

# The Living Church

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

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WASHINGTON CATHEDRAL WITH THE GREAT  
TER SANCTUS REREDOS *Horydczak.*



# STRICTLY BUSINESS

LINDEN H. MOREHOUSE and Peter Day got together in Washington last week with Captain Clifford P. Morehouse and his wife when they all attended the consecration of Bishop Dun. I had meant to join them before I learned I had to be in the Mid-west. Later in the week Linden went on to Milwaukee with Peter Day, and we budgeted for days (it's no pun). That we are able to turn out a 1944-45 budget for THE LIVING CHURCH in four days in this uncertain year is to the credit of Marie Pfeifer, business manager. She had the thing practically done when we got to Milwaukee. And to top it off, Peter Day and Jean Drysdale had checked over the whole thing with her. If you knew how we used to sweat over the budget each year you'd understand how remarkable this is!

\* \* \*

IT has come to my attention lately that readers hesitate to point out to publishers the typographical errors they come across in books. I hope readers of Morehouse-Gorham publications don't hesitate. We keep a complete file of all publications, and whenever we come upon an error, or whenever one is called to our attention, either typographical or factual, I make a pencil correction in the latest printing. With the next printing, the error is corrected in type. Since a good many M-G publications go into more than one printing, the reader who corrects us is serving a very useful function. He need not fear his pointing out errors will be taken as insignificant criticism. It is a rare book indeed in which no reader can find some typographical error.

\* \* \*

THIS COMES from a captain in New Guinea: "It is interesting to note how second-class mail arrives here in the southwest Pacific. Three copies [of the LC] arrived today: October 17, October 21, and January 9. Most copies are about five months late, and that January number slipping in like that was a fluke." He wrote on St. Patrick's Day.

\* \* \*

THE LC staff was late one day last week in going out to lunch, and a philosopher among them pointed out that workers can't work efficiently on an empty stomach; only a surgeon, she maintained, can do that successfully.

\* \* \*

IF I EVER live in a small mid-western town I'm going to run for mayor so that I may paint the name of the town and the state in big letters on all buildings that face the mainline railroads. I'm tired of riding through town after town and wondering continually where I am!

\* \* \*

THE FEMALE V-male that goes out of our New York office is tremendous. I never realized those girls knew so many service men.

*Leon McCauley*

Director of Advertising and Promotion

## German Prisoners of War

TO THE EDITOR: Some inquiry has come asking if the Forward Movement is preparing devotional material for German Prisoners of War in their language.

There is not sufficient demand for us to do so. Instead, I have made a friendly arrangement whereby I am to act as clearing agent for the Lutherans to supply our clergy with their German language material: two booklets, (1) a Pocket Hymnal with some music, and (2) a Pocket Order of Worship.

I am ready to send samples of these booklets only to clergy or officers who have legal entrance to Prisoner of War Camps, and thereafter to ship free of charge such reasonable quantities as they shall request.

Orders should be sent to Canon Symons, 412 Sycamore Street, Cincinnati 2, Ohio.

(Rev.) GILBERT P. SYMONS.

Cincinnati, Ohio.

## Chaplains' Service Corps

TO THE EDITOR: Some months ago a branch of the "Chaplains' Service Corps" of the University Religious Conference in Los Angeles was formed in San Diego. Since that time many chaplains, both from the stations in this area and from those going into battle areas, have asked for and received assistance from the "Chaplains' Service Corps."

The requests cover the many liturgical requirements of chaplains: communion services, wafers, altar linens, crosses, candlesticks, etc.

It has been suggested that readers of THE LIVING CHURCH might care to assist in this work. The Corps was begun on the foundation of faith, that where there is a need it will be supplied.

Further information will gladly be given to anyone interested in this war work which assists in carrying the Church to the men in camps, on ships, and to the battle areas.

(Mrs.) FRED A. PAYNE,

Chairman, "Chaplains' Service Corps."

4875 E. Alder Drive,  
San Diego, Calif.

## Correction

TO THE EDITOR: As secretary of the late Joint Commission to Codify, etc., the Canons, may I ask the courtesy of your columns to call attention to a glaring misprint on page 97 of the 1943 edition?

The fourth line of Section 2(b) of Canon 39 is printed thus, "of the Province shall not apply in the case of the," which makes no sense at all in this place. The correct reading of this line is "of the Province prior to the meeting of the House." The incorrect reading is a duplication of the last line but four in this subsection, where it does make sense.

This seems to be explicable only as "one of those things" which will sometimes happen in the best regulated composing rooms. Will those who read this kindly make correction in their copies of the 1943 Canons? Thank you.

(Rev.) JAMES R. SHARP.

Nashville, Tenn.

## Charity

TO THE EDITOR: A public office is a public trust. It is an office, for his or her conduct in which, the officer is responsible to the public.

A "charity" office is a God trust. It is an

office, for his or her conduct in which, the official is responsible to God.

Charity is God's business, a business demanding no less efficiency than man's business, demanding much more sympathy with man's need, much more respect for his dignity than man's business.

The basis for this sympathy and respect is not a scientific one; it is a religious one. And that religious basis is belief that God created man in His own image, and so loved man that He gave His only begotten Son, that whosoever should believe on Him should have everlasting life.

It is, therefore, not man's needs as an animal that charity serves, but his needs as a child of God, of sincere sympathy and genuine respect. And for this service, "charity" organizations are responsible to God, a responsibility that not all of them acknowledge.

FRANK D. SLOCUM.

New York City.

## What Can the Parish Do?

TO THE EDITOR: I would like to add my appreciation of Fr. Patterson's series of articles "What Can the Parish Do?" and to say that, if and when you issue these in reprint, as per your editorial in THE LIVING CHURCH of April 9th, you may send me 10 copies for use in this small parish, where I do hope to put these principles into operation, billing me for same.

I agree that this is the best for all practical purposes that I have seen or read on the Liturgical Movement in the parish. It is exactly the sort of goal that I am working toward.

Might I also suggest the possibility of reprinting Fr. Hays' recent article on Purgatory (I forget the exact title, and have loaned my copy to a parishioner). This impressed me as just the sort of thing to give to a bereaved person.

(Rev.) F. C. LIGHTBOURN.

Rumford, Me.

## Editor's Comment:

Reprints of Fr. Patterson's articles are available at THE LIVING CHURCH office, 744 North Fourth Street, Milwaukee 3, Wis., for 10 cents a copy, 7 cents each in quantities of 50 or more, and 5 cents each in quantities of 200 or more.

# The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor  
(On leave for service with U. S. Marine Corps)  
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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$5.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York 17, N. Y.



SECOND SUNDAY AFTER EASTER

## GENERAL

### LABOR

#### Religious Leaders Oppose Labor Conscription

Urging Congress to oppose the proposed Austin-Wadsworth labor conscription bill, 1,184 clergymen and laymen have joined in a statement that the legislation establishes a "dangerous precedent." The statement was made public by the Church Committee of the Workers' Defense League.

The Churchmen asserted the conscription bill affords no protection of minorities, "endangers the American home, is likely to fail to accomplish its purpose, and is unnecessary."

The statement expressed concern "lest in the midst of a war being fought by America to guarantee the four freedoms, developments in America itself may so impair one or more of these freedoms as to constitute a serious threat to the religious concept of human life."

Among those signing the statement are: Dr. William Lindsay Young, Fr. Edward F. Angluin, O.S.B., James Fleming, the Rev. Messrs. Allan Knight Chalmers, Harry Emerson Fosdick, John Haynes Holmes, John Paul Jones, James Myers, Reinhold Niebuhr, Edwin McNeil Poteat, the Rt. Rev. Edward L. Parsons, Bishop Rhea of Idaho, Bishop Lawrence of Western Massachusetts, the Very Rev. Paul Roberts, the Rev. Dr. John A. F. Maynard, the Rev. Messrs. W. W. Jennings, Thomas C. Marshall, Edward H. Bonsall, jr., Gardiner M. Day, W. W. S. Hohenschild, George R. Hewlett, Eric M. Tasman, Shelton Hale Bishop, John M. Coleman, Elmore M. McKee, Wil-

liam Howard Melish, John Nevin Sayre, Guy Emery Shipler, Arthur W. Farnum, Edmund L. Souder, and Rodney F. Cobb.

### ORTHODOX

#### Pro-Nazi Ukraine Group Evacuated to Warsaw

All dignitaries of the autocephalous or independent Ukrainian Orthodox Church headed by the pro-Nazi Polycarp have been evacuated to Warsaw, according to the *Krakauer Zeitung*, German newspaper.

Polycarp, who was formerly Suffragan Bishop of Volhynia, was made Metropolitan when the new Church was set up at the instigation of the German occupiers in the Ukraine, and has been active in efforts to line up the Orthodox Church in Poland on the side of the Nazis.

In March, 1942, a synod of the Russian Orthodox Church in Moscow deposed Polycarp, and his activities were subsequently condemned by the Eastern Patriarchs of Alexandria, Jerusalem, and Antioch.

### INTERCHURCH

#### Giving to Churches Is Lower Than in Many Years

While noting a vast increase in the national income, Dr. Samuel McCrea Cavert told the United Stewardship Council of the United States and Canada, meeting in Cincinnati, that the percentage of that income going to the support of voluntary agencies of religion, education, and charity was lower than in many years.

General secretary of the Federal Council of Churches, Dr. Cavert said one reason for that situation was the tax load which individuals were having to carry. The U. S. Department of the Treasury estimated the annual per capita tax burden today at \$357, he said, while the per capita giving to religious and charitable causes was only slightly above \$2.

"It is of prime importance to the national welfare that the interests of the Churches, agencies of social work, and other institutions depending on voluntary support, be protected," Dr. Cavert asserted.

"Any governmental regulation which would omit from income tax blanks the line which calls attention to the taxpayers' privilege to receive exemption up to 15% of incomes should be stoutly resisted.

"Simplification of the income tax blank is certainly in order, but it must not be an over-simplification. To streamline the tax

#### New Bishop of Eau Claire

The Rev. William W. Horstick, rector of Trinity Church, Aurora, Ill., was elected Bishop of Eau Claire on the 7th ballot on April 18th. Among others considered were the Rev. Robert D. Vinter, rector of Christ Church, LaCrosse; Dean Victor Hoag, of Christ Church Cathedral, Eau Claire; and the Rev. Guy Hill, rector of the Church of St. Alban the Martyr, Superior, Wis. Fr. Horstick has accepted the election.

return by eliminating the specific exemption for charitable contributions would be to penalize the citizen who is socially-minded and generous at the expense of the citizen who is selfish."

### RADIO

#### Bishop Hart on Episcopal Church Of the Air

The place of the Church in the tremendous task of reemployment for returned servicemen after the war will be discussed by Bishop Hart of Pennsylvania in a radio address in the Episcopal Church of the Air, May 14th.

Bishop Hart's address will be broadcast over a chain of Columbia Broadcasting System stations, originating at WCAU, Philadelphia, 10:00 to 10:30 A.M., EWT. His topic is "The Church and the Returning Soldier," and Bishop Hart was chosen as the speaker because of his special qualifications to discuss this particular subject. He was a chaplain in World War I, and a chaplain on active duty in World War II, at the time of his election to the episcopate. He is a member of the Army and Navy Commission, and personally heads the War Commission of the diocese of Pennsylvania.

### MISSIONS

#### Printing Paper for the Church In Africa

At an earnest request of the National Assembly of the Church of England, the National Council two years ago undertook to supply printing paper to mission presses in Africa, as a part of the Episcopal Church's Aid to British Missions. The task is just now nearing completion, an

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

Member of the Associated Church Press.





PRESS CONFERENCE IN NEW YORK: *The Archbishop of York is shown (left to right) with his chaplain, the Rev. G. A. Ellison, the Rev. Canon Thomas Sparks, and the Rev. James Thayer Addison.*

RADIO ADDRESS FROM WASHINGTON: *The Archbishop made his first formal speech since his arrival in the United States over NBC on April 8th. He is shown here being introduced by Vice-president Henry A. Wallace.*



Acme.

achievement marked by the overcoming of seemingly insurmountable obstacles. Eight shipments have been made, a total of 41 tons of various sizes and weights of printing paper stock. The shipments were packed in 374 cases, size and method of wrapping determined by the fact that some of the paper had to be handled by native carriers.

A considerable part of the paper is for the use of Church Missionary Society presses, also presses of the Church of Scotland, and of the Universities' Mission to Central Africa. Destinations included Nigeria and Anglo-Egyptian Sudan, Nyasaland, Likomo Island, Zanzibar, Portuguese East Africa.

Dr. James Thayer Addison, vice-president of the National Council, has been informed through the Foreign Missions Conference of North America that paper from the Protestant Episcopal Church in North America has been received in Lagos, Nigeria. An arrangement has been made by which two tons are to be forwarded to the Bunumbu Press, Sierra Leone, to enable them to continue the production of literature for literacy campaigns.

### Letter of Thanks

The Most Rev. Campbell West-Watson, D.D., Bishop of Christchurch and Archbishop of New Zealand, has written to the National Council expressing thanks for "the most generous help which the Episcopal Church in the United States has sent to our Melanesian Mission." The Bishop says that he is happy to think that "the contact which American troops have made with Melanesian Islanders has impressed at least some of them with the reality of the work which the mission is doing."

## ANGLICAN RELATIONS

### Archbishop of York Speaks in Washington

After meeting a large group of newspaper and magazine reporters for both Church and secular press in New York City, the Archbishop of York, the Most Rev. and Rt. Hon. Cyril Forster Garbett, went on to Washington, where he was formally introduced to the American people by Vice-President Henry A. Wallace over National Broadcasting Company's networks. The Archbishop spoke briefly, expressing his pleasure at being able to see some of this country, and saying that he has come "to discuss some of the problems with which the war confronts the Christian Churches. I have come to hear what you are doing about them and to tell you what we are trying to do."

Expressing his appreciation of America's aid in war relief, the Archbishop referred to the "friendly invasion" of our soldiers, sailors, and airmen, applauding "their high spirits, their generosity, their humor, and their courage on the sea, on the land, and in the air."

The Archbishop is eager for closer cooperation between the United States and England. "Pacts and treaties," he said, "in themselves will be quite useless unless they are built on the genuine good will of the people on whose behalf they are made. Coöperation based on self-interest may for a time be very valuable but it does not stand the strain of misunderstanding unless it is the expression of mutual respect and friendship. If as peoples we like one another, as well as sharing the same ideals, the bonds which unite us should be strong enough to stand any strain."

The Archbishop's message closed on the note of Easter, with the prayer that "The

Risen Christ may help His disciples to be men of good will and to build a new and better world of fellowship, righteousness, and peace."

### Canadian Clergy to Confer With Archbishop

Under the auspices of the Canadian Committee of the World Council of Churches, clergymen of all communions in Toronto will meet with Dr. Cyril Forster Garbett, Archbishop of York, on May 2d.

Dr. Garbett's visit to Toronto will be part of an extended tour of the United States and Canada to confer with religious leaders on postwar problems.

At a public meeting held later in the day at the University of Toronto Stadium, Dr. Garbett will speak on his experiences in Russia. The meeting will be sponsored by the Council for Canadian-Soviet Friendship.

While in Toronto, the Archbishop will be the guest of the Most Rev. Derwyn T. Owen, Primate of All Canada and head of the Church of England in Canada.

## THE PRESS

### Christian Herald Poll

Punishment of Axis leaders, but not peoples of Axis nations, is overwhelmingly favored in a "Poll on the Peace," conducted by the *Christian Herald*, non-denominational monthly.

According to a final tabulation to be published in the May issue of the magazine, the vote for punishment of leaders was 87%, and against punishment of peoples, 70%. Seven out of ten replies favored bringing to trial officers, soldiers, and



others guilty of atrocities in occupied territories.

A report on the poll, it was announced, will be sent to every senator and congressman, to Church leaders, and to the leading religious and secular magazines and newspapers throughout the country.

Asked if they would disarm the Axis nations, 77% voted affirmatively, but only 41% agreed to depriving the Axis nations of their colonies.

To the question whether America should participate in a new international body organized "to keep the world at peace," 91% answered "yes." A much smaller number—59%—favored applying to all nations the principle of collective responsibility instead of national ownership of colonies.

Fifty-four per cent thought that Axis manpower should be conscripted to rebuild devastated areas, and 87% wanted a United Nations military force to police the world until order is restored. Only 49% believed that payment of indemnities should be demanded of Axis nations.

## EPISCOPATE

### Washington Consecration Plans

Eight colleagues of Dr. Angus Dun from the Episcopal Theological School in Cambridge, Mass., were expected to attend his consecration at Washington Cathedral on April 19th, and 24 of his students, it was announced by Dr. Franklin J. Bohanan, chairman of the committee on arrangements.

The Very Rev. Charles L. Taylor, newly elected dean to succeed Dr. Dun, will be one of the attending presbyters. Other faculty members to march in the procession are: Dean Emeritus Henry W. Washburn, D.D.; the Rev. William H. P. Hatch, D.D.; the Rev. James A. Muller, Ph.D.; the Rev. R. S. M. Emrich, Ph.D.; the Rev. Sherman E. Johnson, Ph.D.; the Rev. Massey H. Shepherd, jr., Ph.D.; and Miss Adelaide T. Case, Ph.D.

Word has been received that His Grace, Garegin Hovsepian, the Archbishop of Armenian Prelacy in America, would attend the consecration and march in the procession.

THE LIVING CHURCH will print a full account of the consecration next week.

## THE BIBLE

### Contribution to American Bible Society

The Presiding Bishop's Fund for World Relief has contributed \$900 so far this year to the American Bible Society. Contributions in 1943 amounted to \$4,250.

From the Bible Society's figures, the \$900 given this year will supply New Testaments to 4,500 men—three regiments. Bibles, New Testaments, and Bible portions are being supplied to men and women in the armed forces, to prisoners of war, and to refugees and distressed populations. The Society is now planning a postwar supply of Scriptures for Europe, to be printed in Sweden.

## CANADA

### Dean Wright Elected Bishop Of Algoma

The Rev. W. L. Wright, D.D., dean of St. Luke's Pro-Cathedral, Sault Ste. Marie, Ontario, was elected Bishop of Algoma on Wednesday, April 12th, on the fifth ballot. He succeeds the Rt. Rev. G. F. Kingston, D.D., who enters upon his episcopate in Nova Scotia this week.

The Rev. Dr. Wright is a graduate of Trinity College, Toronto, and was ordained to the priesthood in 1927. He was formerly curate at Hamilton Cathedral, diocese of Niagara, and rector of St. George's Church, Toronto, from which he was called to Sault Ste. Marie. He will be one of the youngest bishops in the Anglican communion.

## CHINA

### New Bishop of Fukien

The Church Missionary Society in England has received information from China that the Rt. Rev. K. H. Michael Chang, D.D., who was consecrated last October as Assistant Bishop in the diocese of Fukien, South China, has been elected by the diocesan synod (to whom the election was delegated by the House of Bishops of the Chung Hua Sheng Kung Hui—the Holy Catholic Church in China) as Bishop of Fukien in succession to the late Rt. Rev. C. B. R. Sargent.

## ENGLAND

### Anglican Bishops Expected To Hand Over Palaces

The Archbishop of Canterbury and many Anglican bishops are expected to request the Ecclesiastical Commissioners to take over their palaces and income as permitted by recently-enacted legislation.

Anticipation of such a move followed the announcement that the Ecclesiastical Commissioners will assume full control of the present endowments of the London See. Under this plan, the salary of the Bishop of London will be reduced from £10,000 to £5,000 annually, but the Commissioners will bear some of the expenses previously paid for by the Bishop out of his salary. Also, the Bishop will no longer own Fulham Palace, traditionally the episcopal residence, but will rent this house from the Commissioners.

It is expected that the Archbishop of Canterbury will shortly hand over Lambeth Palace to the Ecclesiastical Commissioners. The Archbishop at present occupies only a small number of rooms in the much-bombed house.

Plans for reorganization of episcopal endowments relieve the bishops of heavy expenses for which apparently exorbitant salaries are necessary. Relief from heavy expenses are balanced, however, by salary cuts.

It is believed that British tradition and

sentiment are likely to result in the retention of episcopal palaces for diocesan purposes, with the bishops living in part of them, particularly in the more ancient dioceses.

### Films Commission Formed By SPCK

A Church of England Films Commission has been formed by the Society for the Promotion of Christian Knowledge at the request of the Archbishop of Canterbury. The society has already set up an information bureau, a film booking agency and a viewing panel. Information about religious films likely to be useful to the Church will be collected and distributed throughout the country.

The hire of suitable films can be arranged through the booking agency, and a film library will be set up at the society's headquarters.

The Films Commission will also seek a way to produce better religious films, and will explore the further use of documentary and secular films as aids in religious teaching.

### Promote Coöperation Between Orthodox and Other Churches

A center for the promotion of closer coöperation between members of the Eastern Orthodox Churches and Christian Churches in Great Britain is expected to be opened in London this spring by the Fellowship of St. Alban and St. Sergius.

The first project of its kind in this country to be supported by Christians of different nationalities, the center will consist of a chapel, library, meeting rooms, and living accommodations for visitors from abroad.

The sum of £3,000 has already been contributed toward the center—the cost of which is estimated at £5,000—after a joint appeal by Orthodox Archbishop Germanos of Thyateira, the Anglican Bishops of Derby and Coventry, and the Moderator of the Free Church Federal Council.

## MEXICO

### Former President Calles Renounces Anti-Catholicism

Former president Plutarco Elias Calles has created a stir throughout Mexico by announcing during a private interview that he withdraws all his condemnations against the Roman Catholic Church, according to a report of Religious News Service.

The 74 year old "Iron Man of Mexico," president from 1924 to 1928 and virtual dictator for six years thereafter until 1934, said he now wishes to renounce his former radicalism and atone for his anti-Catholic attitude. He declared in effect Mexico's salvation lies in conservatism and Catholicism.

Calles was one of the chief supporters of anti-Catholic laws which prevailed in Mexico for more than 10 years. He sanc-



tioned looting and closing of churches, banned public processions, and forbade public appearance of nuns and priests in clerical garb.

After several years of exile in San Diego, Calif., Calles returned to Mexico at the beginning of the present Camacho regime and now is taking a more active part in government affairs.

## BALKANS

### Expert on Orthodox Problems Analyzes Recent Changes

By PAUL B. ANDERSON

Released by Religious News Service

When the Red Army entered Bessarabia, it meant that the Soviet Union became an active participant in Balkan affairs. This province runs from the Polish border to the Danube Delta, as it enters the Black Sea. Russia will thus control the mouth of the Danube, after it has followed its course down from Czechoslovakia, through Hungary, Yugoslavia, Bulgaria, and Rumania.

The Orthodox Church in Russia has shared heartily in this drive. It is concerned first of all with the return to Moscow jurisdiction of the Orthodox in Bessarabia, who belonged to Russia up to the end of World War I, then fell to Rumania, came again under Russia during the German-Russian truce of 1939, and were again swallowed up by Rumania when she joined the Axis as a satellite in attacking the USSR on June 22, 1941.

Some of the Orthodox clergy, notably the Archimandrite Burjakowsky, fled into Russia, remaining loyal to the Moscow Patriarchate. The Rumanian Orthodox Church, however, not only reclaimed the faithful in Bessarabia, but, following the Axis armies as they rolled on toward the Caucasus and Stalingrad, organized a new "mission field" in the territory east of the Dniester, which became known as Transnistria. The Rumanian Church set up headquarters for this mission in Odessa, and actively organized Orthodox Church life.

The Moscow Patriarchate will probably agree to the autonomy of the Rumanian Orthodox Church, chiefly because the language and style of the Rumanians are quite distinct. The Rumanians are not Slavs. On the other hand, there are already signs of a great deal of unity between the Russian Patriarchate and the Orthodox Churches in the other Slav countries, Bulgaria, Yugoslavia, and Czechoslovakia.

For some time the Moscow authorities have been beaming Orthodox Church services to the Balkans, for the language of service in all of them is what is called "Church Slavonic." This may roughly be described as the old Slav language basic to the modern languages of all Slav people. The Soviet government encourages this as part of its effort at uniting all Slavs in fighting the Nazi invaders. Metropolitan Nicholas of Kiev has spoken at the All-Slav Congress in Moscow, and broadcast to the Balkans.

This is congenial to the Bulgars and Serbs, as they have for centuries looked to

Moscow as their protector, first against the Moslem Turks, later against the Austrians, and eventually against the German Drang Nach Osten. It is now reported that in both Serbia and Bulgaria there is growing sentiment for very close relations between the Russian Patriarchate and their own independent Churches.

### BULGARIAN POLITICAL SITUATION

It is the unhappy political position of Bulgaria which mars this feeling of unity. Between the Serbian Patriarchate and the Bulgarian Synod considerable accord was achieved in the 30's, even agreement on joint publication of Church service books. But Bulgarian politicians fell under the spell of Nazi expansionism, and saw the



Religious News Service.

PATRIARCH GAVRILO: Held by the Germans under House Arrest.

chance to reclaim territories historically disputed both with Yugoslavia and with Greece. The Nazis allowed Bulgaria to occupy Southern Serbia and parts of Macedonia, Thrace, and Thessaly in Greece. This has reopened the sores of the ancient brutal conflict, notably when the Greek Emperor in 1018 slaughtered 200,000 Bulgarians and earned the title of Basil the Bulgar Killer. Since 1941 great numbers of Greeks have been killed and several hundred thousand driven from their homes to swell the number of starving in Athens and the countryside of Hellas.

We have little information on the position of the Bulgarian Holy Synod, but know that certain leading Bulgarian Churchmen have consistently been out for a moderate policy and chiefly for friendly relations with the Russian Patriarchate.

Patriarch Gavrilo of the Serbian Church, who was arrested by the Germans for aiding the escape of King Peter, is still in isolation. Nicholai Velimirovitch, who is known from his stirring sermons in America and England, is now under house arrest with Patriarch Gavrilo. Bishop Irenei Geordevitch escaped in a small sail boat

to Southern Italy. Metropolitan Dosithei of Zabreg was cruelly tortured by the Ustachi when Croatia was set up as a puppet kingdom, while the fate of tens of thousands of Serbian Orthodox in Croatia is known to have been death.

The Hungarians have occupied Novi Sad and Karlovci, the old seat of the head of the Serbian Orthodox Church. It is believed that the Serbian theological faculty in Belgrade is suppressed. A good number of bishops, priests, and active Church leaders are with Tito, fighting for Yugoslavia, even though they do not share his party outlook. In this respect their position is analogous to that of the Church in Russia in its relations with the Communist Party. The Patriarch of Moscow has given the pro-Tito Churchmen his blessing.

Tales of heroism and amazing Church life come from Greece. We know the names of some of the bishops and priests who have been shot, either for definite resistance or on suspicion, or in line with policy of terror. Many abbots of monasteries and priests were killed for sheltering allied soldiers cut off by the precipitate occupation of Greece by the Nazi and fascist troops in 1941.

Archbishop Damaskinos of Athens has boldly championed the cause of the Greek people, directing a nation-wide organization of relief centers, soup kitchens, and clinics operated by the Church. This organization and the Archbishop in particular formed the basic structure for the famine relief eventually established by the International Commission of Swedes and Swiss, which administers the aid furnished by Canadian wheat financed by Greek War Relief.

The situation of the Orthodox in Czechoslovakia needs also to be noted. They are not numerous, only 150,000, chiefly peasants in the Sub-Carpathia-Rumanian region. They, too, look to Russia as their protector. The Czechs who were Orthodox had as their leader Bishop Gorazd Pavlik. Bishop Gorazd and two priests were sentenced to death and executed by the Nazis on the charge of having sheltered the men who killed the infamous Heydrich, the Gestapo hangman in Czechoslovakia. Since the actual killers were not found, it is said that the sentence was not really given for the accusation charged, but because of a report made by Bishop Gorazd to the Serbian Patriarchate in which he denounced the Germans for their brutal actions in Czechoslovakia.

## HUNGARY

### Post-War Reconstruction

Creation of an international organization based on principles embodied in the constitution of the World Council of Churches is advocated in a statement on postwar reconstruction recently issued by the Hungarian Ecumenical Council.

The Council, which is composed of representatives of leading non-Roman Church groups, asserted that victorious nations cannot be "impartial judges" of defeated ones.



# Ah! Annette! Ah! Valery!

By the Rev. Fred A. McNeil

Captain, Chaplains' Corps, U. S. Army

"I BELIEVE charity and missions should begin at home. There's plenty to do here without sending any of our money to those foreign places."

But that was before I met Annette. Or Valery. Ah, Annette! Ah! Valery with the lovely clear blue eyes and the rich brown hair. How I remember when Valery first put her arm around my neck, and cuddled her pretty head on my shoulder with a little sigh of contentment!

"But we were talking about missions. Leave the girls out of this."

Quite so. But we *are* talking about missions. Annette is missions. So is Valery. And Maureen and Victor and Derek. And George and Charles and Colin. June and Kenny, Barry and Margaret. They live at Barton Place, Exeter, England, THE LIVING CHURCH Nursery Home for little children bombed out of their homes.

I walked into the room where the "tinies" were enjoying their free play period, and sat down to watch them. Immediately one after another came to show me the prized bunny, or doll, or elephant, or Christmas card. Then came Victor.

Victor is blond, with curly hair and lovely bright blue eyes. But he is shy and uncertain, standing with his eyes lowered. He stood off, and looked at me and through me. Then he came and climbed on my knee, put his arm around me, and settled down for the day. His father had come home from the Far East after years of absence, to find his home gone, and his family going to pieces. Victor saw his

bombing of her home, and separation from her family. The older children were full of questions. These seemed content to relax and absorb love.

When we went in to tea, later, we



SGT. FRED NORDHORN: *The children bid for his affection.*

stepped through ceiling-high French windows into the large, airy, sunny play room. All the older children sat around a large, low table, and Maureen was serving tea. And serving very well indeed for a four year old. Maureen is a jolly, healthy looking little lady, alert and intelligent. Careful training was evident as she carried out her simple duties, competently and neatly.

All except the crumbs. Behind one chair crumbs had been thrown on the floor, toward the windows some 15 feet away. Bad manners. Untidy.

But no. I didn't know about The Robin.

The Robin is a delightful little bird, about the size of a canary. Daily he comes to tea, flying in the window and eating the crumbs carefully placed for him on the floor. Imagine 20 lively little boys and girls so gentle and quiet that The Robin feels quite safe coming in to tea. It wasn't untidy. It was hospitality. And The Robin responded with a lilting melody for a "thank you."

Later I found he even came and ate from the children's hands, if everyone stood very still. Once Maureen was feeding him, when Derek spied The Robin's friend on a near-by vine. Running into the house, he soon returned with crumbs for The Robin's friend, too.

That is one of the wonderful things about the nursery, when you think of these city-born children. The grounds cover all the hillside, with hedges, shrubs, massive trees centuries old, widespread lawns, and even a walled fruit, vegetable and flower garden. Naturally, birds are plentiful, the children have ample room to romp and

play with joyous freedom which is reflected in rosy cheeks and shining eyes.

## PLAY

And do they romp and play! They may be quiet and gentle when The Robin is coming to tea, but they ran me ragged once they led me to the playground outdoors.

"Swing me around, please." Darling, little dark-haired, blue eyed Margaret is not to be denied, so of course I hold her hands and swing her in a circle, her feet flying off the ground.

Staggering a little, I cannot refuse George when he wants to swing too. Then I stagger worse. Then comes Charles, handsomest of all, with dark ringlets of hair above deep blue eyes, with fine regular features. And then Derek and Maureen and Annette. But by then I was exhausted, and told Annette I was too tired to swing her. She gazed at me with mingled disappointment and sympathy. I might add that Annette is a petite little girl, with lovely dark brown curls falling to her shoulders. She has beautiful deep brown eyes, and a smile which hesitates a moment, then spreads from her pretty mouth across her face and into her eyes, to shine out again with a soft enveloping glow like the luminous, mysterious glory of the Northern Lights.

Annette gets her swing, too, you may be sure.

Then each must have a piggy-back ride around the yard. Then, one by one, I hold their hands and jump them up and



OUTDOOR FUN: *On the swing.*



MISSIONS: *"Annette and Valery."*

down, to shrill squeals of delight from each little hopping bundle of happiness.

Then I looked frantically for a bed to rest my weary bones, but there was no bed and less rest. For June wants me to pick her up and hold her on my arm as she rests her head on my shoulder. Putting her arm around my neck, she seemed utterly contented. I seemed to be able to feel

father only a few weeks, then came to Barton Place. He desperately needed a father's love. So he appropriated the first soldier who came, for a little installment on long overdue masculine affection.

Valery came up when she saw Victor so satisfied. She claimed the other knee, climbed up and settled comfortably. She is dark, with dark brown hair and deep blue eyes, an irresistible combination, especially when set in a sweet little girl's face. She, too, is still much upset by the



her absorbing a sense of being loved, for no one can help loving these youngsters at first sight. It made her feel lighter on my arm, even though she is the chubbiest of all. Indeed, when she came she was so overweight she was sluggish and unhealthful, and careful treatments have made all the difference in her looks and welfare.

Then George took my hand and led me over to show me the chaffinch in the shrubs, and the blackbirds, the crocus, the daffodils, and the bush with the little white blossoms on it, and the bush with the yellow blossoms. When George asked me to pick him up and carry him, there was no refusing, as we went on to see still other beauties he knew of. He is attractive as a jolly, mischievous, wholesome, friendly boy of five can be, having won my heart completely long before this. When he first came to Barton Place he was quite nervous and unstable from his violent and unhappy experiences during and following the London blitz, but he seems to be recovering completely.

I may have misinterpreted, but the children's friendliness seemed more than the natural friendliness of children who are frequently with many people. They seemed



FRONT LAWN: Playground for the Under 5's.

to have a special need and longing for even an afternoon's friendship of a man. Sgt. Fred Nordhorn of the Morehouse-Gorham Co., New York, happened to visit the nursery the afternoon I was there, and I was glad to have the chance to meet him. I noticed the children's unremitting bid

for his attention, yes, his affection, though it was for but a moment.

My visit was too brief to judge the quality of their care. But one incident is illuminating. Suddenly stopping her play, Margaret ran to one of the play supervisors, threw her arms around her neck, and gave her a kiss. Then she ran right back to play. Any parent knows that little gesture. It means Margaret was finding a home in the nursery, and at least temporary love so much needed and appreciated.

Before I left, I went around as they were tucked into bed. Many kissed me goodnight. I even had to kiss some of the dolls and elephants and bunnies. I shall never forget some of them like little lonely Victor, putting his arms around me as he kissed me and said, "Goodnight, soldier daddy."

I hope some of you can hear that little voice through these words. For them, I want to thank you who have helped provide them with this care in their great need. You may, even, hear another Voice, as it says, "Inasmuch as ye have done it unto one of the least of these my brethren. . . ."

## Receive Thy Sight

By Edna G. Robins

**A** BLINDMAN sits by the roadside begging. He hears the noise of a great multitude and asks what is the reason for all the excitement. When told that Jesus is passing by, he cries out to the Lord to have mercy on him. When he is told to hold his peace, he cries out the more persistently for mercy. Our Lord, hearing him, stops and asks the blind beggar, "What wilt thou that I shall do unto thee?" The answer comes with perfect confidence, "Lord, that I may receive my sight." A moment later he looks up into the face of Jesus who has healed him.

We notice in this story from St. Luke's Gospel that the blind man is doing practically the only thing he can do to support his life—begging. We see, too, that he knew what he wanted and to whom he must go for help. And, when he knew that the Lord was near, he persisted and would not cease his cries for mercy until the Master noticed him and spoke to him. Our Lord did not heal him immediately but first tested him. Our Lord knew what he needed but waited for the blind man's own expression of his need, before He restored his sight.

### BLINDNESS OF SOUL

For we, too, are blind with a blindness of soul more dangerous than physical sightlessness. Many of us do not even realize our condition but pass on our way, self-satisfied, content with the things of time, never straining our eyes towards the joys of eternity, never catching even a glimpse of the goodness

of God, never able to pierce through the darkness of the passion to the glory of the Saviour's love.

Many of us are struggling in the darkness of ignorance. Too frequently the ignorant stubbornly close their minds to the Spirit of Knowledge, refusing to humble themselves to sit at the feet of the wise, refusing to admit that anything is hidden from their spiritual understanding. If, however, we are willing and anxious to learn, we may have every reason to hope that the light will dawn for us as we humbly and sincerely seek to know the truth.

Then there are those who are blinded by self-will and self-love, whose eyes are so turned inward to look upon their own imagined virtues and graces that they cannot look up even to the cross, they cannot lose themselves in the contemplation of the goodness of God.

Our Lord looks down upon us all with love and pity and yearns to open our eyes so that we may enjoy the vision of his perfect beauty and holiness. He waits patiently for us to recognize our need and to turn to him in loving trustfulness.

When we realize that it is Jesus alone who can heal us, and we are all eagerness to find him, it is a painful and wearying toil to learn that we must go on, like the blind beggar in the Gospel, doing what we can for ourselves, studying humility and perseverance through the dryness of daily prayer, not expecting, by the help of priest or friend, a sudden magical cure

or an end of discipline. Our Lord knows our need but tests our willingness to endure. He waits for us to ask him not once but with repeated earnestness, "Lord, that I may receive my sight."

In His mercy our Lord removes very gradually the veil that obscures our vision of his goodness and of our sin. He draws our eyes to the cross and shows us the love that held Him there. If we will but keep our gaze fastened there on our Lord, we will not be led astray by the falsely tempting sights of the world. The vision of the cross will protect us; will stand between us and every selfish pleasure. Knowing that it is Jesus alone who can save us, we will be anxious to seek His presence as often as we may. We will not be deterred by well-meaning friends who feel that it is not quite the normal thing to approach the altar daily. With each communion our cry will be repeated, "Lord, that I may receive my

And if, with advancing years, our earthly sight grows dim, we may prove to ourselves that Christ is indeed the Light of the world—that if we strive to follow Him we need not walk in the darkness of sin and hopelessness and fear. We can wait patiently, the eyes of our spirit turned towards that bright shore where the Saviour is the Light and Joy of the blessed. If we have followed patiently and humbly and adoringly, we will soon hear His beloved voice, "Receive thy sight, thy faith hath saved thee," and we, too, will look up into the face of Jesus who has healed us.



# Washington Pilgrimage

By Lewis T. Boynton

Washington Correspondent, LIVING CHURCH

**T**HIS is to be a personally conducted tour of the Cathedral Church of St. Peter and St. Paul, Washington, D. C., more familiarly known as Washington Cathedral, or the National Cathedral.

One must bear in mind that by reading about a Cathedral he does get a picture of a kind, but it is quite impossible to find a substitute for actually seeing and visiting one. It is one thing to read about a visit to this "House of Prayer for All People," but it belongs only to those who are fortunate enough to stroll through the hallowed nave, chapels, and crypts, read its symbolism at first hand and offer one's personal prayer at one of its consecrated shrines, to get a lasting, living picture of the monumental grandeur of this symbol in stone of the Living God. It is true that the pilgrim who can spend a few hours within the walls of the Cathedral, even in its unfinished state, will leave it with a realization that he has been close to the "Love and knowledge of God which passeth all understanding."

Before entering the building let us pause just to remember that Washington Cathedral, founded as a "House of Prayer for All People," has devoted its work and services to the cause of religion since the turn of the century. In 1893, the Congress of the United States granted a charter to the Protestant Episcopal Cathedral Foundation of the District of Columbia, authorizing the building of the Cathedral and institutions of learning "for the promotion of religion and education and charity."

The structure is now approximately two-fifths completed and will seat 2,300 people. When sufficient funds have been donated and the building completed, 10,000 will be able to worship within its walls.

## THE NORTH PORCH

Our approach to the Cathedral is through the north porch, a beautiful Gothic portico, providing access to the north transept, and considered one of the architectural gems of the Cathedral fabric. This portico which we find entirely completed was built from funds provided by the women's committee of the National Cathedral Association and is a tribute to the missionary zeal of hundreds of devoted women throughout the nation. The first corner stone of this north porch was placed by Mrs. Herbert C. Hoover on Ascension Day, 1931.

Entering now through the north porch we walk along the transept to the crossing, which we find a good vantage point for much that is of first importance and interest. From the crossing we get, first, a fine view of the rose window in the north transept which represents the Last Judgment. As the sun lights the exquisitely soft colors of this marvel in stained glass, one

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*One of the architectural masterpieces of the American Church, the Washington Cathedral is of particular interest to Churchpeople on April 19th as the setting for the consecration of Dr. Angus Dun as fourth Bishop of Washington.*

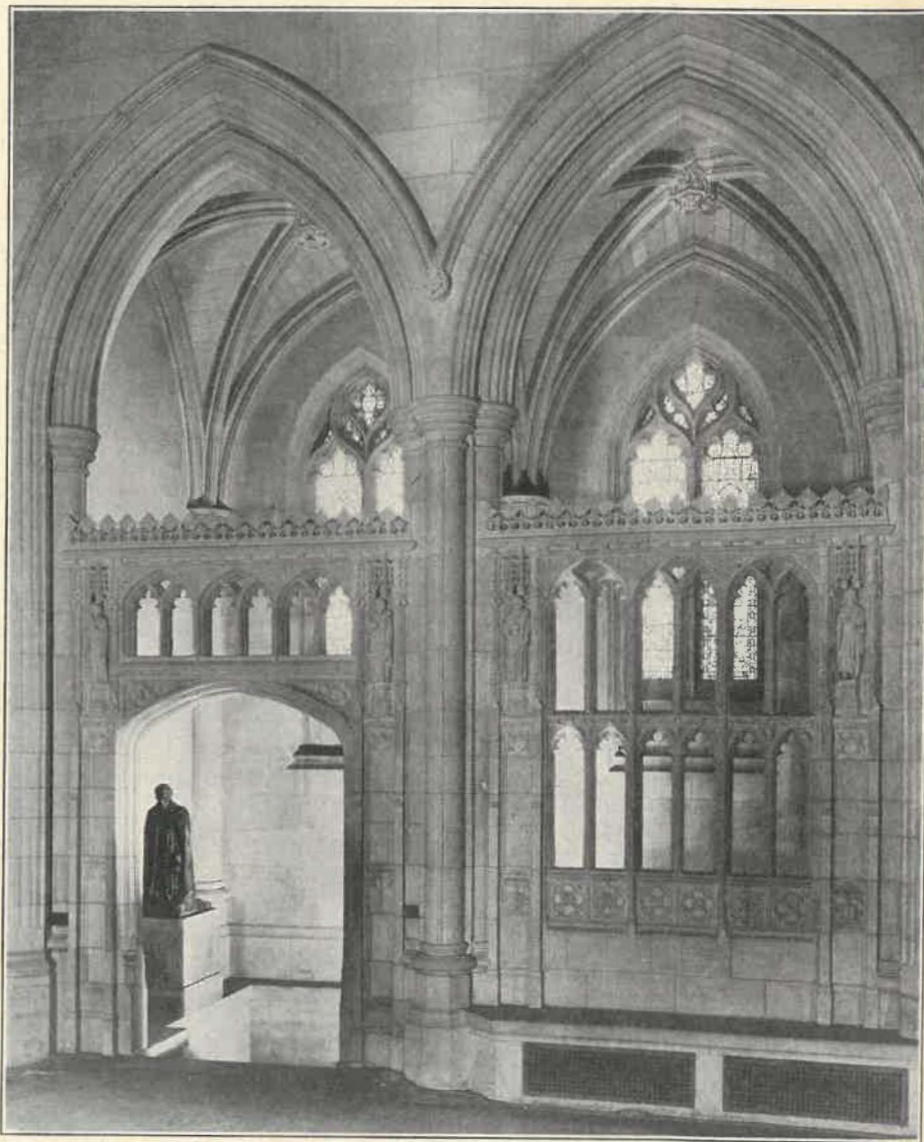
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can feel the very presence of Our Lord on the throne of judgment.

On the right as we stand here in the crossing facing the high altar we see the Canterbury pulpit, constructed of stones from Canterbury Cathedral and presented to Washington Cathedral by the Archbishop and Dean and Chapter of Canter-

bury in memory of Stephen Langdon, who led the barons of Britain when the Magna Carta was granted by King John. Below the central panel we see a scroll containing the first words of Magna Carta—"The Church of England shall be free"; and other panels show some of the great leaders in the long history of the Church, among them being the Venerable Bede, William Tyndale, King Alfred, and John Wycliffe. Many notable clergymen of varying Church affiliations have preached from this historic pulpit and on Sunday, April 16th, the Archbishop of York stood here and delivered his stirring message to the American people.

Stepping back now a little way into the completed portion of the nave and looking



NORTH TRANSEPT PARCLOSE: *An unusual statue, entitled Lincoln in Prayer, is seen at the top of the stairway.*

Harris & Ewing.



toward the high altar, we study for a moment the rood screen at the entrance to the great choir. Ninety-two feet above the pavement on the beam of the screen we see the great symbol of Sacrifice in the form of an oaken crucifix, with the figures of St. Mary and St. John. The rood screen is in keeping with the symbolism of the Cathedral: the nave, our walk through life here on earth, then passing on through the Sacrifice of the Cross to paradise represented by the chancel and on to the altar rail where we catch a glimpse of Jesus enthroned in the sanctuary.

High above us around the triforium gallery hang the flags of all the states, giving to the Cathedral a truly national aspect.

#### THE JERUSALEM ALTAR

Let us walk now up the steps leading to the level of the great choir and on to the sanctuary. Some day, we are told, that entering by the as yet unfinished west portal one will walk a tenth of a mile through the nave, the crossing and the choir to reach the sanctuary where we are now looking at the great or high altar. It is known as the Jerusalem Altar. Portions of a stone from the Chapel of Moses on Mount Sinai have been set into the pavement before the Jerusalem Altar so that when the priest reads here the Ten Commandments he is standing on stones from Mt. Sinai.

On the front of the altar is a Jerusalem Cross, which is also found on the seal of the Cathedral. This type of the cross was part of the armorial bearing of the Crusader Baldwin, the first Christian King of Jerusalem, A.D. 1100. By its use one is reminded that the Anglican Church traces its authority from the beginning of the Church in Jerusalem.

Unfortunately in this brief tour we can pause before only a few of the many sacred objects which we see in passing. One would be fortunate indeed to be able to spend enough time to absorb the whole picture with all its teachings.

#### THE HIGH ALTAR

Looking again at the high altar we see the now famous *Ter Sanctus* reredos setting forth in stone the great hymn invariably used in the Communion service: "Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, HOLY, HOLY, HOLY, Lord God of hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High."

If we stop to count them we will find that the reredos is embellished with 96 figures, the central one being our Lord reigning in glory. On either side are angels and archangels representing the heavenly host uniting in song of adoration. Beneath the figure of Christ is a bas-relief depicting St. Mary the Virgin and the disciples at prayer. Below the bas-relief is a series of small figures of Old Testament characters whose lives or writings foreshadowed the coming of Christ.

Over on the Gospel side of the sanctuary we see the Glastonbury Cathedra or the Bishop's Chair, carved from stones from Glastonbury Abbey, traditional burying place of King Arthur and Guinevere. This chair thus forms a link be-



Brown-Suarez.

THE ENTOMBMENT: Mural in Chapel of St. Joseph of Arimathea.

tween Washington Cathedral and earliest Christianity in Britain.

But we must go on with our tour and visit the chapels on either side of the great choir.

First let us go across to the Chapel of St. John, in the south choir aisle, commemorating "the chivalry, fortitude and Christian courage of Norman Prince and others who made the supreme sacrifice through devotion to liberty, civilization and humanity" in World War I. The marble monument is erected to Lieut. Norman Prince and one of the inscriptions reads: "Norman Prince, Founder of the Escadrille Lafayette Among the First to Lead Where the Nation Followed in the World War." This monument surmounts the sarcophagus containing the mortal remains of Lieut. Prince, who gave his life in France in 1917.

It makes one thoughtful to leave this beautiful chapel, dedicated to the fallen heroes of World War I, and visit on the other side of the great choir and close to the crossing the Chapel of the Holy Spirit now set apart particularly as a War Shrine where everyday at noon prayers are said for all men and women in the armed forces, for those who have been killed in action, are missing, wounded, or are prisoners of war. This small chapel in its

simple appointments bids us to kneel a while and pray for some loved one "now absent from us." On the altar burn two perpetual lights.

Close at hand, in the north choir aisle, immediately joining the north transept, we enter the Chapel of St. Mary, one of the most beautiful and impressive of all the Cathedral shrines. An inscription tells us that it is the gift of the late Lars Anderson, former United States Ambassador to Japan and Belgium, whose tomb we see in the north wall.

The reredos is exquisitely carved wood, gilded and painted in a manner typical of the finest medieval work of the 15th century. It portrays scenes from the life of the Blessed Virgin—the Annunciation, the Visit to Elizabeth, the Marriage in Cana of Galilee, and the scene in the Upper Room at Jerusalem. The Crucifixion scene is carved in the center foreground; and surmounting all, is the carved Mother holding the Child—the only figure which gazes toward the congregation seated in the nave of the chapel.

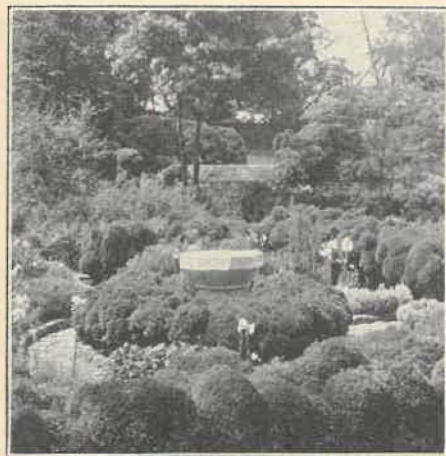
#### THE CHILDREN'S CHAPEL

Before leaving the main floor we must spend a moment in the Children's Chapel, situated just off the south transept. This Children's Chapel was the first of its kind



in any land. It was built in memory of a little boy whose life numbered but six years, yet whose influence is destined to be incalculable in the hearts of children for centuries to come. Carved in the west wall is the dedicatory inscription: "To the Glory of God and in Loving Memory of Roland Leslie Taylor. 1905-1911. Of such is the Kingdom of Heaven." On the doors of the wrought iron grill appears the inscription: "Suffer Little Children to Come Unto Me."

Retracing our steps along north transept we descend to the chapels and crypts on the floor below.



R. J. Bonde.

BISHOP'S GARDEN: The Ninth Century Font comes from Aisne, France.

On the way down we find the statue of "Lincoln at Prayer," a remarkable work of art in bronze. All along on our pilgrimage we are constantly reminded that we are verily in a "House of Prayer."

We have now reached Bethlehem Chapel, the first portion of the Cathedral to have been completed. It is dedicated as a memorial to the Rt. Rev. Henry Yates Satterlee, D.D., L.L.D., the first Bishop of Washington, and to whose long-range vision we owe this great Cathedral. The remains of Bishop Satterlee rest in the apse behind the altar of this chapel.

The exterior entrance is called the Benedictus Doorway because of the last words of the Benedictus, "The Way of Peace," carved above it. This is the first item in the unusual scheme of symbolism that is faithfully followed in every detail of the adornment of the Bethlehem Chapel and tells in pictorial form—in carving and stained glass—a comprehensive story of the birth of Christ.

#### BURIAL VAULT

The slab of marble in the center of the main aisle of the chapel marks the entrance to the burial vault where lie buried Woodrow Wilson, the first President of the United States to be entombed in the Capital of the Nation; George Dewey, Admiral of the Navy, and Mrs. Dewey; Henry Vaughan; the Rt. Rev. Thomas John Claggett and Mary Gantt, his wife; and the Rev. William Levering DeVries. Bishop Claggett was the first Bishop of Maryland and the first Bishop to be consecrated on American soil.

The burial place of Woodrow Wilson is marked by a cenotaph recessed in the

south wall of the chapel. Surmounting the canopy are the "President's Flags" presented to Mr. Wilson on his inaugurations respectively in 1913 and 1917. The third is a flag carried by the first detachment of American troops when they marched through London in the summer of 1917.

Leaving Bethlehem Chapel, let us take a hasty view of two other crypt chapels. First the Chapel of the Resurrection, a memorial to the Rt. Rev. Alfred Harding, D.D., L.L.D., second Bishop of Washington. Against the south wall we find a monument and recumbent statue of Bishop Harding. Underneath is his last resting place, also that of his wife and infant son, Douglas.

From the opposite side of the crypt corridor we enter the Chapel of St. Joseph of Arimathea, located beneath the crossing. The massive design of this chapel gives an unforgettable impression not only of beauty, but of strength that will endure for ages.

The outstanding feature of this chapel is the mural above the altar telling in beautiful coloring and exquisite drawing the story of the First Good Friday and the entombment of Jesus by Joseph of Arimathea, the rich man who gave his garden sepulchre as a tomb for the crucified Christ.

#### LANDSCAPING

Of course we have missed much on this pilgrimage, but we had a limited time and must hurry now out on to the close, getting a quick view of the lovely Bishop's garden with its winding paths bordered with priceless boxwood, the rose garden, and the 800 year old Norman arch, and the 9th century font, the latter obtained from the Abbey of St. Julie in the Aisne, France, and many objects of antiquity.

One is impressed, too, with the trees and shrubs on the close, many of which are of historic interest. Undoubtedly, the first box ever planted on Mount Saint Alban was the tall tree box by the roadside, transplanted by Thomas Jefferson from Monticello, when this hill was privately owned by one of his friends. One large and beautiful specimen has grown from a sprig

of boxwood from Dolly Madison's inaugural bouquet.

Let us end our all too brief tour at the Peace Cross from which we look down into the Capital of the Nation.

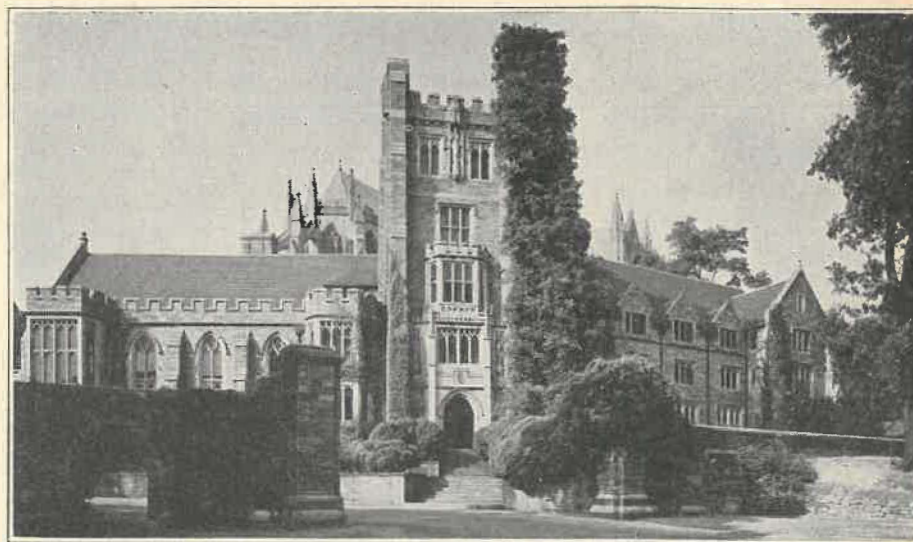
This Cross was erected not only to mark with the sign of the cross the site for the Cathedral of St. Peter and St. Paul, but to commemorate the first meeting of the General Convention in the Capital and the ending of the War between Spain and the United States. Upon



Lewis P. Wolz.

ROOD SCREEN: A beautiful example of sacred wood carving in keeping with the Cathedral's symbolism.

this occasion President McKinley said: "I appreciate the very great privilege given me to participate with the ancient Church here represented, its bishops and its laymen, in this new sowing for the Master and for men. Every undertaking like this for the promotion of religion and morality and education is a positive gain to citizenship, to country, and to civilization; and in this single word, I wish for the sacred enterprise the highest influence and the widest usefulness."



COLLEGE OF PREACHERS: Sharing the picturesque setting of Mount St. Alban, its fabric is an integral part of the Cathedral unit.

Horydczak.



## Do Americans Pray?

**D**O AMERICANS pray? A survey of bedtime habits by the John B. Pierce Foundation, as summarized in *Time* magazine, reports of 131 typical Manhattan families that—"after getting into bed, . . . 3% [of husbands] pray." For wives, the figure is 5%. The fact came out incidentally in a survey on another subject, so that there is no indication as to what proportion of the husbands and wives say their prayers before going to bed. It is quite probable, however, that an even smaller proportion follow this custom, and that a still smaller group say their prayers in the morning.

Let us be optimistic and multiply the percentages by three: 9% of husbands and 15% of wives say regular daily prayers. This is a nation that is said to be 50% Church-affiliated. We wonder whether the proportion is any lower in Soviet Russia.

While it might be argued that 131 families (especially, perhaps, Manhattan families) are an inadequate sample of the nation as a whole, the fact remains that daily prayer is a rarity, even within the ranks of the Church. We should like to see parish surveys taken on this question, which is without doubt the most vital the Church has to face. Such a survey might ask (in an anonymous questionnaire): "Do you pray

privately? Regularly? About how often? Do you say regular morning prayers? evening prayers? In or out of bed? Do you use any prayers learned after the age of 8? 12? 18? Do you pray in your own words?"

The conditions disclosed by such a survey would, perhaps, be disheartening. But it might be that the information would have a noteworthy effect on sermons. The parish priest may find that, instead of having to lead his congregation into the higher flights of the religious life, he has to begin by resuscitating a congregation of spiritual corpses. For let there be no mistake: the Christian who does not talk to God is in a desperate spiritual condition. Until the Church becomes a praying Church, it is footless to talk about Christian social action, Christian unity, or "Christian" anything.

A practical first step on the long road back to God has been proposed by Mr. Walter Dwyer, chairman of the board of trustees of the First Congregational Church, Harwich, Mass. The "Cape Cod Plan," as it is called, has been endorsed by the Presiding Bishop, Bishop Sherrill, and other leaders of our own Church, as well as by Roman Catholic, Protestant, and Jewish leaders.

In essence, the Cape Cod Plan is simple. It consists of undertaking to say three times daily this seven-word prayer: "Father, Thy will be done through me" and of seeking to persuade seven other persons to do the same. Nothing more.

Says Mr. Dwyer: "For the individual, the great value of this little prayer is to awaken his understanding that Christianity isn't a label but a spirit of willingness to serve; that the manifestation of divine power must necessarily be made through the willingness of people to cooperate in God's hopes and plans; and finally that the divine order can only be established if there are sufficient persons who are willing to let God's power work through them."

The Cape Cod Plan is two years old. In some communities it has been promoted by interfaith meetings, but basically its effectiveness depends on the efforts of individuals to apply it faithfully in their own lives and to spread it to others. Some of its effects upon seven communities in which it was tried are reported by Mr. Dwyer as follows:

"1. Church attendance in the seven towns increased. 2. Lethargic Church members became active missionaries for the idea, reaching unChurched citizens with an appeal to their desire for a spiritually strong and united nation. 3. Shut-ins of all descriptions have found a new meaning in life and an opportunity to do something constructive by letters to their friends and acquaintances to further the dissemination of the big idea in the little prayer."

As Mr. Dwyer says, "This prayer is not offered as a complete program but is merely in the nature of turning on the switch of our individual radios. How we amplify it and what God's will is for each and every one of us is a matter of personal search and application. But on the theory of first steps first, the use of this prayer is the first elementary test that we must face and accept if we wish to make the United States the national channel through which the divine plan may act."

God is waiting patiently for us to speak to Him—not because He has to, but because that is the way He works.

### The Epistle

St. Mark

April 25th

**"G**AVE gifts unto men." Today we honor St. Mark, missionary and evangelist. To him was given "a gift of Christ": to write for the ages a priceless account of the life, death, and resurrection of our Lord. But "unto *everyone* of us is given grace according to the measure of the gift of Christ." This Epistle may well set us thinking as to what gifts God has given us and the use we are making of His grace to develop these gifts to the full. If we find that we are not making full use of God's gifts to us, let us remember that although St. Mark himself failed St. Paul he afterward gave himself with great earnestness to God's work and triumphed over his failure. Let that encourage us to try again and go on with renewed earnestness to use the grace so lovingly given us.

Third Sunday after Easter

April 30th

**"U**SING your liberty as servants of God." Liberty as servants seems a contradiction, but servants of God have a wide range of freedom because they are free to move in the entire range of God's activity. A true servant of God is one who yields himself completely to God's guidance and therefore finds himself directed into every right way. God's service is perfect freedom, and the meaning of this is found when we realize that the only prohibitions are those which are against the will of God. When we feel restrictions it is because we are putting self in opposition to God, and when we realize this we see how foolish (as well as disobedient) we are. As we make our Communion let us pray for a fuller knowledge of our liberty and renew our promise of obedience to God to walk in His ways and keep His laws.





Washington, D. C.

DEAR FAMILY: When I suggested recently that readers send me copies of their favorite poems of World War II, I was unprepared for the deluge with which I was shortly to be overwhelmed. I have been literally swamped with contributions of verse by all kinds of writers, from Edgar Guest (my least favorite poet) up—and down. I can neither quote nor acknowledge all of these, but I thank members of THE LIVING CHURCH FAMILY for sending them. All of them are good, if they bring courage, inspiration, or comfort to a single person.

Some of these verses I shall doubtless quote in later numbers of this column. Just now I should like to pass on to readers who may not have seen it a particularly poignant bit of verse that I read recently in the New York *Times Magazine*. It was quoted in an article by Lieutenant Ellis M. Trefethen, USMC, entitled "This is Tarawa Today." The article itself is worthy of note, because it tells of the transformation in a few short months of the scene of the bloodiest battle in which American troops have fought in this war to an American outpost where stand orderly rows of tents, while trucks and jeeps go about their business on a network of newly built and rebuilt roads and United Nations aircraft land and take off from the restored and improved airfield. Here, too, are several cemeteries with rows of weather-beaten crosses, some with names, others blank, marking the graves of the brave young Marines who died in the battle of Bloody Betio. They are "not very imposing by standards of granite and turf, but Marines and soldiers and sailors too turn grim and proud when they pass."

On the rough rail nearest the improvised stand from which brief but heartfelt services, Catholic and Protestant, were held are three plaques, placed there by comrades of the fallen Marines. Two of them commemorate the dead of units that bore the brunt of the fighting. The third contains this moving requiem by an unknown poet:

"To you, who lie within this coral sand,  
We, who remain, pay tribute of a pledge,  
That dying, thou shalt surely not  
Have died in vain.  
That when again bright morning dyes the sky  
And waving fronds above shall touch the rain,  
We give you this—that in those times  
We will remember.  
We lived and fought together, thou and we,  
And sought to keep the flickering torch aglow  
That all our loved ones might forever know  
The blessed warmth exceeding flame,  
The everlasting scourge of bondsman's chains,  
Liberty and light.  
When we with loving hands laid back the earth  
That was for moments short to couch thy form,  
We did not bid a last and sad farewell,  
But only, 'Rest ye well.'  
Then with this humble, heartfelt epitaph  
That pays thy many virtues sad acclaim  
We marked this spot, and, murm'ring requiem,  
Moved on to Westward."

CLIFFORD P. MOREHOUSE.

He would be glad if we merely said, "Help!"—and it is in just this way, through the experience of men in extremity, that the idea of prayer has begun to come back into Americans' minds. But "Father, Thy will be done through me" is a better way to begin, and one which will commend itself to many who have not felt the need or the desire to cry out for help. It is abundantly evident that the Cape Cod Plan is producing results. We hope that many Churchpeople, clerical, and lay, will help to spread it.

### Correction

TO CORRECT the record, and as a historical footnote of interest in itself, we must report the fact that Bishop Wilson was not the first bishop consecrated by a Presiding Bishop in Wisconsin as we stated in our issue of February 27th. On February 5, 1920, the Most Rev. Daniel Sylvester Tuttle consecrated James Craik Morris as Bishop of the Panama Canal Zone in Grace Church, Madison, Wis. Thus Bishop Morris, who later became Bishop of Louisiana and is now retired, was the first bishop so consecrated, although Bishop Wilson was the first Bishop of a Wisconsin diocese to be consecrated by a Presiding Bishop within the state.

"It is when the Christian loves the gifts of God, including the spiritual gifts, more than he loves God that darkness engulfs the soul."

—Georgia Harkness.

### THE UNCONQUERED

ABOVE the Bay of Accho fly the planes,  
Skirting Mount Carmel where Elijah prayed.  
The bombs of death descend, instead of rains,  
On lovely Haifa, calm and unafraid,  
The gateway to the world's most Holy Land.  
Beware, O despots, this is dangerous ground!  
By once great warriors harassed, 'neath the hand,  
Of mightier kings than you. The hills resound  
No longer to the tramp of those lost sons  
Of Babylon, Assyria, and Rome,  
And other long forgotten buried ones,  
Found only in an ancient history tome.  
Only the prophets live, and now as then,  
They dwell unchallenged in the hearts of men.

FRANCES MITCHELL LEE.



# Our Thin Kalendar

By the Rev. William M. Hay

**T**HE KALENDAR in the front of the Prayer Book could burst and boil over with names, great or humble, known and almost unknown; and every day could have its saint, and some days could have six. But it is mostly blank and empty. Once it was full, now it is denuded. Who has done this to us? And by whose obstinacy are we thus deprived?

The Kalendar of the Church of Scotland is full, or almost full. Some of the names are strange to us, but not strange there; some of them refer to events and times of peculiar interest only to Scotland or northern Europe. Even so, if these men and women were saints, they belong to the universal Church, of which we profess to be a part.

The Orthodox Kalendar likewise has many a name revered by them, unknown to us. But they ought not to remain unknown to us. They were in their day bound up with great historical movements, with changes, with growth they fostered, with retrogressions they opposed. They, like all saints, represent the continuance and purposeful pushing vitality of the action of the Holy Ghost in the Church. Are we to count ourselves educated because we know the names and dates of kings and warriors, of migrations and conquests, when we cannot tie these in with the great teachers and martyrs, the seers and prophets, the bishops and missionaries who in an especial manner in their day bound the temporal to the eternal? Should we continue to put, as we do, our emphasis on the civil and political and disregard the religious? Great talk there was this year about Bastille Day, and not a word about St. Bonaventura. St. Martin is forgotten on Armistice Day.

Now and again some one in our Confirmation classes startles (like the dormouse in Alice) out of his torpor and asks "What does that mean, the Communion of Saints?" The poor priest thrashes around in his mind, frantically trying to grab hold of a point of contact that will enable him to explain what ought to be one of the most comforting and beautiful and hopeful elements in our Creed and in our own religious outlook.

Certainly he remembers we "are members one of another," and speaks of social responsibility and mankind's solidarity—all very true, very good, and quite inadequate. One generation is bound to another, and we have relations not alone with those who now are, but quite as truly with those who were here before us. To forget our ties to the past simply dilutes our relation to the future. If only the priest could with confidence,—

1. Deny utterly death as the end of life; affirm the conscious continuance of life without a break, in defiance of the plain evidence of the coffin and the grave.

2. Feel and know that the angels and archangels are not just words on page 77, but living intelligent beings, eager; intense participants in the will of God; rejoicing over one sinner that repenteth, correspond-

ingly depressed by our slowness and recalcitrance; bending in holy awe with the priest at the Sanctus.

3. Turn to the Kalendar, full of names, and tell the inquirer (if he is still awake), "These men and women, these martyrs and confessors, these learned teachers and mystics, these virgins and widows, these soldiers and statesmen, these kings and peasants; of every tongue, of every color, of every condition of poverty or riches, of learning or the lack of it—these are they who in every land and century counted not their lives dear, for the excellency of the knowledge of the glory of God revealed in Jesus Christ. They live still. Their souls are in the hand of God and there shall no torment touch them; in the sight of the unwise they seemed to die . . . but they are in peace (Wisd. 3: 1f.)."

And if any man assert "These men and women lived but now live no more, unless it be in some distant sphere far removed from contact or concern with us," I say, Let him prove that, or at least provide a reasoned argument, an argument, I mean, that does not turn out to be an inadvertent denial of all that is specifically Christian. If these saints live, they live forever, not in a coma but with energy, the "more abundant" life, with an enthusiastic (literally) interest in the objects which interest God. And of all the objects that exist, man is of supreme interest to God. So the Christian revelation insists, in its every word and implication. Is it so outrageous to believe that they who have themselves come through great tribulation should cast a kindly eye upon those still in their pilgrimage, perhaps add their pure aspirations to assist our labored prayers? "O all ye saints and martyrs, pray for us!" For the life of me I can see no harm, but help in that; it is reverent, honest good-sense.

But what is all that to John Doe?

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## CHURCH CALENDAR

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### April

- 23. Second Sunday after Easter.
- 25. St. Mark (Tuesday).
- 30. Third Sunday after Easter.

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## COMING EVENTS

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### April

- 21-23. Convention of Eastern Oregon, St. Peter's Church, La Grande, Ore.
- 21-24. National Youth Commission, Racine, Wis.
- 23. Convention of Kansas, Grace Cathedral, Topeka, Kans.
- 23, 24. Convention of Colorado, St. John's Cathedral, Denver.
- 24, 25. Convention of Salina, Church of the Holy Apostles, Ellsworth, Kans.
- 25. National Council, New York City; Convention of Kentucky; Convention of South Florida, All Saints' Church, Lakeland, Fla.
- 26. Convention of Massachusetts, Boston.
- 30. Convention of Nevada, Las Vegas, Nev.

Suppose it's all true, what's the connection?

Well, at the very least, this doctrine is one more assertion that we do not live in a closed universe. There is plenty to persuade us that we do, and that the generations of men differ in no final respect from the life-cycle, say, of these furry caterpillars that live their little day, then spin their own shroud and die as though they had never been. The Kalendar teaches us to lift up our eyes and enlarge our horizons—we are related to these people, we are abound to them by faith, they and we are members of the same household, heirs of the same hope, we are fed with the same Bread that nourished them. They and we are united in grace with Christ, and because He lives, we shall live also. Do you want to deny that; or do you want to hold and cherish every element that can support our faltering faith, so skillfully oppugned, against which every appearance subtly conspires?

Again, a primary use of the Kalendar is to teach us the never-ending persistence of the action of God in His Church, illustrated in every generation by outstanding examples of faith and devotion—for the saints represent the mass, the multitude of the humble and the nameless, the world-forgotten. St. Kessog. (c. 700) stands for all those of his time and place who shared his faith, were enlightened by his teaching, died fearless because he was unafraid. In other words, the Kalendar is the assertion that God is the God of history, that it is indeed He that raiseth up and casteth down, that by Him kings reign and princes decree judgment—or if they do not, by Him at last they fall.

How shall we fill up our sparse Kalendar? I suggest that we consider first the Kalendar that was familiar to our fathers in pre-reformation days. We ought to consider others, too, for example, the Orthodox list. The Romans have a complicated procedure for deciding the status of sainthood. Let us not argue about that just now. Time, if you take enough of it, has its own court of judgment. Doubtless some Roman and Orthodox names will never mean much to us, save the thought of reverence that any saint deserves. But there are names aplenty to fill our empty pages, to engage our here empty minds, to arouse among some a hope to emulate their zeal and steadfastness.

It is surely a parsimonious devotion that would leave our Kalendar blank rather than glorify those pages with the holy names of men and women "who through faith subdued kingdoms, wrought righteousness, obtained promises . . . who were tortured, not accepting deliverance . . . being destitute, afflicted, tormented; (of whom the world was not worthy) . . ." (Hebr. 11: 33 f.).

It is ungenerous thus to deny our ancestry; it hangs a curtain over what ought to be a thrilling and beautiful and inspiring territory of our inner world.



NEW YORK

Seamen's Church Institute Celebrates Centenary

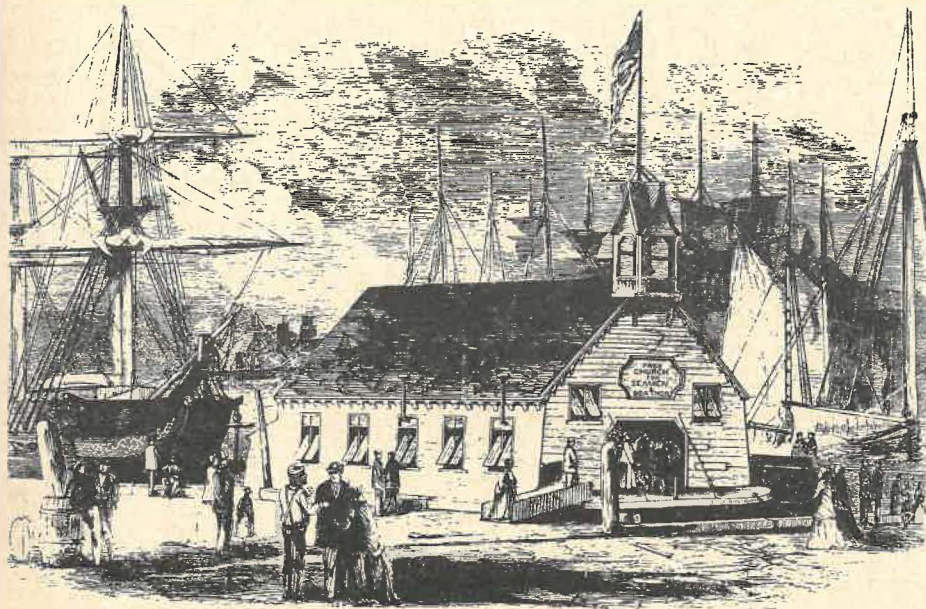
The Seamen's Church Institute of New York celebrated its 100th anniversary of active service to seamen from April 12th to 18th. The ceremonies and festivities were of unusual interest, and not only New Yorkers, but also many others from the near-by states took part in the events.

The celebration opened with the cutting of the birthday cake in the Apprentices' Room on April 12th and the raising of the house flag over the Flying Bridge. Richard Mansfield, the seven-year-old

pictures, "White Sails" and "A Ship is Born" were shown during the afternoon. Music was furnished by Lieutenant Emory Deutch of the U. S. Maritime Station Hoffman Island Orchestra. Tea was served by women members of the Central Council of the Institute. Most of the guests came early and stayed late.

At the request of Bishop Manning special prayers for the Seamen's Church Institute were offered in all the churches of the diocese of New York on April 16th. The Rev. Dr. Robert W. Searle, president of the Greater New York Federation of Churches, put in the *Bulletin* of the Federation a request for prayers in all churches of all denominations.

The Marine Museum, the Museum of



SEAMEN'S CHURCH INSTITUTE: Second home of the unique Church institution which began its work 100 years ago.

grandson of the Rev. Dr. Archibald R. Mansfield, who was chaplain of the Institute from 1896 and superintendent until his death in 1934, and Mary and Audrey Wainwright, great-great-granddaughters of Bishop Jonathan Mayhew Wainwright, second president of the Institute, took part in these events. The children were attired in costumes of 1844.

After the ceremonies with the flag and the birthday cake, there was a Centennial Service in the Chapel of the Institute. Bishop Manning, president of the Institute, officiated, assisted by the Rev. Dr. Harold H. Kelley, director of the Institute. Herbert L. Satterlee, vice president of the Board of Managers, made a speech. There was a large company present, among them Naval men of distinction, including Rear Admiral Reginald R. Belknap (retired), a member of the Board of Managers. Members of the Maritime Commission, officials of several shipping companies, many of the clergy of the diocese of New York, and others were among the guests, who quite overflowed the chapel.

The 13-story building of the Institute was open for inspection, and two moving

the City of New York, and the Seamen's Institute are jointly sponsoring an exhibition, "Shipmates Ashore," to be held at the Museum of the City of New York through the rest of April and throughout May and June. It will show the progress of maritime matters during the past 100 years, as depicted by sets, shipmodels, and paintings of the period loaned by individual collectors.

The Institute was the first organization to serve seamen in this country. Since 1940 it has befriended more than 100 crews of ships sunk by enemy action. During the past year it has provided lodgings for more than 360,000 and served nearly 1,200,000 meals. Last year its famous Merchant Marine School had nearly 4,500 enrollments, men who applied themselves to study to obtain better positions.

Messages of congratulations were received from President Roosevelt; Governor Thomas E. Dewey; Mayor Fiorello La Guardia; Rear Admiral Emory M. Land, head of the U. S. Maritime Commission; and John Mansfield, poet laureate of England, who as a young man was a seaman and received help from the Institute.

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**EASTON**

**The "Roman Episcopal Church"**

There is a chapel in the Cecil County Episcopal Coöperative Parish, Elkton, Md., of which the Rev. Dr. J. Warren Albinson is rector, that is sometimes referred to as "The Roman Episcopal Church." The reason for this is that a Roman Catholic congregation worships in the building each Sunday morning before the regular services of the Episcopal congregation which owns the chapel.

The congregation of Romanists had purchased lots on which they intended to erect their own chapel but war was declared and they were unable to obtain building material. They were holding their services in the local fire house, but this was unsatisfactory, as the group desired a more churchly atmosphere for their worship. Their priest called upon Fr. Albinson, told him of their difficulties, and wondered if it might not be possible to use the chapel at an hour when it was not required by its congregation. The rector took the matter up with his vestry, and the members of the vestry were unanimous in their wish to share the chapel with the Romanists until they could erect their own church building.

In another community in the parish a Presbyterian congregation is without a minister. One morning an Elder of the congregation called the rector, explained

the situation, and asked if the Presbyterians could come to worship with the Episcopalians at the regular service in the chapel there until they could obtain the services of a minister of their own. They were cordially welcomed.

**WEST VIRGINIA**

**Daily Intercessions in Downtown Church, Wheeling**

In downtown St. Matthew's Church, Wheeling, W. Va., daily noonday intercessions have been started by the Rev. J. M. Thomas, rector. Prayers are offered in response to any request but emphasis is put on the men and women in the armed forces, among whom are 115 from St. Matthew's. Arrangements are being made for a 15-minute organ recital each Saturday. Names of those who do not belong to the parish are being received daily, that they too may be prayed for.

Fr. Thomas says, "The downtown church, I am convinced, has a daily ministry to offer—a house of prayer for all sorts and conditions of men." During the first ten days alone, 312 persons spent a portion of their noon hour at the daily intercessions.

Fr. Thomas has notified those in the armed forces of the daily prayers and many have written, promising to pray for the parish family back home on the day of their remembrance.

**ATLANTA**

**Dean de Ovies Now Lieutenant Colonel**

Dean Raimundo de Ovies, Litt.D., LL.D., D.D., of the Cathedral of St. Philip, Atlanta, Ga., is now Lt. Col. Raimundo de Ovies, having been appointed by Governor Ellis Arnall of Georgia to the Governor's Staff. This honorary position shows the governor's recognition of the dean's outstanding leadership. Governor Arnall, while not a Churchman, is a frequent member of the dean's congregation at the Cathedral of St. Philip. Governor Arnall attended the University of the South, Sewanee, Tenn., while Dean de Ovies was chaplain there.

**PENNSYLVANIA**

**Church Congress in Philadelphia**

"The Christian Church in a World in Travail" will be the theme of a one-day regional meeting of the Church Congress for the Philadelphia area on April 25th.

The afternoon session will discuss "The Doctrine of God as an Answer to the World's Need." Speakers will be the Rev. Arthur L. Kinsolving, D.D., of Princeton, N. J., and the Rev. W. Norman Pittenger, of the General Theological Seminary. The Rev. S. Tagart Steele will preside

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over the discussion, in which the Rev. N. B. Groton, the Rev. L. C. Lewis, Mr. Spencer Ervin, and Mr. Wm. H. DuBarry will participate.

"The Meaning of the Church for the World's Travail," will be the evening topic. Dr. Bernard Iddings Bell and Dr. Charles W. Sheerin will be the speakers. Dr. Charles E. Tuke will preside, and the topic will be discussed by the Rev. Frederick W. Blatz, and the Rev. James M. Niblo.

Honorary chairmen are the Bishops of Pennsylvania, New Jersey, Harrisburg, Delaware, and Bethlehem, and the meetings sponsored by some 70 priests and laymen from these dioceses.

**DAR to Build Carillon Tower**

In Easter week the Daughters of the American Revolution laid the cornerstone of a tower to house the carillon of the Washington Memorial Chapel at Valley Forge, Pa. The bells have been assembled over a period of several years, and have been temporarily housed in a wooden tower on the grounds of the chapel. The new stone tower, financed by the DAR, is in memory of Robert Morris, an eminent American financier, and one of the signers of the Declaration of Independence.

**OKLAHOMA**

**Praise of Bishop Casady**

High commendation of Bishop Casady of Oklahoma appears in the current issue of the Oklahoma *Journal of Religion*, a publication of Oklahoma University. "When Bishop Casady took charge here," says the article, "Oklahoma was a missionary district. In ten years he increased the membership and finances to the point where the district was made into a diocese. He is the first and only Bishop of the diocese. He is an ecclesiastical statesman, a state builder, and first of all a Christian gentleman. His policy is to bring good young men into the leadership of his churches, set them free, and encourage them to build their best into life of the communities and churches in which they work. In addition to building his own Church, Bishop Casady has had a leading part in the Oklahoma Council of Churches. He has backed this organization with funds, influence, and hard work. Oklahoma needs many more like him."

**DELAWARE**

**Interdenominational Hymn Services**

A practical demonstration of Christian unity was undertaken in Wilmington, Delaware last winter under auspices of the American Guild of Organists. The very Rev. Hiram R. Bennett, dean of the Cathedral Church of St. John, is chaplain of the guild; and he, with the active cooperation of organists of many religious bodies in the community, has been arranging services of hymn-singing in the

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April Religious Book Club Selection

**THE MANNER OF PRAYER**

by *William Douglas Chamberlain*

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April Pulpit Book Club Selection

**THE BROTHER**

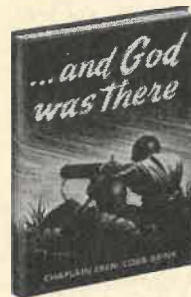
A Novel of James, the Brother of Christ



by *Dorothy Clarke Wilson*

The character and influence of Jesus are revealed through the suffering and uncertainty in the heart of James, who shared His dream of a better life for the down-trodden Galileans.

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**AND GOD WAS THERE**

by *Chaplain Eben Cobb Brink*

A vivid account of the actual religious experiences of soldiers on the battlefield, where, through danger and loneliness, God was with them. This is a book of reassurance to the families of men and women in active service.

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various churches. These services have already been conducted in St. Stephen's Lutheran Church, Hanover Presbyterian Church, and Peninsula Methodist Church. The pastor of each church presides; the church organist selects the hymns, and the massed choirs of the cooperating churches participate. The chaplain of the guild presents an historical study of the background of the hymns that are sung.

The result has been most gratifying. Christian people of all shades of thought are beginning to find how much they have in common, as expressed in the hymns of the Christian community. Miss Sarah Hudson White, organist of Hanover Presbyterian Church, is dean of the Delaware Chapter of the Guild. She is a communicant of the cathedral.

## SAN JOAQUIN

### Christian Education

A coordinated program in Christian Education is one of the first objectives set by Bishop Walters for the district of San Joaquin. Bishop Walters seeks to "rejuvenate existing Church schools into greater strength both in numbers and achievement," and to use Church schools and other educational processes as a "means of introducing the Episcopal Church in new areas."

Deaconess Isabel Ormerod will direct the new educational program. Her experience ranges from rural work in

northern Michigan to work among the isolated in Nevada. Just recently she has been organizing Christian education programs in the crowded defense area of Vallejo, Calif. The deaconess will work with clergy in whatever areas are chosen for Christian education advancement.

## WESTERN NEBRASKA

### Japanese-American Wins Prize for Poster

Beatrice Nakada, Japanese-American art student, and member of St. Mary's mission, Mitchell, Neb., is a winner of a prize for a poster to assist in recruiting WAVES. Miss Nakada's father, Harry Nakada, is head of the Bishop's Committee of St. Mary's Mission.

In the contest for WAVE posters, University of Nebraska art students took first and second prizes, and four honorable mentions. Miss Nakada, a junior, won second prize, first going to Adelaide Garver of Lincoln, also a junior.

## ROCHESTER

### Professor Becomes Lay Reader

Prof. Denzil Bagster-Collins, a member of the Department of English at Keuka College, Keuka Park, N. Y., was formally installed as lay reader at St. Mark's Episcopal Church, Penn Yan, N. Y., March

19th, at a special service in the church. The Rev. Hiram Rogers, rector of the church, administered the service of installation and presented Mr. Bagster-Collins with a book of sermons and a Bible. Herbert Warfield of Penn Yan, a warden of the church, read the Lay Reader's License, issued by the Bishop, which gives the candidate the license to read certain parts of the service under the direction of the rector of St. Mark's parish.

## RHODE ISLAND

### Church School Lenten Program

First report on Church School Lenten program to reach the National Council is from St. Mary's, Warwick, R. I., the Rev. Robert L. Seekins, jr., rector.

The fifth grade girls had studied the Fellow American stories, and they made a map, called "Where Fellow Americans Live and Worship." They made a color key for the map, with corresponding colors on the map for different racial and national groups. Then the girls each wrote an original story, and these were arranged around the map as a border.

Second grade boys built a cardboard replica of the Church building with stained glass windows of colored cellophane. Third grade boys made a Calvary scene, with the crosses. Several classes made scrap books on the Lenten theme.

The kindergarten teacher made a series of drawings based on "God's Children" and the children colored these. The pictures were a part of the school exhibit.

On Easter afternoon, there was a processional, a hollow cross into which the children deposited their offering boxes. As the box was deposited, each child received a jonquil. The service was well attended both by parents and children.

Mr. Seekins states that St. Mary's has about 400 baptized persons, and of these about 225 are communicants. But the Church school has 106 children, nine teachers and two officers—25% of the total membership represented in and active in the Church school. "For the size of the parish, I am sure we have a wonderful Church school," says the rector.

## EAU CLAIRE

### Lively Choir Guild

Under their new rector, Fr. Francis Sullivan who came from the diocese of Duluth, Christ Church, Chippewa Falls, Wis., has organized a new choir guild of 30 members, who are not only re-robing the growing choir, but are making a \$50 a month pledge to the parish.

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ARMED FORCES

Churchmen Expected to Protest

Cancellation of Deferments

Officials of the Federal Council of the Churches of Christ in America and the National Association of Theological Schools are expected to protest the action of Selective Service in dropping deferments of pre-theological students on and after July 1st, it was reported by Religious News Service.

It is expected also that the majority of non-Roman denominations, concerned over the problem of an adequate ministry in the future, will join in protests to Maj. Gen. Lewis B. Hershey, Selective Service director. First major denomination to register its disapproval of the move is the United Lutheran Church of America.

Selective Service officials in Washington, D. C., queried by Religious News Service, said it would be up to Gen. Hershey to decide if the matter should be given further consideration. If such a decision is reached, the 6,400 draft boards throughout the country would be notified to delay induction of pre-theological students pending final action.

Central New York Statistics

Four thousand, one hundred eighty-three names stand on the Honor Rolls of 22 parishes and missions of the diocese of Central New York as of March 31st.

Forty-six men of Central New York parishes have given their lives in service.

With 23 parishes and missions not yet reported, it is conservatively estimated that one-ninth of the communicant

strength of the diocese is today in military uniform.

Ten of the active clergy of the diocese are serving as Army and Navy chaplains.

Three sons of the Bishop, the Rt. Rev. Malcolm E. Peabody, are also in uniform. They are, Endicott Peabody II, an ensign in the U. S. Navy on submarine duty; George Lee Peabody in the Coast Guard; and Samuel P. Peabody, Army private now overseas.

Servicemen's statistics are being gathered by the *Church Messenger*, diocesan monthly paper, which is preparing a permanent record of all diocesan Churchmen who served in this war.

Servicemen Welcome in Orlando

Servicemen near Orlando, Fla., find a welcome in the Cathedral Church of St. Luke. For over a year Dean M. E. Johnson has held a short special service for them each Sunday morning. Afterwards a committee of women serve light refreshments in the Cathedral chapterhouse during a pleasant social hour. Keen interest is shown in the "songfest," the boys joining heartily in singing familiar songs, with one of the women at the piano. An occasional informal dance is arranged on a week night in the Cathedral School auditorium.

Lt. Reed Jerome, former organist of Trinity Church, Buffalo, N. Y., played regularly for the Sunday evening services during several months, until he was transferred elsewhere. Capt. Elbert Adams, who used to be organist of a Baptist church in Greenville, S. C., took this organ duty when Lieutenant Jerome left.

The Cathedral parish has recently made substantial reductions in its building debt



BISHOP DARST OF EAST CAROLINA: Baptizes Jon Blomquist, the son of Chaplain Richard T. Blomquist (Lieut. Com.), [left front], and Mrs. Blomquist [right] at the Marine Base near Cherry Point, N. C. The Blomquist's daughter also watches the ceremony.

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## WAR SERVICE

and is working to complete the payment this year. The choir sponsored the raising of funds for new hymnals, costing about \$500. This expense was met by special gifts.

### Church Plan to Assist Returning Service Men

A coordinated Church plan to assist returning service men is recommended in a pamphlet, *The Church and Returning Service Personnel*, published by the Federal Council of Churches and the Christian Commission for Camp and Defense Communities. The plan stresses the need for educating the clergy in problems of rehabilitation.

Effects of the war upon participants and others are likely to differ considerably from those of the previous war, the booklet states, but the problems of readjustment will not be insuperable "if they are courageously faced."

The booklet contains articles by the Rev. Otis R. Rice and the Rev. Seward Hiltner, chairman and executive secretary, respectively, of the Commission on Religion and Health of the Federal Council of Churches. A group of leading physicians and psychiatrists have also contributed.

Other aspects of the problem of returning service men will be dealt with in later publications. A 16-page booklet dealing with personal problems of men in the armed forces has already been issued by the Army and Navy Department of the YMCA with the collaboration of the Federal Council's Commission on Religion and Health.

### Conference to Consider Ministry To Returning Service Men

A national conference on "the ministry of the Church to returning service men and women" has been set for May 17th and 18th at either Atlantic City or Philadelphia, sponsored by four agencies representing the International Council of Religious Education, the Federal Council of the Churches of Christ in America, the Home Missions Council, and the United Council of Church Women.

The five sessions of the two-day working conference will consider the problem confronting the Church, the attitudes and needs of returning service men and women, in relation to religion and the Church, to social and recreational life, to employment and education; governmental plans in relation to them, and the significance of such plans for the Church program; the place of the Church in community planning; and planning the program of the local church.

Leadership of the conference will include persons in governmental and other circles, as well as Churchmen, and will be announced in the near future. The program is being arranged by the General Commission on Army and Navy Chaplains, the Commission on Religion and Health of the Federal Council of Churches, the Service Men's Christian League, and the Christian Commission for Camp and Defense Communities.

## Harnessing Our Minds

Before we get down to the more serious phase of this little weekly scrawl of ours, we want you to have a good laugh over the very incident which gives rise to what we want to say farther down in this column.

Not too many weeks ago, a priest-friend of ours was saying Mass one Sunday morning in one of the very few churches which have been a bit over-warm this winter. He had progressed as far as the *Sursum Corda*. He had said, "Lift up your hearts." His people had responded nicely, "We lift them up unto the Lord." At this very juncture a woman somewhat noisily fainted in one of the pews, and to prevent confusion and any alarm, the priest in the same even tones, said, "Take her out into the air." The congregation of the Faithful promptly responded, "It is meet and right so to do." Sure it was, and they did, and never knew they'd pulled a boner!

Now, have you had your chuckle? Well then, let's talk a bit amongst ourselves. Aren't you more frequently than not, conscious that too, too many times in your more formal worship in your church, you are saying your responses just like the above mentioned souls did? Just sub-consciously and not from a direct, active and objective sense of worship at all? We've had our spells of it—especially when overly tired (and who isn't now, we'd like to know?) but, don't you see where it leads? Our minds aren't on Our Dear Lord—even there at His Holy Altar,—and when He actually comes there to meet and feed us, if it weren't for the Sanctus Bell (and that's exactly and only what a Sanctus Bell is for, by the way) many times we'd be a million miles away mentally. We don't mean to be discourteous to Our Lord, do we? And we really want to worship Him, but we haven't quite altogether yet realized that true worship is a real effort on our part. It involves all of us, our love, our devotion, our minds, our hearts, and the act or effort whereby we harness all these together in the supreme effort to really, consciously and definitely, lift them up unto the Lord.

This is probably one of the greatest weaknesses in our form of worship. Gone forever must be those days when we thought we could moon away the whole half hour of Mass while the Priest did all the work. May the following very true thought shake all of us loose from some of our bad tendencies in this respect, and it is—Did it ever occur to you to wonder whether Our Lord even considered you properly present at a Mass when you did not consciously and objectively assist at that Mass? Let's all start some thinking along these lines, for the Mass has no magic in it for those who simply kneel in view of an altar and then let their minds go off into an undisciplined swoon.

Harnessed minds, harnessed hearts, harnessed lives will bring harnessed Christians to that haven at last where they fain would be, but we sometimes wonder if the plight of the undisciplined minds will not be closely akin to that of the foolish virgins.

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## BOOKS

JEAN DRYSDALE, EDITOR

### Psychologically Sound

MARRIAGE IS A SERIOUS BUSINESS. By  
Randolph Ray. Whittlesey House, 1944.  
P. 164. \$2.00.

During the 95 years of the existence of the Church of the Transfiguration, New York, it has witnessed the weddings of over 100,000 couples. Half of these have taken place since Dr. Ray became rector of the Little Church Around the Corner in 1923. For the first time he has written on the subject of marriage and obviously writes as an expert.

So many authors dealing with marriage forget that the greatest test of their effort is whether their books will hold the attention of young people. Dr. Ray never forgets this, his book being spiced with humor and illustrated with telling examples from his own broad experience. In short, it has tang! It is marked by frankness, directness, and reverence, but never by dullness. It is sociologically sound without burdensome documentation; psychologically sound without being filled with psychological jargon!

This well-named volume is not just one more discussion of marriage. It is primarily an analysis of marriage in wartime, definitely geared to the American scene in 1944. The author is completely frank in listing his reasons against war time marriages.

Although there is an excellent chapter on preparation for marriage, one misses specific emphasis on the Church's significant requirement of pre-marital instruction by its clergy. The attractiveness of the book is increased by an interesting format and half a dozen half-tones of the Little Church.

C. RANKIN BARNES.

### Revelation of a Religion

THE CHALLENGE OF ISRAEL'S FAITH. By  
G. Ernest Wright. University of Chicago Press, 1944. Pages viii, 108. \$1.50.

This valuable little book illustrates a recent trend in Old Testament scholarship—to rediscover the Book as the record of the revelation of a religion; not merely or chiefly to consider it as a "monument of antiquity, interesting to the historian, the literary critic, and the archeologist" (p.v.). Nothing out of the remote past has greater significance for these groups of scholars, but this Book has something more, something which is of higher value, and this, unfortunately, has been too often overlooked in stressing the importance of the lesser things. A number of articles scattered through technical journals during the past few years have pointed out our loss in this respect; Dr. Wright mentions several German works which have dealt with the subject (p. vi-vii), and earlier than any mentioned is Feldmann, *Geschichte der Offenbarung des Alten Testaments*, 1930; consequently presentations of the Old Testament from the religious point of view are not new but, so far as the reviewer is aware, this is

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## BOOKS

the first book of the sort in English. For this reason we welcome it all the more heartily. There has been no dearth of literature concerning the prophets, with whom the present book is mainly concerned but, as the author points out, the neglect of the religious worth of their teachings as *revelations* has made much of this literature "stereotyped, platitudinous, dull" (p. 28), giving much space to questions of authorship, date, etc., and losing sight of that which is supremely worthwhile. Christianity is poorer when it fails

to build itself upon that which was first revealed in the older Book; there is little theology to be found there, but "three main themes . . . God, human sin, and redemption" (p. 19) running through it from end to end, and these we can never afford to lose. We would, it is needless to say, recommend this work to the serious study of the parish priest who desires to keep abreast of that which is being done in this field; he may find in it a new inspiration to the use of his Old Testament.

F. H. HALLOCK.

## DEATHS

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

### Mrs. Edward H. Eckel

Anna Reynolds Eckel, widow of the Rev. Edward Henry Eckel, D.D., died after a short illness at her home in Warrensburg, Mo., on April 10th.

Mrs. Eckel was born in Wilmington, Del., November 1, 1868, the daughter of Prof. and Mrs. William A. Reynolds. She graduated from Delaware College, now the University of Delaware, as valedictorian of the class of 1886, in which class her future husband was salutatorian. They were married June 27, 1889, shortly after Dr. Eckel's graduation from the General Theological Seminary and ordination to the diaconate.

A woman of gracious personality, broad human sympathy, and wide general culture, Mrs. Eckel was a worthy helpmeet to her husband in his successive parishes at Newport, Del., West Pittston, Pa., Williamsport, Pa., St. Joseph, Mo., Fort Worth, Tex., and Warrensburg, Mo. After Dr. Eckel's retirement in 1934, they continued to make their home in Warrensburg. Dr. Eckel's death occurred October 17, 1942.

Mrs. Eckel, who had traveled widely in this country and abroad with her husband, was particularly interested in the promotion of the United Thank Offering during her residence in Fort Worth and Warrensburg. She is survived by her daughter, Miss Elizabeth Eckel of Warrensburg, who is custodian of the United Thank Offering in the diocese of West Missouri, and by a son, the Rev. Edward Henry Eckel, jr., rector of Trinity Church, Tulsa, Okla. A younger son, Albert Reynolds Eckel, died in 1913.

After a requiem Eucharist, the Burial Office was said by the Rev. Fordyce E. Eastburn in Christ Church, Warrensburg, on April 12th, with the committal in Sunset Hill Cemetery, Warrensburg, beside the grave of her husband.

### Mrs. Charles McCauley

Carrie Victoria Annette Ersin McCauley, mother of Leon Ersin McCauley, director of advertising and promotion for THE LIVING CHURCH, died April 15th at her home in Duluth, Minn., after a long illness.

Born October 28, 1882, in Anoka, Minn., she was the daughter of Carl Ed-

ward and Hannah Charlotte Ersin. Her father, before coming to this country, was a seminarian in the Swedish Lutheran Church.

Carrie McCauley was originally a communicant of Trinity Church, Anoka, Minn. She was confirmed there. Later she removed to Minneapolis, where she attended Gethsemane Church, then served by Irving Peake Johnson.

Burial was on April 18th from St. Paul's Church, Duluth, with the Rev. O. Wendell McGinnis reading the service. Interment was in Forest Hill Cemetery, Duluth.

Mrs. McCauley is survived by her husband, Charles Patrick, and her daughter, Myrna, both of Duluth; three sons, Leon, Mamaroneck, N. Y., Carl P., now in the armed forces in England, and Woodrow Thomas, now in the armed forces in Idaho; and by two brothers, Carl and Edward, both of Minneapolis.

## PARISH LIFE

### Need for More "Quiet Evenings" Expressed

In striking contrast to the customary social and musical programs offered servicemen in their free hours, a "Quiet Evening" of devotion and meditation was held April 1st at Maxwell Field, Ala. Twenty-five aviation cadets, enlisted men and officers, met at the Lady Chapel and Parish House of St. John's Church, Montgomery, Ala., which were placed at the disposal of Chaplains Joseph W. Peoples, jr., and William J. Chase for the occasion. Chaplain Peoples gave four meditations during the evening. The theme was the relation of our Lord's Passion to the experience of soldiers in this war, the proper use of suffering, pain, and hardship. Chaplain Chase said the liturgical portions, which were based on the Stations of the Cross.

Many of the men expressed their real appreciation of an opportunity to leave the military routine for a while to find spiritual refreshment in a brief retreat, and the need for more frequent events of this nature was expressed.

*The Living Church*



# CHANGES

## Appointments Accepted

COOKE, Rev. SIDNEY T., has been appointed minister-in-charge at Christ Church, Staten Island, N. Y., for the duration of the war.

GUY, Rev. ELLIOTT L., formerly assistant priest of St. Martin's Church, New York City, and chaplain of Riker's Island Penitentiary, New York, is now rector of St. Stephen's Church, Savannah, Ga. Address: 313 E. Harris St., Savannah, Ga.

JACKSON, Rev. ELLSWORTH B., formerly of Epiphany Mission, Spartanburg, S. C., is now priest-in-charge of St. Mark's Church, Plainfield, N. J. Address: 633 E. Third St., Plainfield, N. J.

MCKENZIE, Rev. JOHN V., formerly of Christ Church, Canaan, Conn., is to be rector of St. Matthew's Church, Worcester, Mass., effective June 1st. Address: 695 Southbridge St., Worcester 3, Mass.

RAASCH, Rev. FREDERICK J., formerly rector of St. Peter's, Pittsburg, Kans., is now rector of Epiphany Church, Independence, Kans., and Ascension Church, Neodesha, Kans. Address: Epiphany Church Rectory, Independence, Kans.

REHKOPF, Rev. CHARLES F., formerly rector of Trinity Church, El Dorado, Kans., is to be rector of St. John's Church, St. Louis, Mo., effective May 1st. Address: 3666 Arsenal St., St. Louis, Mo.

## Ordinations

### PRIESTS

GEORGIA—The Rev. FRANK DOREMUS was ordained to the priesthood March 29th by Bishop Barnwell of Georgia in St. Paul's Church, Jesup, Ga. He was presented by the Rev. William H. Brady. The Rev. Hamilton West preached the sermon. The Rev. Mr. Doremus is to be priest in charge of St. Paul's Church, Jesup, and St. Andrew's Church, Darien, Ga. Address: St. Paul's Church, Jesup, Ga.

SOUTH DAKOTA—The Rev. CHRISTIAN BENNETT WHIPPLE was ordained to the priesthood March 30th by Bishop Roberts of South Dakota in the Chapel of Our Most Merciful Saviour, Santee, Neb. He was presented by the Rev. Frank M. Thorburn. The Rev. H. H. Whipple preached the sermon. The Rev. Mr. Whipple is to be associate priest on Pine Ridge Mission. Address: Porcupine, S. D.

WESTERN MASSACHUSETTS—The Rev. ELBERT KYLE ST. CLAIR was ordained to the priesthood by Bishop Lawrence of Western Massachusetts in Christ Church, Fitchburg, Mass., on March 25th. He was presented by the Rev. Dr. A. Vincent Bennett. The Rev. E. Kingsland Van Winkle preached the sermon. The Rev. Mr. St. Clair is assistant minister at Christ Church, Fitchburg.

The Rev. ROBERT S. S. WHITMAN was ordained to the priesthood by Bishop Lawrence of Western Massachusetts in St. Martin's Church, Pittsfield, Mass., on March 26th. He was presented by the Rev. William B. Sperry. The Rev. G. Gardner Monks preached the sermon. The Rev. Mr. Whitman is at St. Martin's Church, Pittsfield.

The Rev. LEMUEL J. WINTERBOTTOM was ordained to the priesthood by Bishop Lawrence of Western Massachusetts on April 16th in Trinity Church, New Haven, Conn. He was presented by the Rev. C. Lawson Willard. The Rev. Richard G. Preston preached the sermon. The Rev. Mr. Winterbottom is a curate at Trinity Church, New Haven.

WESTERN MICHIGAN—The Rev. WENDELL M. PASCO was ordained to the priesthood February 24th by Bishop Whittemore of Western Michigan in St. Philip's Church, Grand Rapids, Mich. He was presented by the Rev. H. Ralph Higgins. The Rev. Charles D. Braidwood preached the sermon. The Rev. Mr. Pasco will continue at St. Philip's Church, Grand Rapids, and as priest-in-charge of St. Stephen's Church, Benton Harbor, Mich.

WEST VIRGINIA—The Rev. WADE HAMPTON was ordained to the priesthood April 8th in Grace Church, Eckman, W. Va., by Bishop Strider of West Virginia. He was presented by the Rev. E. W. Hughes. The Rev. J. W. Hebson preached the sermon. The Rev. Mr. Hampton is to be priest-in-charge of Grace Church, Eckman, and Holy Trinity Church, Bramwell, W. Va. Address: Bramwell, W. Va.



# CHURCH SERVICES



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

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches or 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.  
St. John's, 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  
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. Paull 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.

NEW YORK—Cont.

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

St. Thomas' Church, 5th Ave. and 53rd St., New York  
Rev. Roelif H. Brooks, S.T.D., Rector  
Sun.: 8, 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.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

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

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

St. Mark's Church, Locust St. between 16th & 17th Sts., Philadelphia  
Rev. Frank L. Vernon, D.D., Rector  
Rev. Wm. H. Dunphy, Associate Rector  
Rev. Felix L. Cirlot, Th.D.  
Sun.: Holy Eucharist, 8 and 9 A.M.; Matins 10:30 A.M.; Sung Eucharist & Sermon, 11 A.M.; Evensong & Instruction, 4 P.M.  
Daily: Matins, 7:15 A.M.; Eucharist Daily 7:30 A.M. Also Wednesday at 7 and Thursday and Saints' Days, 9:30 A.M. Evensong, 5:30 P.M. Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

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

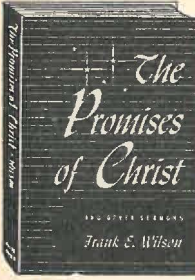
St. Paul's Pro-Cathedral, Springfield  
Rev. George W. Ridgway  
Sundays: Mass, 7:30 and 10:45 A.M.  
Daily: 7:30 A.M.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington  
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge  
Sun. Masses: 7, 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.





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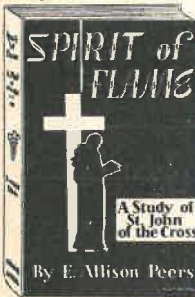
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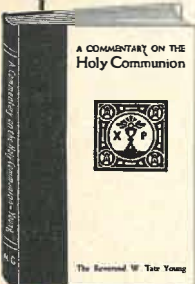
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