

# The Living Church

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



*Keystone.*

## CHRIST BEFORE PILATE

From a painting by the famous Hungarian artist, Michael de Munkacsy.

STRICTLY BUSINESS

"GOD is everywhere, but until you find Him somewhere you'll probably find Him nowhere," a quotation which I asked the source of in the March 28th LC, seems to have many sources.

Bishop Daniels of Montana wonders whether the quotation didn't arise from a passage (pp. 102-103) in *The Good News* by Dr. Bernard Iddings Bell (Morehouse Publishing Co., 1922). Bishop Jenkins, retired, writes: "I first heard [the quotation] some 25 years ago from the lips of the late Dean Quainton of Victoria at our summer school in Oregon. At the time it seemed so new as to be original with him." The Rev. J. T. Urban of Clementon, N. J., suggests looking on page 397 of *A Preacher's Notebook* by P. B. Bull (not in the Frederic Cook Morehouse Memorial Library, unfortunately). And Miss Anna M. Van Benschoten of New York City remembers hearing Dr. Fleming of Trinity church quote the passage in verse form.

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MIRIAM J. STEWART of Brooklyn says the postman left the *Gospel Minister* at her house by mistake, and quotes from it: "On and after October 1, 1932, subscriptions will be received only on the following condition: Should the Lord return to take His Church out of the world before the time for which subscription is paid, and the paper therefore suspends publication, all obligations will be considered fulfilled." The editors, she says, evidently want to enjoy the next life without a care, and who will blame them?

\* \* \*

THE May 2d special New York issue of THE LIVING CHURCH is giving us a problem in size. About 25 pages of advertising are scheduled. If we run a 48-page issue we'll have 50% advertising. In ordinary issues, the LC (unlike secular magazines, which often go to 60-70% ads) likes to keep the ads down to 33 1/3%—usually has to, in fact; otherwise we'd have insufficient news space. For this particular issue it looks as though we'll have to go up to 56 pages, or even 64. New York has an enormous amount of splendid material.

I made a hurried trip to Washington and New York last week—not for advertising purposes, but a few ads did result. And more are sure to pop in just about deadline time.

The situation, as you may gather, is a merry one, and relatively rare in religious magazine circles! It has apparently caused an amazing amount of heartbreak up in Poughkeepsie!

*Leon McCauley*

Business Manager.

A Chaplain's Troubles

TO THE EDITOR: I don't know how exactly to begin this letter, because I do not want it to sound like a "gripe." Yet, I feel that someone ought to call to the attention of the clergy at home two things: 1) The chaplains, as a whole, are not being informed as to Church boys attached to their particular stations. 2) The chaplains are seeing the results of some obviously poor teaching as to the importance of Church and sacraments.

Under normal circumstances, at least so far as the Navy is concerned, it is impossible for the chaplain to ascertain the whereabouts of Church boys other than through information received from parish priests. There are no lists available to the chaplain from which he can learn of Church boys. The only classifications are "Catholic," "Protestant," and "Jew." A diocesan office could be set up as a clearing house for such information. This office would have a list of all our chaplains and where they are. Only two or three dioceses have such an organization at present.

After a few months, to be asked continually "What are you chaplains doing for our boys?" becomes a little sickening. We would like to ask the people at home "What are your boys doing?" Adequate opportunity is provided for the special spiritual needs of Episcopalians in the armed forces. (Most of the time these opportunities have to be fought for.) Yet, where are the boys? I'm afraid we are at last seeing the most unfortunate results of teaching in the past a watered-down version of the Faith once delivered to the saints. Just as soon as the average Church boy leaves home and the influence of the parish priest, that spark of religious zeal which made him the joy of St. Vincent's Guild disappears. May I suggest that the parish clergy emphasize the importance of Church and sacraments before the boys leave home?

I beg the parish clergy, let the chaplains know about your boys, and when you write, give us the full name, rate or rank, and full address. It is only in that way that we can hope to find them (other than by pure chance) and take care of them with the ministrations they ought to require. If our boys feel that they do not require such ministrations, then we, in the past, have failed most miserably.

MICHAEL R. BECKER,  
Chaplain, USNR.  
Philadelphia.

Toe H

TO THE EDITOR: Many months ago I wrote to Dean Roscoe Faust, of Bethlehem, Pa., asking him if he would forward to you my letter concerning the American boys in this country. May I say how grateful I am to Dean Faust, to yourself, and to the many people who have written to me?

So very many of us now feel that we have definite links of friendship and affection with both the men and their families and it is our one hope that we may continue to be of some small service to these fine young men whom we are coming to know and love.

I think it was Bernard Shaw who said that the great barrier between the peoples of Great Britain and America was the barrier of language! It is certain that we do not always follow the higher flights of Hollywood into the realm of slick American dialogue but one language common to us both is that spoken by parents to their children and wives and sweethearts to those whom they love. I wish I could quote to you from the letters I have received. One particular letter from Tennessee would have made this whole thing

worthwhile had I not heard from anyone else in the United States.

I am inclined to the view that statesmen will find it increasingly difficult to create the circumstances that lead to war and will find it easier to prevent those circumstances arising when we common people know one another too well to want to engage in our mutual destruction. I hope we are helping towards that end. "To conquer hate would be to end the strife of all the ages; but for men to know one another is not difficult and it is half the battle." So wrote one of my colleagues in this Family of Toc H many years ago. I hope we are still helping even a little to bring people closer together as people in understanding and affection. And as we know your boys better, we know and love your country better.

(Rev.) SHAUN HERRON.  
Brotherton House, North Grange Road,  
Leeds 6, England.

Correction

TO THE EDITOR: We sisters have been working for some months in St. Anne's mission for the Colored people, holding meetings in a battered-looking little building for just a handful of young and old. . . . We gathered, almost penny by penny, their offerings, largely earned over tub or ironing board. They went *in toto* for your nursery shelter in England.

And then, dear LIVING CHURCH, you credited them to rich, almost luxurious Sewanee; blest with two churches and two chapels—and a whole lot of things. (Also the offering from the mission—Epiphany). No, dear L. C., those two hundred pennies are from St. Anne's mission, Sherwood, (Colored), which isn't even big enough to appear in the Annual. SISTER MARY FRANCES, HMLG.  
Sherwood, Tenn.

Editor's Comment:

While we regret our error, we are happy to have this opportunity to record the background of a truly sacrificial gift.

Correction

In the list of correspondents printed in THE LIVING CHURCH of April 11th we listed the Rev. Charles B. Persell jr., as our correspondent for the diocese of Rochester. The Rev. Donald C. Ellwood is serving in that capacity. He is also rector of Zion Church, Avon, N. Y.

The Living Church

744 N. Fourth St., Milwaukee, Wis.  
Established 1878

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

CLIFFORD P. MOREHOUSE . . . . . Editor  
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## GENERAL

### EPISCOPATE

#### Rev. Duncan M. Gray to Be Consecrated May 12th

The Rev. Duncan M. Gray will be consecrated Bishop of Mississippi at St. Andrew's, Jackson, Miss., on May 12th. Taking part in the ceremony as consecrators will be Bishops Tucker (the Presiding Bishop), Bratton, and Mitchell of Arkansas. Bishops Juhan of Florida and Jackson of Louisiana will be presenters. Bishop Clingman of Kentucky will preach the sermon. Attending presbyters will be the Rev. Charles L. Widney, a cousin, and the Rev. Edward McCrady, father-in-law of the Bishop-elect. Bishop Dandridge, Co-adjutor of Tennessee, will read the Epistle; Bishop Walker of Atlanta, the Gospel; Bishop Maxon of Tennessee will present the consents of the Bishops; and George Stevenson will act as registrar.

#### Bishop Freeman III

Bishop Freeman of Washington has been ordered by his medical advisers to take a rest from his official duties. He has been suffering from a form of nervous and physical prostration. His condition is progressing favorably.

In the meantime his office is functioning as usual and provision has been made for securing episcopal assistance by bishops of neighboring dioceses.

### UNITY

#### Letter to Bishops Recommends Change in Procedure

In an effort to find a generally acceptable stand for General Convention to take on the controversial subject of the proposed union between the Presbyterian and Episcopal Churches, a letter has been sent out to all bishops of the Church. Expressing dissatisfaction with the work of the present Commission on Approaches to Unity, the letter, sent by Bishops Gardner, Peabody, Powell, and DeWolf, sets up several concrete suggestions in a statement to be signed by the bishops indicating a procedure to be followed by General Convention: appointment of a committee of trained theologians to make a thorough investigation of every issue of a doctrinal, liturgical, or canonical nature, which is to serve with the present Commission in an advisory capacity. The letter to the bishops follows:

"It is evident, and is daily becoming more evident, that the present discussion of the

Proposals for Union of the Episcopal Church and the Presbyterian Church in the U.S.A. is creating a grave situation in our own Church. Without committing yourself to either side of the present controversy, are you willing to join with us, and with other Bishops, in signing the enclosed statement to be sent to the Presiding Bishop and to the secretary of the Commission on Approaches to Unity, and to be released for publication in the Church Press?

"We believe that such a statement, signed by a large number of Bishops and made public, will relieve the present unhappy state of tension, will promote peace and brotherly love in our own Church, and will be in the true interests of Christian Unity."

#### STATEMENT

"The most recent publication of the Commission on Approaches to Unity, known as Basic Principles, has developed a serious controversy in the Church. If the tension is not relaxed the debates at General Convention may result in a serious disunity within the Church itself.

"This indicates that the work of the Commission continued along the lines hitherto followed may issue in confusion. The reason for this is the consistent failure to give adequate attention to the theological issues involved in any move for reunion. The differences between the Anglican and Presbyterian Churches originated, to a great extent, in differing theological interpretations of the processes of history, and although these interpretations may have long since receded into the background of the consciousness of the greater part of the membership of the two Churches, they have, nevertheless, immeasurably conditioned their respective ways of thinking and forms of worship, and there can be no true unity between them as long as this fact and its implications are ignored. Since the commission fails to deal with them and to provide General Convention and the Church at large with a clear statement as to

the measure of the underlying theological agreement between the two Churches and the extent and character of their theological differences, we will continue to face the same impasse in convention after convention.

"For this reason, we wish to make certain suggestions as to the procedure which should be followed by General Convention:

"1. The report of the commission should be received by the convention and, together with any other proposals which may be forthcoming, commended to the Church for careful study and consideration. This is demanded not only by the clear fact that the General Convention of 1937 formally declared its concern that such "steps" should be taken as would make for "organic union" with the Presbyterian Church, but also by the possibility that the proposals submitted by the commission may be fruitful, and so should not be rejected without close and sympathetic examination.

"2. It is essential that the proposals should be examined and discussed by professionally trained theologians. An advisory committee of theologians should therefore be officially appointed, should hold frequent meetings, should make a thorough investigation of every issue of a doctrinal, liturgical, or canonical nature, giving close attention to such several statements of fact and theory as may be contained in the proposals submitted to their consideration.

"3. Since the report of the commission is not yet available it is obviously impossible at the moment to enumerate fully the points which should be specifically referred to this advisory committee. In view, however, of the issues involved in the proposals of the *Basic Principles* and in the various plans antedating them, the advisory committee should be instructed, at least:

"(a) To make clear what is the canon of interpretation to be applied to the Bible as the rule of faith, to the Apostles' and Nicene Creeds as formulations of the Christian Faith, to the Book of Common Prayer as the liturgical expression of the Anglican tradition, and to the Westminster Confession as the doctrinal expression of Presbyterian tradition.

"(b) To examine the theology of Baptism and the Lord's Supper in the tradition of the respective Churches, and to draw up a frank statement of such differences as may appear, so that it may be seen whether these differences are of such a character as would contribute to the mutual enrichment of the traditions of the uniting Churches, or whether they are at present so irreconcilable as to make impossible the adoption of the current proposals.

"(c) To consider and compare the traditions of the respective Churches as to the nature and function of the bishop, the priest, the presbyter, and the presbytery in an episcopal capacity."

"(d) To make a further study of the nature of the diaconate in the Episcopal Church and of the licentiate in the Presbyterian Church, in order to determine the measure of correspondence in character as well as in function between these two offices.

"(e) To consider the rationale of 'supplemental ordination' in the light of the conclu-

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

Member of the Associated Church Press.

sions reached as to the nature of holy order. "It would be tragic if the report of the commission were to be rejected without thought and study, simply on the grounds of prejudice, or to be adopted simply to meet an emergency.

"We are convinced that our Lord wills unity. We are also convinced that unity cannot be secured by ambiguity, and that a unity without principles is unprincipled, and therefore un-Christian.

"4. Finally, we wish to record our deep appreciation of the untiring earnestness which has characterized the work of the Commission on Approaches to Unity. We urge that the commission be continued, possibly with some changes in, or additions to, its personnel. And, as noted above, we urge that there be appointed a committee of theologians to serve with it in an advisory capacity.

"We offer these suggestions in the belief that such a course of action will be in the true interests of Christian unity, that it will relieve the present state of tension in the Church, and that it will promote peace and unity in our own Household of Faith at a time when this spirit is supremely needed."

## FINANCE

### New Officers For Church Pension Fund

Announcement is made of the election of Charles D. Dickey as a trustee and member of the executive committee of The Church Pension Fund to fill the vacancy created by the recent death of the Hon. Frank L. Polk, and the election of Allen Wardwell as a vice-president and member of the finance committee, posts held by Mr. Polk prior to his death. Mr. Wardwell has been a trustee of the Fund for many years. No action has been taken yet to elect a successor to the office of trustee and treasurer which had been held by the late J. P. Morgan from April 9, 1915 until his death on March 13th of this year.

Mr. Dickey is a vice-president and a director of J. P. Morgan & Co., Inc., and has, for some years, been a director of the Church Life Insurance Corporation and the Church Properties Fire Insurance Corporation, both of which are wholly-owned subsidiaries of the Church Pension Fund. He is a trustee and treasurer of St. Paul's School, Concord, N. H., and a vestryman of St. Thomas' Church, White-marsh, Pa. He holds many other directorates including the General Electric Co., Kennecott Copper Co., Sharpe & Dohme, Inc., General Steel Castings Corp., Virginia Coal and Iron Co., Western Savings Fund Society of Philadelphia, New York Life Insurance Co., Lumbermen's Insurance Co., and the Philadelphia National Insurance Company.

Mr. Wardwell is a member of the law firm of Davis, Polk, Wardwell, Sunderland & Kiendl, of which John W. Davis, former Democratic candidate for President of the United States, is the senior partner. Aside from his directorships on the Church Pension Fund, the Church Life Insurance Corporation, and the Church Properties Fire Insurance Corporation, he is also a trustee of the Juillard Musical Foundation, the Metropolitan Opera Association, the New York Post-Graduate School and Hospital, St. John's Guild and a vestryman of St. George's Church, New

York. Among his other directorates are the Bank of New York, the Greenwich Savings Bank, the Legal Aid Society, and the National Information Bureau. In 1941, he headed a special Commission of the American Red Cross that spent some time in Russia surveying the situation, having served in a somewhat similar capacity at the time of the last War.

## INTERCHURCH

### National Family Week

The Office of Civilian Defense has taken up earnestly the promotion of observance of the week of May 2d to 9th as National Family Week, coinciding with the Christian Family Week observed by Churches generally for the past several years. According to a statement signed by Dr. Harry C. Munro, of the Inter-Council Committee on Christian Family Life; Fr. Edgar Schmiedeler of the Catholic Conference on Family Life, and Rabbi Israel Goldstein, president of the Synagogue Council of America, the purpose of the observance is defined as "The spiritual strengthening of family life to meet successfully the wartime and post-war conditions which tend to menace and disrupt families. The disturbances of family life growing out of war conditions constitute an emergency which requires the attention and concerted action of religious and all constructive community forces. National Family Week is designed to focus public attention upon the necessity of emergency measures for the conservation of family life in such a time. The observance was initiated and is sponsored jointly by representatives of the various religious communions. The U. S. Office of Civilian Defense is cooperating with the sponsoring groups in bringing to bear upon the program the resources and facilities of those federal agencies concerned with family life and welfare."

The Rev. Dr. D. A. McGregor of the National Council's Division of Christian Education comments upon the fact that a government agency can join with religious groups in such an observance, and also that it is a remarkable quality of our democracy that permits a government agency to say in an official statement:

"Family Week emphasizes the spiritual foundations of the family. The place of religion in establishing and maintaining the home and in fulfilling family life; the right of every child to spiritual nurture; the interdependence of home and church or synagogue as they seek common values and share in the responsibilities of religious education. The resources of religious faith and practices must be mobilized to enable families to meet the anxieties, privations, separations, and bereavements of war."

## CHURCH

The OCD, with the Children's Bureau and other governmental agencies, has prepared suggestions for observance in the church, in the home, and throughout the community. In the church, special sermons are recommended; lectures and discussions on child health; wartime needs of schools,

rationing; juvenile delinquency; stimulation of interest in existing projects in or near the church, such as child clinics, counselling service for mothers, recreation programs for young people on night shifts; neighborhood survey and visitation of new families; initiation of new projects, such as keeping playgrounds open for the summer, equipping a nursery, enlisting high-school age youth for farm work; a survey of families in the neighborhood; seek out relocated families; special program for different age groups; social get-togethers for wives of men in the services; pageants, plays; special efforts to recruit needed volunteers for work on projects; distribution and circulation of church and government publications; special church services.

## HOME

In the home, the recommendations include a family council to improve family morale and discipline; getting acquainted with neighbors; offer of services to volunteer offices; make your home a V-home; start new hobbies and projects for the family; read and discuss your Church's literature on Christian Family Week; plan for selection of literature and radio programs coming into the home; enlist family in efforts for social and economic betterment for families through upholding right to a living wage, maintaining standards of work for youth, supporting school programs; promote religious activities of family through observance of special fast days or other days of the ecclesiastical calendar; celebrate family anniversaries in a religious manner; have family prayers in common.

## COMMUNITY

In the community, it is suggested that defense councils be asked to aid in getting up the Family Week Committee, representing defense council committees and major religious groups; recruit volunteers through the Churches for needed tasks touching family life; adopt a project for special recognition and emphasis by the whole community, such as food for families among our Allies, with special note on victory gardens, farm labor recruitment and conservation programs; playgrounds for children; enrollment of every citizen in a nutrition course; community gatherings with outside speakers; radio programs, special programs prepared in transcription for use of local stations; the Family Week committee to become a continuing group whereby social workers and religious leaders may meet regularly for exchange of experience and for planning; lectures, discussions, forums on a community-wide basis; exhibits of informational materials on local projects in such fields as child health, foster care, housing, extended school services, consumer education, nursery schools, recreation.

### Bishop Block Dedicates Community Church

On April 4th, Bishop Block of California dedicated a Community Church in San Miguel, Calif., a community located very close to Camp Roberts, a large Army camp. The church is a product of inter-church cooperation. The Episcopal Church

gave the lot, which had been the location of a mission served for many years by the Rev. J. S. and E. A. McGowan, father and son; the Army and Navy Commission gave \$1500 towards the building; and the Methodist Church gave the remaining sum to reach the total cost of nearly \$10,000 for buildings and equipment. The church is called the Community (Methodist) Church, and is under Methodist jurisdiction. The congregation is served by a Methodist minister, but the Episcopal Church has the privilege of using the building according to its need. A service of Holy Communion may be held whenever it is desired, conducted by the vicar of Paso Robles or an Army chaplain. The chancel of the church has the full equipment of an Episcopal church, so it is immediately available for use. The entire plant consists of a beautifully appointed chapel, two class-rooms, a social hall and kitchen, and a large patio.

As part of the service, Bishop Block confirmed a class of six, including one soldier, presented by the Rev. Lloyd Thomas.

### Harper Sibley Elected to Church Committee Post

Harper Sibley, well-known layman, has been elected chairman of the new Church Committee on Overseas Relief and Reconstruction, which will coördinate the work in this field of some 20 religious bodies.

The new body will supersede the Committee on Foreign Relief Appeals in the Churches, which has been carrying on similar, but less widespread, activities for the past three years.

Working in close coöperation with governmental relief agencies and the Office of Foreign Relief and Rehabilitation Operations of the United States Department of State, the newly-established committee will help provide food for the starving peoples of Europe, Asia, and Africa; assist churches and church personnel in war-ravaged lands; publish Bibles and Christian literature; rebuild youth organizations; train church workers; and restore ruined churches, hospitals, orphanages, and other institutions of mercy.

Creation of the relief body was approved last December by the biennial meeting of the Federal Council of Churches. Committee members are appointed jointly by the Federal Council and the Foreign Missions Conference.

## RADIO

### NBC Schedules Holy Week and Easter Programs

Mindful of the travail of a world at war, the National Broadcasting Company this Eastertide of 1943 brings its listeners a host of programs devoted to traditional music and services recalling the story of the Resurrection.

The ringing voices of 20,000 soldiers, appropriate dramatizations, the liturgical chant of Benedictine monks, the reading of religious poetry and Easter messages by prominent religious leaders are to be

broadcast from coast to coast and short-waved to the fighting forces overseas.

The schedule also includes numerous studio features of a religious nature—choir singing from the Radio City Music Hall, the Cathedral of St. John the Divine, and a worldwide roundup of Easter Sunday celebrations of U. S. troops in many theaters of war.

Following is the lineup of programs already scheduled, with more being listed daily (All time given is Eastern War Time) [*Explanatory material listed in the program was prepared by NBC*].

#### SUNDAY, APRIL 18TH

8:05-8:30 A.M.—Avenir de Monfred, noted concert organist, will play a recital of religious music in observance of Palm Sunday.

Three prominent churchmen will discuss the General Protestant Relief Appeal.

The speakers are the Presiding Bishop, speaking from Richmond, Va.; Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of the Churches of Christ in America, speaking from New York, and Bishop James C. Baker, President of the Inter-Missionary Council, and one of the Bishops of the Methodist Church, speaking from San Francisco, Calif.

2:30-3:00 P.M.—John Charles Thomas, baritone, and the Ken Darby chorus will observe Palm Sunday with the singing of Holy City. They also will present the Negro spiritual "Old ark's amoverin'" and the Londonderry Air.

#### MONDAY, APRIL 19TH

9:30-9:45 A.M.—The choristers of the famous Cathedral of St. John the Divine in New York City will offer an appropriate holiday program direct from the magnificent shrine. This is one of two groups in New York which provide a school for choristers. The choristers consist of boys from 9 to 14 and come from all over the world.

8:30-9:00 P.M.—Richard Crooks, operatic tenor, and the Firestone Symphony orchestra, directed by Alfred Wallenstein, will perform a group of devotional works for Holy Week, including Legend of the Christ Child by Tchaikovsky, "Were you there?" spiritual, "King ever glorious" from the Crucifixion by Stainer and "God so loved the world" by Stainer as vocal selections. The orchestra will play Angelus by Massenet and Agnus Dei by Bizet.

#### TUESDAY, APRIL 20TH

9:45-10:00 A.M.—Fresh from the Russian fighting front, Walter Graebner, *Time* and *Life* correspondent, will talk on Religion in Russia Today. Graebner's book, *Round Trip to Russia*, was published this month. Graebner has spent considerable time in studying the religious situation in the U.S.S.R. and in his radio address will refer to the Easter celebrations in Russia today.

#### WEDNESDAY, APRIL 21ST

9:30-9:45 A.M.—Meditations at the Console is the title of a program featuring an organist from the NBC. The Rev. John B. Kelly, spiritual director of the Catholic Writers Guild of America, will deliver a

wartime prayer. The program will originate in NBC's studios in Radio City.

#### THURSDAY, APRIL 22D

9:30-9:45 A.M.—The Passion of Our Lady, a religious poem by the late famed French writer, Charles Peguy, who fell at the Marne in 1914, will be read with organ accompaniment. The poem was translated by Ann and Julian Green and appears in a recently published book issued by Pantheon Books, Inc. Peguy has been described as "an essentially religious personality, a great poet and thinker, a crusader for justice, truth and faith."

#### FRIDAY, APRIL 23D

6:45-7:00 P.M.—The Victory of the Cross is the title of a Good Friday address to be delivered by Bishop Manning of New York.

7:00-7:15 P.M.—Fred Waring, popular orchestra leader, has scheduled two selections for Good Friday, one old and one new. The selections are the hymn, "Were you there when they crucified the Lord?," and the popular Easter Parade by Irving Berlin.

8:00-8:30 P.M.—Lucille Manners, Dr. Frank Black, and the Cities Service Orchestra and chorus have prepared their annual pre-Easter program to include both religious and Spring music. The selections featured are: Easter Overture by Rimsky Korsakov, "Ave Maria" by Bach-Gounod, Voices of Spring Waltz by Strauss, The Lord's Prayer by Malotte and Easter Parade by Irving Berlin.

10:30-10:45 P.M.—In a special Good Friday program under the auspices of the National Council of Catholic Men, the Rt. Rev. Msgr. Fulton J. Sheen, professor of philosophy at the Catholic University of America, will deliver a sermon on The Passion.

#### SATURDAY, APRIL 24TH

8:15-8:30 A.M.—Richard Leibert, organist, will play the stirring and deeply moving Hallelujah from the Messiah by Handel. Also included in his Holy Saturday program is the traditional Alleluia hymn.

4:00-4:15 P.M.—From Wilmington, Del., NBC will broadcast a program of deeply religious music by the West A Cappella Choir of the West Presbyterian Church. The choir will be conducted by the Rev. R. W. Rudolph, formerly of the Westminster Choir of Princeton, N. J.

6:45-7:00 P.M.—From St. Meinrad's Benedictine Abbey, St. Meinrad, Ind., will come the Easter Eve Compline services consisting of that famed Gregorian chant and organ. The organist will be Dom Stephen Thus, OSB, widely known authority on liturgical chant. The chant of St. Meinrad's Benedictine community is recognized by Church musicians all over the country as one of the finest samples of its kind. St. Meinrad's Abbey was the headquarters of the National Liturgical Week in 1942. The Abbey is named after a holy hermit of Switzerland who lived in the ninth century.

#### SUNDAY, APRIL 25TH

7:30-8:00 A.M.—The United Eastern Dawn service of the Greater New York

Federation of Churches, featuring a 100-voice choir from the Ukrainian Church in New York and Paul Althouse as soloist, will come from the Radio City Music Hall. An Easter message will be delivered by the Rev. Harold A. Cockburn, minister of the Church of Scotland and officiating chaplain of the Royal Air Force.

The Ukrainian Church Choir of New York will be augmented for the occasion with 27 professionals singing a *cappella* under the direction of Prof. George Kiritchenko, who has toured Europe with Ukrainian singers.

8:00-8:30 A.M.—An impressive Easter Sunrise service with Major General William A. Arnold, Chief of Chaplains of the United States Army, and a chorus of 20,000 soldiers, will be heard from Lowry Field, Denver, Col.

The program, under the auspices of the chaplain service of Lowry Field and the Denver Council of Churches and the Denver public schools, also will include holiday music by a picked a *cappella* choir of 200 voices from the Denver public schools.

10:00-10:30 A.M.—Dr. Ralph W. Sockman, pastor of Christ Methodist Church, New York, will deliver an Easter message titled *The Life Eternal*, on the National Radio Pulpit program. The musical selections will be provided by the Radio Choristers under the direction of George Shackley. The National Radio Pulpit is presented by NBC in cooperation with the Federal Council of the Churches of Christ in America, and city, county, and state Councils of Churches throughout the nation.

12:00-12:20 P.M.—Emma Otero, noted Cuban soprano, and H. Leopold Spitalny conducting the NBC Concert Orchestra will perform an Easter Sunday program. Miss Otero will open the program with the lovely *Ave Maria* by Franz Schubert. Mr. Spitalny then leads the orchestra in the Russian Easter Overture by Rimsky Korsakov. Miss Otero returns to the microphone with the *Golden Spring Waltz* by Glazounov. The orchestra continues with the *Angelus* from *Scenes Pittoresques* by Jules Massenet. For her final selections, Miss Otero sings *Summer* by Chaminade, and the deeply religious Latin American song, *Prayer to the Virgin* by Blanck.

1:30-2:00 P.M.—Listeners from coast to coast will hear a world-wide Easter Sunday roundup from the men and women in the armed forces on all fighting fronts. There will be radio pickups from Northern Ireland, North Africa, Australia, Panama, and Iceland, with Easter messages by Army and Navy chaplains, interviews with the troops, and singing by various units including the WAACS and the WAVES.

2:30-3:00 P.M.—John Charles Thomas, baritone, sings the *Blind Plowman* and *Fulfilment* as his contribution to Easter Sunday music. The Ken Darby ensemble will perform the great *Hallelujah* finale from Handel's oratorio, the *Messiah*.

6:00-6:30 P.M.—Concluding his series of 17 discourses on *The Crisis in Christendom*, Msgr. Sheen will be heard on *The Catholic Hour* discussing the significance of Easter. Easter music will be provided by the famous Paulist Choristers.

## WAR PRISONERS' AID

### Barbed-Wire Boundaries

By ELFRIEDA McCauley

★ "Everywhere in this war," said Tracy Strong, general secretary of the YMCA world committee on war prisoners' aid, "is felt the pervasive character of the Church. Wherever there are little groups of believers there is church life. More so than during the last world war, when stress was laid upon personal evangelism, men feel that they, nuclei of believers, are the Church. I have seen them in war prison camps organize themselves into parishes, hold regular services, offer the sacrament whenever possible. This is especially true where chaplains have been captured with their men."

Tracy Strong, whose volume *We Prisoners of War* was published last fall, is back in the United States after spending three years touring prison camps throughout the world. Since the outbreak of World War II, he has had the job of looking after the recreation, educational and spiritual welfare of war prisoners.

In France, in Germany, in Trinidad, Palestine, New Zealand, Japan, in a thousand prison camps in 23 countries, 4,000,000 men are prisoners of war for the duration. They are officers and men of the ranks. They are pilots, machine gunners, chaplains, quartermasters, cooks. Shot out of the air, hauled out of the sea, caught in trenches and foxholes, now they are out of the war, behind barbed wire for the duration. To the International Red Cross falls the responsibility for their health, food, clothing, and news from home. What the war prisoners do with their hands, their minds, and their souls is the business of the War Prisoners' Aid.

Over his desk at 52 rue des Pâquis,

Geneva, Tracy Strong gets letters from war prisoners everywhere. He knows what they are doing with the dragging hours, what supplies they need to keep them profitably occupied. Working with him are 80 YMCA secretaries whose job is to go into camps as soon as they are organized, find leading prisoners, explain the resources of the War Prisoners' Aid.

The camp organizes itself, plans committees, elects chairmen. What the committees are depends upon the type of camp, the type of men in the camp. One camp, Oflag VI-B, consisting of British officers, had committees on gardening, art, workshops, education, entertainments, sports, indoor games, canteen, library, and chaplaincy, each with an officer as chairman. Another camp of another constituency will have other committees reflecting other interests.

The War Prisoners' Aid secretary meets with chairmen of the camp committees regularly to see how the work within the camp is going on, to give encouragement, and to help them obtain what is needed in supplies. He becomes the channel for finding materials the war prisoner wants and the detaining power permits.

What do war prisoners want? The requests that come to Tracy Strong and the War Prisoners' Aid at 52 rue des Pâquis, Geneva, are as moving as the letters little children write at Christmas time.

Polish prisoners in a camp in Lithuania asked for curtains and an altar piece for a chapel. American boys in Japan want flower and vegetable seeds to grow gardens. Italian prisoners in British camps in India want sandalwood and small carving knives to carve rosary beads.

#### OFLAG VI-B

In Oflag VI-B, somewhere in Germany, about 2,000 British officers were interned in a prison camp 20 acres in area—four



PRISON CAMP: Four million men are held in camps like this.

square blocks. Oflag VI-B was begun in October, 1941. By May of last year camp life was well organized. Committees had been set up. The camp had a school, church life, a recreation program.

Two dining halls, one of which had a stage, could be and were converted for musical and theatrical entertainment. There was a recreation hut—small, to be sure—where men studied in quiet during the week and worshiped on Sundays.

In a workshop men made little things from scrap wood, packing cases, cardboard, and old tins. Equipment and raw materials were elementary, but men were able to turn out stage sets for the camp shows, bedside tables for the hospital, a pair of much needed crutches, an altar cross. Trays, shelves, nesting boxes for birds, photoframes, and a hundred other articles were made as much for the doing as for the product. Every workshop tool was in constant demand throughout every hour of the day.

Free spaces around camp buildings were converted into cinder grounds for hockey and football, so that prisoners could have opportunities for at least one hour strenuous exercise every day. There was a volleyball pitch, a running track, badminton and tenniquoit courts.

What precious space remained inside the barbed wire boundaries of the camp was laid to grass or given over to flower and vegetable gardens. There were six battalion gardens and 250 individual vegetable plots worked over carefully by the men. Seeds came from the Royal Horticultural Society or in precious packets from home. Garden tools were hard to get, and what few were obtainable had to be borrowed from German authorities in the morning and returned again in the evening. So the men sometimes made their own garden tools—a rake by driving nails through a stick, a passable hoe by securing a bent tin on the end of a broom handle.

What did men in Oflag VI-B want? They wanted schoolroom supplies: paper, pencils, paints and crayons, chalk for blackboards. They wanted rakes and sickles and spades with which to work precious gardens. They wanted daffodil, crocus, narcissus bulbs to make a bit of garden beauty to remind them of home. They wanted nails, saws, screwdrivers, glue, tinsnips to keep their hands busy. They wanted sheet music, musical instruments, sports and game equipment.

RELIGIOUS NEEDS

They wanted four bottles of communion wine monthly, including one bottle of Roman Catholic liturgical wine, and a regular supply of 1000 small and 50 large communion breads.

For fulfilling the religious needs of war prisoners, the War Prisoners Aid works closely with the chaplaincy committee of the World Council of Churches in Geneva and with the American Bible Society. Through these agencies, prisoners of war—whether Catholic, Protestant, or Jewish—can get Bibles, hymnbooks, altar cloths, communion sets, and whatever else they need to carry on their church life. Whenever possible, the War Prisoners' Aid also undertakes to provide services of neutral

chaplains within the camps to stimulate and aid prisoners in their worship.

In Oflag VI-B, religious services were held regularly from the beginning. The camp was fortunate in its religious leadership: there were 19 chaplains from seven religious bodies to get the Oflag's church program off to a flying start. One by one, as opportunities arose, 12 chaplains were transferred to other camps. By May, last year, seven, representing the Church of England, Church of Scotland, United Board, Roman Catholic Church, the YMCA, and the Church Army, still remained within Oflag VI-B.

Of the men in the camp, 69% belonged to the Church of England. Nineteen percent were affiliated with the Methodists, the Church of Scotland, or the United Board. Nine percent were Roman Catholics. Three percent had other affiliations.

SERVICES

Within barbed wire boundaries of Oflag VI-B, as at home in far-off England, men had the Church. Roman Catholic Mass was celebrated daily; for the Anglicans, twice weekly and on special days. Church of Scotland, Methodist, and United Board services were held regularly. During the week there were classes for Bible study, denominational instruction classes, classes for candidates for confirmation. Ten candidates for holy orders met daily and carried on their studies under the direction of the Church of England chaplain.

Taps sounded every night at nine o'clock, calling the camp to a moment of "prayerful recollection."

"Church life in a prison camp," said Tracy Strong, "is generally a broad thing. It has an interconfessional character. Religious groups, while maintaining their own identity whenever possible, collaborate with each other to give opportunities for others to worship. In one camp, for instance, a Russian Orthodox priest, ministering to his own flock, conducted, nevertheless, a regular service for a handful of German Lutherans who were without religious leadership." Examples of this kind occur frequently."

In other ages the 4,000,000 prisoners of war now interned in camps throughout the world would have been slaves of their captor nations, starved, mutilated, put to death.

Today the war prisoner may send and receive mail, food, and clothing. His quarters are livable. He eats as well as the troops of his detaining power. The medical treatment he gets is equal, rank for rank, with what the soldier of his captor nation receives. He may be put to work at pre-

vailing wages and hours, but not at any work which is harmful to his country's war effort. He gets one day rest in seven.

The prison camp is open to inspection by delegates of the high protective power the detaining nation appoints to act as intermediary between the prisoner and his mother country. The International Red Cross and the war Prisoners Aid of the International YMCA may also come into the camp to carry on the work delegated to them by international agreement.

The prisoner of war is being treated humanely today because, back in 1929, 44 governments participated in a convention at Geneva, Switzerland, and agreed upon rules and regulations governing the treatment of prisoners in time of war. Generally, according to Tracy Strong, both Allied and Axis belligerents are acting in accordance with the 1929 Geneva covenant.

JAPANESE-AMERICANS

Church of the Holy Apostles Formed At Relocation Center

Former members of St. Peter's Mission, Seattle; St. Paul's, Kent; St. John's, Ketchikan; and Epiphany, Portland, who are living at Camp Minidoka, Idaho, now are members of the newly recognized Church of the Holy Apostles. Credit for the name goes to Bishop Huston of Olympia and Bishop Rhea of Idaho.

The two Bishops were visitors to the Camp on Ash Wednesday and were enthusiastically welcomed by the people. A tea was given in their honor the day before at the home of Dr. Shigaya, so that friends of Bishop Huston might drop in and chat with those who lived in that section. The next afternoon a tea was given by the Fujimotos for the people of the other section.

On Tuesday night the Bishops had dinner with the Church staff. On Wednesday morning at the 7:30 Holy Communion service Bishop Huston celebrated, assisted by Bishop Rhea, Fr. Kitagawa and Fr. Shoji. Nearly 80 people attended this service. After breakfast at the Fujimotos', Bishop Huston was taken on a tour of the center.

In the evening more than 150 people attended the services to hear Bishop Huston conduct the Litany, the Penitential Office, and Ash Wednesday sermon. He also had special prayers for and gave his blessing to five young men who were on the point of leaving for service in the armed forces. At the same service Bishop Rhea instituted Fr. Kitagawa as vicar-in-charge of the Church of the Holy Apostles.

Bishop Huston was much impressed by the efficient way in which the Church is set up and conducted in the camp. And what impressed him most of all is the cheerfulness of the people.

The services of the church are held in recreational halls in each section, which makes it necessary to set up the church furnishings before each service and take them all down again immediately after each service, which meant that on Ash Wednesday the job had to be done twice. Certain committees do the work quickly and efficiently.

SPRING MIGRATION

THE air was filled with fliers  
From dusk to dawn last night,  
Not a home was saddened,  
Not a darkened light—  
Waiting hearts were gladdened  
By wings in springtime flight.

LUCY A. K. ADEE.

## FRANCE

### Berdyaev, Noted Russian

#### Theologian, Reported Under Arrest

Nicolas Berdyaev, noted Russian theologian, has been arrested by the Nazis, according to unconfirmed reports from Paris reaching church circles in Geneva, Switzerland, and wired to Religious News Service.

Berdyaev is in poor health and recently underwent an operation. He was engaged in writing an autobiography, describing his conversion from Marxism to a philosophy of freedom based upon the Orthodox faith.

The theologian was exiled from Russia in 1922 after organizing his own philosophical university. He had previously been a professor of philosophy at the University of Moscow.

During the next two years, Berdyaev was associated with the International YMCA in Berlin. In 1924 he went to Paris, where he has since resided, and became the editor of a journal called the way, published by the Russian YMCA press. He also headed a religio-philosophical academy.

Berdyaev's books have consistently condemned Naziism as a kind of spiritual decay of European civilization.

The Archbishop of Canterbury has described the Russian theologian as "one of the most important writers" of modern times.

## WEST INDIES

### Archbishop Dunn to Resign

The Most Rev. E. A. Dunn, D.D., Archbishop of the West Indies since 1936 and Bishop of British Honduras with spiritual supervision over Central America since 1917, is resigning both offices as of June 30th. He was consecrated in August, 1917, and was enthroned in Belize Cathedral on October 12, 1917.

## NORWAY

### Bishop Berggrav Enters

#### Second Year of Imprisonment

By GUESTA OLLEN

Bishop Evind Berggrav, Primate of the Norwegian Lutheran Church, enters his second year of imprisonment in good spirits and sound health. He was arrested on April 9, 1942, the anniversary of the German invasion of Norway.

Quisling authorities have taken unusual pains to keep the Norwegian primate in complete isolation, restricting him to the confines of the garden of his country house outside Oslo, where he is interned. He is not permitted to send messages nor to receive visitors other than the members of his immediate family who are allowed to see him only occasionally.

Fearful lest the Norwegian Primate's strong spiritual personality influence the detail of armed guards which constantly patrols his house, the Quisling authorities

keep changing the eleven state police, who form the guard, to prevent too great intimacy with the Bishop.

While Bishop Berggrav works hard on a translation of the New Testament into modern Norwegian, he lives a simple life, cooking his own meals, cleaning and tidying up his small house which has a large room and kitchen downstairs and two small bedrooms upstairs. The Bishop is said to be pleased over his housekeeping ability. He is reported to have written to his wife: "When I am free again, you won't need any servant. Now I can cook and clean fine."

More than ever, Bishop Berggrav has become the symbol of the unsubdued Nor-



BISHOP BERGGRAV: *The Authorities fear he will win over his guards.*

wegian people, who regard him with the deepest admiration. In tens of thousands of Norwegian homes prayers for his safety and freedom are offered daily.

Norway's clergy are almost solidly behind their imprisoned leader in resisting the regime of puppet Premier Vidkun Quisling. The date of Bishop Berggrav's arrest marked the beginning of wholesale resignations by pastors from the State Church. Norwegian Church circles say that 797 clergymen have given up their state office and that only 64 pastors remain in the employ of the government. Of these 20 are pro-Nazi. The remaining 44 have not taken sides as between Quisling and the opposition Church forces.

Rebel clergymen do not receive salaries from the state, but are supported by voluntary gifts from parishes.

"Bishop Berggrav's spirit has gone free through closed doors and has witnessed that God's words bear no chains. He and Norway's martyr Church are living testimonies to the fact that no violent power can annihilate the life borne by God's spirit."

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## ENGLAND

### Indian Problem

An appeal for a public declaration of the facts regarding the Indian situation, in order that Christian opinion may be "rightly informed" and its constructive influence brought to bear on the problem, has been issued in London in an open letter to the Archbishops of Canterbury and York, the Metropolitan of India, and the Moderators of the Church of Scotland and the Free Church Federal Council.

Among the signers of the letter are the Rt. Rev. A. W. F. Blunt, Bishop of Bradford; the Rev. Herbert Anderson, formerly India Secretary of the Baptist Missionary Society, Calcutta; Canon P. T. R. Kirk, general director of the Industrial Christian Fellowship; the Rev. D. G. Livingstone, Congregational Church Mission; Miss Maude Royden, prominent woman preacher; and the Rev. Michael Scott, formerly of the Indian Ecclesiastical Establishment.

Citing a need for clarification of the moral and spiritual issues of the Indian problem as it affects the people of both Great Britain and India, the letter asserts that the Indian situation has culminated in a "wholly negative and non-constructive relationship."

"Given statesmanship, initiative, foresight, and readiness to negotiate on equal terms," the letter adds, "a new chapter can be begun in the history of our relations with that unhappy country which will conform to the standards of responsible government required by the new world we are determined to build."

### Tribute to Cardinal Hinsley

English Churchmen and Nonconformists joined with their Roman Catholic fellow-citizens in sincerely mourning the death of Cardinal Hinsley, Roman Catholic Archbishop of Westminster. Though for nearly 20 years before his appointment to this office, Cardinal Hinsley was absent from England, holding high offices in Rome and in the Roman mission trace in Africa, there was not the faintest trace about him of the Italianate Englishman.

As he was always proud to recall, he was born in a four-roomed cottage in Yorkshire, the son of a carpenter whose family had retained its allegiance to Rome since pre-Reformation days, and until his life's end he remained a typical Yorkshireman in appearance and character: he was tall and spare of figure, downright in speech, wholly free from spiritual snobbery and exclusiveness, uncompromising where principles were at stake, but ready to cooperate with Christians of other allegiances in the furtherance of the Christian social gospel.

He must be numbered among the few men who have become national figures through sheer force of character when already in their seventies; for until his return to England in 1935, to succeed the late Cardinal Bourne at Westminster, Cardinal Hinsley was practically unknown in this country. Within two or three years, however, his name and voice were familiar



throughout the country, chiefly on account of his frank denunciation in newspaper articles and in broadcasts of the evil and falsity of the Nazi ideology.

Cardinal Hinsley founded the Sword of the Spirit Movement, which from its early days sought the collaboration of Churchmen and Nonconformists in a manner unprecedented on the part of Roman Catholics in this Britain. He also coöperated with the English Archbishops and other Christian leaders in the publication of the famous Ten Points, summarizing the Christian attitude towards international and national politics; and recently he publicly expressed his sympathy with those English Churchmen who are making a determined fight for denominational teaching in the nation's schools.

## CHINA

### Recently Ordained Priest to Minister to 8,000 Students

A young Chinese recently ordained in Shanghai, the Rev. K. H. Ting, is assuming a difficult new responsibility in free China. Ten miles out of Chungking, the western war-time capital, half a dozen national universities and schools with a total of 8,000 students are located at a place with the most unlikely name of Shapingba. Life is abnormal for these young people; illness, inadequate food and clothing, and other difficulties have left many of them lonely and perplexed and disillusioned. No ordained minister has been working there.

The only religious work has been that of four Christian Association secretaries, three men and one woman, with one more woman who comes out from Chungking Sundays. Their only working space is on the second and third floors of a rented building which houses a tea room, a post-office, a public bus station and several lively families living one family to a room. Committees have to meet in small bedrooms. In order to hold a Bible class, the library must be closed.

Notwithstanding shortage of staff and space, the team of five has managed to carry on Sunday services in Chinese and English, Bible classes, library, game rooms, chorus, and considerable relief, besides personal friendliness and counseling. Money for all this has been given by the National Student Relief committee and other sources in Chungking. The secretaries are working on the space problem, and they have asked Mr. Ting and his wife to come. David M. Paton, the student secretary sending this information, says Mr. Ting is one of the ablest and most alive of the younger secretaries. David Paton himself is the son of Dr. William Paton, well known British ecumenical leader.

## CHURCH CALENDAR

### April

- 18. Palm Sunday.
- 22. Maundy Thursday.
- 23. Good Friday.
- 24. Easter Even. (Saturday.)
- 25. Easter Day.
- 26. Easter Monday.
- 27. Easter Tuesday.
- 30. (Friday.)

April 18, 1943

# Everyday Religion

## Spiritual Pitfalls in War Time

### VII. Frustration

**I**N TIME of war, many of the problems which affect our lives most are taken out of our hands. We do not have the peacetime choice of what we shall eat or wear, where we shall live, what work we shall do, except on a temporary basis. At any time, the whirlwinds of force that sweep over the earth may strike us and our families. Many thousands have been taken out of their normal occupations and surroundings and set elsewhere at the command of the government or an even more impersonal fate.

Those of us who have been left in something like our self-chosen peacetime life are checked and driven by wartime circumstances from dawn to dark. Rationing of food and gasoline, shortages of help at our place of business, taxes—these are just a few of the things that have taken our decisions out of our own hands.

Meantime, the fate of nations is decided on distant fields where we feel impotent to help or hinder. The hope of a decent postwar world rises and falls with the decisions and hints of men and women whom we cannot influence to any discernible extent.

A sense of frustration almost amounting to despair is likely to creep up upon us as we see that we have little power to affect the events that determine the well-being of ourselves, our families, the nation, and the world.

At present, of course, the war is going wonderfully well. From one end of the globe to the other, our enemies are at least brought to a halt, and in Tunisia the way seems clear to a total victory. What may happen to us as individuals and our families can be endured in view of the cause to which we are pledged. But what about the cause itself? Is there any strong reason to believe that the nations now allied against Hitlerism either desire or are able to cooperate for a free, secure, and ordered world? There are indications pointing both ways; but no clear direction has been set.

Frustration is not merely a mood. It can be a potent, evil force, stifling human souls. Our Lord and His disciples met it in the Garden of Gethsemane; and, one way or another, all of us must go through our gethsemans today.

After the spiritual heights of the upper room, the apostolic band descended to the garden, and our Lord said to them: "Pray that ye enter not into temptation." Then he went off a little distance and began that spiritual ordeal which was to end with His victorious death on the Cross.

Meanwhile, the disciples also tried to pray. They knew that something was going terribly wrong. Powerful enemies

were increasing about them. Their master had warned them that the Messiah must suffer and "be reckoned with the transgressors." He had told them plainly, "the things concerning me have an end." They had got hold of a couple of swords, because of their uneasiness. They bought the swords because they lacked confidence in His power to care for them, and for Himself. But the swords, obviously inadequate against armed guards, gave them no confidence.

As our Lord prayed, the disciples worried. After a little, He came over to them—and they were asleep! "Sleeping for sorrow," says St. Luke. Overcome by frustration, they could neither watch nor pray. Their drowsiness was an escape from intolerable helplessness.

The events that followed that garden scene were inevitable. Half awake, confused, disheartened, the disciples ran away as soon as their Lord was captured. St. Peter, accused of being one of them, loudly denied it.

Three years of constant association with the living Lord. A few hours before, the reception of spiritual food. And yet, because they couldn't "do something" in the time of crisis, their loyalty vanished into whimpering flight.

You and I would have done no better. We too find inaction unbearable; we too are unprepared for helplessness and defeat. Yet there are times when we cannot act, are helpless, are doomed to see our causes go down to defeat.

When those times come, are we going to be overpowered by a sense of frustration? Will the crisis find us sleeping for sorrow? Or will the lesson of our Lord's ruggedness of spirit and the power of His Resurrection give us the strength to win through to victory?

First: we must pray unceasingly—for success, if it be God's will; but always for the accomplishment of His will.

Second: we must endure what comes, confident that it *is* His will, and a part of our work for His kingdom.

Third: as we endure the cross which must come to everyone who follows Christ, we must not let it fill our whole field of vision. There is victory beyond. But, even more important, here and now there are things to be done, kindnesses to be shown, obligations to fulfil. Think of our Lord's words on the Cross—to the penitent thief, to His mother, to St. John. Think of His prayer for His executioners.

We suffer frustration because we spend so much time thinking about what we cannot do, that we don't do what we can do. If we can discipline ourselves to do *God's* will rather than our own, we shall never have time to feel frustrated.

# Good Friday and Easter Day

By the Rev. William G. Peck, S.T.D.

IT IS frequently said of the modern crowds that if they retain any sort of religious faith, they confine its public expression to no more than three occasions in the course of a life-time. Certainly my own experience as a priest in a poor, crowded parish, to a great extent confirms this. Yet it always seems to me deeply pathetic that the mob, the disheartened offspring of the Industrial Revolution, having lost its human community, its traditions and its wisdom, and astray from the fold of the Church, should seek the Christian benediction upon these particular events. In my Manchester slum, most people wished their babies to be baptized, most people were married in Church; and all desired some form of Christian burial for their dead. What did this mean?

Birth, marriage, death, when one comes to consider them, are three essential and representative events. If to them some sort of mystical significance is given, then, to whatever depths of drabness, insignificance, and mechanical habits the intervals between them may be allowed to sink, there is still a sign that the secret heart of man has not abandoned hope.

When men ask the benediction of Christ upon birth, upon marriage, and upon the ending of life, there must still be some stirrings of faith in the dignity and meaning of human existence. And how are these three cardinal points taken up in the Incarnation! With what strange and yet welcome glory are they suffused! The Saviour is born in a cattle-shed and cradled in a manger; but angels sing in the night sky, all radiant, to humble shepherds, and wisemen bow low with their gifts before the Infant. Human marriage could not be for

the Incarnate Son of God; but marriage was "adorned and beautiful by His presence and first miracle which He wrought in Cana of Galilee"—the glorious miracle wherein pure water flushed with joy and became wine, and the laughter of human fellowship was sanctified. And death is set high on the Cross, to be the sign of everlasting love.

These are the Christian assertions that birth, marriage, and death are infinitely more than biological incidents, or necessities of the dialectic and the sphere of the class war. They declare that these experiences are those of personal beings who are created for the vision of God and the throne of the universe: of man, made in God's image.

## THE EMPTY TOMB

But it is the Cross, with its sequel of the empty tomb that is the most signal demonstration of the divine valuation of the infinite worth which God has created and redeemed in every man. For death, at best, may seem to cast doubt upon man, and to reduce him to final futility, and in doing so, to deny to itself all dignity. And how crushingly does death assert its own cheapness, and the cheapness of men today! And how easily we slide into acceptance of the appalling blasphemy as a commonplace!

Life itself has made birth and marriage insignificant, or even nuisances, as, driven by fake philosophies, our economic thrust has formed the vast urban masses, shaped their minds by mechanism and propaganda, invaded the sanctities by a stereotyped publicity. It has sealed up the soul's depths, leaving only a surface sensation to be tickled by the cinema, the radio, and the

advertisements—because human appetites can be made commercially profitable, and such things as prayer and heroic love yield no dividends. We have dragged the bodies of men into featureless contiguity, and buried their souls under the noise and hurry of our fantastic cities. We have done all this for the sake of mammon. "Ye cannot serve God and mammon." But you cannot even serve man and mammon. Man has destroyed himself, made himself look like an insect, in his hunt for money, the least real, the most illusory, of all fake gods. What is a baby, what is a bride, what is a birthday or a wedding feast, to the man who has become the "mass man" of José Ortega, one of Martin Buber's "faceless multitude," or what Karl Otten calls "the substance of Hitler"? Only the dumb, protesting soul of the man in the modern crowd, causes him to bring his bride to the altar and his baby to the font: to assure himself that he and his love and his children mean something intelligible and honorable beyond the inhumanity of our secularism.

But death! The economic and social forces which formed the modern mass-states impelled them to war; to war of a new and diabolically complete totality; to war upon a scale of destructiveness unheard of, in which great sectors of mankind are swallowed up in death. Vast masses of living men are treated as masses of material to be destroyed. You must secure a certain quantity of steel to smash a certain quantity of human flesh; and the quantities are enormous. The nameless millions of the fallen are scattered in a thousand fields, and still the swarms of men are pushed into the destroying fires. And what mystery, what beauty, what meaning can there be in the mass death of the mass man? Death is now wholesale, mass produced; it seems to have no personal aura. It goes beyond the power of our minds to conceive, of our emotions to feel. So many millions of Germans! So many millions of Russians! There was an air raid, and scores of simple, quiet folk were crushed flat or burned to cinders; and a pilot said on the radio that it was "a good trip."

## SIGNIFICANCE

It was one death, however, that interprets every single one of these deaths, and rescues each one from insignificance. The death of the Saviour, declaring the Love of Almighty God for each single soul of man. And it was a tomb—an empty tomb—which gave, and gives, to every forgotten soldier's grave a cosmic importance. For the resurrection of Jesus Christ, one of the most surely attested happenings in human history, declares to every man a truth which not all the mechanization and "massification" of the modern crowd, not all the spiritual numbing of man by the processes of secular life, can obliterate. The great guns boom across continents, the bombers roar in all the skies of the world, the machines hum and rattle in every city,

## GOLD STAR MOTHER

SHE walks in greatness through our anguished day,  
Her feet fixed firmly on a starry way,  
Intimate now with every mystery.

Folded away forever any fears  
Of any future; she can face the years  
Serene, and can forego the selfish tears.

Perceptibly her very stature grows;  
Instructed by Eternity, she throws  
Her comfort cloakwise everywhere she goes.

She lives in two worlds: Time's rigidity  
Is incandescent with Eternity,  
And everything she does seems Heavenly.

She walks in greatness through our anguished day,  
Her feet set firmly on a starry way,  
Intimate now with final mystery.

VIRGINIA E. HUNTINGTON.

the radio shouts news and propaganda in every home, and the spirit is drowned and deafened. But in a quiet garden, at the first light of day, upon the first Easter morn, it was made certain that the destiny of a man is not exhausted in the events of this world. He is intended for ends beyond this world. He outlasts the world.

Indeed, this belief in what Christ's resurrection says of every one of us is the profoundest prompting of the Allied peoples today. Our nations have sinned. They

have loved gold or power or schemes, rather than men. Their sons have been besmirched by commercialism or stiffened in bureaucracy. They have even made worldliness their dogma. Yet, at the end of an era, when the last terrible question was put to them, to Britain, to Russia, to America, they could not bring themselves to admit that man is by nature a worm or a slave or anything fit to be the *corpus vile* of the will of some cynical, inhuman "elite."

Some vision of man as precious in the judgment of the Eternal Judge aroused finally their valor to defend the last citadel of man's life. Nor will they know the meaning of what they have done in this war until, in the peace, they return to the faith which alone gives ultimate support to man's faith in himself; the faith that blesses our humanity and redeems it, from the manger of Bethlehem, from the wedding-feast of Cana, from the Cross, and from the empty tomb.

# He Came Unto His Own

## A Meditation for Good Friday

By Edna G. Robins

THE Lord has been raised up upon the cross, and all the world passes by, gazing upon Him. Some stay to watch His agony—to pity Him, to mock Him, or to rail at Him. And the Lord, looking down from the throne of the cross, beholds those He came to save, His own people, who received Him not. Even the few who love Him best have not understood His message and are frightened, bewildered, lost, as they watch Him die, a failure, in the sight of men.

Our Lord during His earthly life has many enemies. The Jews in Palestine who cling passionately to the letter of the law cannot see their Messiah in this man who can be friendly with Samaritans, with publicans and sinners. The priests hate Him because He condemns the greed and hypocrisy of their order. The patriots who wish to throw off the hated Roman yoke expect the Messiah to be a conqueror, a man of military might. At first they hope that Jesus may be the deliverer because He is accepted by the common people. But Jesus does not preach sedition nor encourage rebellion. And as they pass by the cross they realize regretfully that their hope of a victorious rising against Rome is dying again.

Then there are all the members of that inner circle of friends who loved our Lord and shared his daily life. To them also our Lord holds up His cross. Some of them fear the authorities and flee from Him and deny Him. Those who are steadfast stand by with breaking hearts, with no ray of light to gleam through their deepening despair.

To His enemies through all ages the cross has remained a hated symbol. Creed and hypocrisy, pride and rebellion, find no help or encouragement in the cross. Although it is His enemies who send our Lord to the cross, it is to His friends that Jesus offers the cross that as they share His sufferings so they may enter into His joy.

The Blessed Virgin receives the cross with the Annunciation. She meekly accepts the honor and the suffering that are offered her. She watches her son

grow to perfect manhood and makes no protest when His ministry takes Him away from her into paths that she cannot always travel with him and to heights that even her love cannot reach. In the dark hour of the crucifixion the sword pierces her heart as she sees that those to whom the Master ministered so freely have rejected him.

Mary Magdalene's heart, too, is broken with grief as she watches her dying Lord. She, too, has already known suffering—she has felt the agonizing consciousness of sin in the presence of perfect goodness. How complete is her desolation as she sees the suffering of this her friend and her saviour.

Our Lord's disciples also felt the weight of the cross before Calvary was reached. They left their homes and their business activities to follow him. Besides enduring certain physical hardships they knew perplexity and confusion of thought as Jesus taught them by word and example. And when He is crucified, much as they were attracted to Him, deeply as they loved Him, they could not comprehend, they could not receive Him—a dying Messiah. The chosen Twelve who have been forewarned are still not prepared for such complete disaster. Peter, warm-hearted, impulsive, affectionate, after vehemently affirming his loyalty, falls away in fear and dread. The others also fled without even the tribute of bitter tears of self-reproach.

Again and again to us who would be considered His friends the Lord offers the cross. He calls to us to come and behold His sorrow. He offers us the riches of His love. We will not receive Him because we shrink from the cross. Although we know that the joy of Easter, the glorious mystery of the resurrection will be revealed to us when we have passed through the shadows of Good Friday, we still hesitate to take up the cross and enter the shadows boldly in the strength of Him Who conquered death. And yet we have known the cross; we cannot escape from it. On some of us the cross was laid at the very beginning of our lives and we have

never been away from its overshadowing arms. Some of us have received the cross through sickness and physical suffering; some through poverty; some through the necessary acceptance of painful duties and responsibilities. But it is one thing to bear the cross because we cannot help it and quite another thing to accept it gladly and willingly for the love of God. No matter how often our Lord comes to us, we do not receive Him—we cannot receive Him, unless we embrace the cross. We cannot kiss His sacred feet without kissing also the cruel nail that pierces them.

"He came unto His own"—and He will never cease to come to us through all our mortal life, His arms outstretched to save us on the rough wood of the cross. Even with our very latest breath we may call to Him and find that He will come to us to give us His eternal life. But it is not safe to wait till the last moment to repent. As we stand now beneath the cross, more heavily burdened by our sins than by the weight of any cross we may be called upon to carry, we may look up into the patient face of the Saviour and realize, perhaps for the first time, that in him is the source of our strength. "To as many as received Him, to them gave He power to become the sons of God." To the frightened, discouraged disciples came the amazing discovery of the empty tomb, the startling joy of the Master's resurrection. They received Him gladly and worshiped Him. We have been familiar all our lives with the Resurrection story. Perhaps it has not brought us the fullest joy because we have tried to hail the dawn of Easter Day without having kept vigil beside the cross. Now we realize, as never before, the presence of the cross in human life; we need to learn, too, that through the cross comes power—that power to become the sons of God. Only as we offer our contrite hearts in adoration before the marred and suffering Saviour on the cross can we hail our risen Lord in joyous worship on the day of resurrection. When we are willing to share our Lord's suffering and grief, then we are ready to receive his eternal life.

## The Tree of Glory

"Fulfilled is now what David told  
In true prophetic song of old,  
How God the heathen's King should be;  
For God is reigning from the tree.

"O tree of glory, tree most fair,  
Ordained those holy limbs to bear,  
How bright in purple robes it stood,  
The purple of a Saviour's blood."

FROM the darkest days of modern history the joyous song of the sixth-century writer Venantius Fortunatus sends a shaft of brilliant red light. If we feel a little uneasy at the exuberance of the ancient poet, it is not because we love God more, nor is it because we enter more completely into the events of the first Good Friday. To Venantius Fortunatus there was no doubt about the matter: Christ knew what He was doing for mankind, and was very glad to do it; and we men and women should be very glad that He did it.

The notion that the Crucifixion was merely a dreadful mistake would have been foreign to the mind of any Christian up to very recent times. It is part of the general liberal recoil from the rougher aspects of reality. No matter how fine the doctrine of the atonement may be spun, the fact of the matter is that God bought us with a price; and that price was the suffering and death of God the Son. How we were bought and from whom, and certain other details—different ages have speculated about these things, and some day our crude 20th-century notions will be laughed at by the very wise Church-people of a later day. With the sixth-century poet we are content to sing:

"Upon its arms, like balance true,  
He weighed the price for sinners due,  
The price which none but He could pay,  
And spoiled the spoiler of his prey."

No, the crucifixion was not a tragic mistake. It was the climax of the tremendous outreach of God toward mankind. And because of it, the ancient equivalent of the gallows or the electric chair has become the symbol of goodness and love. It has become the throne of our King and the banner of His kingdom.

### Today's Gospel

*Palm Sunday*

**PALMS:** Holy Week, which draws us to the Death on the Cross, begins with an emblem of victory. We know this was not a false sign. Putting aside whatever on the first Palm Sunday was due to ill-founded hopes of a temporal kingdom or to mob enthusiasm, we feel with those who waved palm branches before the Messiah that it was a royal welcome to One coming in the Name of the Lord. A king was being greeted. They received with joy Him who they felt came as the representative of God upon earth. Even if their conception of the victory was imperfect, they were nearer the truth than they realized. The best of their hopes and beliefs we share, with fuller understanding. As we receive our palm we must cherish it as a symbol of the victory given us by Christ through His Cross and Resurrection.

The shadow of the Cross loomed over the Child in the manger on the first Christmas Day. Many years before He was born, a great prophet had been inspired to declare that salvation could come to Israel only through a suffering servant. In Old Testament and New, everything points toward the final rejection and death of the Messiah. For that is the measure of human sinfulness: mankind could not abide the love of God. And when He came to them with outstretched arms, they crucified Him.

Yet Jesus prophesied: "I, if I be lifted up, will draw all men unto me." And from the Cross He reigns as King of the universe, extending His sway over the hearts of men and women in every land. All creation except mankind acknowledges His rule and joyously obeys His law. It is only mankind that wilfully chooses to be less than He has designed it to be. Even wolves and tigers are true wolves and tigers. He has given us the power to destroy ourselves. He has permitted us to turn toward Him or away from Him. And when we chose to reject Him He bought us back with a great price.

FOR the suffering of the innocent pays for the sins of the guilty. That is not orthodox jurisprudence, but it is a law of the spiritual life. The very nature of sin is that it damages others. Our Lord, by freely accepting the consequences of our sin has released upon the world the power to conquer sin. The thing—the only thing—which can bring about repentance is the sinner's realization that he has wronged God and his fellowman. As every penologist knows, the thing that chiefly causes crime is the criminal's sense of separation from and enmity toward the society in which he lives. Sometimes he can be destroyed by merely punitive measures; but he can only be redeemed by coming to understand that his crimes harm a society to which he belongs.

"I, if I be lifted up from the earth, will draw all men unto me." God is indeed reigning from the tree in these dark and troubled days. The concentrated greed and hate and selfishness of mankind has burst forth in a flood of destruction. The world has tried to forget the Cross. And in doing so, it has laid a cross upon the backs of a thousand million men, women, and children. It has tried to explain away sin. And sin has erupted before its eyes. The half-man of naturalistic philosophies turns out to be something very like a whole devil. Who could be the God of such a blind, self-destructive world, except a God whose love was so great that He Himself dared to be subject to its fury?

Perhaps the day of Venantius Fortunatus was not very different from ours. It is difficult to imagine ages darker than this present day of bloodshed and destruction. He sang with exuberant joy of the glorious tree on which our salvation was won, although Rome had been brought low and the flood tide of barbarianism was near its peak. We too can see, over the self-destruction of godlessness, the outstretched, yearning arms of our Saviour; and we too can rejoice in the power which His sacrifice has generated in the hearts of those who acknowledge His kingship.

"In the world," said our Lord, "ye shall have tribulation. But be of good cheer; I have overcome the world." For when the forces of evil have done their worst and spent themselves, the Cross still stands, the royal banner of our God. From it



Washington, D. C.

SPRING has come to Washington, with its customary manifestation, the blossoming of the Japanese cherry trees; but the weather continues to be uncertain, and mostly cold.

The cherry blossoms are a beautiful sight. They are a living reminder that all that bears the name "Japanese" is not evil. And there is no indication of the spirit of vandalism that caused the destructive hacking and cutting of some of them just after Pearl Harbor. But some enterprising photographer, if he were permitted to do so, might snap an interesting picture showing the Japanese cherry blossoms in the foreground and an American anti-aircraft gun with its alert crew on guard in the background, just in case.

\* \* \*

*Personal note:* The Morehouses, old and young, are beginning to feel at home in wartime Washington, but Frederic, age 5, says that "sometimes, just sometimes, I feel that I'd like to go back to America!"

\* \* \*

What's going to become of our theological schools? Dr. Mollegen of the Virginia Seminary and I were discussing the question last night. Virginia's entering class is little more than half its normal size, and by next fall there may not be enough students to justify carrying on the school. The other seminaries are in the same situation. Should they close their doors? And if they do, where is the next generation of our clergy to come from?

stream cleansing and power and salvation to all who seek them. From it the vast love of our incarnate Lord surges over the world.

"To Thee, eternal Three in One,  
Let homage meet by all be done:  
As by the Cross Thou dost restore,  
So rule and guide us evermore."

### *Spiritual Guardianship*

THIS being the Holy Week issue of THE LIVING CHURCH, it was our intention to steer clear of controversial subjects, particularly the embittered subject of the negotiations with the Presbyterians. However, we have to report the news as it occurs and therefore have given space to the communication which four bishops are sending out to other bishops for their signature (p. 3).

Certainly if the controversy has to be thought of during Holy Week, no more suitable line of approach could be made than that of this document. Charitable in every way, it yet brings to the surface the matters which have hitherto been inadequately dealt with and affords hope that they will be dealt with, carefully and judiciously. While we would not necessarily agree with every detail of policy proposed, we feel that the proposal as a whole is a superb example of that spiritual guardianship which is one of the most important functions of the episcopate.

This holy season is a time when quietness and confidence should be the keynote of the religious life. On the whole, we feel that this irenic, nonpartisan statement is conducive to that spirit, and welcome it as such.

April 18, 1943

The question is an increasingly serious one. Even if a reduced supply of candidates continues to be available, their intellectual training will diminish, because of telescoped college training. The government permits an 18-year-old to be deferred and to continue his college education if a theological seminary is willing to certify that it will take him if and when he completes his "pre-theological" training. But the seminaries are reluctant to give any such assurances; how can they know that an 18-year-old whom they have never seen will qualify, intellectually and spiritually? And how many young men of that age, particularly in these trying days, can honestly and conscientiously declare that they have an undoubted vocation to the priesthood?

Personally, I think that the best material for the ministry in the post-war era is likely to be found among the men who have taken an active part in the war, even in front-line fighting. Many a man is finding his God in the trials and testing of war. And a man who has found his vocation under those circumstances will have a unique bond of fellowship with the millions of other men undergoing the same experiences, who will make up his congregations—or his field of evangelism—in the years to come.

At the same time, I want to say a word of appreciation and encouragement to the young men now in our theological schools. They are following their vocation under exceptionally trying circumstances, and often in the face of the misunderstanding and even scorn of their friends. Our seminaries are not schools for slackers, and the students in them are as loyal and patriotic as their fellow-citizens in training camps or war industries. They do more than their share in civilian defense and other war activities, despite the fact that their accelerated and compressed schooling makes exceptional demands upon them. And they are engaged in the greatest of war industries, the stocking of the reservoir of manpower for the Christian warfare against those perennial Axis powers, the world, the flesh and the devil. All honor to them for it!

CLIFFORD P. MOREHOUSE.

### *Japanese-Americans*

A REPRESENTATIVE of the War Relocation Authority informs us that the government now assumes the traveling expenses of Japanese-Americans en route to jobs from relocation centers, if they do not have enough money themselves. Hitherto the cost in such cases has had to be borne by voluntary organizations, as Dr. E. Stanley Jones stated in his article in THE LIVING CHURCH of March 28th.

The response to our appeal has been very gratifying. But there are many internees. Do you know of a job one could fill?

## *Afterthoughts*

The first issue of the *Link*, organ of the newly formed Service Men's Christian League, has come to our desk. It is a "digest-size" magazine edited for men in the armed forces who work at their religion, and contains much material of interest. A joke page in the back tells this story of deep meaning to all candidates for holy orders, which the editor found in *Church Management*, where it is credited to the *New Zealand Advocate*:

"A candidate was being examined by four professors. He was extremely nervous and his memory failed him several times. At last one of the professors, growing impatient, thundered out, 'Why, you cannot quote a single passage of Scripture correctly.' 'Yes I can,' exclaimed the candidate. 'I just happen to remember a passage in Revelation—'And I lifted up my eyes and beheld four great beasts.'"



# BOOKS



ELIZABETH M. CRACKEN, EDITOR

## Dr. Reinhold Niebuhr's Second Volume

THE DESTINY OF MAN. By Reinhold Niebuhr. Scribners. \$2.75.

*The Nature of Man*, the first series of Dr. Niebuhr's 1939 Gifford lectures, developed the Christian doctrine of man as a unique teaching, sharply distinguished from both classical and modern alternatives both in the higher value it places on man's spiritual nature and its lower estimate of his achievements: man, created in the image of God, is a fallen creature. In the present volume, the second series of the same lectures, the Christian doctrine of man's destiny is developed similarly. Once more this doctrine is unique, finding the meaning of history in the unique Personality of Jesus Christ, who "as the norm of human nature defines the final perfection of man in history"; above all, "the perfection of sacrificial love" (page 68). "The paradoxical relation of perfection to innocence, to maturity and to eternity comprehended in terms of the relation of the Cross to history, illumines all the complex relations of history" (page 95); the law of love gives life and history its eternal meaning. And yet this law "is not a norm of history in the sense that historical experience justifies it . . . it does not expect an immediate or historical validation but looks toward some ultimate consummation of life and history" (page 96). That this world may ever by historic evolution become the Kingdom of God is therefore to be rejected. Christians of course are bound to work with all their might for betterment; but the sin ever present not only in the unregenerate but in the regenerate will constantly bar perfection.

That is, to Dr. Niebuhr the Pauline doctrine of justification is basic. The saint is a saved sinner but he is still a sinner; sanctification never progresses so far as to possess with justification by God's pure "grace" (in the sense of "mercy"); righteousness however truly "infused" must still always be "imputed." So with rigorous logic Dr. Niebuhr, the resolute upholder of Christianity, becomes the equally resolute critic of received Christian theologies. All are passed under review, Roman, Orthodox, Anglican, Lutheran, Calvinist, and "sectarian" (whether perfectionistic or apocalyptic); and all are found wanting. All are tainted with proud claims to possess final truth—and of all sins pride is the greatest and most fatal. Here the reader will no doubt wonder if the same criterion should not be applied to Dr. Niebuhr's confident analysis; Dr. Niebuhr however anticipates the objection by frankly acknowledging its justice, "it must not be assumed that any particular Christian analysis will not exhibit in fact what it has disavowed in principle." But he insists nonetheless that "if the Christian faith really finds its ultimate security beyond all the securities and insecurities of history . . . it may dissuade men from the idola-

trous pursuit of false securities and redemptions in life and history" (pp. 320-321).

Criticism of details in Dr. Niebuhr's work would be easy; why, for instance, in his uncompromising Paulinism does he ignore the Pauline teachings about the Church and the sacraments? Members of the various religious bodies so relentlessly criticized will be ready with quick and angry rejoinders. But in dealing with a work written with such massive erudition and such passionate sincerity quick and angry rejoinders are out of place. Dr. Niebuhr summons us all to penitence with the vision of the Cross before our eyes; "all have sinned and fall short of the glory of God." And in penitence it is our sins, not our neighbors', that we are called on to confess. BURTON SCOTT EASTON.

## Religious Book Week in New York City

By ELIZABETH MCCrackEN

The observance of National Religious Book Week, March 28th to April 3d, opened in New York City with a radio program. The three speakers represented the three faiths cooperating in the week: Dr. Henry Noble MacCracken, the Protestant; Mrs. Roger W. Straus, the Jewish; and Frank J. Sheed, the Catholic. Dr. MacCracken paid tribute to Miss Fanny Goldstein, librarian of the West End Branch of the Boston Public Library, who inaugurated a Religious Book Week in Boston last year, assisted by Robert Choate. So successful was the week that the National Conference of Christians and Jews undertook this year to make the week national. Referring to the list of 200 books prepared for the week, Dr. MacCracken said:

"Four committees have prepared four lists of books in the Religious Book List selected for this week. Fifty are Jewish, fifty are Catholic, fifty are Protestant, and, for good measure, there are fifty in a Good Will Book List, devoted to the promotion of good will and understanding. Ten books in each list are for boys and girls. It strikes me that all the committees have done a good job.

"I think there was never a time when more people were reading religious books. This very week, the novel which tops the list of best-sellers among the publishers is a religious book, *The Robe*, by Lloyd C. Douglas. Dr. Harry Emerson Fosdick's book, *On Being a Real Person*, has just been published in a first edition of 50,000 copies."

Mrs. Straus cited books in the Jewish list which, she felt, would be of interest to Christians, saying:

"Miss Dorothy Zeligs in her *Story of Jewish Holidays and Customs* has beautifully described for children the historical significance and meaning of the holidays and customs, as well as their observance. Just as Jewish children love to be told

about the observance of Christmas and Easter, just so, I feel sure, Christian children will enjoy hearing about Jewish festivals. As a matter of fact this book of Miss Zeligs' is also mentioned on the Good Will List. On this list too you will find that lovely book of Franz Werfel, himself a Jew fled from Nazi Germany, *The Song of Bernadette*, a book about Catholic people."

Mr. Sheed said in part:

"My special theme is the Catholic section of the Religious Book List. If you read such books as Christopher Dawson's *Judgment of the Nations*, Carlton Hayes' *A Generation of Materialism*, and Graham Greene's novel, *Labyrinthine Ways*, you will see what I mean. If you come new to such reading, you will have a feeling that you are seeing life three-dimensional for the first time.

"Nor is that the only new experience awaiting the reader who comes fresh to modern Catholic writing. In Jacques Maritain and Etienne Gilson he will meet some of the most vigorous philosophical thinking of the day; in Karl Adam and Newman, theology of a color and vividness that will startle him. These men are free from narrowness and sectarianism; they are citizens of the real world, their minds moving freely through every part of reality, their gaze not limited to that section of reality which lies immediately under their nose. That is the true freedom of the mind, and it is life-giving."

### BOOK EXHIBIT

The other great occasion of the week in New York took place on the evening of April 1st, in the New York Times Hall. The 200 books were on exhibition on four tables, a table to each fifty. Admission was free, but by ticket, and the hall was filled to capacity. Hundreds came early, in order to have ample opportunity to look at the books before the speeches began. It was interesting in the extreme to note that Jewish visitors glanced at their fifty books, with which they were doubtless familiar; then, lingered at the Protestant, Catholic, and Good Will tables. It was possible to ascertain, from conversation overheard, that, similarly, members of the other faiths spent most of their time over the books of the Faiths not their own.

Equally interesting was it to find that a very large number of the books had been reviewed in *THE LIVING CHURCH*, and that many of them were among the books regularly recommended to conferences and other groups. To mention only a few: *Companion to the Summa*, by Walter Farrell; *Christianity and Philosophy*, by Etienne Gilson; *Christian Europe Today*, by Adolf Keller; *Prayer*, by George A. Buttrick; *The World's Great Religious Poetry*, edited by Caroline Hill; *Worship*, by Evelyn Underhill; *Jewish Contributions to Civilization*, by Cecil Roth; *Religions of Democracy*, by William Adams Brown, J. Elliott Ross, and Louis Finkelstein. The juvenile books also had, many of them, been reviewed in *THE LIVING CHURCH*: for instance—*The Church of Our Fathers*, by Roland H. Bainton; *The Ageless Story*, by Lauren Ford; *With Harp and Lute*, edited by Blanche J. Thompson; and *When the King Came*, by George Hodges.

It was, however, rather disquieting, as

it always is when books are sub-divided under the heads, Jewish, Protestant, and Catholic, to find so very few books written by members of the Anglican Communion. The authors of the Catholic books are all Roman Catholics; and, usually, very nearly all the Protestant books are the work of authors not of the Church of England or the Episcopal Church. The only Anglo-Catholic on the Protestant list is T. S. Eliot, with his *Ideal of a Christian Society*. The Archbishop of Canterbury is represented only by his Penguin book, *Christianity and the Social Order*. There are two books by the Rev. Dr. W. Russell Bowie; and Dean Inge's *Personal Religion and the Life of Devotion*, which was the Bishop of London's Lent Book for 1924. The Protestant list is good, every book of the fifty books. Perhaps what is needed is an addition of twenty-five more books, old and new, by Anglo-Catholics.

The throngs tore themselves away from the books to hear the speeches. The first speaker was Dr. George N. Shuster, President of Hunter College, and the editor of one of the best books on the Catholic list, *The World's Great Catholic Literature*. Dr. Shuster said in part:

"Parents who have sent their boys off to war are turning to books to find a worthy motive why those boys should run heroic risks, struggle and die. It is all very well to run up a temperature on the subject of Hitler, or try to inoculate oneself with the proper variety of hate germ. But in the final analysis one seeks to find rea-

sons for being opposed to Hitler that are better than Hitler's own.

"The common man feels that there is something to be said for our side that makes sense, something that can really be called the last great hope on earth. People turn to books to find a clear expression of what they deeply feel. This is the reason for the immense popularity of certain books: *The Keys of the Kingdom*, *The Song of Bernadette*, *The Robe*, *Until that Day*, *The Judgment of the Nations*—to mention only a few. These are all religious books. Naturally, they are, for only religion can answer the questions men and women are now asking."

Rabbi Milton Steinberg of the Park Avenue Synagogue, the next speaker, held the attention of the audience with his moving address. He said in part:

"Behind the armies now locked in physical combat, and motivating those armies, are conflicting systems of ideas, diverse conceptions of man—of his place in society, of the cooperative as opposed to the competitive principles in living. The very nature of morality is being contested on the battle fields. Our salvation lies in ideas, and in the books which house them."

The last speaker, Princess Saphieha, author of *Polish Profile*, was received with enthusiasm. She said in part:

"It is necessary, but it is difficult to build a bridge of understanding between the New World and the Old World with books. Why? Because the spiritual values are different. It is important to be very

simple, very clear. Americans are open-minded and hopeful; they have suffered less than the older nations. They must enter into that suffering, and the older nations must lay hold upon the American hopefulness. Books will help. They do help, when they are deep and yet simple."

Dr. Henry Seidel Canby, editor of the *Saturday Review of Literature*, presided.

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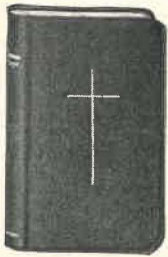
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— Longfellow

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These words, spoken by Bishop Ivins of Milwaukee at the guild hall of All Saints' Cathedral, April 5th, were applauded by 60 clergymen of Milwaukee and Fond du Lac dioceses attending a meeting called by the American Church Union to consider informally and unofficially the basic principles of unity with the Presbyterians.

Tracing the history of the Joint Commission, and presenting personal sidelights on the contributions of various members to the work of the Commission, the Rev. Francis J. Bloodgood, rector of St. Andrew's Church, Madison, and member of the Joint Commission on Approaches to Unity since 1937, indicated that the union proposal may win convention approval next fall despite minority opposition.

Discussion from the floor was led by the Very Rev. Malcolm De Pui Maynard, Dean of the Cathedral. Expressions of opinion were predominantly in favor of postponing action on approaches to unity.

A strong plea for educating the laity on the basic principles involved in the controversy was made by Bishop Sturtevant of Fond du Lac. "The problems of unity," he said, "cannot be settled by clerical minds alone. Up to now the clergy have not adequately discussed unity with the laity. We must carry on a process of education within our churches or there is a danger, in a democratic church such as ours, that our laymen may be swept off their feet by an avalanche of sentiment."

**LOUISIANA**

**Policy Change Receives Attention of New Orleans Community Chest**

Changes made in the policies and program of the Episcopal Children's Home, New Orleans, La., after study by the National Council Church Mission of Help and the National Council's Division of Christian Social Relations, brought special mention of the institution in the annual report of the New Orleans Community Chest. Said the report:

"Another change, which might be considered revolutionary by some, relates to services to children sponsored by the diocesan council of the Episcopal Church. For more than 83 years this program was

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limited to institutional care for children. In recent years, the board of the home gave careful consideration to modernizing its program to meet changing needs and conditions. When the property occupied by the Home on Jackson Avenue was sold about two years ago, greater impetus was given to the view held by progressive leaders that the time had come to change from an institutional program to that of placing children in foster homes. The decision to make the change was more significant since it required state-wide consent and evidenced the advanced thinking of lay and secular members of the Church.

"The new program has been in operation about six months and its development will be watched with interest since it is the first step of its kind taken by a denominationally sponsored child welfare program."

**CALIFORNIA**

**Bishop Block Has Interview With Madame Chiang**

"My one great hope as I leave America," said Madame Chiang Kai-Shek, "is that my visit will have established greater understanding and a more enduring friendship between the citizens of America and my own people."

This comment was made to Bishop Morgan Block, who was one of the very few people privileged to have a private audience with America's most notable visitor in recent years.

The diocese of California is the only jurisdiction in this hemisphere where the Episcopal Church has two Chinese congregations ministered to by Chinese priests.

About a year ago, Bishop Block solemnized in Grace Cathedral, San Francisco, the marriage of Mr. and Mrs. T. V. Soong, the groom being the youngest brother of Madame Chiang Kai-Shek.

**EASTERN OREGON**

**Bishop Remington's Anniversaries To Be Celebrated at Convocation**

The dates for annual convocation have been tentatively set for May 7th-9th to be held at St. Stephen's parish, Baker, Ore., the Rev. T. M. Baxter, rector. The occasion will mark the 25th anniversary of the consecration of Bishop Remington, and his 20th as Bishop of Eastern Oregon. The slogan of Bishop Remington during these 20 years has been "Keep the Church moving forward in service" and during this period the equipment in the district has increased approximately by \$300,000, though only the same number of missionaries are at work as in 1924.

In order to help the Bishop put more men in the field the Bishop and Florence Remington Foundation has been established. This Foundation has been incorporated, and the capital fund is held in trust by responsible laymen, the income to be used to help provide salaries for more workers in Eastern Oregon. To mark the consecration anniversary of the Bishop a district-wide appeal is being made in all

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We're just living for the day when our Bishops and our Priests will rise up in their might and use that authority and power which is really theirs, to tell that large assortment of the laity (who would make the Church a creature of their *opinions*) that this and that are her (The Church's) beliefs and practice, that there is authority for such statements, and that The Church simply doesn't care a rap whether they like it or not. Limitedly educated Episcopalians simply don't out-rate Our Blessed Lord, His Apostles, the Saints and Martyrs, the early Bishops, and The Church of England from whence comes ours.

Today, through closed minds, we have too many closed hearts, which are the property of people who simply *don't know*, but who battle just to keep from showing their ignorance. And the worst of it all is that those who normally will read this, aren't the ones to whom the above applies. But we won't hate you if you pass this copy of THE LIVING CHURCH on to those whom you suspect are "that way."

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parishes and missions to raise a minimum of \$2500 which will be credited to the Foundation. In addition there is an appeal being circulated amongst the young people in the district to raise \$500 for the building of extra cabins at the Ascension Summer School site, Cove, Ore.

The committee in charge of this appeal hopes to be in a position to present the

to become members of the newly organized congregation, which is the only Episcopal one in Miami Beach. The first confirmation class will have more than 50 members.

Gifts to the new congregation have been numerous. An altar has been provided; a missal stand, Cross, lectern Bible, Communion silver, eucharistic office lights, and a beautiful blue drapery that hangs 72



Miami Herald Photo.  
ALL SOULS, BELLE ISLE: In a private home.

Bishop with checks for these amounts at the annual convocation and as a mark of the esteem in which he and Mrs. Remington are held by the people of Eastern Oregon. The Foundation was established by resolution at the 1940 convocation on the unanimous approval of all the delegates who felt that the time had come for the district to make some tangible recognition of the many years of devoted service rendered to Eastern Oregon by the Bishop and his wife. The appeal is meeting with a generous and interested response and many of the missions have already met or exceeded their quotas. There seems to be very real desire on the part of all to see that their Bishop's slogan "Keep the Church moving forward in Eastern Oregon" becomes a continued reality.

**SOUTH FLORIDA**

**Belle Isle Home For  
All Souls' Church**

All Souls' Church, Belle Isle, Miami Beach, Fla., was opened for its first services on February 28th of this year. Housed in the spacious home of the late Dr. Joseph H. Adams on beautiful Belle Isle, surrounded by the waters of Bay Biscayne, the Church ministers to the soldiers, sailors, and civilians that have come to Miami Beach since the war.

Dr. Adams' home contains 37 rooms. Church services are held in the music room, which seats more than 300 people. One of the finest pipe organs in Miami had been installed by Dr. Adams and is now being used in Church services.

Over 400 people have expressed a desire

feet from the ceiling behind the altar in the sanctuary have been installed.

The Rev. J. Mitchell Taylor is rector.

**ALASKA**

**Louise Reiley to Join Hospital Staff**

Miss Louise Reiley, formerly superintendent of Nurses of the Church General Hospital, Hankow, China, will soon join the staff of the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, according to announcement by the Rev. Dr. James Thayer Addison, head of the National Council's Overseas Department.

Miss Reiley, like the other missionaries who were compelled to leave China, hopes to return after peace, but meantime is eager to help with the work in Alaska. She has secured transportation and is expected to leave for the field about the middle of April. She had been in China since 1936.

**OLYMPIA**

**Communion Service Dedicated in  
Memory of Former Rector**

On April 4th a complete Communion service was dedicated at St. Stephen's Church, Seattle, Wash., including chalice, patten, ciborium, cruet, and lavabo bowl, in memory of the former rector, the Rev. Russell Richard Ingersoll. The set, in Gorcham design, was given to the church by St. Stephen's Guild, aided by other members and friends. The Rev. Mr. Ingersoll became rector of St. Stephen's, September 1st last year and died December 8th.

# DEATHS

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

## William Whaley Bellinger, Priest

The Rev. Dr. William Whaley Bellinger, vicar of St. Agnes' Chapel, Trinity parish, New York City, since 1908, died on April 6th, at St. Luke's Hospital, after an illness of about three weeks. He was in his 80th year. Funeral services were held in St. Agnes' Chapel on April 9th. Bishop Manning officiated, assisted by the Rev. Donald H. Morse of the staff of Trinity Church, and the Rev. Myron V. Hulse. In the procession were the clergy of the other chapels of Trinity parish. The rector, the Rev. Dr. Frederic S. Fleming, was out of town and unable to return in time.

William Whaley Bellinger was born in Richland Ponds, Barnwell District, S. C., on Christmas Day, 1863, the son of Dr. Amos Northrop Bellinger and Maria Louisa Whaley Bellinger. Brigadier General John B. Bellinger was a brother. The Bellinger family is one of the distinguished families of the South, the founder being Edmund Bellinger, Surveyor General of South Carolina. After graduating from high school in Charleston, S. C., Dr. Bellinger entered Union College, Schenectady, N. Y., from which he graduated in 1883. He then entered the General Theological Seminary, graduating in 1886. After a few months service at Grace Church, Albany, N. Y., he was advanced to the priesthood and became rector of Trinity Church, Wethersfield, Conn. In 1889 he went to Brooklyn, N. Y., where he was assistant rector of St. Mary's Church until 1890. He then went to Utica, N. Y., as rector of Grace Church. From Utica he went to New York in 1908 to be vicar of St. Agnes' Chapel, succeeding Bishop Manning, who in that year became assistant rector of Trinity Church. Dr. Bellinger devoted himself to St. Agnes' for the rest of his life. In March of this year, that chapel was closed as part of Trinity parish, but continued in use as a chapel for Trinity School. Fr. Hulse is now in charge.

Dr. Bellinger was married in 1886 to Miss Catharine Carr Miles of Brooklyn, who died four years ago. He is survived by two sons, William H. Bellinger and John B. Bellinger, 2d, and by two granddaughters, Miss Shirley Catharine Bellinger and Miss Suzanne Veeder Bellinger.

Among Dr. Bellinger's many activities were these: he was president of St. Luke's Home for Aged Gentlewomen, a trustee of the New York Episcopal Public School Committee, vice-president of the Society for the Promotion of Religion and Learning, and a member of the New York Bible and Prayer Book Society.

## Waldemar Ivan Rutan, Priest

The Rev. Waldemar Ivan Rutan, rector of Christ Church, Coudersport, and All Saints, Brookland, Pa., diocese of Harrisburg, died after an operation for the removal of a tumor on the brain, in the West Penn Hospital, Pittsburgh, Pa., April 4th, at the age of 54.

Fr. Rutan was born in Brooklyn, N. Y., and attended Nashotah House and the

Western Theological Seminary. He was ordained deacon in 1919, and priest in 1920. Before assuming his last charge last August, he had been for four years rector of Trinity Church, Shamokin, Pa., and for 10 years previously chaplain at the Valley Forge Military Academy.

He taught in St. Andrew's School for boys, in charge of the Order of the Holy Cross, St. Andrew's, Tenn.; and served at Trinity Cathedral, Cleveland, Ohio; St. Luke's Church, St. Albans, Vt.; and St. John's Church, Norristown, Pa.

The Rev. Donald E. Veile, assistant rector of Calvary Church, Pittsburg, Pa., read the burial office April 6th, and burial was in the cemetery of the St. Barnabas Brotherhood, Gibsonia, Pa.

## Emma J. Smith, Deaconess

Deaconess Emma J. Smith, retired United Thank Offering worker, died at Good Samaritan Hospital, Portland, Ore., March 31st. She was born in Lockport, N. Y., in 1855, and most of her years of active Church work were spent in Nebraska. Upon her retirement 25 years ago she came to live with a niece in Portland. Funeral services were held in St. Paul's Church, by the Rev. H. V. Myers, vicar.

## Mrs. Charles F. Daley

Mrs. Mary Mitchell Daley, the mother of the Rev. Francis D. Daley, rector of Trinity Church, Pine Bluff, Ark., died at her home in Baltimore, Md., on March 24th. She was 76 years old.

Mrs. Daley was the daughter of the late Phillip and Mary Mitchell Muschett and was born in La Plata, Md. She was a direct descendant of John Hanson and Gen. John Mitchell of Revolutionary War fame. She was the widow of the late Charles F. Daley, who for more than 32 years was a member of the editorial staff of the Baltimore *Sun* and who at the time of his death, 22 years ago, was the financial editor.

For more than 50 years Mrs. Daley was a communicant of St. Michael and All Angels Parish, Baltimore, but because of ill health had not been able to take an active part in the life of the parish for several years.

In addition to the Rev. Mr. Daley, she is survived by a son, Charles M. Daley of Dallas, Tex.; two daughters, Mrs. Walter A. Friend, and Mrs. Theodore W. Hendricks, of Baltimore, Md.; nine grandchildren, and three great-grandchildren.

The burial service was read in St. John's Church, Mt. Washington, Baltimore, on March 27th by the Rev. John W. Tuton. Interment was in Baltimore.

## Edwin Hairsine

Edwin Hairsine, an acolyte of the Cathedral Church of St. John, Wilmington, Del., and an aviation cadet in the Navy, was killed during an accident to the plane in which he, with his instructor, was flying

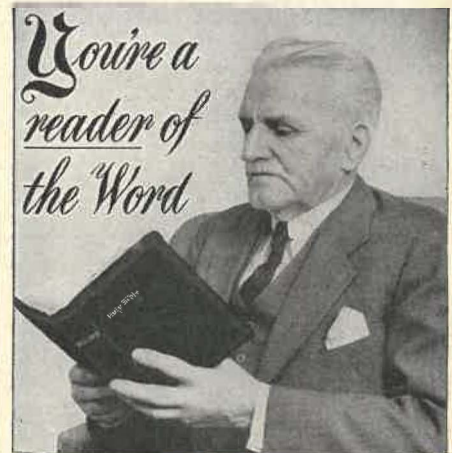
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## DEATHS

at the Naval School at Phoenix, Ariz., on March 26th. He had been a student in the local schools, and later at Tome School and at Perkiomen School, Pennsylvania. He is survived by his parents, Mr. and Mrs. William T. Hairsine, communicants of the cathedral in Wilmington. The body was brought to Wilmington, where Edwin's fellow-acolytes were pallbearers. Services were conducted by the Dean, the Very Rev. Hiram R. Bennett, assisted by Canon Joseph H. Earp and the Rev. Clarence Tobias, headmaster of Perkiomen School.

### Mrs. Daniel Roper

Mrs. Daniel Roper, known throughout the world to sailors as "Mother Roper," died on April 5th, after a short illness, at her home in Brooklyn. She was in her 75th year. Funeral services were held on April 8th, in the chapel of the Seamen's Church Institute, New York City, the Rev. Dr. Harold H. Kelley, superintendent of the Institute, officiating, assisted by the chaplain, the Rev. David McDonald.

Janet Lord Roper was born in St. John, New Brunswick, in 1869, the daughter of a prosperous merchant of that place. When she was nine years old, her father's business was destroyed by fire, and the family removed to Somerville, Mass. While working as a young woman for the Seamen's Friend Society of Boston, Miss Roper met a young theological student, Daniel Roper. After his ordination, they were married. Fr. Roper was stationed first at Gloucester, Mass.; then at St. John, New Brunswick; later, at Portland, Ore., where he died in 1915. Mrs. Roper was his enthusiastic assistant in all his work for men of the sea in these ports. She was known to thousands of seamen already, and found many friends when she was called to the Seamen's Church Institute, New York

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Action was started by Mayor Harry P. Cain, a seminary board member. He called together 20 leading business men and told them that the bondholders had given Tacoma two days to raise \$50,000 and 10 days to raise another \$25,000.

The campaign was quickly successful. The group raised more than \$50,000 in 48 hours; more than \$75,000 in 10 days. By March 23d they had raised \$95,000.

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## DEATHS

City in 1915. She devoted herself to the institute for 28 years.

Among her finest services was the Missing Seamen's Bureau, established by her in 1920. Through this bureau, more than 6,000 seamen have been located for families making inquiry for them. So close a friend was Mrs. Roper to the men of the sea that many gave her name as "next of kin," when they had no living relatives. The Navy Department have notified her from time to time, guided by seamen, of fatalities. Her kindnesses to the men of the sea are numerous and varied to list: they were those which a mother actually would do; and seamen many years ago began to call her "Mother Roper."

Mrs. Roper is survived by three daughters, the Misses Maude, Marian, and Laura Roper of New York City, and by a sister of Boston.

### Mrs. Frank B. Screven

Mrs. Elizabeth Mackay Screven, widow of Frank Buchanan Screven, died in Savannah, Ga., on February 13th. She was the daughter of the late Robert Mackay Stiles and Margaret Wyllly Stiles, formerly of St. Simon's Island, Ga. After the death of her first husband, Alfred E. Mills, she married Mr. Screven.

Mrs. Screven was a devout communicant of Christ Church, Savannah, where she

was an active worker. Particularly was she interested in the Woman's Auxiliary of which she was diocesan president for a number of years, and attended many triennial meetings.

She is survived by two sons, Charles F. Mills and Franklin B. Screven; a daughter, Mrs. Angier Biddle Duke; a brother, John Couper Stiles; and four sisters, Mrs. William S. Lovett, Mrs. Robert L. Mercer, Miss Margaret Stiles, and Mrs. Snowden Marshall.

Funeral services were conducted by the Rev. David Cady Wright, rector of Christ Church. Interment was in Savannah.

## COMING EVENTS

### May

2. Convention of Kansas, Atchison, Kans.
- 2-3. Convocation of Salina, Salina, Kans.
3. Convention of Pennsylvania, Philadelphia.
4. Convention of Easton, Easton.
- 4-5. Convention of Vermont, Montpelier, Vt.; Quincy, Galesburg, Ill.; Sacramento, Benicia, Calif.
- 4-6. National Council meeting.
5. Convention of New Hampshire, Plymouth, N. H.; Northern Indiana, Howe, Ind.
- 5-6. Convention of Washington, Washington, D. C.
- 7-9. Convocation of Eastern Oregon, Baker, Ore.
9. Convocation of Spokane, Yakima, Wash.
11. Convention of Bethlehem, Easton, Pa.; Fond du Lac, Fond du Lac, Wis.; New York, New York City; South Carolina, Florence, S. C.; Southern Virginia, Petersburg, Va.; Upper South Carolina, Aiken, S. C.
- 11-12. Convention of Delaware, Wilmington, Del.; North Carolina, Salisbury, N. C.; Western North Carolina, Gastonia, N. C.
12. Convention of Massachusetts, Boston; Atlanta, Athens, Ga.; West Virginia, Parkersburg, Va.
- 12-13. Convention of Montana, Helena, Mont.; East Carolina, Greenville, N. C.; Convocation of New Mexico, Albuquerque, N. M.
17. Convocation of Western New York, Olean, N. Y.
18. Convocation of Connecticut, Hartford, Conn.; Erie, Oil City, Pa.; Long Island, Garden City, L. I., N. Y.
- 18-19. Convention of Kentucky, Paducah, Ky.; Southern Ohio, Cincinnati, Ohio; Southwestern Virginia, Martinsville, Va.
19. Convocation of Western Massachusetts, Springfield, Mass.; Maine, Portland, Me.; Eau Claire, Eau Claire, Wis.

## Rhymes for Joan

### X. Song of a Crucifix

THEY nailed You to a cross to die,  
Lord Jesus; this I know.  
And then they stood and laughed at You,  
At You who loved us so.

Lord, when I look upon this Cross  
And think of that sad day,  
I wish I could have come right close  
And kissed Your tears away.

BERNARD IDDINGS BELL.

## CLASSIFIED

### CAMPS

#### Counselors Needed!

A long established boys' camp desires Counselors. An excellent business proposition for men of merit. Address J. C. Carter, 432 Sagamore Avenue, Teaneck, N. J.

### CHURCH FURNISHINGS

CHURCH FURNITURE, Pews, Pulpits, Altars, Lecterns, Clergy Chairs, Baptismal Fonts, Folding Chairs, Sunday School Furniture. We allow for, or sell your old equipment. Catalog and details on request. Redington Co., Department X, Scranton, Pa.

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. Redington Co., Dept. 77, Scranton, Pa.

ANTIQUE SANCTUARY LAMPS. Robert Robbins, 1755 Broadway, New York City.

### LIBRARIES

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MARGARET PEABODY Lending Library of Church literature by mail. Return postage the only expense. Address: Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

### LINENS AND VESTMENTS

PURE IRISH LINEN IMPORTED For the Church. Standard Fine Qualities available now, also Vestment patterns and Manuals. Samples Free. Mary Fawcett Company, Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. Materials by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages. 95 illustrations. Price \$4.00. Also my Handbook for Altar Guilds. Price 50c. L. V. Mackrille. 11 W. Kirke Street, Chevy Chase, Md., 30 minutes from U. S. Treasury, Tel. Wisconsin 2752.

### POSITIONS WANTED

ORGANIST and choirmaster with excellent references, desires position. Well qualified by training and experience, successful in organ and choir work, recitalist, and devout Churchman. Eastern states preferred. Address Box L-1703, The Living Church, Milwaukee, Wis.

PRIEST, single, 41, now serving missions, would like to settle in parish. Has no abilities, rotten preacher. Parish may be Catholic or Evangelical providing it lives up to its "traditions." Reply Box R-1704, The Living Church, Milwaukee, Wis.

RECTOR'S daughter, college senior, sorority girl, kindergarten major, teaching experience, seeks summer position. Available May 1st. Reply Box T-1706, The Living Church, Milwaukee, Wis.

**RATES:** (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted; 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by The Living Church at 744 North Fourth Street, Milwaukee, Wis., 12 days before publication date of issue it is designed for.

## CLASSIFIED

### ANNOUNCEMENT

#### Died

SCREVEN, Mrs. ELIZABETH MACKAY, widow of Frank B. Screven, in Savannah, Ga., on February 13, 1943. May she rest in peace.

### ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ALTAR BREADS—Orders promptly filled, Saint Mary's Convent, Kenosha, Wis.

### BOARDING

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th Street, New York City. Sisters of St. John Baptist. For women recovering from an acute illness or for rest. Private rooms \$10 to \$15.

### CAMPS

#### CAMP GREENBRIER

ALDERSON, W. VA. 45th year. On main line of C. & O. R. R. Ideal climate. Excellent opportunities for boy's development in all branches of camp life. Carefully supervised. Booklet, F. E. Carter, Dir., Episcopal High School, Alexandria, Va.

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THE LIVING CHURCH

**Living Church Nursery Shelter**

Previously acknowledged .....\$288.69  
 Sister Alice A. Horner ..... 5.00  
 In Memory of Dr. Denis R. Wolff ..... 5.00  
 \$298.69

**Altar for Japanese Internment Camp**

Previously acknowledged .....\$164.00  
 All Saints' Parish, Sunderland, Md..... 5.00  
 \$169.00

**China Relief**

G.F.S. High School Group of Calvary  
 Church, Syracuse, N. Y. ....\$ 11.75

**Appointments Accepted**

BLUNT, Rev. NEVILLE, formerly rector of St. Benedict's, High River, Alberta, Canada; to be priest-in-charge of All Saints', Heppner, Ore., with adjacent missions, on May 1st.

BRACE, Rev. WILLIAM, formerly assistant to the rector of Trinity Church, Columbia, S. C.; to be rector of Trinity Parish, composed of Edgefield, Ridge Springs, and Trenton, S. C., on May 15th, with address at Edgefield, S. C.

COX, Rev. HARVEY A., formerly rector of the Church of Messiah, Mayodan, N. C.; to be rector of St. John's Church, Winnsboro, St. Stephen's, Ridgeway, and St. Peter's, Great Falls, S. C., on May 1st, with address at Winnsboro, S. C.

HOGG, Rev. WILBUR E. JR., formerly locum tenens of the Church of the Advent, Cape May, N. J.; to be rector of St. Mary's Church, Burlington, N. J., on May 1st.

MATTHEWS, Rev. T. STEWART, priest-in-charge of St. Peter's Church, Kerrville, Texas, has become rector of the parish, which became self-supporting on February 1st. The Rev. Mr. Matthews has ceased to be priest-in-charge of St. Helena's parish, Kendall County, Texas.

PIERCE, Rev. HALL, formerly of Holy Trinity Church, Raton, New Mexico, is to be vicar of St. Bartholomew's Church, El Sereno, Los Angeles, Calif., and Emmanuel Church, El Monte, Calif., on May 1st.

UNDERHILL, Rev. GARDNER D., rector of the



GO TO CHURCH



**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. McKinstry, D.D., Bishop  
 St. Peter's Church, Lewes  
 Rev. Nelson Waite Rightmyer  
 Sun.: 8, & 11  
 All Saints', Rehoboth Beach, 9:30 a.m., 8 p.m.

**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

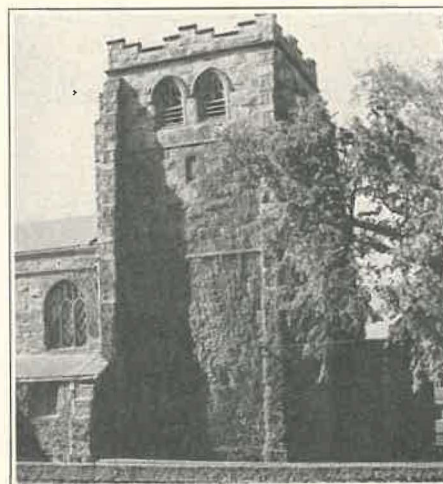
St. Paul's Cathedral, 615 S. Figueroa St., Los Angeles  
 Very Rev. F. Eric Bloy, D.D.; Rev. R. M. Key  
 Sun.: 8, 9, 11; Weekdays: H.C. 9; Noonday Service 12:05; Midweek E.P. 7 p.m.

**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



ALL SAINTS' CHURCH, DORCHESTER, BOSTON

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

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

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

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

## CHANGES

Church of the Nativity, Union, S. C., will also assume charge of St. Mark's Church, Chester, S. C. He will continue to live in Union.

### Military Service

DAVIDSON, Chaplain JAMES R. JR., whose last station was Westover Field, Mass., is now on duty in Africa. Mrs. Davidson is making her home with the Rev. and Mrs. T. Stewart Matthews, Kerrville, Tex.

SMITH, Rev. PERRY H., formerly vicar of St. George's, Roseburg, and Ascension, Riddle, Ore., is to be an Army chaplain. He is now at the Army Chaplains' School in Cambridge, Mass.

ELLENBERG, Rev. JULIAN S., formerly rector of St. Mark's Church, Chester, and St. Peter's, Great

Falls, S. C., is to be an Army chaplain. He is now at Harvard University, Cambridge, Mass.

### Change of Address

CLARKSON, Rev. DAVID H., formerly of Poughkeepsie, N. Y., is now at Rhinebeck, N. Y.

REIFSNIDER, Rt. Rev. CHARLES S., formerly 1781 Oakdale St., Pasadena, Calif.; now at 1940 Loma Vista St., Pasadena, Calif.

### Ordinations

#### DEACONS

CHICAGO—JACKSON WORTH FOLEY was ordained deacon on February 28th by Bishop Conkling of Chicago in St. Luke's Church, Evanston, Ill. The Rev. Frederick Barry presented the candidate.

PENNSYLVANIA—Bishop Conkling of Chicago, acting for Bishop Taitt of Pennsylvania, ordained to the diaconate WILLIAM ARNALL WAGNER JR., at St. Luke's Church, Germantown, Pa., on April 1st. The candidate was presented by the Rev. T. A. LeVan. The Rev. Mr. Wagner will become curate at Trinity Church, Aurora, Ill.

SOUTH DAKOTA—On April 10th Bishop McElwain of Minnesota, acting for the Bishop of South Dakota, ordained JOHN R. CATON to the diaconate in the chapel of Lawrence Hall for Boys in Chicago. The Rev. John W. Norris presented the candidate and the Rev. Dr. Paul S. Kramer preached the sermon. The Rev. Mr. Caton will work in the Indian field at Mission, S. D., when he completes his studies at Seabury-Western. For the past two years he has been assistant to the superintendent at Lawrence Hall.



# DURING LENT



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. S. Hohenschild  
Sun.: 8 & 11; Wed.: 7 & 10:30 a.m. & 7:30 p.m.

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

Cathedral of St. John the Divine, New York  
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days, & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

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. Paull 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.

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. Roeliff 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.: Communions 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. Gompf, S.T.D., Rev. Paul v.K. 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.



CHURCH OF THE ADVENT,  
BIRMINGHAM, ALA.

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. L. 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: 7:30 & 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 M.P.; 6 p.m. Y.P.F., 8 p.m., E.P.; 1st Sun. of month, H.C. also at 8 p.m.  
Thurs. 7:30; 11 H.C.

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

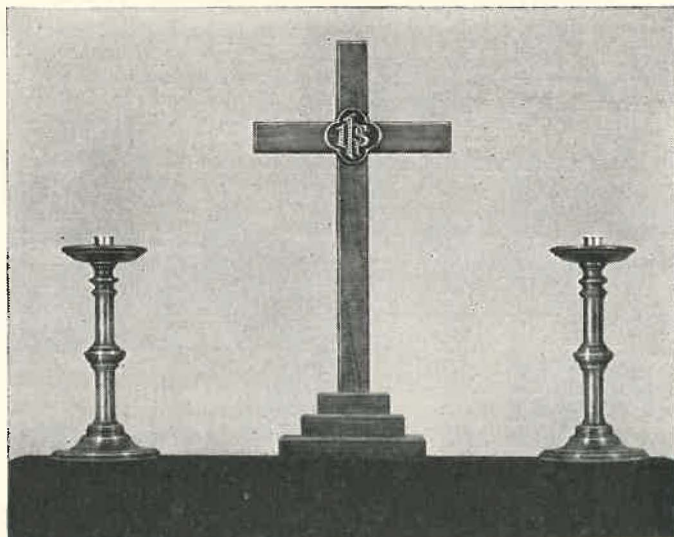
Rev. Charles W. Wood, rector  
Sun.: 8, 9:30 & 11; Wed.: 9:30 a.m. & 8 p.m.  
WESTERN MICHIGAN—Rt. Rev. Lewis Bliss Whittemore, D.D., Bishop

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

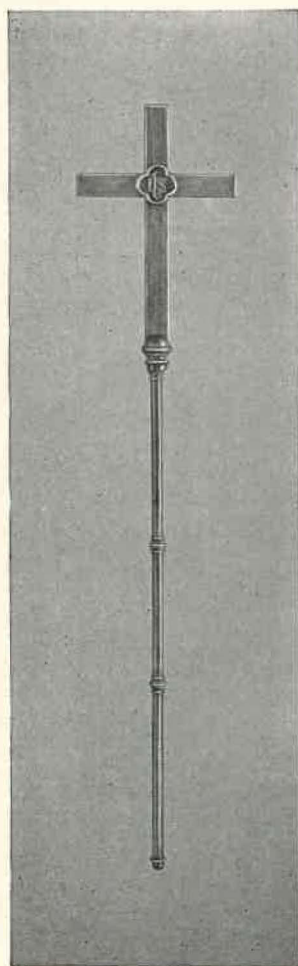
# Introducing

## A GROUP of MATCHED PIECES in WOOD for the ALTAR and CHANCEL

This group, which includes an Altar Cross, Candlesticks, Missal Stand, Offering Plates and Processional Cross, has been designed by us and made of beautifully finished solid walnut wood. A cross without the IHS motif may be selected, if preferred. We can supply a complete set, or any single piece, in oak, if it is desired.



Set-A24. Altar Cross and Candlesticks



MG530 Processional Cross

Skilful workmanship has been molded into each item. Every joint is true and strong. The edges of the Cross are beveled and the wood in all pieces is softly and richly finished and rubbed. The IHS on the Altar and Processional Cross is hand carved and applied, and on the Missal Stand, hand carved. Each piece is pleasing to those of most discriminating taste. Exhibited in our store, these appointments have met with instant approval.

### ALTAR CROSS

MG124 24 inches overall; 11 inch spread; bevelled edges; hand carved and applied IHS medallion; solid walnut. \$18.00  
MG130 30 inches overall; 14 3/4 inch spread; bevelled edges; hand carved and applied IHS medallion, solid walnut 20.00

### CANDLESTICKS

MG212 12 inches from base to top of bobeche; solid walnut; per pair..... 24.00  
MG214 14 inches from base to top of bobeche; solid walnut; per pair..... 27.50

— If purchased as a Set —

### ALTAR CROSS AND CANDLESTICKS

Set-A24 24 inch Cross, 12 inch Candlesticks; solid walnut; per set..... 39.50  
Set-A30 30 inch Cross, 14 inch Candlesticks; solid walnut; per set..... 44.50

### MISSAL STAND

MG310 10 inches from base to top of stand; permanent angle; hand carved IHS; solid walnut..... 24.50

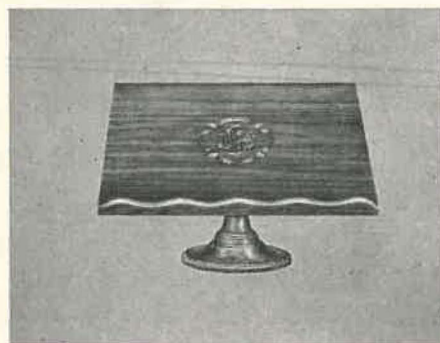
### OFFERING PLATES

MG512 12 inch diameter; bowl 1 1/2 inches deep; red or green velvet pads, stamped IHS; solid walnut, light or dark oak, mahogany. Each..... 8.50

### PROCESSIONAL CROSS

MG530 22 3/4 inch Cross on a 51 inch staff; 14 3/4 inch spread; bevelled edges; hand carved and applied IHS medallion; solid walnut ..... 27.50

Shipping Charges Additional



MG310 Missal Stand



MG512 Offering Plate

Write for circular giving full particulars of Altar Appointments in Wood.

Order from Your Dealer or  
Direct from

**MOREHOUSE - GORHAM CO.**  
14 E. 41st St., New York City