

# The Living Church

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



## **The Holy Communion**

*Editorial*

Page 12

## **CHRISTMAS AT THE NURSERY SHELTER**

The Bishop of Exeter and the mayor attended the Christmas party for the children made possible by the generosity of The Living Church Family.

(See page 6.)

© Western Times.

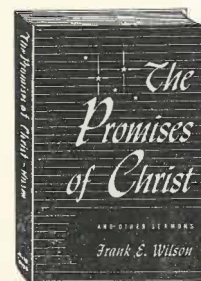
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*Bishop of Eau Claire*

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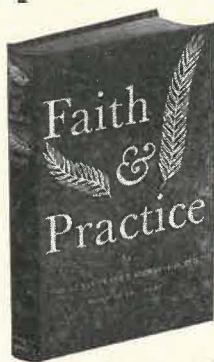
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BY FRANK E. WILSON, D.D.  
*Bishop of Eau Claire*

## FAITH AND PRACTICE

There must be a good reason why this book, first printed in 1938, is perennially on our best-seller list. Perhaps its success is bound up in these words of Bishop Wilson himself: "*Magnify your Christian privileges. Exalt Christ. Be loyal to His Church. Christ is your One Master. Tolerate no other.*"

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Obstacle to Marriage

TO THE EDITOR: For about two years I have been rector of one of the churches in this very congested area on the Atlantic seaboard. We have many members of the armed forces here, besides thousands of war workers. As a priest of the Church I receive numerous calls and requests to perform the wedding ceremony. The following is typical, though imaginary. "Is this Reverend Gunn? Will you marry me this afternoon sometime? I am an Episcopal and so is my girl. I live in Memphis and she is from Wilmington." Then I have to tell him about the canon and he may ask: "Who is he?" (That is not imaginary.) In the end I have always had to refuse; they waited until the last minute to notify the minister. But in no case has the decision to get married been made in under three days, one couple had been planning to take the step for six months. I believe that this situation would be helped in part if the clergy would inform the people about canon 41 and particularly section III, subsection iv. It might be in order for a rector to write a letter letting it be known that the bearer was a communicant in good standing and this would remove scruples from the conscience of the priest to whom the couple presented themselves. If simple things like these were done the cry of youth being neglected or the demand for the removal of "medieval restrictions" might be silenced in part.

(Rev.) JULIEN GUNN, JR.  
Newport News, Va.

Honor Rolls

TO THE EDITOR: Here is an Armistice Day contrast:

World battle fronts—American soldiers, sailors and marines, thousands of miles from home and loved ones, went on about their task of winning the war. For the honor of being the targets of Jap and Nazi projectiles, some of them got as little as \$60 per month plus room (a nice comfortable fox-hole) and board (a delicious K-ration for each meal). Casualties took their usual toll in killed and wounded, as bullets do not respect holidays.

American coal mines—Sulking because they weren't to receive time and a half for holiday work, the miners left their jobs and held up essential war production. Their normal pay is much higher than that of the soldiers, and their hours are much shorter. They can live at home with their families, and except for rationing limitations, can eat as much as they want.

I wonder if this contrast will bring a blush to the face of Fr. Souder, who contends [L. C., October 31st] that the coal miners "who risk and often lose their lives in the service of the nation" are entitled to representation in our rolls of honor, along with the men in uniform.

Fr. Souder and also Fr. Cutler [L. C., August 1st] are laboring under the false impression that the swing shift workers and other glamorites of this war are just as much in the front lines as the soldiers dodging bullets. As one who has been there, let me assure them that this is not true. Probably one day on Attu would have been enough for either of them. For the coal miners and swing-shifters, too. Had Fr. Souder been with me at the field hospital as the wounded were brought in, had he seen the men who were carried in with exhaustion and frozen feet after 36 hours or more in the snow and in muddy fox-holes, had he stood with me as I read the burial office over the remains of those brave men who had made the supreme sacrifice for the liberty which he hopes to have after the

war, I think he would retract his statement: "It seems to me entirely superficial to imply that those in the armed forces are in some exclusive sense 'in the service!'" He would realize that in a very exclusive sense they are in the service as are no others. They are giving all, receiving little. Even the merchant seamen, who would be included in Fr. Souder's honor roll, work union hours for union wages. The soldier knows no hours, no overtime, no glamor, as do the war workers in civilian life. His life is one of obedience to orders, even when he knows it means his death. The soldier, the sailor and the marine are in the service in a very special and exclusive sense, and should be so honored. We do little enough for them. At least we can do that. I doubt, if any service man reading Fr. Souder's letter would ever set foot in St. Michael's Church after the war.

In objecting to the nationalistic spirit, as evidenced by the flag in the Church, Fr. Souder seems to forget that we pray for the nation, for the President, for the army, and for the navy. Or does he omit these prayers? And insisting that the Church flag have the place of honor over the American flag, he is entirely wrong. All regulations for the display of the flag contradict him. The Cross on the altar is the true symbol of the Church, and the flag, at one side, does not detract from its preëminence.

And I think all patriotic Americans will resent the slur which is given them when one of their number who wanted a flag placed in the Church is called "a native Nationalist."

The reason this letter is written so long after the dates of the issues mentioned is that our mail is slow, and it is several weeks after the date of issue that I receive my copy of THE LIVING CHURCH.

(Rev.) FRANCIS W. READ,  
Chaplain (Captain),  
U. S. Army.

Sanity and Insanity

TO THE EDITOR: Now is a most appropriate time to appeal for a sympathetic understanding of the saddest casualties of this war, the psychiatric casualties. For they will not only impose a terrible burden on mental hospitals, but on the understanding of people to whom they return.

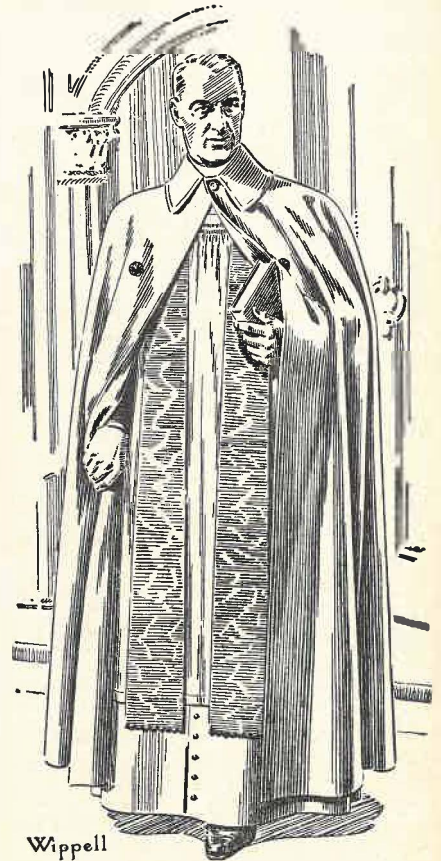
First of all, there must be an elementary understanding of the fact that these men are no less sufferers from mental afflictions than others from physical, and that they can no more snap out of their illness than the physically ill can snap out of theirs. In fact, the road to mental recovery is much longer than the road to physical recovery. On this hard road they will need the understanding that errs neither on the side of self-indulgent indifference nor on the side of indifferent indulgence of every whim.

The reward for our understanding will not always be their restoration to sanity; it will be our preservation from insanity. For the gravest threat to the sane way of life lies in the appalling extent of psychiatric illness that this war will bequeath us.

This grave threat existed two decades ago in the person of Adolf Hitler. And the first book on the "must" list of writers is a life of this antichrist that is a history of a neglected psychiatric case, a book only second in importance to us of today to the first book on the "must" list of Christian readers, the life and teachings of Him to Whom human understanding must look for light, and strength to walk in the Light, the life and teachings of the Savior of sanity, the Redeemer from insanity, our Lord and Master, Jesus Christ.

FRANK D. SLOCUM.  
New York City.

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## STRICTLY BUSINESS

**B**USINESS houses which depend to a large extent on selling to churches have been hard hit by the war—stained glass studios, metal craftsmen, vestment houses, organ and particularly bell foundries—but none, I think, has been as hard hit as he expected, say two years ago. Some, of course, have converted completely to war work, some have cut down on staff and clung to what regular business they could take care of, but the majority, I believe, are those who have partially converted and are still doing what they can to take care of their old customers. These are the ones who are going to be in a position to take advantage of the proposed relaxing of WPB restrictions on metals—when that relaxing occurs.

The situation is already, it appears to me, encouraging. Folding chairs, for instance, have been difficult to get. Yet last week in the Middlewest I found a manufacturer turning out 12,000 a week and able to supply most any church. And for long I had been under the impression that churches could not secure bell and chime work. However, I talked with a founder recently who is able to repair and refound church bells. He may not, of course, furnish new bells—probably not until a job the publishers have done.

Publishers of religious books have, surely, been hit as hard as anyone—and in a time when there is a greater demand for religious books than ever before. Despite the restriction on paper consumption, the publishers have done a fine job. Next week we'll have our big Lent Book Number. Readers will be able to see for themselves just how fine a job they have done.

**T**HIS trip out on the road I'm going to be able to get way up North, near the Canadian border. After several winters in southern Wisconsin and in New York, I find myself actually looking forward to twenty-five below and three feet of snow so characteristic of February in the country where I grew up. I had thought I had enough of that but I guess you come to like anything if you stay with it long enough!

\* \* \*

**RAYMOND FENNING** of the sales department of the New York office was almost inducted into the armed forces recently. Prematurely we "saw him off" at a luncheon in his honor. Then his temporary deferral came!

*Leon McConkey*

Director of Advertising and Promotion.



# BOOKS



JEAN DRYSDALE, EDITOR

## Life of Christ

**THE SHORT STORY OF JESUS**, by Walter Lowrie. Charles Scribner's Sons, New York, 1943. 238 pp., with index. \$2.50.

Even the index of this book has an air of sprightliness; this is evident when one sees in it such items as "Hemorrhage, woman with the"; "Interim ethics"; "Lawful to do good"; "Presumptuous request." The whole book is sprightly and delightful—and often irritating. Dr. Lowrie has tried to write a short life of Jesus, with a critique of the canonical Gospels, in popular form, and has evidently set for himself a maximum amount of space allowable. Hence he is obliged to rearrange Synoptic material, and to toss out this or that story or saying, with no further explanation than some such phrase as "for reasons it would be too tedious to recount here" (e.g., p. 21). Thus he cripples his main purpose. The scholar (for whom he is not writing) is annoyed by the lack of critical reasoning which he would like to weigh. The popular reader (for whom Dr. Lowrie professes to write) will be amazed, puzzled, and no way convinced.

His criteria of criticism vary frequently. Thus the feeding of the 5,000 is dismissed as a sacramental meal in which all present did partake of some crumbs of the five loaves and two fishes. (The fact that the disciples had a hard time rowing against the waves that evening indicates that they had not eaten a full meal!) And the doublet concerning the 4,000 is tossed out (pp. 107, ff.). But another doublet (St. Luke's version of the supper at which our Lord was anointed by a sinful woman) is retained for, seemingly, no better reason than that Kirkegaard has written a beautiful discourse on it! (p. 194.)

## JUDEAN MINISTRY

The author is wise in following the *Gospel According to St. Mark* to carry out his purpose of writing a "short story"; but this hardly justifies him in assuming throughout that according to Synoptic tradition the adult Jesus had never been in the Jerusalem region until Passion Week. What is to become of *S. Luke* 10:38-42? Mary and Martha lived in Bethany according to *St. John*, and surely Dr. Lowrie will not insist that the author of the Fourth Gospel made up both place names and personal names to suit his purpose. (And yet one cannot be sure of this, for he writes off any historical element in that Gospel—even wondering why it was not promptly rejected as heretical because of its "obvious effort to suppress the baptism of Jesus, the Transfiguration, the Last Supper, and the agony in Gethsemane," p. 196.) To this reviewer it seems that Jesus, during Passion Week, too well knew His way about the capital and its environs for this to have been His first visit there. The author admits the difficulty into which his view has got him when he says it is "surprising to learn that

Jesus had acquaintances at Bethany" (p. 192).

Here let me list certain other assertions in the book that are annoying, not *per se*, but because they seem presumptuous in coming too blandly, with the assumption that no evidence is necessary, even for the popular reader. The Matthean Nativity stories (Magi, slaughter of Innocents, flight into Egypt) are myths (p. 7.). The stories intertwining the birth of John the Baptist with that of Jesus are "pretty legends" (p. 8). "Rabbi" was an obsequious form of address (p. 44; as a matter of fact, it was quite the reverse). The wrath of the Galilean scribes against Jesus was intensified by His appointment of twelve Apostles, for that might mean that He was claiming to be Elijah (pp. 57-58, 83). *John* 7:53-8:11 was originally a part of *St. Mark* (p. 170). "James the Less" is the same as James the Lord's Brother, the later leader of Judaean Christianity (p. 216). Our Lord died with a "despairing cry" on His lips: "My God, My God, why hast Thou forsaken Me?" (p. 216; but is it not sin to despair?). *St. Paul* puts his vision of the Risen Lord (as mentioned in *I Corinthians* 15) on a par with those of the other Apostles, thus indicating that he regarded all the post-resurrection appearances of Christ as spiritual experiences like his own (p. 237). *St. Paul* does nothing of the sort; he clearly differentiates his experience as exceptional, even abortive (*I Corinthians* 5:8).

Have I given the impression that this is bad, bad book? I have not meant to do so. There are some splendid things in it. Let me cite a few.

Dr. Lowrie is to be thanked for his discernment in pointing out that the Kingdom of God (or of Heaven) is God's reign, not some sentimental ideal or some political arrangement that can be brought in by men, with perhaps some help from God (p. 22). His treatment of miracles is at once sane and reverent, a good piece of apologetic (pp. 27-28). His remarks anent the Pharisee and the publican are pertinent; he cogently shows that two such Pharisees are worse than one, and that a whole nation of Pharisees (thanking God that they are not like "the enemy") is still worse (p. 191). By good historical criticism he disposes of the fiction of a fickle Jerusalem crowd which on Palm Sunday hailed Jesus as the Blessed One and on Good Friday demanded His crucifixion. Those who hailed Him were the Galilean pilgrims (His partisans). Those who clamored against Him were the partisans of Barabbas, appearing before Pilate at a time when our Lord's partisans did not know what had been going on during the night of arrest and trial (p. 211).

Finally, the book itself is an admirable essay. It is good to acquaint the "popular reader" with certain critical problems, and to cause that hypothetical individual to study further and to "search the Scriptures." That is always a desirable outcome.

HEWITT B. VINNEDGE.

*The Living Church*

SEPTUAGESIMA SUNDAY

## GENERAL

### Stowe's "Clerical Directory" Publication Postponed

The Church Hymnal Corporation has announced that publication of Stowe's *Clerical Directory* has been postponed because of the paper shortage, according to Robert Worthington. The volume was originally scheduled for publication in 1944.

### MISSIONS

#### Fr. Packard May Open Work In Colombia

In spite of the fact that parts of Colombia, South America, bordering the Caribbean Sea were entrusted to the American Church by the Church of England in 1905, no church work has been done there to date. In the future, however, the picture may be different, for the Rev. George F. Packard, rector of the Church of Epiphany in Govans, Baltimore, Md., since 1938, has been appointed to serve in that foreign mission field. He is to work under the Bishop of Panama and hopes to be sent to open up work in Colombia.

This will be the only Episcopal Church mission work in South America outside of Southern Brazil.

In charge of diocesan Forward Movement literature for many years, Fr. Packard is well qualified for this undertaking by his previous experience. It was he who organized and directed the first Baltimore Recreation School, which was held in the Epiphany Parish House with over 70 persons in attendance. Active in work for young people, he was a member of the Diocesan Youth Commission, Diocesan



FR. PACKARD: *Appointed to work in republic of Colombia.*

Religious Educator, and together with the Rev. W. K. Rehfeld began, organized, and ran the Hannah More Conferences for Young People. He was also chaplain of the Lay Readers' League and a member of the Retreat Association.

#### OTHER APPOINTMENTS

The Overseas Department of the National Council has announced the appointment of five other young missionaries for work outside the continental United States. All have accepted their appointments and will go to their fields at designated times.

The Rev. John M. Balcom, rector of the Church of the Epiphany, Walpole, Mass., will work at Fort Yukon, Alaska, and it is believed that he can get to his field in the very near future. He is 25 years old, a graduate of Massachusetts State College and the Episcopal Theological School, Cambridge, Mass., and has worked in Alaska as a volunteer during a summer vacation.

The Rev. Ralph K. Webster is appointed for work in the missionary district of Puerto Rico, and expects to reach the field during June or July. At present he is at Christ School, Arden, N. C., teaching and studying administration in the agricultural school. He is 25 years old, a graduate of Hobart and the General Theological Seminary, having also taken special study at Cornell along the lines of agriculture. He was ordained deacon and priest in 1943 and was curate at Christ

Church, Corning, N. Y., before going to Arden.

Benjamin F. Axelroad, jr., has volunteered for service in Southern Brazil following his graduation from the Virginia Seminary and his ordination, which is expected to take place next June. Due to transportation facilities it is not possible to set a date for his arrival in the field. He is 22 years old, was acolyte and lay reader at his home parish, Holy Cross, Miami, Fla., and has done student work while in seminary at Epiphany, Washington, under the Rev. Dr. Charles W. Sheerin. He is a graduate of the University of Miami.

The Rev. Edward Mason Turner, 25, who was ordained deacon last May, will go to Alaska upon completion of his studies at Nashotah House during this year. Mr. Turner's home is in Alaska and he is eager to return for work in that field. He attended high school at Anchorage, Alaska, and Carroll College, Waukesha, Wis.

Still another appointment is that of Mr. Denis Smith, a former Church Army captain who has served as a lay evangelist in Hawaii, and later studied in England looking toward ordination and further service in Hawaii as a missionary priest. He has been engaged in religious work since 1930, and his return to Hawaii will be governed by transportation facilities. He is a native of Yorkshire, England, 31 years old, educated at St. Martin's Boys' School, Dover; Pettit's Commercial College, Dover; the Church Army Training College, London, and Brotherhood of St. Paul, Barton, England.

The Rev. Charles R. Matlock has arrived safely in Liberia, a cable from Bishop Leopold Kroll informs the Na-

## The Living Church

Established 1878

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

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

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tional Council. Mr. Matlock had a long journey by air and water, and is now ready to take up his work. He is the second white priest in the entire district, and his work is expected to be of the greatest value in aiding both the bishop and the Rev. Packard L. Okie in their many responsibilities.

## NURSERY SHELTER

### Christmas at Barton Place

The 40 under-fives at Barton Place, Exeter, England, dressed in pretty clothes saved particularly for celebrating the Christmas party provided by THE LIVING CHURCH FAMILY, were ready and waiting when Father Christmas (Mr. Samuelson, a neighbor) dropped in at the nursery shelter.

He must have found a festive scene, according to Miss Helena Halstead's thank-you letter to THE LIVING CHURCH received recently. A Christmas tree, gaily decorated, special gifts and extra toys, good things to eat were part of the celebration made possible by the \$150 contribution of LIVING CHURCH readers. Miss Halstead reports that many things to please the children were made possible through the generosity of the contributors—"things that we have longed to get for them, but have restrained ourselves because we felt that funds would not allow."

Several guests arrived to see the children enjoying their festivities—the Bishop of Exeter and his wife, the Mayor of Exeter, and Sergeant Fred Nordhorn of the Morehouse-Gorham Company in New York.

Some slight concern was felt that the identity of Father Christmas, who often gives the four-year olds a ride on his pony, might be revealed. "We were afraid," Miss Halstead writes, "that Nigel, who is very intelligent and very fond of Mr. Samuelson, might recognize his voice." After Mr. Samuelson had returned to the party, having discarded the Father Christmas robes, Nigel, sitting happily on his knee asked him, "Why did Father Christmas go away so quickly?" The children's illusion seems to have been preserved.

"The Mayor of Exeter arrived early and said that the children could not possibly need such a tea, because they looked so fat and well-fed. But they showed him that they could enjoy every morsel we gave them.

"Once more we thank you all for your most generous gift and your many kindnesses to us," Miss Halstead writes.

## FINANCE

### CPF Advocates Higher Clerical Salaries for Larger Pensions

The only way to higher pensions for the clergy of the Church is through increased clerical salaries, according to the current issue of *Protection Points*, a bulletin of information published from time to time by the Church Pension Fund and its affiliates. It is brought out that the pension in each case is related to the

average annual salary of the clergyman over his period of active ministry, and that an increase in the salary would therefore be reflected in a higher future pension for the clergyman and for his widow in the event of his death.

"The average clerical salary throughout the Church," the statement says, "is higher now than it was when the Church Pension Fund was instituted back in 1917. Including the value of a rectory, when supplied rent free, and including all bishops, it is now about \$2,900 per annum. But it must be remembered that this is an *average* and not a *median* salary. In other words, it does not mean that there are an equal number above and below that figure. A relatively few salaries in the sharply higher brackets will tend to raise the *average*, without affecting a substantial number of individuals. This average is low enough in any case, when one considers the years of training, the position in the community, the responsibility of leadership, the cost of living and of educating a family, and other basic needs with which the clergy are faced."

A case is cited, in the statement, of a clergyman whose average salary over a long period of ministry was only \$1,800 a year, including an adjustment for the rectory with which he had been provided. His pension of almost one-half of this figure seemed disappointingly low to him and his bishop and others in view of his long ministry. "His pension should have been larger to be adequate," the statement says, "but more important, his support during his active years should have been much higher. Had the Church assumed its proper responsibility towards him in the longer period of his active life, it would automatically have provided for him adequate support through the medium of the Church Pension Fund during his declining years."

This issue of *Protection Points*, based upon remarks made recently to the board of trustees by Bishop Davis, president of the Fund, recalls that the Joint Commission on the Support of the Clergy, appointed by the General Convention of 1910, from whose report the Church Pension Fund was developed, was asked "to consider the whole question of the support of the clergy, including salaries," as well as the question of pensions and insurance. The trustees of the Fund therefore feel that "without attempting to dictate" to the Church in a matter of policy concerning clergy salaries, they have a "legitimate and sympathetic interest" in the question, particularly because of its effect upon the scale of future pensions.

## EPISCOPATE

### Consecration Arrangements For Dean Dun

The Very Rev. Angus Dun, Bishop-elect of Washington, is to be consecrated in the Cathedral in Washington on April 19th. It is hoped that the Archbishop of York and the Archbishop of Toronto will be able to take part in the ceremonies.

The committee on arrangements includes: The Rev. Messrs. F. J. Bohanan,

Edward Gabler, F. Bland Tucker, Charles W. F. Smith, Theodore O. Wedel, Clyde Brown and Edward S. Dunlap. Messrs. Ogle Ridout Singleton, H. L. Rust, jr., Henry P. Blair, Edward L. Stock, sr., Charles F. Wilson, Mr. Justice Owen J. Roberts, Hon. T. E. Robertson, and Col. W. G. Fay.

### Dean Austin Pardue Consecrated Fourth Bishop of Pittsburgh

More than 1,500 persons packed Trinity Cathedral in Pittsburgh the morning of January 25th, the Feast of St. Paul's Conversion, when the Very Rev. Austin Pardue, fourth Bishop of Pittsburgh, was consecrated. The high dignitaries of the Church, among them a dozen bishops, as well as clergymen from other communions, attired in their gorgeous ecclesiastical robes, moved down the aisle in solemn procession led by the crucifers and choir-boys while the organ pealed forth the hymn, "Ancient of Days, who sittest, throned in glory." Toward the end of the procession, after the representatives of the numerous Church organizations, the brothers of St. Barnabas and the Laymen's Missionary League, the clergy of other communions, those of other dioceses, and those of Pittsburgh, after the singers and the bishops came the attending presbyters, the Rev. Dr. Harold K. L. Bowen, rector of St. Mark's Church, Evanston, Ill., and the Rev. Dr. Arthur B. Kinsolving II, rector of Calvary Church, Pittsburgh, with the Bishop-elect. They were followed by the presenting bishops and the co-consecrators with their chaplains. Last of all came the Presiding Bishop wearing a rich purple cassock and black rochet.

Mrs. Austin Pardue and their two children, Peter, 16, and Nancy, 14, sat in a front pew with the new bishop's mother, Mrs. Harry Pardue.

When all had taken their places, the Collect was said. Bishop McKinstry of Delaware took the place of Bishop Budlong of Connecticut, who was unable to be present, in the reading of the Epistle, Acts 20:17. After Bishop Ivins of Milwaukee had read the Gospel, John 21:15, all joined in reciting the Nicene Creed and singing the hymn, "Jesus shall reign where'er the sun."

#### AUTHORITY OF LOVE

"The authority of a bishop today must be the authority of love so deep so powerful that it can rebuke with justice and win with the warmth of its fire," stated Bishop Bennett, Suffragan of Rhode Island, in the sermon, as he warned that authority is "always a necessary and a dangerous thing." He enumerated the powers of a bishop, those of ordination, of confirmation, and of jurisdiction. He warned against making the power of jurisdiction, upon which the office of bishop rests, a cold, legally administered thing. "To look upon this office merely as an executive one is to miss its import and rob it of its effective value," he added. "The effective power of this office should be felt in formative force to help created good will among men; to remove racial

antagonisms and hatreds, and to prepare the hearts of men to live with greater mutual consideration in a world of diminishing distances.

"Into such an office no man comes without patience and deep humility. The world waits with biting need for men who will so yield themselves that God's healing love may come through them to ease the aching hearts of men. To try and be a real Father in God is a taxing, dangerous, and glorious thing."

The Rev. Robert D. Crawford of Omaha, Neb., read the Litany.

Upon being presented to the Presiding Bishop by retired Bishop Mann, whom he is succeeding, and retired Bishop Mc-

Rev. John Jasinski, D.D., was present at the ceremony to represent the Polish National Catholic Church. Other bishops there were Bishop Davis of Western New York and Bishop Brinker of Nebraska, who served as co-consecrators with the Presiding Bishop, also Bishop Wroth of Erie, Bishop Tucker of Ohio, Bishop Keeler of Minnesota, and Bishop Benjamin of the Russian Orthodox Church. Also present were the following: the Rev. Dr. George A. Long, president of Pittsburgh-Xenia Theological Seminary; the Rev. Dr. John McNaugher, the Rev. Dr. A. Gordon MacLennan, and the Rev. Dr. Robert W. Gibson, president of the Churches of Christ in Allegheny County,

from Hobart College and attending the General Theological Seminary, he was ordained to the priesthood in 1925. In 1940 he received the D.D. degree from Hobart.

Bishop Pardue became chaplain of the Chicago City Missions and rector of Lawrence Hall School for Boys after his ordination. His duties required him to visit jails and hospitals. In 1926 he became rector of St. James' Church, Hibbing, Minn., where he did missionary work among the miners in the iron ore pits and their families. Three years later, in 1929, Bishop Pardue went to Gethsemane Church in Minneapolis, Minn., to be rector. Here he successfully built up the



*Pittsburgh Sun-Telegraph.*

AT THE CONSECRATION OF BISHOP PARDUE: Left, the laying on of hands in Trinity Cathedral, Pittsburgh. The Presiding Bishop was the consecrator. Right, the new bishop in his episcopal robes.



Elwain, the Bishop-elect answered questions put to him on the faith and order of the Church. Then, having donned his full episcopal vestments, he knelt while the "Veni, Creator Spiritus" was sung. After a prayer for grace, he again knelt for the laying on of hands by all the bishops present. "And remember that thou stir up the grace of God, which is given thee by this imposition of our hands;" they prayed, "for God hath not given us the spirit of fear, but of power, and love, and soberness." The Presiding Bishop presented the new Bishop with the Bible, and then the choir sang the glorious Hallelujah Chorus.

The new Bishop together with his family and the participating clergy then received the Holy Communion. After the "Gloria in Excelsis" and the Benediction, the great gathering slowly moved out of the cathedral while the organ played "For All the Saints."

Of special interest is the fact the Rt.

for the United Presbyterians; Dr. Gaius J. Slosser, for the Western Theological Seminary; The Rev. Dr. H. J. Bray and the Rev. Dr. Stuart Nye Hutchison, for the Presbyterian Church; the Rev. Dr. Bernard C. Clausen, for the Baptist Church; the Rev. Dr. A. J. Holl, for the Lutheran Church; the Rev. Dr. Norman C. Milliron, for the Evangelical Church; Dr. Herbert L. Spencer, president of the Pennsylvania College for Women, and Dr. John G. Bowman, of the University of Pittsburgh; Brig. Ralph Miller, divisional commander of the Salvation Army for Western Pennsylvania; and Rabbi Benjamin Lichter and Rabbi Herman Halperin.

Those taking part in the procession were invited to a luncheon given in Bishop Pardue's honor at the William Penn Hotel after the consecration service.

Austin Pardue, newly consecrated Bishop of Pittsburgh, was born in Chicago, April 9, 1899. After graduating

congregation, which was largely composed of working men and women.

In 1938 he went to Buffalo to become dean of St. Paul's Cathedral. He has written several books. He also has a national radio program entitled "Our Morale."

### Bishop Daniels Visits Mid-West

Bishop Daniels of Montana, who is visiting in the mid-west, spoke to the students at Seabury-Western Theological Seminary on January 13th on The Wide Range of Spiritual Pasture. "As Montana is a land of wide ranges—mountains, valleys, plains, streams," said the Bishop, "so is the Bible in a spiritual way." Emphasis was put on the use of the Bible in a systematic way for private meditations.

Bishop Daniels preached at St. James' Church, Milwaukee, on January 16th, and attended a Christian education conference in Omaha, Nebr., before he returned to Helena, Mont.

## REPATRIATES

### How Selection Is Made

The Department of State is anxious to correct reports "that American passengers from the Philippine Islands who returned on the *Gripsholm* in the recent exchange of nationals with Japan were selected for repatriation by the Department of State. These reports are not true.

A State Department bulletin on this subject emphasizes that the recent exchange included for the most part civilians who were in Japan, Manchuria, China, Hongkong, and Indo-China. The Japanese government contended that the provisions of the exchange arrangements were not applicable to Americans who were in the Philippines, Wake, or Guam when those territories were occupied by the Japanese. Only after months of negotiations did the Japanese government finally indicate that it would return to the United States in the second exchange a small number of civilians from the Philippines. "The Japanese government exercised complete control over the departure of those desiring repatriation and actually refused to permit the repatriation of a number of Americans whose inclusion in the exchange Swiss representatives in charge of American interests endeavored to arrange on humanitarian grounds."

The Bulletin says further: "The government of the United States recognizing that all American citizens have an equal right to consideration, did not select individual Americans for inclusion in the exchange or discriminate in any other way between individual Americans desiring repatriation."

In dealing with the Japanese, the Swiss representatives in charge of American interests desired that preference be given to those under close arrest; interned women and children; the seriously ill; and interned men with preference being given, other things being equal to married men long separated from their families in the United States. The Japanese government did not permit these principles to be applied in the Philippine Islands and even in other areas it prevented their full application in respect to certain individuals.

The State Department reports that negotiations for a further repatriation

continue, but there is little indication that this will be possible in the early future. "Relations and friends in the United States of American nationals still in Japanese custody," says the State Department, "may be assured that their government will not relax its efforts to induce the Japanese government to agree to the release for repatriation of all such Americans and to insure that all be given equal consideration in such arrangements as may be made for their repatriation. Meanwhile, the government is persevering in its efforts to relieve the situation of American nationals still detained in Japan."

## ALASKA

### Armed Camp

"Alaska continues to feel the full impact of war," Bishop Bentley of Alaska writes to the National Council. "Our whole economic and social life has been altered. Gold mining, which prior to the war, had been our second industry, fishing taking first rank, has come to a virtual standstill throughout most of the territory. The men and machines that had been employed in mining are now busy in building airfields, roads, camps, etc. This total conversion from peace to war has caused many dislocations. Many women and children have been evacuated to the States. Tens of thousands of civilian workers have come to the country. Changes, which under peacetime conditions would have taken 50 years to accomplish, have come to us in the brief span of two or three years. Work is plentiful; wages are high; the cost of living is the highest in the history of the country.

"Our land is an armed camp. Troops are everywhere, in the larger centers of population, and in the most isolated and unlikely places. The Navy has established great bases at several points along our coast. The services have brought their own chaplains with them, which is fine. Our missions and missionaries have been able to minister to some of the men in uniform. This has been a privilege and a joy to us all. Our associations with the chaplains, of whatever faith, have been wholesome and happy. Often they have been able to minister to our own people, where they are without the services of a

resident minister. For this service we are grateful. I feel that the whole cause of missions must be helped by these contacts and mutual services. Our men in uniform have seen with their own eyes, and for the first time, the Church actually at work in a mission field.

"In spite of the war, in spite of its consequent and inevitable distractions and discouragements, the work of the Church goes on. I am sometimes amazed that it goes on so well. That it does, speaks well for our missionaries, their faith, their courage, and their ability and stamina in a changing world. It speaks well too, for the loyalty and faith of our people. Congregations have been good, and contributions have been generous. Alaska promised \$3,000 as its expectation in 1943. We gave \$3,365.51, while contributing to Aid to British Missions, the Army and Navy Commission, the Good Friday Offering and the American Church Building Fund Commission, as well as other charities."

Bishop Bentley expresses his deep appreciation for the interest and help Alaska has received from many people of the Church, and from the Woman's Auxiliary, the Church Periodical Club, and other organizations.

## HOME FRONT

### Sponsors in Prayer Program Inspires Poem

One of the noteworthy poems to come of this war is that produced by Mrs. Harold W. Whinfield, Sheboygan, Wis., president of the Woman's Auxiliary of the diocese of Fond du Lac. In addition to her son, she also has a son-in-law and a nephew in service. The thought of the poem was induced by the Sponsors in Prayer program of the diocese, which has as one of its objectives the reception of Holy Communion regularly at home altars by mothers, wives, and other sponsors in behalf of men and women at the front who cannot do so. The program is enjoying a splendid response in the diocese as revealed by a great increase in the number of week-day Communion and in attendance at regular week-day Eucharists.

The poem appears on this page.

### Clergyman Keeps Plant Absenteeism Down

If you were an employee of the Doehler Die Casting Company in Batavia, N. Y., and happened to be a chronic absentee, you soon would come in contact with the Very Rev. Alanson C. Davis, rector of St. James' Church, Batavia.

"I have had lots of experience with absenteeism in church," Mr. Davis commented after his appointment.

The clergyman, employed on a part-time basis, is provided with complete absentee records. He interviews the listed employee when he returns to the job, learns the reason for his being absent, and offers suggestions if the problem is a personal one.

## SECOND BIRTH

AS THOU didst once entrust him here beneath my heart,  
 To draw from my own life blood strength to give him birth,  
 Now in these anguished parting days,  
 Thou comest again with greater gifts:  
 That I partaking of Thy Body and Thy Blood  
 For him, bereft of both,  
 Can hold him ever strong within my heart.  
 Dear God, I thank Thee for my son's second birth.

RUTH WHINFIELD.



## CANADA

### New Bishop of Nova Scotia Unanimously Elected

By HAROLD A. BALL

★ Nova Scotia's new Bishop, the Rt. Rev. George Frederick Kingston, M.A., B.D., Ph.D., D.D., of Sault Ste. Marie, Ont., at present bishop of the diocese of Algoma, will assume the episcopal authority in Nova Scotia in May or June, it is expected. Probable date of his enthronement has not yet been discussed.

Bishop Kingston was unanimously elected on January 11th as successor to Archbishop MacKenley of Nova Scotia, who died last November 15th. Synod meetings were held at All Saints' Cathedral and at old St. Paul's Church in Halifax. Bishop Carrington of Quebec presided.

#### OLDEST DIOCESE

In coming to Nova Scotia, Bishop Kingston will leave one of the younger dioceses of the Church in Canada to become bishop of the oldest diocese in the British Empire outside of Britain itself. His election was not altogether unexpected, since his name had been mentioned most favorably prior to the meeting of the synod.

That the choice of the Bishop of Algoma was an immensely popular one was evidenced by the fact that he was elected unanimously on the first ballot at an adjourned meeting held in the evening in St. Paul's Church. On announcement of the synod's choice all of the 215 delegates, lay and clerical, rose as one person and joined in singing the Doxology.

Bishop Kingston, already a member of the episcopate, will assume the authority in Nova Scotia simply by translation. Unlike his predecessor, he will not have arch-episcopal rank. That dignity, it is expected, will now fall on Bishop Carrington of Quebec, as senior bishop of the ecclesiastical province of Canada, which includes the dioceses of Nova Scotia (Prince Edward Island) Frederickton, Quebec, and Montreal.

Notified of his election, Bishop Kingston replied at once signifying his acceptance, declaring that "nothing less than the clear call of God the Holy Spirit" would take him away from his loyal diocese of Algoma, to which he was elected four years ago.

Bishop Kingston will continue his work in the diocese of Algoma till April 25th, St. Mark's Day, the fourth anniversary of his consecration. He is the eighth bishop of the diocese of Nova Scotia, the first being the Rt. Rev. Charles Inglis, who came to Nova Scotia from Trinity Church, New York, in 1783.

The new bishop is regarded as an outstanding scholar in the Canadian House of Bishops and he is known also for his interest in young people and their problems. He is a native of Prescott, Ont., where he was born August 26, 1889. In coming to Nova Scotia he will return to

familiar ground, since he was ordained priest in this diocese and was professor of philosophy at King's College, Windsor, from 1920 till 1922.

His wife is a Nova Scotian, the former Miss Florence Belle Brown, daughter of Harry Brown of Wolfville. They were married on August 20, 1919, and have one son and two daughters.

## JERUSALEM

### New Archdeacon

From Canon Charles T. Bridgeman, Episcopal representative in the Jerusalem and the East Mission and recently appointed archdeacon of Syria and Lebanon, comes word that the new Bishop in Jerusalem, the Rt. Rev. W. H. Stewart, has appointed the Rev. A. C. MacInnes, to be archdeacon of Palestine and Transjordan. Archdeacon MacInnes has been secretary in Palestine of the Church Missionary Society and headmaster of Bishop Gobat School, Jerusalem. He is the eldest son of the late Bishop MacInnes, is married to the great granddaughter of Bishop Gobat, the second bishop, and is, Canon Bridgeman says, "well versed in Arabic and thoroughly qualified to carry on and intensify with more authority the work he has been doing as secretary of the CMS. Naturally he will relinquish as soon as possible his headmastership of Gobat School."

## ENGLAND

### Anglican and Free Churchmen Endorse Education Reform Bill

Anglican and Free Church representatives joined at a public meeting to endorse the British government's education reform bill as "a great measure of educational reconstruction." The bill was approved despite different views among the Church leaders regarding clauses dealing with religious instruction in the schools.

Called by the British Council of Churches, the meeting heard the Archbishop of Canterbury hail the government's proposals as "a notable contribution to social justice." The Anglican primate stressed the importance of raising the compulsory school age, which would contribute to a "fuller national fellowship and growth in religious knowledge."

Dr. Temple asserted that continued teaching along the lines of a good agreed syllabus "will do more for religious knowledge in later life than could be done by the best denominational school ending its work at the age of 14."

The Archbishop was referring to the fact that it is impossible for the majority of denominational schools at present to care for age groups above 14. To do so would necessitate additional expenditures beyond their capacity. The government's offer of necessary grants involves some denominational schools passing to government control and having to be content with an agreed syllabus in place of full Church teaching.

## NORWAY

### Quislings Forbid Clergymen to Pray for Bishop Berggrav

Quisling authorities in the diocese of Hamar, Norway, have forbidden clergymen to offer prayers for the imprisoned Norwegian Primate, Bishop Eivind Berggrav.

The order also prohibits any mention at church services of Norwegians arrested by the Germans and specifically forbids references to Professor Ole Hallesby, and Pastor Ludwig Hope, interned leaders of the Provisional Church Council.

Similar prohibitions are expected in other dioceses, but most of the rebel clergy, it is believed, will ignore the order, following the example being set by their colleagues in the Hamar area.

## MEXICO

### For the Welfare of the Church

"Forward in Christ's Name," was the theme of the 30th convocation of the missionary district of Mexico, which was held at Christ Church, Mexico City, January 21st to 23d, inclusive.

For the welfare of the Church in Mexico the convention passed the following resolutions: First, to continue and increase the social service work the Church has fostered for years at the medical dispensary of "Casa de la Esperanza" in Nopala, Hgo., with funds collected from the native congregations; second, publication of a Spanish Church paper, called the *Buena Lid*, so that all Church members will be cognizant of activities here and in the world; third, appointment of a special committee to organize and distribute the activities of all other commissions; fourth, the increase in the missionary quota was accepted and will be defrayed by each and every congregation.

The Woman's Auxiliary held their sessions simultaneously. During the Mass, celebrated on the morning of the 22d, they presented their United Thank Offering for 1944. Notwithstanding these difficult times, this offering increased from \$298 to \$344.30 (Mexican).

The Rev. José F. Gómez, who for the last 12 years has been in charge of the Church of St. John the Evangelist in San Pedro Martir, was elected dean of the Cathedral of San José de Gracias, in Mexico City. He will continue in charge of the former church and be assisted at both, by the Rev. Samuel Salinas, a brother of Bishop Salinas of Mexico. The Rev. Mr. Gómez is THE LIVING CHURCH correspondent.

Former Dean Lorenzo J. Saucedo was elected rural dean and will have under his charge all the congregations of the Church in Mexico.

**ELECTIONS:** Rev. Alfonso G. Camberos, secretary; Rev. Samuel Salinas, historiographer. Standing committee: Dean J. F. Gómez and Rev. Messrs. George C. Wyatt, Samuel Salinas, J. N. Robredo; and Messrs. Victor Manuel Salinas, William Peasland, H. Branch, and H. Gelding.

# Are Soldiers Religious?

By Sgt. Charles William Phillips

**A**FTER one year's service in the army—I was inducted about 15 months ago—I am set to wondering just what the army does to a man's religion, and why.

I, myself, went into what might be called a "spiritual slump" for a time, from which (I hope and trust) I have recovered. Having been in the "slump," having recovered, I am, perhaps, in a position to say at least a few words about what happens to a soldier's religion when he has spent a few months in service. Yet, when it comes right down to it, I hesitate to say too much for fear of making hasty generalizations from insufficient premises.

Roughly speaking, however, it might be said that a man keeps the religion he brings with him into the army. I am not referring to the denominational affiliation. He, of course, retains that. It is not often that a man experiences a "conversion" while in the service. As an Episcopalian, however, I might say that it is my experience that some of us have had to turn elsewhere, though but temporarily, for our religious nurture. In saying this, I am thinking of two friends in the service, one a warrant officer and the other a staff sergeant, both of whom have taken to attending Roman Catholic services. For myself, I can say that attendance at one of our own services is practically impossible. But all whom I know have remained firm in their loyalty to the Anglican communion. In saying that a man keeps in the army the religion he brings with him into the army, I am referring to the complex of beliefs, attitudes, and practices which are his on the "outside."

Soldiers do go to church. I've seen chapels crowded to the doors and beyond. If the statistics are dependable, and I see no reason for doubting them, soldiers attend church in greater proportion to the total soldier-population than civilians do in proportion to the civilian population.

## TALKING OF RELIGION

Soldiers do not *talk* about religion at all. I can only think of two soldiers in my own organization who do talk about religion: one is a smug atheist of the mildly Marxian variety, and the other is an Oxford Grouper who is forever making references to "Our Dear Lord"—amusing to most of the men hereabouts. Religion isn't argued about; it isn't even made a matter for conversation. It is something distinctly personal. That this is for the best might be argued; but the sociality necessary to any living Christianity is lost thereby.

Nor do soldiers, so far as I know, talk about "killing." Of course, they may discuss *methods* of killing—after all, that is our main business—but the *meaning* of killing is something that simply isn't discussed. The patriotism of the men is undoubted. They know they have a job, albeit an unpleasant one, to do, and they accept their part as disciplined men, dis-

cipline being defined as "willing and cheerful obedience to the will of the leader."

In all my 15 months in the army, I have never heard a serious discussion of the "rights and wrongs" of killing. Nor does one hear cynical remarks about "everything being propaganda." That the American soldier is interested in being an efficient fighting man is shown in the victories in Tunisia, Sicily, and Italy. The patriotism of the American soldier is a practical thing; more than once I have had to assure cynical acquaintances back home that there is little flag-waving, little propagandizing, in the army. We have faith in this country, and we get excited over her victories.

## MORALS

Soldiers' morals, I should say, are about the same as those of the civilian population. There are, of course, more opportunities for immorality and there is a great deal of freedom of expression concerning certain things, so that the observer might be led to think soldiers "looser" than other men. But it would be an unwise man who would make any loose generalizations about the morals of the men.

Two things militate against the soldier's personal religious life: 1) lack of privacy, a lack which almost drives one "wild" at times, there being no place one can go to be alone (incidentally, I have been interrupted continually while attempting to write these few words); 2) lewd conversation.

Lack of privacy, the impossibility of being alone even for a moment, of securing any sort of solitude, outward or inward, is one of the worst features of army life. Needless to say, while Christianity is the "social religion" of the world, a Christian soul requires solitude in order to grow. The man who is continually on the "go," arrives nowhere spiritually.

Lewd conversation is a problem all its own. Some men manage to escape having to indulge in such talk. But most men go along with the mob. It is not easy to choose between principles and popularity at any time; in the army it is many times more difficult. From First Call to Taps one hears a continual stream of oaths, smutty jokes, dirty language. One's ears are assailed by a continual retailing of, the last night's escapades (imaginary or otherwise). To hear some of these men talk of women, one would think they had never had mothers or sisters. One wonders what sort of women it has been their misfortune to meet. It is quite generally assumed that one "does those things." The common expression is, "Well, it's nature"—a statement easy to refute, if one only stood on common philosophical ground with one's opponent. Those of us who don't "do those things" don't bother to argue with those who do. And, frankly, those who do, don't ridicule those of us who do not.

For in the army one finds an amazing amount of courtesy, a spirit of live and let live, a desire to cooperate. Soldiers are surprisingly courteous to one another, oftentimes in a rough manner, albeit sincere. They are generous, too. I can say from 15 months' experience that this is truly a democratic army. Woe betide the poor, misguided non-com who does not know this! Men will cooperate when they are led, they will not cooperate when they are driven.

## CHURCH ATTENDANCE

Church attendance is not always easy. Of course, one can always get permission, but it sometimes seems a bit impolitic to obtain permission, to go to church—especially when one is on duty of a Sunday and there is important work to be done.

Soldiers, however, learn not to expect things to be easy, church-going included. And when did our Lord ever promise that things would be easy? Nonetheless, it is a great temptation on a rainy morning. . . .

All in all, some soldiers are religious, though quietly so. There is in the army a lack of the refinement that should go with religious belief and practice. One misses the polite and cultured atmosphere of home and parish hall. The conversation of the men is vulgar and sometimes downright lewd. We enjoy absolutely no privacy. Church attendance is not always easy. On the other hand, the discipline learned in the army, the necessity for being always "on the ball," the spirit of cooperation and mutual generosity and courtesy, are values not easily to be discounted.

## WHAT KIND OF FAITH?

What the end result of all this is to be, it is hard to imagine. Frankly, I don't think ours is a religious nation. This war may bring us all to our knees—as it is said it is bringing the boys in Guadalcanal. But the only religion which can possibly appeal to these men is a realistic faith, the sort of faith I was fortunate enough to learn from men of the stamp of Canon Bell. These soldiers want something down to earth. Man, in moments of despair and fear, has always shouted, "Come down to earth"! And that is just what our God did.

It is in the religion of the Incarnation, realistically presented—with the Crucifixion and the Resurrection presented as the divine resolution of the human paradox of suffering and happiness, of strife and peace; with this same Crucifixion and Resurrection made available in something the eyes can see and the hands handle, the Holy Sacrament—that this nation will find its way back to God. Only the God who came down to earth, and who knows what blood and sweat and tears *really are*, will ever be able to bring men to heaven.

But what Golgotha must be ours, ere we see the Resurrection?

# The Judgment of the Coming Peace

## II. Of Fear and Love

By the Rev. Bernard Iddings Bell, D.D.

WE SHALL have no decent peace unless we can outgrow our fears. This present war, even more than most wars in history, is a war induced and kept going by fears. No nation is fighting for anything; every nation is fighting because it is afraid its enemies are going to hurt it. We Americans are fighting, we are sure, only to protect ourselves; and the people of enemy countries are equally certain that they are fighting only to protect themselves. The Japanese are fighting to prevent the white man from exploiting the yellow man. The Chinese are fighting to prevent the Japanese from exploiting them. The Germans have fear that is almost panic lest what they call the pluto-democracies shall reduce them to slavery; Europe must be saved, they say, from Russia on the one hand and from the British and ourselves on the other. Britain is fighting lest the German-Japanese combination reduce the Empire to ruins and the British Isles to poverty. Russia fights to protect her new order from enemies without. How dreadful, with a kind of ghastly laughter about it, that all the world is engaged in slaughter and in the rapid destruction of civilization because everybody is afraid of everybody. The Beloved Apostle knew what he was talking about when he said that "fear hath torment."

The second question, therefore, that is asked of us by God in the judgment of the coming peace is whether we are big enough men and women to rise above these fears of one another, to rise enough above it so that no nation shall longer suspect the others, but trust them instead. If we can meet that challenge, we have a fair chance at a decent peace; if not, we fail to meet God's test—and woe betide us if we do fail!

The Beloved Apostle also tells us what it is which gets rid of fear. "Perfect love," he says, "casts out fear." And Jesus the Lord makes comment on the nature of that perfect love in these words: "I say unto you, Love your enemies, for if you love them which love you, what reward have you?" (St. Matt. 5: 44, 46) The expected answer is "no reward." If we love only those who never hurt us, our love accomplishes little. If we love our enemies, we cast out the fear which makes them hate us. If we love our enemies, we shall have a peace that possibly can be preserved.

This would not be true if "love" were only an emotion, only a sentiment. Jesus had no patience with that sort of love; it amounts to nothing. Love is a matter not of emotions, but of the will. Is the love of a mother for her child merely a something of pleasant tickles in her spine? Is it not rather that which makes the mother give of her self, sacrifice the advantage that is hers, in order to further the welfare of her child? Is a man's love of country only a feeling that comes over him when the flag goes by and the Na-

tional Anthem sounds? Is it not rather that which bids him die if need be that his country may become strong and good, the home of free and noble people? Similarly, to love one's enemies is not a thing emotional. It consists in going to one's enemy not only with forgiveness but with true desire to put one's self at his service, to make a generous and patently unpretending gesture of understanding and assistance. To have been knocked down by your enemy is not the unforgivable thing in your mind; to have been knocked down by him and then to have had him refuse to shake hands and help you wipe away the blood and tears—that is the thing which makes you go on hating him to the depths of your being, makes you long for the day when you may take your revenge. Defeat your enemy if you must and can; but then love your enemy, help your enemy, trust your enemy. It is the only way to turn your enemy into your friend. It is the only avenue to peace between you. "Therefore," says St. Paul (Romans 12:20) "if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head"—yes and the fire will burn away the fear from out his heart, and out of your own as well.

Make no mistake; this loving the enemy, helping him, trusting him, is not just pretty words for use in churches. It is plain, sound practical politics, like the rest of the moral teaching of Jesus and his friends. Look at two practical illustrations of this.

When the first World War was over, loving the enemy was *not* the way we treated Germany. Instead, the first thing we did was to break our solemn word with her. We got her to lay down her arms on our pledge to make a peace on the basis of Mr. Wilson's "fourteen points." Then we forgot the fourteen points and dictated a coercive peace. We disarmed Germany, but not her enemies. We surrounded her with a *cordon sanitaire* of allied-dominated little states, to imprison her lest she break out again. We placed crushing indemnities upon her which she could pay only by borrowing, since we put tariffs up against her goods (which thus she could not sell abroad), and by that borrowing brought on her inevitable economic collapse. Many Germans said, "They hate us. They are out to impoverish us. We fear and hate them." But the better, wiser ones said, "They will relent and let us be human again. The League of Nations will revise this hate-inspired document." But the League would not, thought they pleaded long. Finally the whole German people felt sure that the rest of the world hated them—hated even the children for the mistakes of their fathers. Then hate bred hate, and hate begat fear, and fear begat—the Second World War.

That is one instance. Here is another, on the positive side.

Not long ago Russia and the United States were at enmity one with the other, at war one with the other. Russia was betrayed by Germany, her ally—who was afraid of her. What did we do? We might easily have said, "We don't trust you Russians. We will help you only if you cringe to us." Instead we poured lend-lease materials into their hands, trusting absolutely. There were some who called it dangerous, criminally negligent. But we took away Russia's fear of us. She still remains a dictatorship with no freedoms, no bill of rights, more alien to our ways than Germany has ever been; but she has lost her terror of us. We have loved her into a new attitude toward us, toward all the world.

What are we to do with Germany? We have not done very well so far. We have cried "Unconditional surrender! Throw yourselves upon our mercy, the mercy of us who betrayed you before. We do not trust you even enough to talk with you about a possible peace. You are a lot of low dogs." Is that the way to cast out fear? We say we must punish not only those who capitalized German fears and led the people astray but also the misled people themselves, punish and restrain and coerce, for fear that they sometime will destroy us. Is that provocative of peace?

If the Allies were to issue a program for world peace and offer to put Germany in it at once, on equal terms, removing threats, it would restore the peace, at least in Europe. The war would be over in a month. Any other course will only prolong the resistance and when resistance collapses keep central Europe a cauldron of fear, of hate. Are the Russians human beings? Three years ago most Americans talked and acted as though they were sub-human fiends. We have learned better. When will we learn, and show, the same understanding toward our misled German brethren?

Are we big enough to love our enemies when and as we do defeat them? That is the second question set for us by God in the judgment of the coming peace.

In thinking of this judgment we do well to remember how God shows compassion toward all the human race, ourselves included. He has not shut away from any man or any nation his love and trust, not for the sins of their fathers nor yet for their own sins. We failed God's test in 1919—failed it all through the years till 1939—have largely failed it since. Has He poured out upon us contempt, just punishment? If we had received only what we have deserved, long since the human race would have been blotted from the earth. But his mercy endureth forever. He maketh his sun to shine upon the evil and the good and his rain to fall upon the just and on the unjust. Brethren, if God so loves us, we ought also to love one another. Not only *ought*—but *must*, or the peace will be no peace, but only folly and a lie.

# The Holy Communion

THERE is an old rabbinical tale: "As I was walking in the hills in misty twilight, I saw a monster looming up in the mist. Too frightened to run away, I watched him draw nearer and nearer—and I suddenly realized that it was only a man. The man came up to me and greeted me, and I saw that it was my brother."

The story was designed as a parable of human relations. Yet it has equal significance as a parable of the approach to an understanding of the Holy Communion.

Those whose view of the Church's faith is misty and distant have often thought there was something horrible and monstrous about the Holy Communion: Ancient pagans thought that Christians actually ate human flesh; modern Protestants sometimes seem to think that the Church's teaching amounts to the same thing. Closer acquaintance with Christian doctrine about the Holy Communion banishes any element of horror due to ignorance. But still closer acquaintance is needed by those who wish to share in our joyous sacrifice of praise and thanksgiving.

There is another point of tremendous significance to the story. The narrator's experience was not one of moving from the mysterious to the known. It was a matter of moving from a terrifying and horrible mystery to a familiar and comfortable mystery. A monster is not essentially more mysterious than a brother. And the monstrous misapprehensions of the Church's teaching are perhaps rather less mysterious than the teaching itself. But, as we proceed in understanding, our own relation to the mystery becomes clearer; we understand it better by knowing more about it; and, while the essence of the mystery remains forever beyond the grasp of intellect, the tutored intellect becomes a powerful servant of faith.

Human beings will never know enough about the Holy Communion to satisfy the questing human mind. Curiosity is God-given, and it is right for men to continue to investigate and speculate, as long as the investigation and speculation are within the capacities of their mental equipment. But when men reach the point beyond which intellect is baffled, they are always tempted to assert, like the farmer when he first

saw a giraffe, that such an animal couldn't exist—that reality is in error because it does not meet the test of their limited experience.

The Holy Communion is the Church's greatest point of contact with that Reality which undergirds all existence. As our souls struggle forward through time and space and matter, they are privileged to touch upon eternity and to feed by faith upon the divine life. Small wonder that words fail to comprehend the mystery!

Within the limits of an editorial, we cannot hope to touch upon every point of the Church's doctrine about the Holy Communion. But, because the subject has been brought up of late, we shall try to discuss some of the salient points of that doctrine, especially those which are related to the nature of the Sacramental presence as indicated by the Thirty-nine Articles and the Communion Service itself.

The starting point for such a discussion is, of course, our Lord's own words: "This is My body . . . This is My blood." All are agreed that He did not mean that the bread and wine were pieces detached from His body. As a matter of fact, if they were He would have had to say, "This is a piece of My body." On the other hand, a student of the language in which our Lord spoke reports that there were at least 40 different expressions He could have used if He had desired instead to say, "This represents My body." And for about 900 years it never occurred to anybody that He might have been speaking in a metaphorical sense—an astonishing duration for a cardinal error, if error it were. The language of St. Paul and the Fourth Gospel show that the early Church understood without qualification that the words meant that the elements of bread and wine actually become the body and blood of the Lord.

THAT is the mind of the Catholic Church today—Roman, Orthodox, and Anglican. That was the mind of the Church of the first century. And as far as any human being can ascertain, that was the mind of Jesus Himself: The mode of the reality is not physical; the meaning of the words is not merely metaphorical; the body is not divided; the elements are the body and blood of the Lord.

To pragmatic-minded Americans, the immediate question is "What is it for?" What are the benefits to mankind which flow from our Lord's institution of the Blessed Sacrament?

First may be cited the edifying value of a memorial of "His blessed passion and precious death, His mighty resurrection and glorious ascension," which deepens our thankfulness to God for Christ's one, full, perfect, and sufficient sacrifice for the sins of the whole world. Except in those few post-Christian groups that have lost all conception of the atonement, this benefit is the common property and blessing of all who call themselves Christian. It is an important part of the Holy Communion, but not by any means the most important. Indeed, in Churches in which the concept of the Holy Communion is stripped down to this one element, the Sacrament tends to disappear from Church life.

On a similar plane is the adoration of the present Christ. If the presence of Christ is granted, adoration is inevitable. The Prayer of Consecration ends in a great paean of praise to Father, Son, and Holy Ghost. Many of the hymns in our

## Today's Epistle

Septuagesima

February 6th

"TEMPERATE in all things." Today's Epistle calls us to the spiritual contest which the soul must enter if the victory of eternal life with God is to be won. One who would win must practice self-control in all things. God gives us many helps but it is for us to make right use of them. They are spiritual gifts and often their development must be at the expense of physical powers. Self-denial, self-control, are required lest worldly desires become the sole aim of life and crowd out heavenly ideals. Physical abilities must be used in the spiritual contest, with self-control extender so that they are kept in their proper place. They are not bad, but wrongly used will push aside the necessary spiritual helps. As we make our Communion let us ask the help of the Holy Spirit so that we may learn how best to control self so that God may prevail in our lives.



Washington, D. C.

**D**EAR FAMILY: Americans are properly indignant over the revelation of the treatment accorded the heroes of Bataan and Corregidor by their Japanese captors. Now we know why the Japs have not permitted representatives of the International Red Cross or the YMCA to visit camps in the Philippines, Thailand, and South China. Now ugly rumors of unrestrained brutality, which have been heard from time to time during the past year and a half, have given way to cold, documented facts—and the facts are more horrible than the rumors.

How, we ask, can humanity sink so low? How can men thus descend to the level of the beast—indeed to an even lower level, for beasts rarely inflict cruelty for the sake of cruelty itself? The answer is to be found in the nature of mankind. God created man with powers of good and evil far beyond that of mere animals. Man at his worst is capable of evil so great that it is an insult to the animal world to describe it as “bestial.” Yet at his best, fired by the spark of divinity, man can achieve the realization of his full destiny as a child of God and an inheritor of the Kingdom of Heaven.

What, then, are we to do about these national enemies of ours, who have proved themselves capable of such depths of depravity, and so callous to the ordinary dictates of decent humanity?

One thing that we must not, we dare not, do is retaliate in kind. If we were to inflict needless cruelties upon our prisoners of war, or upon the thousands of interned Japanese in our midst, we should only be degrading ourselves and making the whole situation worse. That way lies the path toward the madness of dehumanization, a madness that could destroy civilization itself.

Nor is it enough that we should utter angry words and make idle threats. Water that boils over and scalds the ground beneath

official Hymnal, particularly recommended to be sung at the Communion, are acts of Eucharistic adoration. To be in the sacramental presence is a wonderful thing—indeed, a foretaste of heaven—yet, like the memorial aspect of the Holy Communion, it is a means of “external grace,” and a subordinate part of the benefits of the Sacrament. The greatest benefits—those which make the Sacrament “generally necessary to salvation”—are related to the Sacrificial element of the Holy Communion.

To the men and women of the first century—and presumably to our Lord Himself—it seemed obvious that in establishing the Holy Communion, He was looking upon His coming death as a sacrificial offering, and was placing the bread and wine in the position of the flesh and blood of the sacrificial victim. The fact that this interpretation of His words and acts was not so much as disputed by the early Christians is conclusive on this point; for otherwise, it must be assumed that He was using the words in a sense which nobody would understand for almost a thousand years. This would be a long while to wait for a figure of speech to accomplish its purpose. In this connection, it is interesting to note that He could easily have connected the bread with the cereal offerings (*minha*) which were a part of every Jewish sacrifice by saying, “This is our *minha*,” but chose instead to connect it with the sacrificial victim itself.

rarely does any good. It is only when the steam generated by it is converted into power and harnessed constructively that it can be put to effective use. We must convert the steam of our righteous anger into power, and harness it to destroy the evil that makes these things possible, and to build constructively in the place of that which we destroy.

First and foremost, we must win this war. The men at the front know what that means. We here at home have to realize more definitely our own part in it. Every strike in an essential war industry—however justified it may seem to be—prolongs the time that our surviving men in Japanese prison camps must undergo these indignities. Every war bond that we might buy but do not tends to lengthen the time that children must starve in the conquered lands of Europe. It is high time that each of us realizes that a total war cannot be won by half-hearted methods.

Then there must be punishment for the guilty. The Japanese warlords and the Nazi ringleaders alike must be brought before the bar of justice. The world is too small and the crimes are too great to provide any Elbas or Doorns for Axis leaders. And the little fellows, too, who took advantage of their meed of power to inflict cruelties upon the helpless, who abused prisoners and old people, women and children, must be brought to justice whenever they can be positively identified.

But two other things are even more important than these—one of them negative, the other positive. The negative is the destruction of the power to wage aggressive war, by any nation or group of nations that may become drunk with greed, or racial pride, or the delusion of national grandeur. And the other, the positive one, is to see that all the people of the world—not only Americans and Britons and Russians and Chinese, but also Germans and Italians and Japanese, yes and Paraguayans and East Indians and the natives of the South Seas, have a right to life, liberty, and security. (The pursuit of happiness will perhaps come in due course if these prior things be firmly established.)

Is this too idealistic a dream? Is it to be condemned as unrealistic and visionary? Then hark to the words of Holy Scripture: “Where there is no vision the people perish.” That’s cold, hard fact. We see them perishing on every side today. Perhaps it is only the visionary that is really practical.

CLIFFORD P. MOREHOUSE.

As an offering for sin, our Lord’s death on the Cross was final, both completing the earlier sacrifices of the Old Covenant and rendering unnecessary any repetition of them. How this was done is quite beyond the scope of this editorial; but it is the universal teaching of Christianity, Catholic and Protestant, that by His sacrifice the moral chasm between man and God was bridged. Wherefore, Article XXXI of the Thirty-Nine Articles asserts: “The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone.”

This Sacrifice is not, and cannot be, repeated, as Article XXXI goes on to say. But in the Holy Communion a memorial of it is made, and it is re-presented before God and man. Thus, one of the purposes of sacrifice is eternally consummated. But there is a further purpose, which can be completed only by the Church’s offering: the communion of God and man, which is at once the highest of human duties and the greatest of human blessings.

Emboldened to draw near by Christ’s perfect offering for our sins, we dare to partake in a sacrifice of thanksgiving and union with God. The victim is the perfect victim, God and Man, whose one death on the Cross enables us all to seek and find union with Him and with the Father. We bring our offerings of bread and wine. By means of Christ’s blessing

they truly become His body and blood, although they do not lose any of the characteristics of bread and wine. They are returned to us in the Communion, "The body and blood of our Lord Jesus Christ," so that "Our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and we may evermore dwell in Him and He in us."

What happens in the Consecration? The words "body" and "blood" were a stumbling block to the Jews of our Lord's own time, who no more believed in human sacrifices than we do, and were forbidden by the Mosaic law to eat blood, or even to eat meat from which the blood had not been drained. It is another evidence of the fact that our Lord was not using mere metaphors that the words He chose, instead of having the winsome character of a figure of speech, had a disturbing and even repelling effect on those of the Jews who did not have the total faith in Him which His apostles had. The words most certainly do not mean portions of a physical body, dead or alive, mundane or ascended. They mean that which is the vehicle of the whole Christ, God and man—and of course, of the ascended, reigning Christ of today. Hence, Article XXVIII declares, "The body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner." The "only," a gesture to the Calvinists which proved abortive, may obscure the affirmative propositions: (1) It is present; (2) Its presence inheres in the elements—for how otherwise could the words "given," "taken," and "eaten," be applied to it? And we, receiving the Sacrament to Christ's institution are made "partakers of His most blessed Body and Blood."

By virtue of the character which He conferred upon these elements, as the Prayer of Consecration goes on to say, we obtain "remission of our sins and all other benefits of His passion"; are filled with God's "grace and heavenly benediction," and made one body with Christ, "that we may dwell in Him and He in us."

In the words of administration, the priest tells us that the Body and Blood of Christ can "preserve thy body and soul unto everlasting life."

THE physical elements which were at one time a part of our Lord's body could have no such efficacy of themselves. Similarly, the sacrifices of the Old Testament could have no saving power of themselves, nor could the carbon, hydrogen, etc., of the bread and wine. What makes the Sacrament a means of spiritual nourishment is God's promise, revealed in Christ and effectuated by the Holy Spirit. Hence, the Prayer of Consecration includes a petition that God "bless and sanctify with Thy Word and Holy Spirit these . . . creatures of bread and wine." Hence, also, Article XXVIII asserts that the gift is given and received "after a heavenly and spiritual manner," and that "the mean whereby the body of Christ is received is Faith." The article also declares that "transubstantiation (or the change of the substance of bread and wine)" is an untenable belief, not because the elements are less than the Body and Blood of Christ, but because it is evident that the bread and wine remain after the consecration. The Article unequivocally declares that "the bread which we break is a partaking of the Body of Christ; and likewise the cup of blessing is a partaking of the Blood of Christ."

It is clear that the words "body" and "blood" express a spiritual reality which is beyond the powers of expression of human speech. The Sacrament is the vehicle of the presence of our Saviour as only His body can be; and of His life

as only His blood can be. The words are sufficient to indicate His real presence, and the attitude in which we should approach that presence. Yet the actual "how" of the presence and of the spiritual gifts which reception of the Sacrament brings to us remain wrapped in mystery. "The Light of light descendeth from the realms of endless day" to our altars all over the world—totally present in every particle of the consecrated elements and yet remaining in the heavenly Holy of Holies as God and Man, interceding for us before the Father at the same time that He enters our hearts under the forms of bread and wine. The movement is perhaps not so much a "descent" as a parting of the veil that separates heaven from earth, eternity from time.

As we enter into Sacramental union with Him, we enter into communion with the other members of our own congregation, with the congregations in other places and times, and with the whole company of the faithful, living and dead, all "very members incorporate in His mystical Body."

Thus, the consecrated elements in the Holy Communion are:

The symbol of Christ's loving care for our bodies and souls:

The memorial of His life, death, Resurrection, and Ascension;

The instrument of His grace;

The vehicle of His communion with us;

The visible manifestation of His presence and life; or in other words

His living, undivided body and blood.

For it is only as we accept His own declaration of the nature of the elements that they can be considered anything more than ordinary bread and wine.

In the words often attributed to Queen Elizabeth:

"Christ was the Word that spake it;  
He took the bread and brake it;  
And what the Word did make it  
That I believe and take it."

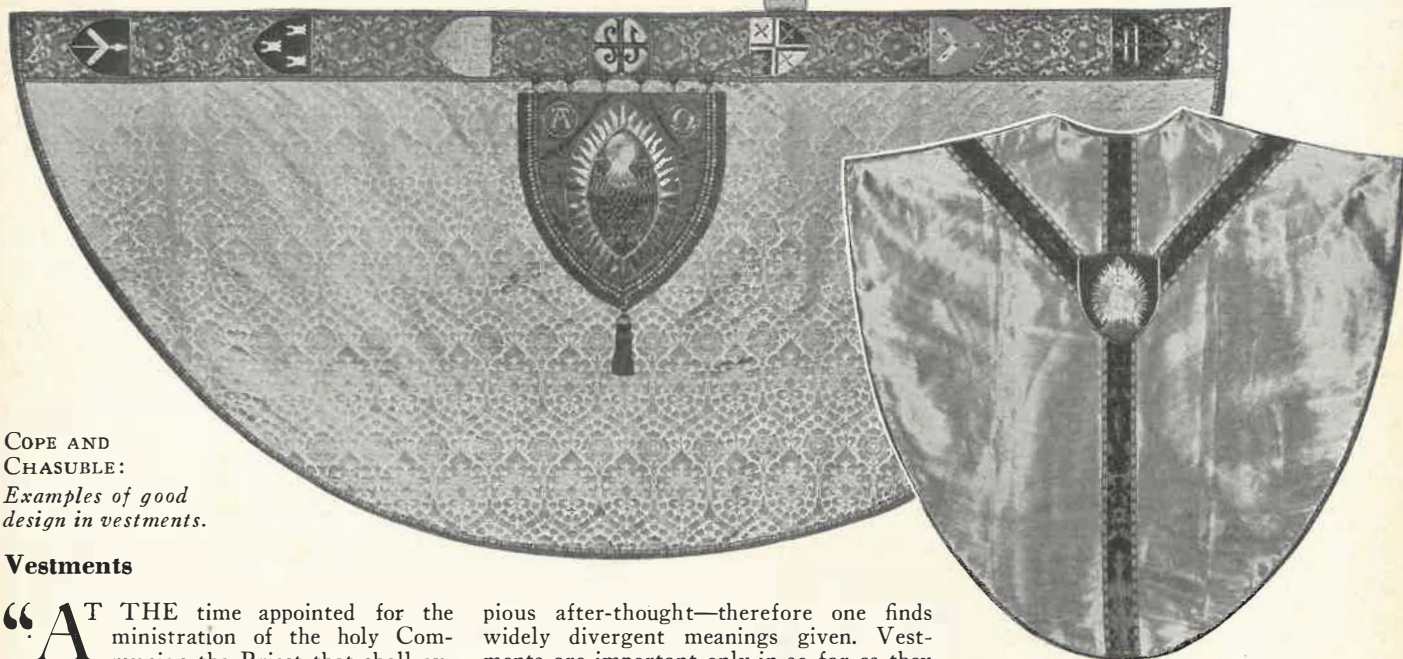
### *A Soldier Writes Home*

FRED NORDHORN, a Morehouse-Gorham employe at present in military service, writes from England to a fellow-employe in the New York Office:

"Yesterday I came back from a short pass which I spent at Barton Place [THE LIVING CHURCH NURSERY SHELTER]. I could write all day about the kids and the good time I had at the nursery, and I wish that some of the gang from Morehouse had been with me just to see what THE LIVING CHURCH is doing.

"As you know, they are all under 5. Yet every one can dress and do things for himself. How I would have liked to send some of them back home—how lucky our children are to be able to get toys and candy this Christmas and to be in their own homes. I may be able to go to the Christmas party [See Miss Halstead's letter, page 6] and I will look for a little girl with an Irish gleam and give her a kiss for you."

We are still \$395 short of the \$4,000 objective. After reading Fred Nordhorn's letter and Miss Halstead's description of the Christmas party, we hope that readers will make the final effort needed to put the fund over the top this week. Those who wish to sponsor a particular child may do so by contributing \$100 which will pay THE LIVING CHURCH's full share of the support of the child. Would you like a boy or a girl?



COPE AND  
CHASUBLE:

*Examples of good  
design in vestments.*

### Vestments

“AT THE time appointed for the ministration of the holy Communion the Priest that shall execute the holy ministration, shall put upon him the vesture appointed for that ministration, that is to say, a white Albe plain, with a Vestment or Cope.” This rubric from the 1549 Prayer Book is the norm of Anglican procedure referred to in the Ornaments Rubric, and certainly part of that which the American Church assumes to be her inheritance—as stated in the Preface to the American Prayer Book. The rubric is in itself obscure for at first reading it would seem that the use of amice, stole, maniple and girde was not contemplated. The statement is clarified, however, by referring to the ancient Inventory of St. Paul’s in which an entire set of vestments is termed “The Vestment.” The reason for including the amice was that its apparel was considered part of a set since it matched the chasuble, stole, and maniple. The insistence on a plain albe was a bit of good taste, insisting on white linen as over against the growing use of lace.

It should be clearly understood that no case can be made for the apostolic use of any of these vestments. A Gothic chasuble is about as much like the cloak left at Troas, as a New England meeting house is like Santa Sophia. Ecclesiastical vestments are, with the possible exception of the stole, the crystallization of the most dignified age of civilian clothing.

There are two canons of the Council of Laodicea which refer to the use of the orarium or stole as being restricted to the use of deacons and priests. The pallium, which was originally the garment of an official of the empire, only starts to have liturgical significance when on becoming officials of the empire, the Christian bishops put it on—the addition of one or more small crosses applied on the pallium seems to have the only possible distinction. There is no evidence, whatever that the Christian clergy changed their clothing for a liturgical service. Any mystical connotation of the vestments is a

pious after-thought—therefore one finds widely divergent meanings given. Vestments are important only in so far as they lend beauty and dignity to the Church’s services and remind us of the long life and history of the Church.

The deacon, for example, wears his stole over the left shoulder, because the servants of ancient times carried a long napkin over that shoulder that it might be of use to the people who were being served. One can make out a fairly good case for the theory that these ancient vestments are still required in our Church, but whether they are or are not, if they add to the glory of God’s services then no one will object. If they were left to stand or fall on their own merits, there would be little trouble about them; it is only when we start treating them as essentials, and like or dislike them because some one else does or does not wear them, that the trouble begins. On the basis then that vestments exist for the purpose of adding beauty to the liturgical service—let us look for a moment at their form and design.

### THE CHASUBLE

Architects ought to design vestments. Liverpool Cathedral, for example, had all of its vestments designed for that building, and have colors suitable to it. Native good taste, and careful experimentation produce the following general rule for chasubles: They should be the same shape as the arching of the church building. For example, long slender pointed chasubles, if turned upside down, will match the lofty vaulting of a Gothic church. The round-bottomed Renaissance chasuble will, if treated the same way, match the arching of a Wren or Colonial church building. This may not seem important, but after seeing ministers appropriately and inappropriately clad one will notice the difference immediately. Chasubles should never be heavy, stuffy, or skimpy in appearance. The orphreys should be in complete contrast to the material itself, both in color and texture. So for example, the

chasuble illustrated is made of extremely soft cloth of gold and the orphreys of dark cut velvet. The orphreys on Gothic chasubles should never be more than four inches wide. If there is to be any embroidery it should be confined to the crossing of the orphreys on the back of the chasuble. It is well to point out that for a man of average height a Gothic chasuble should be at least 38 to 40 inches long. A caution about all embroidery is in order; if used at all it ought to present a bold architectural design and never under any circumstances produce a Christmas card effect. On that basis it is well to avoid anything other than strictly heraldic design—angels certainly have suffered enough, but what has happened to the cherubim is beyond description!

For those who, by taste, prefer the simplicity of linen it might be well to remember that the richest possible effect is produced by having the chasuble made of unbleached linen to a length greater than that customary with damask, and then superimposing an orphrey of bleached dead-white linen. Linen chasubles must always have body enough to hang well and thus avoid seeming flimsy.

### THE STOLE

Stoles are used properly only when administering a sacrament, and never in combination with the vestment of other offices, so for example, at Baptism and Holy Communion the officiant wears a stole; anyone assisting him in the administration of the Holy Communion wears a stole also. At ordinations only the bishop, the ordinands, and those assisting at the actual administration of the Holy Communion should wear stoles—the others wear their normal choir habit—cassock, surplice, hood, and black scarf (tippet). Since this Church does not consider preaching a sacrament there seems to be no point in adopting the Polish

Invasion! The present implications of that word strike real, stark terror into the hearts of those who have loved ones who will be involved in the expected invasion overseas,—but ALL of us realize that there can be no conquering anywhere, any time, or for any cause, unless there be invasion, or an offensive. (Just at this very moment of writing, as we twiddled our pencil about while thinking, we'll be hanged if there on the pencil wasn't the name of its brand: "INVADER—No. 2, 2/4" Can you beat that for a coincidence?) Mere defensive tactics anywhere, or for any cause, always spells ultimate defeat. You know that.

Well, then, starting with that premise, as the lawyers say, how is The Church to grow? Where are its new adherents to come from? Just through our normal Confirmation of growing children, and a stray and lonesome adult or two? NEVER!

This is going to be a heavy year for casualties. Nothing but a miracle from God can stop that. Face that fact, and stop dodging issues. How will The Church EVER begin to really grow in numbers? Only when we begin an invading movement into the "enemy's" country,—the land populated by the unasked, the irreligious, the unchurched, the unwelcomed stranger-visitor at our services (those who are allowed to go out without a word of welcome from lay-people), the newcomers in our personal neighborhoods, the lonely, and the poor. All of these are apparently enemy territory, for most of us seem afraid to enter it: "Let George do it" (George being the clergy usually), and we shun any such outward and visible signs of our love for Our Lord by letting Him down sadly at one of the greatest points of loss in The Church.

Lent is upon us! Is it going to mean anything to you as an Episcopalian this year, or are you going to let this heaven-sent season of deep devotion become for you just "another one of those things?" If you love Our Lord really and truly, we call upon you to join us, then, this year of years, in an intensive invasion action, which may well take us out and away from our comfortable home and church bases, into places where we shall probably not have too much of personal relish,—where we may even have to miss some of the lovely services upon which we set so much store for OURSELVES,—but where we WILL have the joy and satisfaction that comes to a courageous and loyal soldier who knows he is fighting as best he can for the cause he loves.

As we have said innumerable times. do you, after all, REALLY LOVE Our Lord? Well, during this Lent you will have a fine opportunity of proving it, away out and beyond the cheap use of easily spoken words, mere words. And one more thought,—invading the enemy's territory for Our Lord, and all such work of this sort, means more to and for Our Lord than just attendance at a lot of extra services, which, after all, can easily become quite a selfish matter, can't it?

## AMMIDON & CO.

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custom of wearing stoles for that function. I hasten to add that good manners demand conformity with the custom of a parish, whether it be right or wrong. I have heard the argument that stoles make a service more colorful, but surely if color is wanted a few well chosen copes will accomplish the same result without violating our traditional Anglican use. Our grandfathers in the Faith did everything in their power to make the sacraments stand out as totally different from other services (in their zeal they even invented Eucharistic lights, which nothing outside of the corrupt Paris Breviary had ever imagined). Their fundamental feeling, however, was right—the sacraments should stand out by a special garb not worn for any other occasion; for every and any kind of Churchmen that special garb is the stole. Stoles were, from the eighth century on, highly ornamental and always fringed, but there are no early examples of crosses on stoles. The stole, as the most ancient vestment of priestly authority and dignity is certainly not enhanced in its dignity by the addition of a lace collar. It should be remembered that lace collars were introduced on black scarfs to accustom people to some sort of design at the back of the clergymen's neck, so that he could change to a colored stole (generally violet) and not disturb the faithful by something that looked like a dangerous innovation.

The Church, as has been remarked, when confronted with two alternatives chooses all three. . . . The stole which was originally a practical vestment, having become a badge of dignity, a napkin was still needed and the maniple is the godchild of this second napkin. It was originally carried in the left hand then eventually it too became a symbol of secular dignity. The maniple is an exclusive characteristic of the Western Church. The only thing in the East which remotely resembles it as a badge of dignity is the epignation which is a burse-like object worn on the right side by the greater clergy of the Orthodox Church. Interestingly enough, both maniple and epignation have in latter ages been described as symbolic of the sword of the Spirit.

A maniple should always be made long enough so that there is no chance of its sweeping across the top of the altar. The architectural balance is preserved only when it is worn close to the elbow. It should be made exactly like the stole, and in common with the stole it need have no cross on it.

### THE ALB

The alb which is certainly the most ancient of all vestments, is rarely as handsome a thing as it ought to be, too often it is bulgy in appearance, and almost always slightly too short in the back. This can be corrected by having the waist shaped, the shoulders put in raglan-fashion, and by being sure that the back of the alb touches the floor when the girdle is not in position.

### THE COPE

The cope is, of course, as old as the first mantle that the first man ever threw around himself. Its expensive form has,

from time immemorial, been considered a garment of dignity, thus the full dress uniform cape of an army officer, the coronation mantle of the King of England, and the cope of the Christian Church are all equally legitimate children of the same parent.

The 19th century dignitaries who frowned on all sacerdotal vestments raised no objections to the cope because it was a garment of dignity which emphasized the social standing of the greater and lesser prelates who were entitled to wear it at the coronation. There is a certain irony in pictures of the Coronation of George IV,—the king is wearing a short dalmatic, stole, and cope, and few of his attendant ministers wearing even the cope; yet these same men who would have flayed any priest for wearing the priestly vestments with which they adorned their chief layman.

I am certain that the reason so many Americans object to copes is that they have rarely ever seen good ones. When copes are too short, too stiff, and too ornamented they are among the world's most objectionable garments. While it is true that they should be made of fine material, nevertheless, by simple lining and restrained ornamentation they can have the simple dignity which has made them popular with English Churchpeople of all kinds. The cope shown in the accompanying illustration is a superb example of the "straight cope" so called because it is a complete half circle devoid of all tailoring. "The "shaped cope" is cut like the black cope worn outdoors by most of our clergy. At the coronation of King George VI the ancient form of cope was revised which is a long shaped cape with a real hood having no embroidery whatever, and an extremely simple orphrey. The cope is appropriate for the officiant at Evensong; for all clergy in solemn processions; for the officiant at a marriage when it is augmented by music; and for the burial office.

### CRAFTSMEN

I am indebted to St. Hilda Guild for the illustrations. This guild together with J. M. Hall, the Cathedral Studios, St. Christopher's Guild, Miss Sireta Mason, Miss Hilda Shoch, and Miss Georgia Bender, turn out work consistent with the highest standard of the Anglican tradition. May I point out that they all operate under the best architectural advice and that in fairness to them if left to their own devices will turn out superb work, but if hindered by nice and well meaning people who "know what they like" will often be forced to produce something which is not a fair example of the distinguished craftsmanship.

## CHURCH CALENDAR

### February

6. Septuagesima Sunday.
13. Sexagesima Sunday.
20. Quinquagesima Sunday.
23. Ash Wednesday.
24. S. Matthias (Thursday).
27. First Sunday in Lent.
29. (Tuesday).



# PARISH LIFE

## Family Sunday Once a Month

Family Sunday comes once every month at St. Peter's Pro-Cathedral, Helena, Mont. Dean C. A. Wilson urges that families come to church and sit together on the designated days. People take it seriously. One father wired back to his daughter that he had been at church in New York, so that the whole family would know their attendance that day was 100%. The Church school children promote the idea, and if the whole family was in church, in Helena or somewhere else, a gold star is placed after the child's name on a family attendance roll of honor.

## Junior Canvass

The junior vestry, composed of representatives of all the classes from the 4th grade up, in St. Peter's Church School, Morristown, N. J., conducted their own Every Member Canvass. All but five of the pupils in the 4th and higher grades pledged for 1944. Of this number all but 11 pledged to both sides of the envelope. After being instructed by the rector, the Rev. David K. Montgomery, the members of the junior vestry conducted the canvass entirely themselves.

## THE LIVING CHURCH RELIEF FUND

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A. B. C.	25.00
Christmas Offering at the Crib by Children of All Saints' Church, Orange, N. J.	11.22
Communion Alms of St. James', King- sessing	10.00
In memory of Laura R. Haber	10.00
In memory of Mary Kelly, Ridgewood, N. J.	10.00
Anonymous, Flushing, N. Y.	5.00
Anonymous, Lansdowne, Pa.	5.00
Holy Comforter Church School, Sumter, S. C.	5.00
Joseph Holton Jones	5.00
Katharine Lee Jones	5.00
Miss Lina Lawrence	5.00
Member of Trinity Church, Asheville, N. C.	5.00
Miss Deborah D. Moore	5.00
Mrs. T. W. Moore	5.00
The Misses Morehouse	5.00
Walter Holmes	3.00
Rosa B. Greene	1.00
	<hr/>
	\$3,605.72

### Chaplains' Discretionary Fund

Rosa B. Greene	\$ 2.00
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### China Relief

A. B. C.	\$ 100.00
Mrs. Henry J. Skinner	1.00
	<hr/>
	\$ 101.00

### Greek Relief

A. B. C.	\$ 100.00
Rosa B. Greene	1.00
Mrs. Henry J. Skinner	1.00
	<hr/>
	\$ 102.00

### War Prisoners Aid

Previously acknowledged	\$1,435.69
A. B. C.	25.00
Rosa B. Greene	2.00
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	\$1,462.69

February 6, 1944

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*My Attendance at Services  
During Lent*

Name .....

Class .....

ASH WEDNESDAY	SUNDAYS			WEEK DAYS			GOOD FRIDAY	EASTER
	1	2	3	1	2	3		
	4	5	6	4	5	6		

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## MICHIGAN

### Convention Approves Request For Coadjutor

By WIHLA HUTSON

★ The diocese of Michigan emerged from its 111th annual convention recently, and for sheer good humor and honest attempts to find common grounds of agreement, this convention never was excelled. The official count has not yet been taken, but the great majority of the 120 parishes and missions were represented, and the auditorium of St. Paul's Cathedral fairly bulged with clergy and lay delegates.

Probably the most important action of the convention was the approval of the request of Bishop Creighton for a coadjutor because of the extent of diocesan work. Application will at once be made to all bishops and standing committees of the Church for their approval, and it is probable that a special convention of the diocese will be called in May for the election.

The executive council of the diocese through the Rev. Irwin C. Johnson, vice-president, presented a report which contained a greatly increased Missionary Extension budget amounting to \$117,799, including \$35,000 for the general Church.

The convention adopted this budget and also ratified the diocesan assessment of \$24,078. The increased budget was made possible because of the many increases in pledges from the parishes and missions, impetus for which was provided by the diocesan Department of Promotion in an intensive program of education throughout the convocations of the diocese last fall.

#### DEBT CONTROL

Changes in the canons of the diocese included the addition of a new section in the canon, "Of the Vestry," providing for the limitation and control of parish indebtedness; the lowering of the age of voters in parish meetings from 21 to 18; and a new canon, "Of Mariners' Church of Detroit and the Detroit Episcopal City Mission," which will make possible the revamping and reorganization of this important work on a more solid and business-like basis.

Five organized missions of the diocese which have been incorporated as parishes during the past year sought admission to union with the convention of the diocese, and were accepted. These included St. Cyprian's, Detroit, organized in 1920; St. Mark's, Detroit, organized in 1928; St. John's, Plymouth, Mich., organized in 1912; St. Hilda's, River Rouge, Mich., organized in 1897; and St. John's, Wayne, Mich., organized in 1901.

A plan for "internship" of clergy com-

ing out of seminaries was referred to the next convention. The report of the committee on the Bishop Page Memorial, provided for at the last convention, was also held over, since an agreement could not be reached on the project proposed.

**ELECTIONS:** Executive council, Rev. Messrs. C. D. Braidwood (first missionary clergyman to serve as a member of the council), D. R. Covell, L.H.D., M. G. Dade, and Messrs. A. A. Bull, A. B. C. Hardy, and A. Fletcher Plant. Standing committee: Rev. Messrs. E. Piper and I. C. Johnson; Messrs. Wm. T. Barbour and J. C. Spaulding. New members: Rev. Messrs. O. G. Jackson, F. Creamer; Mr. C. B. Crouse. Delegates to the provincial synod: Rev. Messrs. G. Matthews, S. T. Harbach, G. P. Musselman, C. W. Brickman; alternates, Rev. Messrs. D. T. Davies, Wm. C. Hamm, J. F. McElroy, G. Runkal. Lay delegates: Messrs. H. S. Booth, J. R. Watkins, G. Gable, and H. S. LeDuc. Lay alternates: Messrs. A. J. Wright, M.D., G. Guinan, J. F. Sharp, and H. C. Snow.

Concurrently with the diocesan convention was held the 12th annual convention of women of the diocese, which met in joint session with the diocesan convention at the opening service in St. Paul's Cathedral January 27th to hear the annual address of Bishop Creighton.

The women then adjourned to the Central YWCA for their own program.

Chairman of convention of women was Mrs. Maurice S. Marr of Grosse Pointe, who has served for the last three years as president of the diocesan Woman's Auxiliary.

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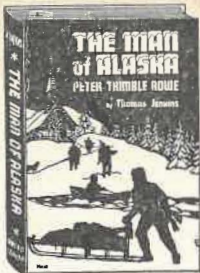
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## DIOCESAN

### CENTRAL NEW YORK

#### Fireman-Rector Gives Aid In Train Wreck

Driver of the village firetruck and also rector of Christ Church, Jordan, N. Y., the Rev. M. Dennis Lee recently rendered valuable aid in rescue work after a railroad wreck on the New York Central Railroad near Syracuse, N. Y., at midnight, January 17th.

Fireman-rector Lee, who drove the firetruck to the scene of the disaster, was among the first of the rescuers to arrive. He promptly rigged up powerful floodlights on the wreckage, which helped to prevent panic among the passengers. As there were no fatalities, Fr. Lee went about among the passengers, calming them and acting as assistant to Dr. Whiteley, vestryman of his parish, in giving medical aid to the injured.

### ALABAMA

#### Debt Reduction, Budget Considered At Diocesan Convention

Progress in debt reduction in the diocese, in increasing the diocesan budget, in religious education, and in diocesan institutions was reported by Bishop Carpenter of Alabama in his address to the 113th convention of the diocese of Alabama, January 26th, in the Church of the Advent, Birmingham.

Constitutional and canonical changes were adopted whereby two women, nominated by the diocesan Woman's Auxiliary, may be elected to the executive council. The Bishop's salary and diocesan stipends to missionary clergy were increased 15%, as was the pledge to National Council. One organized mission, St. John's, Robertsdale, was admitted to convention.

ELECTIONS: The standing committee was re-elected. Elected to the executive council were: Mrs. F. J. Inge, Mrs. Douglas Arant, the Rev. Messrs. Wm. H. Marmion, W. S. Stoney, E. R. Neff, John Jenkins, Clyde Jardine and Capers Satterlee; Messrs. McGhee Porter, Wm. McWane, Algernon Blair, H. J. Whitfield, Paul Tate and Byard Swift.

Delegates to provincial synod: the Rev. Messrs. Capers Satterlee, R. R. Claiborne, John Jenkins, G. R. Malson, M. E. Seifert, and W. S. Stoney; Messrs. C. A. L. Johnston, Sheldon Toomer, O. M. Kilby, Wm. McWane, John H. Cobbs and Paul Tate. Alternates: the Rev. Messrs. R. Y. Marlow, Clyde Jardine, B. S. Eppes, Charles Douglass, Ralph J. Kendall and John Oldham; Messrs. Lloyd Smith, Julian Smith, J. D. Kennedy, Frank E. Spain, B. R. Showalter, and Byard Swift.

### OHIO

#### St. Paul's to Erect New Church Building

Mrs. Harvey S. Firestone will give a site for a new St. Paul's Church in Akron, Ohio, to be erected shortly after peace comes, according to an announcement by the Rev. Walter F. Tunks, D.D., rector. Provision will be made on the site for a children's playground and parking area as well as the church building.

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The other converts were Lieut. Johnny Comes Marching Home, Ben St. King from Arkansas, pilot, and Ensign Joe Mitchell of David-son, Okla., and two members of the crew of the plane who also found refuge on the island.  
Their presence was known to the Japanese patrol never found it out. All put out on rafts and were picked up by Navy planes.  
“The only thing that brought us back was faith,” concluded the missionary. “You can tell the world that I am now a devout Christian.”

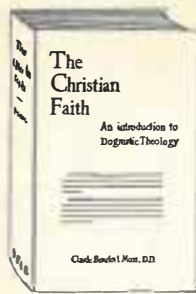
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## DEATHS

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

### William Yarrow Edwards, Priest

The Rev. William Yarrow Edwards, retired priest of the diocese of Pennsylvania, died January 25th in Atlantic City, N. J. Funeral services were conducted by Bishop Hart of Pennsylvania at the Church of the Good Shepherd, Germantown, Pa., January 27th, with interment in West Laurel Hill Cemetery. He was 53 years of age and resided in Atlantic City, N. J.

Son of the late Rev. Dr. Robert Alexander Edwards, Fr. Edwards was graduated from the Brown Preparatory School and the Philadelphia Divinity School. He has served as curate of St. Stephen's Church, Philadelphia, and of Calvary Church, Germantown; rector of St. Paul's Church, Doylestown, Pa., Church of the Good Shepherd, Germantown, Pa., and Holy Trinity Church, Ocean City, N. J. In 1940 he retired from active service because of illness. He was unmarried.

### Antonio Machada de Fraga, Priest

Delayed word had just come from Brazil reporting the death of one of the earliest leaders of the Brazilian Episcopal Church, the Rev. Antonio Machada de Fraga, who was ordained September 1, 1893, in Brazil, by Bishop George W. Peterkin of West Virginia, during the official visit made by the Bishop to Brazil six years before the Church there had its own first bishop, the Rt. Rev. Lucien Lee Kinsolving.

Mr. de Fraga, born in 1867, was only five years younger than Bishop Kinsolving. As a young man he heard Christianity interpreted by the Episcopal Church's first missionaries, determined then to prepare for that ministry, and lived to see the 50th anniversary of his ordination. He worked in Montenegro, Rio de Sinos, and Santa Rita, continuing to be active even after his retirement a few years ago. He presented more than 600 persons for confirmation, an average of one a month the year round for 50 years.

### Fenwick Williams Vroom, Priest

An outstanding figure was lost to the diocese of Nova Scotia and the Church of England in Canada in the death on January 8th of the Ven. Fenwick Williams Vroom, D.D., Archdeacon of Halifax, senior canon of All Saints' Cathedral in Halifax, and for 55 years associated with King's College, first at Windsor, N. S., and then in Halifax after 1923, when King's became affiliated with Dalhousie University.

For 48 years, until his retirement about three years ago, Archdeacon Vroom was professor of divinity at King's College, and his death severed a link between the past and present of this, the oldest university in the British Empire outside of the British Isles.

Any history of King's College during the past 55 years is largely a history of Archdeacon Vroom's life, since, except for three years in parochial work, the whole

of his priesthood was passed there. A man who had devoted much time to writing, Archdeacon Vroom's monument is his work, *King's College, a Chronicle*, a history of the college from its establishment about 150 years ago until recent times.

A congregation that filled All Saints' Cathedral assembled the afternoon of January 11th for Archdeacon Vroom's funeral service. Officiating was Bishop Carrington of Quebec, who was in Halifax to preside over the synod meeting for the election of a new bishop of Nova Scotia.

Nearly all of the 215 lay and clerical delegates to the synod meeting attended the service. Most of the clergy in Nova Scotia and many laymen are graduates of King's College, and all of these had memories of their association with Archdeacon Vroom in their student days.

Archdeacon Vroom was a native of St. Stephen, New Brunswick, coming of United Empire Loyalist ancestry. Since his retirement from active work at King's College he had made his home with a daughter, Miss Verona Vroom, in Halifax although he maintained until his death an office at the college and a lively interest in its activities.

### Frederick R. M. Coles

Frederick R. M. Coles, Church musician for many years, died January 16th in his home at Perth Amboy, N. J. Former organist at Bristol Cathedral, Bristol, England, at the time of his death he was organist and master of the two choirs at St. Peter's Church, Perth Amboy, N. J., which is one of the oldest churches in New Jersey. The first service was held there in 1685, and the church stands on land granted from King George

Mr. Coles received his education in his native England, and also in France and Italy. Holding the degree of associate of the Royal College of Organists, London, and of Trinity College of Music, also in England, he specialized in training choir boys at Bristol Cathedral and also was associated with Dr. Tertius Noble of St. Thomas' Church, New York.

Coming to this country 15 years ago, he was organist and choirmaster for Grace Church and Holy Cross Church in North Plainfield, N. J., and director of music at both Wardlaw and Hartridge Schools. He also founded and directed the Plainfield Boys' Glee Club, a choral organization of 60 members which gave two annual concerts for 13 years until its disbandment a year ago.

Mr. Coles is survived by his mother, Mrs. Louisa Coles, who lived with him, a sister and a brother in England, and several nieces.

### Mrs. William Gillies

Mrs. William Gillies died January 4th at the home of her son, William Young Gillies, of Summit, N. J., after a short illness. She had made her home with him for the past 20 years.

Born in New York, the daughter of

Samuel J. and Jane Pountney, Mrs. Gillies lived in Elizabeth, N. J., for many years before going to Summit. In addition to William Young Gillies, she is survived by the Rev. Franklin H. Spencer of Union City, N. J., a son by another marriage, who is subscription representative for THE LIVING CHURCH; a niece, Miss Elizabeth Jane Harris, of Elizabeth, N. J.; and a grandson and a great-granddaughter, Melvin D. Spencer and Sue Ann Spencer, of Springfield, Ill.

**John William Hodge**

John William Hodge, for 25 years Church editor for the Idaho *Daily Statesman*, died at his home in Boise, Idaho, January 24, 1944. He was born in Devonport, England, March 1, 1870, and received his early education in St. Dominick School and the Royal Naval School at

Greenwich. Later, he entered Vassal Road Seminary in London and prepared for mission work in Korea, going to Korea in 1892. After some years as head of the mission press in Seoul, he established a business of his own. The occupation of Korea by Japan necessitated the relinquishment of this business, and he came to the United States by way of England and Canada.

Mr. Hodge was the author of much religious poetry, and for several years he wrote Easter poems, which were set to music by the organist of St. Michael's Cathedral, Boise.

**E D U C A T I O N A L**

**SECONDARY SCHOOLS**

**New Superintendent for  
Northwestern Military Academy**

The Rev. James H. Jacobson was elected superintendent of Northwestern Military Academy at Lake Geneva, Wis., at the meeting of the board of trustees January 21st.

The following trustees were also elected: Bishop Ivins of Milwaukee; Major Frank Beals, assistant superintendent of the Chicago Board of Education; Col. Robert Isham Randolph, Lawrence H. Whiting, and Clark G. Kuebler, president of Ripon College. Bishop Conkling of Chicago is chairman of the board.

Fr. Jacobson, who is a native of Chicago, served as director of Episcopal student work at the University of Pennsylvania before going to Northwestern Military Academy.

**PUBLIC SCHOOLS**

**Released-Time Religious Classes  
In Los Angeles by September**

Plans for religious classes under the "Released-time" act passed by the California legislature last year are not expected to be put into effect in Los Angeles before September 1st, according to the Rev. W. C. Parry, recently-appointed director of Christian Education for the Church Federation of Los Angeles and the Southern California Council of Churches.

The law permitting children to be released from school an hour a week to attend a religious class of their parents' choosing is now operative in a number of communities in Southern California, Mr. Parry said, but so far religious leaders have not formally requested the Los Angeles school authorities to release the children.

"The three major faiths," he stated, "are working together in this matter, but because they want to be sure that the application of the law will be successful here, if and when permission to release the children is granted, it will probably be September 1st before released-time is put into effect."

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# CLASSIFIED

## ANNOUNCEMENTS

### Died

**GILLIES**—Charlotte Elizabeth Pountney, Tuesday, January 4th, at her home in Summit, N. J. Widow of the late William Gillies. Beloved mother of the Rev. Franklin H. Spencer, by a former marriage, and William Y. Gillies. Interment in Evergreen Cemetery, Elizabeth, N. J.

### Memorial

**HUNTING**—In loving memory of George Coolidge Hunting, bishop, who entered Paradise February 6, 1924. "O blest Communion, fellowship divine! We feebly struggle, they in glory shine. Yet all are one in thee, for all are thine. Alleluia."

## ALTAR BREAD AND INCENSE

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THE LIVING CHURCH

# CHANGES

## Appointments Accepted

**BLAKER,** Rev. WILLIAM L., formerly rector of St. Peter's Church, Denver, Colo., is to be rector of St. George's Church, Roseburg, Ore., effective February 6th. Address: Roseburg, Ore.

**BUBB,** Rev. EDWARD J., formerly Episcopal Chaplain Central Islip State and Pilgrim State Hospitals and priest-in-charge of the Church of Messiah, Central Islip, and Christ Church, Brentwood, L. I., N. Y., is now rector of Grace Church, Massapequa, L. I., N. Y.

**DOWTY,** Rev. WILLIAM E., formerly rector of St. George's Church, Central Falls, R. I., is now priest-in-charge of Grace Church, Alvin, Tex. Address: P. O. Box 24, Alvin, Tex.

**HALL,** Rev. ROBERT E. B., formerly curate of St. Paul's Church, Brooklyn, N. Y., is to be rector of St. Andrew's Church, 4th Ave. and 50th St., Brooklyn, N. Y., effective on or before February 15th.

**LACHER,** Rev. E. LAWRENCE, formerly associate rector of the Church of the Messiah, Baltimore, Md., is now rector of St. Mark's Church, Geneva, Ill. Address: 311 S. Fourth St., Geneva, Ill.

**LOANE,** Rev. WILLIAM P., formerly rector of St. Stephen's Church, Steubenville, Ohio, is now rector of Christ Church, Greensburg, Pa.

**PEASE,** Rev. RICHARD N., formerly vicar of All Saints' Church, Whalom, Mass., is to be curate of St. Gabriel's Church, Hollis, L. I., N. Y., effective February 1st.

**PURCHASE,** Rev. H. GEORGE, formerly vicar of St. Luke's Church, Merced, Calif., is now priest-in-charge of St. Mary's Church, Houston, Tex. Address: 1712 Terry St., Houston, Tex.

**RAPP,** Rev. L. DUDLEY, formerly assistant to the dean of St. Paul's Cathedral, Fond du Lac, Wis., is now curate of Trinity Church, Newport, R. I.

**SANCHEZ,** Rev. DR. SHIRLEY GILROY, formerly priest-in-charge of St. Simon's, Maywood, Ill., is to be rector of St. Philip's, Omaha, Neb., effective March 1st. Address: 1119 N. 21st St., Omaha, Neb.

**STRONG,** Rev. RICHARD A., formerly priest-in-charge of St. Andrew's Church, Hartford, Conn., is to be rector of St. Paul's Church, Nantucket Island, Mass., effective February 1st. Address: 12 Pine St., Nantucket Island, Mass.

**THOMPSON,** Rev. WILLIAM A., formerly rector of the Church of the Holy Comforter, Montgomery, Ala., is to be rector of St. Paul's Church, Aramingo, Philadelphia, Pa., effective February 1st.

**VAUGHN,** Rev. FORREST E., formerly rector of Christ Church, Madison, Ind., is now rector of St. Luke's Church, Westville, N. J.

**WOODWARD,** Rev. DONALD R., formerly assistant at the Chapel of the Intercession, of Trinity Parish, New York, is now rector of the Church of the Incarnation, Lynn, Mass.

## Military Service

**BAILEY,** Rev. SCOTT FIELD, formerly curate at St. Paul's, Waco, Tex., is now chaplain in the Navy. Address: U. S. Coast Guard Academy, New London, Conn.

**BIERCK,** Chaplain WALTER HUBERT, formerly at Fort Monroe, Va., is now chaplain at the ASF Replacement Depot, Camp Reynolds, Pa.

**STUART,** Chaplain DONALD C., is now Post Chaplain at the Walter Reed General Hospital. Address: Army Medical Center, Washington, D. C.

**SUTHERLAND,** Rev. RAYMOND CARTER, JR., formerly curate of St. Paul's Church, Brooklyn, N. Y., is now in the armed forces. Address: 342 Irvine Road, Lexington 30, Ky.

## New Addresses

**CHARTERS,** Chaplain LLOYD S., is now at the Naval Air Tech. Trg. Center, Chaplain's Office, Bldg. 22, Norman, Okla.

**CHASE,** Chaplain WILLIAM J., is now at Chaplains Section, A.A., F.S.E.T.C., Maxwell Field, Ala.

**CLARKE,** Chaplain JAMES E., is now at Headquarters 20th Armored Division, Office of the Division Chaplain, A.P.O. 444, Camp Campbell, Ky.

**CONDON,** Chaplain DONALD W., is now at

U. S. Marine Corps Air Station, El Toro, Calif.

**COURAGE,** Chaplain J. W. H., is now at 92nd U.S.N.C.B., c/o Fleet P. O., San Francisco, Calif.

**COURAGE,** Chaplain MAXWELL B., is now at c/o Port Chaplain's Office, Port Embarkation, Wilmington, Calif.

**FENN,** Rev. DON FRANK, has moved from the old rectory of the Church of St. Michael and All Angels to the new rectory at 311 E. Oakdale Road, Baltimore 10, Md.

**KINNEY,** Chaplain JOHN E., is now at Headquarters, 42nd Inf., Rainbow Division, A.P.O. 411, Camp Gruber, Okla.

**OLVER,** Chaplain PAUL S., is now at 1308th Engr. Regiment (G.S.), Camp Sutton, N. C.

## Ordinations

### PRIESTS

**ALBANY**—The Rev. ALBERT REES HAY was ordained to the priesthood January 15th in the

# CLASSIFIED

## POSITIONS WANTED

**ELDERLY CLERYMAN,** active, able preacher, available for Sunday duty, vicinity New York. Reply Box G-1850, The Living Church, Milwaukee 3, Wis.

**MIDDLE-AGED** Choirmaster and Organist of broad musical experience desires change to more temperate climate. South eastern part of country preferred. In present position more than ten years. Voice specialist. Unusually capable with children. Cultured community more important than salary. Best of references. Reply Box M-1835, The Living Church, Milwaukee 3, Wis.

**ORGANIST** and Choirmaster desires change. Has had both Boys' and Mixed Choir experience. Will give qualifications and references. Reply Box M-1832, The Living Church, Milwaukee 3, Wis.

**PRIEST,** single, unhappy in present place, wants to change. Advertised several times without result. Wrote to eighteen bishops; those who replied said, "no vacancies." If necessary will consider permanent secular work, but not selling insurance or magazines. Reply Box A-1845, The Living Church, Milwaukee 3, Wis.

**PRIEST,** Catholic, middle-aged, married, sixteen years in present parish, desires change either to east or middle west. Stipened desired \$2000.00 and house. Reply Box D-1844, The Living Church, Milwaukee 3, Wis.

**PRIEST** desires parish. Sound Churchmanship. Good health. Diligent parish worker. Excellent preacher. Married. Reply Box M-1849, The Living Church, Milwaukee 3, Wis.

## RETREATS

**RETREATS** at St. Martin's House, Bernardsville, N. J., for groups or individuals. For information apply to the Acting Warden.

Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your LIVING CHURCH does not reach you on time occasionally, please understand we are doing our best. The delay is caused by conditions arising after your copy has left Milwaukee.

**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 12 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 St., Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

Cathedral of All Saints', Albany, N. Y., by Bishop Oldham of Albany. He was presented by Dean H. S. Kennedy. The Rev. Warren S. Traub preached the sermon. The Rev. Mr. Hay is curate of the Cathedral of All Saints', Albany. Address: 75 Elk St., Albany 6, N. Y.

PENNSYLVANIA—Rev. GORDON MESSICK JONES was ordained to the priesthood January 22d in St. Andrew's Church, West Philadelphia, by Bishop Kirchoffer of Indianapolis, acting for Bishop Hart of Pennsylvania. The Rev. Felix Kloman preached the sermon. The Rev. Mr. Jones will continue as vicar of St. Andrew's Church, Philadelphia.

SPOKANE—The Rev. WARREN EARLE FOWLER was ordained to the priesthood January 19th in the Cathedral of St. John the Evangelist, Spokane, Wash., by Bishop Cross of Spokane, who also preached the sermon. He was presented by the Rev. M. A. Cookson. The Rev. Mr. Fowler is vicar of St. Mark's Church, Moscow, Idaho, and priest-in-charge of Holy Trinity Church, Palouse, Wash. Address: 612 Elm St., Moscow, Idaho.

DEACONS

CONNECTICUT—The following persons were ordained to the diaconate January 21st in Christ Church Cathedral, Hartford, Conn., by Bishop Budlong of Connecticut, assisted by Bishop Gray, Suffragan of Connecticut:

GEORGE ROWELL CROCKER, presented by the Rev. Francis J. Smith, has been appointed deacon in charge of the Church of the Epiphany, New

Haven, Conn. Address: 740 Woodward Ave., New Haven, Conn.

RAYMOND ENGLISH FINEHOUT, presented by the Rev. John W. Mutton, has been appointed deacon in charge of Trinity Church, Collinsville, and Christ Church, Unionville, Conn. Address: Collinsville, Conn.

ROBERT DOUGLAS MARTIN, presented by the Rev. Alfred L. Williams, will continue his services at Bellevue Hospital, New York.

The Rev. Percy L. Urban, STD, preached the sermon.

OHIO—The following were ordained to the diaconate January 20th in Trinity Cathedral, Cleveland, Ohio, by Bishop Tucker of Ohio:

HAROLD SHERMAN MARSH, presented by the Rev. Herman Sidener, is assistant at St. Paul's Church, Canton, Ohio. Address: St. Paul's Church, Canton, Ohio.

HAROLD RANSOM LONDON, presented by the Rev. Donald Wonders, is in charge of St. Thomas' Church, Port Clinton, Ohio. Address: St. Thomas' Rectory, Port Clinton, Ohio. The Rev. John R. Stalker preached the sermon.

WESTERN MICHIGAN—ERNEST EDWARD McDOWELL PHILIPSON was ordained to the diaconate in the Cathedral Church of St. Mark, Grand Rapids, Mich., December 21st by Bishop Whittemore of Western Michigan. He was presented by the Rev. David Cochrane. Dean H. Ralph Higginson preached the sermon. The Rev. Mr. Philipson

is to serve at St. Andrew's Church, Big Rapids, Mich.

Deposition

ROBERTSON, IAN, was deposed from the ministry at his own request on January 14th in Trinity Cathedral, Cleveland, Ohio, by Bishop Tucker of Ohio. The deposition was for causes which do not affect his moral character.

Corrections

The address of the Rev. LEWIS J. BAILEY was incorrectly listed in the General Clergy list of the 1944 LIVING CHURCH ANNUAL. It should be: Rev. LEWIS J. BAILEY, 615 8th Ave., Seattle 4, Wash.

The Rev. JAMES TRIMBLE MARSHALL, JR., is rector of Christ Church, Indiana, Pa., and St. Peter's Church, Blairsville, Pa., not priest-in-charge as was stated in THE LIVING CHURCH of December 26th. His address is 712 Wayne Ave., Indiana, Pa.

The residence address of BISHOP MANNING of New York is Bishop's House, Cathedral Close, New York 25, N. Y. The address given on page 248 of THE LIVING CHURCH ANNUAL is that of BISHOP GILBERT.

The address of ARCHBISHOP OWEN of Toronto on page 361 of THE LIVING CHURCH ANNUAL should be 135 Adelaide St., East, Toronto, Canada; not 135 Adelaide St., East Toronto.



# CHURCH SERVICES



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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!

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40  
Rev. James Murchison Duncan, Rector  
Sun.: 8 & 11 A.M. H.C.; Daily: 7 A.M. H.C.

DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

St. Peter's Church, Lewes  
Rev. Nelson Waite Rightmyer  
Sun.: 11:00 A.M.  
All Saints', Rehoboth Beach, 9:30 A.M.

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

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.  
Rev. Neal Dodd, D.D.  
Sunday Masses: 8, 9:30 and 11.

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

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

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

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

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.

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; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

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.), 11, M.P. & S.; 4, Healing Service. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10; Tues., 12 Intercession for the sick

Chapel of the Intercession, 155th St. and Broadway, New York  
Rev. Joseph S. Minnis, Vicar  
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5:00 P.M.

St. Bartholomew's Church, Park Ave. & 51st St., New York  
Rev. Geo. Paul T. Sargent, D.D., Rector  
Sun.: 8 Holy Communion; 9:30 and 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.

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 P.M. Victory Service; Holy Communion Wed., 8 A.M. and 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)

NEW YORK—Cont.

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

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

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

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

St. Mark's Church, 1625 Locust St., Philadelphia  
Rev. Frank L. Vernon, D.D., Rector  
Rev. Wm. H. Dunphy, Associate Rector  
Sun.: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11; Evensong & Devotions, 4; Daily: Mass, 7:30. Also Thursdays and Saints' Days, 9:30 A.M.; Evensong, 5:45 P.M. Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

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

Trinity Church, Newport  
Rev. L. L. Scaife, S.T.D., Rev. K. W. Cary  
Sun.: 8, 9:30, 11 A.M., 4:00 P.M.  
Tues. & Fri.: 7:30 A.M. H.C.; Wed.: 11; Saints' Days: 7:30 & 11

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

St. Paul's Pro-Cathedral, Springfield  
Rev. George W. Ridgway  
Sundays: Mass, 7:30 and 10:45 A.M.  
Daily: 7:30 A.M.

WASHINGTON

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.

# The Seminaries of The Church Need Your Support

St. Paul says, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"

The task of the seminaries of the Church is to help the right men to respond to this challenge.

The Presiding Bishop has set aside one Sunday in the year as Theological Education Sunday, asking the clergy to put before their people the needs of the seminaries of the Church where men are prepared for the ministry.

THIS ADVERTISEMENT IS PROVIDED IN THE INTEREST OF ALL OUR CHURCH SEMINARIES BY THE FOLLOWING INSTITUTIONS: BERKELEY DIVINITY SCHOOL, NEW HAVEN; EPISCOPAL THEOLOGICAL SEMINARY, CAMBRIDGE; GENERAL THEOLOGICAL SEMINARY, NEW YORK; PHILADELPHIA DIVINITY SCHOOL; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA; NASHOTAH HOUSE, NASHOTAH; BEXLEY HALL, GAMBIER, OHIO.

## February 13 Is The Date Of The

LENT BOOK NUMBER for 1944, with its recommendations by experts for Lenten reading

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**The Living Church**

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