary of Commerce and Labor during the Taft administration, was unveiled in the clerestory.

Roland Hayes, Negro tenor, participated in the service. Mr. Hayes and Mr. Nagel had been friends since the former's student days at Fisk University. Bishop Scarlett of Missouri delivered the sermon.

The Cathedral was packed for the service that lasted nearly two hours and many persons stood. White and Colored people were seated without segregation. It was estimated that perhaps half of the congregation consisted of Negroes.

The window is the first of a series intended to depict a biblical theme with a modern recurrence in parallel panels. This first window, a gift from Mr. Nagel's widow and son, shows Moses delivering the children of Israel from economic bondage and Lincoln freeing the Negroes.

MICHIGAN

Boy Scout Sunday

In connection with the observance of Boy Scout Sunday, February 7th, there was a presentation and dedication of an American flag and a Bible for the lectern in St. Mary's Church, Detroit. These articles were given by two members of the parish, the parents of a young man in the United States Navy, as a thank-offering for his rescue when the *Yorktown* was destroyed. This young man is still in active service and his parents made the gift anonymously.

Also at this service, the Boy Scout service award was presented to a number of boys and leaders for outstanding service to the Church.

DALLAS

Diamond Wedding Anniversary

The Rev. H. J. Ellis, rector emeritus of St. John's Church, Corsicana, Tex., and Mrs. Ellis celebrated their diamond wedding anniversary on February 12th. For 25 years, the Ellises have been an integral part of the life of Corsicana. The Rev. Mr. Ellis, affectionately known to those in the diocese of Dallas as "Uncle Hy," is dean of the clergy, and for many years was head of the County Red Cross.

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The Question Box

By
BISHOP WILSON



(Readers' questions may be addressed to Bishop Wilson in care of THE LIVING CHURCH, 744 North Fourth Street, Milwaukee, Wis.)

● *What provision, if any, is made for our army chaplains to celebrate the Holy Eucharist both in the training school and in the army camps?*

No reason why there should be any lack of opportunity. Chapel facilities are provided for the chaplains. The Army and Navy Commission sees to it that they have the necessary equipment in the way of Communion vessels, altar linens, portable altars, Prayer Books, etc. Several chaplains may use one Chapel in a large camp. A schedule is worked out by which an Episcopalian is able to celebrate the Holy Eucharist at some early hour on a Sunday and conduct a general service at a later hour. In the few instances where any difficulties have arisen over such arrangements, the office of our Army and Navy Commission has taken it up with the chief of chaplains and straightened matters out. Of course when combat troops are overseas, in a strange land, perhaps on some battle front—then the chaplain must exercise his own ingenuity and do more or less improvising. Twenty-five years ago in France, in Italy and in the Balkans, I was offering the Holy Sacrifice with or without vestments, in the open air, in dark barns or in temporary barracks. No doubt it is much the same today. It can always be done. But the chaplain must use some initiative and learn his way about in an unfamiliar environment.

● *What is a retreat?*

It is a day or a series of days spent in retirement and devoted to spiritual exercises. The germ of it is found in the Forty Days which our Lord spent in the wilderness as an introduction to His public ministry. In one form or another the practice has been perpetuated down through Christian history. Today a formal retreat is held for a limited number of people at some convenient place where each one may

find privacy. For a day or two or three the rule of silence is observed. There is a conductor who officiates at services and gives a series of meditations. The periods between these devotions are used for spiritual reading, private prayer, self examination, etc. All take their meals together but usually someone reads from a devotional book during the course of the meal as the rule of silence forbids conversation. The idea is to withdraw from the ordinary things of life and spend a little time quietly and very personally in the Presence of God. It is a concentrated nourishing of spiritual roots and it is surprising how much good it does people to get along without talking for a couple of days.

● *What ecclesiastical authority or tradition prohibits drawn swords inside the Church building at a military wedding?*

Perhaps some of our readers can help us out with this. I know of no authority or tradition which might be quoted. Usually the custom is that the attendants at a military wedding (ushers and groomsmen) draw their swords and form an arch of steel at the Church door, the bride and groom passing beneath the swords as they leave the Church. I believe this rests on the general feeling that the sword is a weapon of violence and should not be bared inside the Church. Possibly there may be some connection with the old medieval idea of "sanctuary" in the protecting shadow of the altar. On the other hand the custom at the United States Military Academy Chapel at West Point is that the drawn swords form an arch of protective friendship at the altar directly the service is finished. Who knows anything more about it?

● *Will you please give the different groups that each bead of the Rosary represents.*

A complete rosary consists of 150 beads in 15 groups of 10 each. These decades are separated by larger beads. To this "chaplet" or circle is attached a pendant of one large and three small beads with a crucifix at the end. There are 15 mysteries as subjects for meditation when using the rosary—one mystery for each decade. The mysteries are divided into three classes—the five joyful mysteries are the Annunciation, the Visitation, the Nativity, the Presentation, the finding of the Child Jesus in the Temple; the five sorrowful mysteries are the Agony in the Garden, the Scourging, the Crowning with Thorns, Jesus carrying His Cross, and the Crucifixion; the five glorious mysteries are the Resurrection, the Ascension, the Descent of the Holy Ghost,

QUESTION BOX

the Assumption, the Crowning of the Virgin Mary. The ordinary rosary in most common use is not complete. It usually consists of only five decades and the recitation is usually limited to one of the three sets of mysteries at a time.

• *Will you please tell me why the letters L.H.S. are stamped on the pads in the collection plates?*

Evidently the embroidery has been too much for this questioner. The letters referred to would be the traditional I.H.S. which appears in many forms as separate letters or a monogram and always representing the Name of our Blessed Lord. It is a very ancient symbol and may have either one of two derivations. It may be the first three letters of the name "Jesus" in the Greek language which in capitals would be IHS—or it may be the initial letters of three Latin words meaning "Jesus, Hominum Salvator," that is "Jesus, the Savior of Men."

• *Who are the Early Church Fathers? Where are their writings or translations of them to be found today? Are they available to the general public?*

The name "Early Church Fathers" is a title given collectively to certain well-known teachers of the Christian faith during the first few centuries of Christian history. The reference probably goes back to St. Paul who liked to call himself the spiritual father of those who learned their Christianity from him. It is in the same general sense that the Bishop is addressed as "Reverend Father in God" at the opening of the Confirmation office in the Prayer Book and for the same reason parish priests are sometimes called "Father" by

members of their congregations. The Early Church Fathers include such names as Justin Martyr, Tertullian, Irenaeus, Origen, Clement, Cyprian—Christian leaders and teachers whose writings have come down to us. Just where the list properly ends is difficult to say. The "age of the Fathers" might be said to cover, roughly, the first five centuries of the Christian era but the list is generally extended to include St. Gregory in the west (604 A.D.) and St. John Damascene in the east (754 A.D.) Their writings have been translated into English and are published in two sets of volumes *The Ante-Nicene Fathers* and *The Post-Nicene Fathers*. These books may be found in the libraries of theological seminaries or perhaps in some large public libraries in large cities. Most of them would be tedious reading to the modern Churchman.

• *Is there any regulation as to when the clergyman wears the tippet and when the stole? Is it true that its use is recent in the Episcopal Church and not often seen in Anglo-Catholic parishes?*

The tippet is a black scarf worn over the shoulders by an officiating clergyman and goes back certainly as far as the time of Queen Elizabeth in the Church of England. It was one of the vestments to which the Puritans objected. It is worn for the choir offices (Morning and Evening Prayer), while the colored stole is used for the administration of the Sacraments. A deacon may wear the tippet over both shoulders but he wears the stole over one shoulder and across the breast. The tippet will be found in its proper time and place in Anglo-Catholic parishes just as in any others—perhaps more often.



ELIZABETH McCRACKEN, EDITOR

An Admirable Study of the Miracle-Stories

THE MIRACLE-STORIES OF THE GOSPELS.
By Alan Richardson. Harper. \$2.00.

A study in form-criticism and more particularly a critique of the theory defended by Dr. Martin Dibelius. To the latter the miracle-stories of the Gospels belong to secondary strata in the tradition, representing "secular" interests and influenced strongly by contemporary non-Christian precedents. Mr. Richardson on the contrary maintains vigorously that the miracle-stories were integral to the tradition from the first and, far from being "secular," they are inseparable from faith in the power of Christ; they are "an essential part of the Gospel preaching, of which the true purpose was to awaken faith in the saving revelation of God's power towards them that believe." This thesis Mr. Richardson establishes by a detailed study of the miracles, one by one, in their religious aspect, and he sums up by saying, "It will be seen that there is not a story which is told of Jesus in the Gospels which

cannot be used by the Christian teacher in his work of instruction in the Christian faith and exhortation concerning the Christian life." And he has made good his thesis. He could, however, have strengthened it still further by an analysis of the theological presuppositions that underlie the work of Dr. Dibelius, who is a thorough-going Barthian and as such allows his theology to color his historical research quite as fully as the most uncompromising fundamentalistic obscurantist.

The deeper historical problem, "Did the miracles really happen?" is treated more briefly; it is of course one thing to realize the power of our Lord and quite a different thing to maintain that every recorded instance of that power is precisely recorded. Here "each reader of the Gospels must, on the basis of his own studies and insights, make his own estimate of the historical probability of any particular episode for himself. He will not wish to press his own conclusions upon others." But the method used by Mr. Richardson in his analysis of certain individual instances is admirable.

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SCHOOLS

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DEATHS

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

William S. Cross, Priest

The Rev. William Skala Cross (Sioux), retired, died on February 11th at Cannon Ball, N. D. In 1935 he was retired because of a serious heart condition. He was the only Indian in North Dakota to be advanced to the priesthood. He was highly esteemed by his own people and of great value to the Church through his active share in the affairs of the work among the Indian people. He was a valiant, faithful soul, thoroughly reliable in every detail of his ministry. Burial took place at St. James' Cemetery, Cannon Ball, with Archdeacon T. A. Simpson officiating. The service was in the Dakota language. Mr. Cross is survived by his widow.

William J. Hamilton, Priest

The Rev. William J. Hamilton, 73, retired rector of Trinity Church, Potsdam, N. Y., died at his home in Hogsburg, N. Y., on February 21st.

The Rev. Mr. Hamilton had served Trinity Church for 30 years. He retired November 1, 1942. He was born in Milverton, Ont., in 1869, the son of Richard and Alicia Hamilton. He was educated at the Stratford Collegiate Institute, Woodstock, Ont., and was graduated from the Anglican Theological Seminary of McGill University in 1895. He was ordained deacon in 1895 and priest in 1896. He served at St. Michael's Church, Brattleboro, Vt., and at Christ Church, Delaware City, Del., before going to Trinity Church, Potsdam.

The Rev. Mr. Hamilton was a deputy to General Convention four times; he was 16 times a delegate to the provincial synod of New York and New Jersey; he was a member of the diocesan council, and served on other church organizations.

He married Miss May Fulton in 1898. Mrs. Hamilton died in 1933. He is survived by seven children, William Fulton Hamilton, Miss Elizabeth Hamilton, Mrs. David Neville, Mrs. Wesley Ensign, Mrs. William H. Couch, Miss Mary and Miss Katherine Hamilton.

A requiem service was held in Trinity Church, Potsdam, with the Ven. A. Abbott Hastings, archdeacon of Albany, officiating, assisted by other clergy of the Ogdensburg.

Edward Darlington Johnson, Priest

The Rev. Dr. Edward Darlington Johnson, rector of St. Anne's Church, Annapolis, Md., was stricken fatally with a heart attack on February 28th, at his home on Franklin street. Dr. Johnson conducted the usual morning service on Sunday, in St. Anne's Church, for the Rotary Club of Annapolis, of which he was an honorary member. Later he conducted the Church school and held his Confirmation class in the Church. He had several callers during the afternoon and seemed in good spirits. He was stricken during the early evening and died within an hour.

Dr. Johnson had been rector of historic St. Anne's Church since 1917. In 1942, he

observed his 25th anniversary and was given a tribute by the entire community of which he was one of the leading citizens.

Dr. Johnson was born in Schuylkill Haven, Pa. on December 27, 1873. He received his bachelor of arts degree at the old Maryland Agricultural College and his master's degree at Columbia University. He graduated from the General Theological Seminary in 1898 and received his degree of doctor of divinity in 1919 from St. John's College, Annapolis. He was a member of Sigma Chi Fraternity.

Before coming to Maryland he served parishes in Maine and Pennsylvania. He was dean of the convocation of Annapolis, in the diocese of Maryland, for many years.

Dr. Johnson is survived by his widow, Mrs. Elise Bradford Johnson, and three children—one son and two daughters. Eight grandchildren also survive.

Funeral services were held on March 3rd, at 11 A.M. in St. Anne's Church. They were conducted by Bishops Helfenstein and Powell, assisted by the Rev. George W. Parsons of Elmhurst, Long Island, who is a nephew of Dr. Johnson. Burial was in St. Anne's Cemetery, Annapolis, Md.

Mrs. David L. Ferris

Mrs. Mary Eversley Stuart Ferris, wife of the Rt. Rev. David Lincoln Ferris, retired Bishop of the diocese of Rochester, died on February 28th in Rochester, at the age of 76.

Mrs. Ferris was born in Norwalk, Conn., a daughter of William Edward Stuart and Mary Bennett Stuart. She was married to Bishop Ferris 49 years ago in Norwalk. She went to Rochester with him in 1912 and since resided there.

A son, the Rev. Eversley S. Ferris of Williamstown, Mass., also survives.

Mrs. F. Frantz Snyder

Mrs. F. Frantz Snyder, wife of the rector of St. Mary's Church, Williamsport, and the Church of Our Saviour, Montoursville, Pa., died February 10th after a two years illness. She had been active in all phases of Church work.

A requiem eucharist was celebrated in St. Mary's Church, Williamsport, by the Rev. H. St. Clair Hathaway, rector of All Saints' Church in the same city, February 12th. Bishop Hunter Wyatt-Brown read the burial service on the afternoon of that day in Christ Church, Lykens, Pa., assisted by the Rev. Guy F. Caruthers, vicar of Christ Church. Burial was in Wiconisco Cemetery.

Survivors are her husband, the Rev. F. Frantz Snyder, a daughter, Mrs. H. M. Stewart of Rutland Heights, Mass., and three grandchildren.

J. Lawrence Boggs

J. Lawrence Boggs, vestryman and treasurer for 15 years of Grace Church, Newark, N. J., died February 21st at Roseland Rest Home, Roseland, N. J. His home was at 375 Mt. Prospect Avenue,

DEATHS

Newark. He was 78 years old.

He was born in Perth Amboy, N. J., moved to Newark in 1855, and for 55 years was in the actuarial department of the Mutual Life Insurance Co. and in 1912 became claims supervisor for the Mutual Benefit Life Insurance Co. His great-uncle was Captain James Lawrence who rallied his men during an 1812 engagement with the cry "Don't give up the ship!" William Paterson, former governor of New Jersey, was his great-grandfather.

Mr. Boggs' wife, Mrs. Christina Marie Newton Boggs, died last year. He leaves a daughter, Mrs. George L. Lewis, and two grandsons. The funeral service was conducted at Grace Church by the rector, the Rev. Dr. Charles L. Gomph. Burial was in St. Peter's Cemetery, Perth Amboy.

EDUCATIONAL

COLLEGES

Student Worker's Conference

Thirty persons attended the Student Workers' Conference at Brunswick on February 20th and 21st, with President and Mrs. Kenneth C. M. Sills of Bowdoin College as hosts. The subject was, The Church and Students—Emergency Methods in War Time, and the leaders of the conference were Rev. Dr. Alden D. Kelley, Rev. Frederic B. Kellogg, and Miss Helen Turnbull.

PUBLIC SCHOOLS

Pendleton, Ore., Survey Reveals Lack of Religious Education

A recent survey made by the Rev. Eric O. Robathan, rector of the Church of the Redeemer, Pendleton, Ore., with the co-operation of the school superintendent, has revealed that not more than 15% to 25% of the school population of over 1900 from the ages of 4 to 19 are receiving regular religious instruction week by week in the city's Sunday schools.

The situation is considered so urgent that the ministerial association has taken the matter up and steps have been made to get in touch with men's service clubs, women's organizations, parent-teacher associations, and fraternal orders so that the facts may receive as wide attention as possible. The request that speakers from the ministerial association may be permitted to address these various organizations is receiving sympathetic support. It is also hoped to arrange with the local radio station, KWRC, and press to give publicity to the matter. A leaflet for distribution is being printed and will be circularized throughout the city.

It is planned also to make this campaign one spreading over several weeks, with a further "follow-through" at the end of the summer. The Rev. Eric O. Robathan was a recent guest speaker at the Rotary club luncheon and was invited to address the members on the subject, America! Pagan or Christian?

CHANGES

Appointments Accepted

BENFIELD, Rev. FRANK L., formerly non-parochial, residing in Warners, N. Y., has been priest in charge of St. Stephen's mission, Romney, W. Va., since February 27th.

BOND, Rev. J. SULLIVAN JR., rector of St. George's Church, Fredericksburg, Va., is acting as priest in charge of St. Peter's Church, Port Royal, Va., in addition to his regular charge. Address: Fredericksburg, Va.

FROST, Rev. JOHN E., formerly assistant of All Saints Church, Worcester, Mass., has been assistant at the Church of the Advent, Westbury, L. I., since March 7th.

HAWORTH, Rev. FREDERICK F., formerly locum tenens of St. Andrew's Church, New Castle, Pa., has been priest in charge of Trinity Church, Boonville; St. Paul's Church, Constableville; St. Mark's Church, Port Leyden; Christ Church, Forestport Chapel, Alder Creek, N. Y., since February 1st. Address: Boonville, N. Y.

HOWDEN, Rev. F. NEWTON, formerly student at General Theological Seminary, New York, has been assistant at St. Peter's Church, Auburn, N. Y., since March 1st. Address: 169 Genesee Street, Auburn, N. Y.

HUTCHESON, Rev. WILLIAM B. L., rector of St. Anne's parish, Loretto, Va., is to be rector of Grace Church, Casanova; St. Luke's, Remington; and Christ Church, Brandy, Va., effective April 1st. Address: Casanova, Va.

KELSEY, Rev. MORTON T., formerly student at Episcopal Theological School, Cambridge, Mass., has been deacon in charge of Emmanuel Church,

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Previously acknowledged	\$4,362.04
Alice L. O'Meara (for support of Rcese Farren)	125.00
Anonymous	10.00
E. P.	10.00
Sunday School for Army officers' children, Camp Shelby, Hattiesburg, Miss.	8.00
Miss Caroline B. Cooke	5.00
Epiphany Mission, Sewanee, Tenn.	3.00
A. B.	2.50
St. Anne's Mission, Sewanee, Tenn.	2.00
Miss Anne Ambridge	1.00
	\$4,528.54
Transferred from Shelter Christmas Fund	17.50
	\$4,546.04
1942 objective	4,400.00
Balance for 1943	\$ 146.04

China Relief

Anonymous	\$ 10.00
E. P.	10.00
	\$ 20.00

Greek Relief

Anonymous	\$ 10.00
E. P.	10.00
	\$ 20.00

Altar for Japanese Internment Camp

Previously acknowledged	\$ 67.00
Anonymous	10.00
	\$ 77.00

Russian Seminary in Paris

E. P.	\$ 10.00
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St. John's University, Shanghai, China

Anonymous	\$ 10.00
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Save the Children Federation

Anonymous	\$ 10.00
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War Prisoners Aid

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Anonymous	10.00
	\$ 935.85

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Write the Church School Editor of
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CHANGES

East Syracuse, N. Y., since March 1st. Address: 215 West Heman Street, East Syracuse, N. Y.

O'GRADY, Rev. GERALD B., formerly student at Episcopal Theological School, Cambridge, Mass., has been student chaplain at Cornell University, Ithaca, and assistant at St. John's Church, Ithaca, N. Y., since March 1st. Address: Barnes Hall, Cornell University, Ithaca, N. Y.

PARKE, Rev. NELSON F., formerly rector of St. Andrew's, New Berlin, N. Y., will be rector of All Saints, Brooklyn, N. Y., effective March 15th. Address: 7th Avenue and 7th Street, Brooklyn, N. Y.

RIVERS, Rev. BURKE, formerly rector of the Church of the Epiphany, New Haven, Conn., has been rector of All Saints' Church, Johnson City, N. Y., since March 1st. Address: 24 Second Street, Johnson City, N. Y.

SCHMALSTIEG, Rev. JOHN W., formerly rector of St. Paul's, Vermillion, S. D., has been student chaplain of Episcopal students in Bucknell University; vicar of St. Andrew's mission, Lewisburg; and vicar of Christ Church, Milton, Pa., effective

March 7th. Address: 168 South Second Street, Lewisburg, Pa.

STOCKWELL, Rev. NORMAN, recently ordained deacon, formerly vicar of St. John's Church, North Adams, Mass., has been vicar of Trinity Church, Gooding, and Christ Church, Shoshone, Idaho, since March 1st. Address: Gooding, Idaho.

SWANN, Rev. SYDNEY C., rector of St. Paul's parish, Hanover, Va., is priest in charge of St. Asaph's parish, Bowling Green, Va., in addition to his charge at Hanover. Address: Hanover, Va.

TULLBERG, Rev. WILLIAM, formerly rector of Grace Church, Copenhagen, N. Y., has been rector of the Church of the Nativity, Mineola, L. I., since March 7th.

WRIGHT, Rev. WILLIAM G., associate minister of St. Paul's Church, Cleveland, Ohio, will become rector of St. Clement's Church, El Paso, Tex., effective April 1st. Address: 810 North Campbell Avenue, El Paso, Tex.

Military Services

MERRILL, Rev. EDWARD ROOF, rector of All Saints, Oakville, Conn., has been granted a leave of absence to enter the Army as a chaplain. He left for the chaplains school at Harvard University March 6th.

New Addresses

GOWEN, Rev. HERBERT H., 5011-22d Avenue, N. E., Seattle, Wash., may be reached from March 15th to September 30th at Hollyridge, Port Blakeley, Wash.

CHURCH CALENDAR

March

- 14. First Sunday in Lent.
- 17, 19, 20. Ember Days.
- 21. Second Sunday in Lent.
- 25. Annunciation B.V.M. (Thursday.)
- 28. Third Sunday in Lent.
- 31. (Wednesday.)



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

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

ALABAMA—Rt. Rev. Charles C. J. Carpenter, D.D., Bishop
Church of the Advent, 6th Ave. & 20th St. N., Birmingham
Rev. John C. Turner; Rev. Bertram Cooper, curate
Sun.: 7:30, 11, & 6, 7:30; Noonday Service: 12:05 daily; Wed. & Saints' Days, H.C. 10:30.

ALBANY—Rt. Rev. George A. Oldham, D.D., Bishop
St. George's Church, 30 N. Ferry St., Schenectady, N. Y.
Rev. George F. Bambach, rector
Sun.: 8 & 11 a.m.; 7:30 p.m.; Daily: 9:30 & 5; Tues. & Thurs., H.C. 10; Wed., 8 p.m.

CENTRAL NEW YORK—Rt. Rev. Malcolm Endicott Peabody, D.D., Bishop
Christ Church, Binghamton, N. Y.
Rev. Robert L. Jacoby, rector
Sun.: 7:30, 9:30 & 11; Weekdays: Mon., Thurs., Sat., 8 a.m.; Noonday Preaching Thurs. 12:05

Grace Church, Church & Davis Sts., Elmira, N. Y.
Rev. Frederick Henstridge
Sun.: 8, 11 a.m.; 4:30 p.m. Wed., Fri., Holy Days: 9:30; other services as announced. Confessions Saturdays 7:30 p.m.

Grace Church, Genesee & Elizabeth Sts., Utica, N. Y.
Rev. Harold E. Sawyer, Rev. Ernest B. Pugh
Sun.: 8 H.C.; 9:30 S.S.; 11 H.C. 1st & 3rd; M.P. 2nd, 4th, & 5th; 4:30 Evening Prayer

COLORADO—Rt. Rev. Fred Ingley, D.D., Bishop
St. Thomas Church, E. 22nd Ave. & Dexter St., Denver
Rev. George H. Prendergast, B.D.
Sun.: 8 & 11; Wed.: 7:15 & 9:30 a.m., 7:30 p.m.

DELAWARE—Rt. Rev. Arthur R. McKinsty, D.D., Bishop
St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sun.: 8, & 11
All Saints', Rehoboth Beach, 9:30

ERIE—Rt. Rev. John C. Ward, D.D., Bishop
St. John's Church, Sharon, Pa.
Rev. S. C. V. Bowman
Sun.: 8, 9:30 & 11; Mon. & Thurs., 9:30; Tues. 7 a.m. & 7:30 p.m.; Wed. & Fri., 7:30

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert B. Gooden, D.D., Suffragan Bishop
St. Paul's Cathedral, 615 S. Figueroa St., Los Angeles
Very Rev. F. Eric Bloy, D.D.; Rev. R. M. Key
Sun.: 8, 9, 11; Weekdays: H.C. 9; Noonday Service 12:05; Midweek E.P. 7 p.m.

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

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

MARYLAND—Rt. Rev. Edward T. Helfenstein, D.D., Bishop; Rt. Rev. Noble C. Powell, D.D., Bishop Coadjutor

St. David's Church, Roland Park, 4700 Roland Ave., Baltimore
Rev. Richard T. Loring; Rev. A. Ervine Swift
Sun.: 8, 9:30, 11 & 5; Mon., Wed., Fri., Sat., 7:30; Tues., 6:30; Thurs. 10; Holy Days: 7:30

Grace and St. Peter's Church, Park Ave. & Monument St., Baltimore
Rev. Reginald Mallett, Rev. G. R. MacAllister, Rev. J. B. Midworth
Sun.: H.C. 8 and 10; Daily Mass at 7:30

Church of St. Michael and All Angels, St. Paul & 20th Sts., Baltimore
Rev. Don Frank Fenn, D.D., Rev. Herschel G. Miller, M.A.
Sun.: 8, 9:30, 11 & daily



ST. MATTHEW'S, LINCOLN, NEBR.

MASSACHUSETTS—Rt. Rev. Henry Knox Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop
Church of the Advent Mt. Vernon & Brimmer Sts., Boston
Sun.: 7:30, 8:30, 9:30, 11 & 4; Daily: 7:45; Thurs.: 9:30; Wed. in Lent: 5 & 8 p.m.

All Saints' Church, Dorchester, Peabody Sq., Boston
Rev. Arthur W. P. Wylie, Rev. J. T. Mueller
Sun.: Mass 7:30; Ch.Eu. 9:15; High Mass 11; Daily: Mass 7; Mon.: (children) 4:15.

Christ Church, Cambridge
Rev. Gardiner M. Day
Sun.: 8, 9, 10, 11:15 & 8; Tues.: 10 a.m.; Wed.: 8:15 a.m. & 8 p.m.; Thurs.: 7:30 a.m.

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop
Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9, & 11

St. Paul's Church, 309 S. Jackson St., Jackson
Rev. Howard Harper, Rev. J. R. Scarlett
Sun.: 8, 11; Wed.: 7:30 p.m.; Thurs.: 10

MILWAUKEE—Rt. Rev. Benj. F. P. Ivins, D.D., Bishop
St. Matthew's Church, Kenosha, Wis.
Rev. K. D. Martin; Rev. R. E. Dille
Sun.: 7:30, 8:30; * 10:45 & 7; Tues.: 8; Wed.: * Thurs. & Fri.: * 9
*At St. Andrew's Chapel

All Saints' Cathedral, Juneau & Marshall Sts., Milwaukee, Wis.
Very Rev. Malcolm D. Maynard, Rev. Eil Creviston
Sun.: 7:30 & 11 Mass; 9:30 Children's Eucharist; 10 Church School

St. James' Church, Downtown, 833 W. Wisconsin Ave., Milwaukee, Wis.
Rev. G. Clarence Lund
Sun.: 8, 11 & 7:30; Thurs.: 10

St. Mark's Church, 2604 N. Hackett Ave., Milwaukee, Wis.
Rev. Killian Stimpson, D.D.
Sun.: 8, 9:30, 11; Weekdays: 7:30

MINNESOTA—Rt. Rev. Frank A. McElwain, D.D., Bishop; Rt. Rev. Stephen E. Keeler, D.D., Bishop Coadjutor
Church of St. John the Evangelist, Portland Ave. and Kent St., St. Paul
Rev. Conrad H. Gesner
Sun.: 8, 11; Wed.: 9:30 a.m. & 7:45 p.m.

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop
Church of the Holy Communion, 7401 Delmar Ave., St. Louis
Rev. W. W. W. Hohenschild
Sun.: 8 & 11; Wed.: 10:30 a.m. & 7:30 p.m.

Ordinations

PRIESTS

WESTERN NEBRASKA—The Rev. **ELMER D. HORSTMANN** was ordained to the priesthood on February 17th in the Cathedral of the Incarnation, Garden City, Long Island, by Bishop De Wolfe of Long Island, acting for the Bishop of Western Nebraska. He was presented by the Rev. John H. Fitzgerald; the Rev. Percy L. Urban preached the sermon. The Rev. Mr. Horstmann is assistant at Christ Church, Bayridge, Brooklyn, N. Y. Address: 7301 Ridge Avenue, Brooklyn, N. Y.

DEACONS

HARRISBURG—**NEIL IRVIN GRAY** was ordained to the diaconate on February 27th in St. John's Church, Bellefonte, Pa., by Bishop Wyatt-Brown of Harrisburg. He was presented by the Rev. Robert J. Sudlow, who also preached the sermon. The Rev. Mr. Gray is curate of St. Luke's,

Altoona, and vicar of Holy Trinity, Hollidaysburg, Pa. Address: 806 Thirteenth Street, Altoona, Pa.

LONG ISLAND—Bishop De Wolfe of Long Island ordained to the diaconate on February 14th in the Cathedral of the Incarnation, Garden City, Long Island, the following:

GORDON RUTHERFORD MACALISTER, who is on the staff of Mt. Calvary Church, Baltimore, Md.

JOHN RAYMOND MCWILLIAM, who is on the staff of St. Paul's and St. Mary's Schools, Garden City, Long Island.

ROBERT JAMES TORREY, who is on the staff of St. Paul's and St. Mary's Schools, Garden City, Long Island.

The Rev. C. A. Simpson preached the sermon.

RHODE ISLAND—Bishop Perry of Rhode Island ordained to the diaconate on March 3d in the Cathedral of St. John, Providence, R. I., the following:

WARREN HENRY MCKENNA, presented by the Rev. Clarence Horner, is deacon in charge of St. Peter's Church, Jamaica Plains, Mass.

CARL L. CARLSON, presented by the Rev. Irving A. Evans, is deacon in charge of Calvary Church, Pascoag, R. I.

The Rev. Massey H. Shepherd preached the sermon.

ROBERT SHAW KERR was ordained to the diaconate on February 28th in Trinity Church, Newport, R. I., by Bishop Perry of Rhode Island. He was presented by the Rev. Lauriston Scaife; the Rev. John Richardson preached the sermon. The Rev. Mr. Kerr is assistant at the Cathedral Choir School, Cathedral of St. John the Divine, New York City.

ROCHESTER—**RALPH KIRTLAND WEBSTER** was ordained to the diaconate on February 24th in Christ Church, Corning, N. Y., by Bishop Reinheimer of Rochester. He was presented by the Rev. Roger Alling; Canon Richard Lief preached the sermon. The Rev. Mr. Webster will be assistant at Christ Church, Corning, N. Y. Address: 10 Elm Street, Corning, N. Y.



DURING LENT



NEBRASKA—Rt. Rev. Howard R. Brinker, D.D., Bishop
St. Matthew's Church, 24th and Sewell Sts., Lincoln
Rev. James G. Plankey, S.T.M.
Sun.: 8 & 11; Weekdays: 7

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

St. Thomas' Church, Mamaroneck
Rev. Frank Dean Gifford, Ph.D., Rev. C. Avery Mason, S.T.D.
Sun.: 8, 11; Wed. 8:15 p.m., Thurs. 10 a.m.

Church of the Ascension, Fifth Ave. & 10th St., New York
Rev. Donald B. Aldrich, D.D., rector (on leave: Chaplain Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; 5 p.m. except 1st Sun. at 8 p.m.; Daily: 8 Communion; 5:30 Vespers

St. Bartholomew's Church, Park Ave. & 51st St., New York
Rev. Geo. Paul T. Sargent, D.D., rector
Sun.: 8 Holy Communion; 9:30 & 11 Church School; 11 Morning Service and Sermon; 4 p.m. Evensong, Special Music; Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.
Special Lenten Service daily (exc. Sat.) 12:10

Grace Church, Broadway at 10th St., New York
Rev. Louis W. Pitt, D.D., rector
Sun.: 8, 11, 4; Noondays: Tues. through Friday, 12:30-55

Church of the Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 9:30 S.S., 11, 4:30; Weekdays and Holy Days, 11 H.C.; Tues. 11, Spiritual Healing; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Dr. S. T. Steele
Sun.: 8, 9:30, 11 & 8; Weekday: 7, 9:40, 10, 5

St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., rector
Sun.: 8 Holy Communion; 9:30 Church School; 11 Morning Service and Sermon; 4:30 Victory Service; Holy Communion Wed. 8, Thurs. 12 M.

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days, & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung)

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

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. Roelif H. Brooks, S.T.D., rector
Sun.: 8:30, 11, & 4; Daily Services: 8:30 Holy Communion; 12:10 Noonday Service; Thurs.: 11 Holy Communion

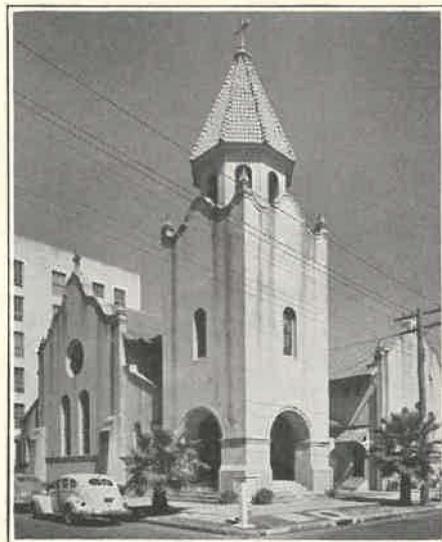
Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

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

NEWARK—Rt. Rev. Benjamin M. Washburn, D.D., Bishop; Rt. Rev. Theodore R. Ludlow, D.D., Suffragan Bishop

Grace Church, Broad & Walnut Sts., Newark, N. J.
Rev. Charles L. Gomph, S.T.D., Rev. Paul vK. Thomson, S.T.B.
Sun.: 7:30, 9:30, 11 & 4:30; Weekdays: 7:30

OHIO—Rt. Rev. Beverley D. Tucker, D.D., Bishop
St. Stephen's Church, W. 4th St., East Liverpool, Ohio
Rev. R. K. Caulk, rector, 218 W. Fourth St.
Sun.: 7:30 H.C.; 9:30 Church School; 11 M.P. & sermon; 1st Sun. H.C. & sermon 11 a.m.



ST. ANDREW'S, TAMPA, FLA.

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

Trinity Church, 501 S. Cincinnati Ave., Tulsa
Rev. E. H. Eckel; Rev. J. E. Crosbie; Rev. E. C. Hyde
Sun.: 7, 8, 9:15, 11 & 5; Weekdays (except Sat.): 12:05; Tues. & Fri. 10; Wed. & Thurs., 7 a.m.

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., Bishop; Rt. Rev. Oliver J. Hart, D.D., Bishop Coadjutor

St. Clement's Church, 20th and Cherry Sts., Philadelphia
Rev. Dr. Franklin Joiner, rector
Sun.: Mass at 7, 8, 9:15 & 11; Weekdays: 7, 8, & 9:30

St. Mark's Church, Locust bet. 16th & 17th Sts., Philadelphia
Rev. Frank L. Vernon, D.D., rector
Sun.: Low Mass, 8 & 9; High Mass & Sermon, 11; Evensong and Devotions, 4; Daily: Masses 7 & 7:45; also Thurs. & Saints' Days, 9:30; Confessions: Saturdays 4 to 5 & 8 to 9 p.m.

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

Trinity Church, Newport
Rev. L. H. Scaife, S.T.D., rector; Rev. K. W. Cary
Sun.: 8, 9:30, 11 a.m., 4 p.m.
Tues. & Fri., 7:30; Wed., 11; Saints' Days, 9:30 & 11; Fri., Children's Service 4 p.m.

ROCHESTER—Rt. Rev. Bartel H. Reinheimer, D.D., Bishop
Christ Church, Rochester, N. Y.
Rev. Donald H. Gratiot, Rev. Knight W. Dunkerley
Sun.: 8 & 11 a.m.; Tues., Thurs.: 10:30; Wed., Thurs., Fri.: 7:45 a.m.
Mon. thru Fri.: 12:05-12:30, visiting preachers

SOUTH FLORIDA—Rt. Rev. John Durham Wing, D.D., Bishop

St. Andrew's Church, Tampa, Fla.
Rev. Martin J. Bram, rector; Morton O. Nace, executive secretary
Sun.: 7:30, 11 & 5; Wed., 7:30; Thurs., 7:30

WASHINGTON—Rt. Rev. James E. Freeman, D.D., Bishop
St. Agnes' Church, 46 Que St., N. W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30
Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11, 8 p.m.; Weekdays: 12:05 daily; Thurs. 7:30; 11 H.C.

St. Paul's Church, Rock Creek Parish, Rock Creek Church Rd. & Webster St., N. W., Washington, D. C.

Rev. Charles W. Wood, rector
Sun.: 8, 9:30 & 11; Weekdays: 9:30 a.m. & 8 p.m.

WESTERN MICHIGAN—Rt. Rev. Lewis Bliss Whittemore, D.D., Bishop
St. Luke's Church, Kalamazoo, Mich.
Rev. Dr. A. Gordon Fowkes, Rev. Wm. W. Reed
Sun.: 8, 9:30, 11 & 5:30; Daily at various hours

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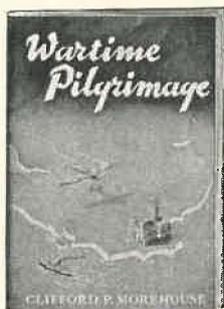
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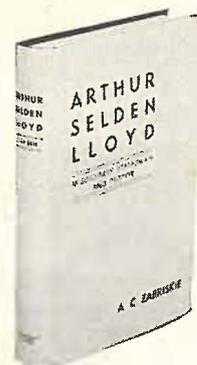
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