

The Living Church

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



RNS

Atomic Energy

Scientists and Clergy Join Forces

News and Editorial

Pages 3 and 12

FIRST MEETING OF NATIONAL COUNCIL OF CHURCHMEN

In the receiving line are Dr. Clark Kuebler, president of the organization; Bishop Manning of New York, shaking hands with Mrs. Gordon Gillette; the Presiding Bishop, the Most Rev. Henry St. George Tucker; and Bishop DeWolfe of Long Island.

[See pages 7 and 9]

THIS WEEK

The McMahon Bill may be the most important piece of legislation you will ever have a chance to write your senator about. It is the bill (S.1717) providing for a three-man atomic commission to place atomic energy under civilian governmental control, to encourage atomic research, and to make possible American participation in international action to outlaw atomic warfare. Some of the background for the subject is given in this week's news columns under the heading, "Atomic Energy."

This writer had the privilege of attending a recent conference in Chicago at which the men who devised the atom bomb — and wished that they hadn't — talked over atomic facts and problems of control with a group of representatives of religion. Perhaps the most startling single characteristic of the scientists was their youth. Few of them were much over 30. Several of them, as noted in our news columns, are members of the Episcopal Church.

Holy Cross Magazine got the manuscript of Mr. Morehouse's address at the first meeting of the National Council of Churchmen. We hope that those of our readers who don't yet subscribe to this fine Catholic organ (West Park, N. Y.; \$2.50 a year) will do so promptly in order to get his address as well as an abundance of other top-notch material especially designed for the laity.

The Living Church did get one of the addresses at the meeting, and one of the best — Clark Kuebler's "Return to the Faith," in which the president of the new laymen's organization calls for a renewed understanding of the truth about God, man, and Christ. Dr. Kuebler, the president of Ripon College, is a speaker much in demand among all kinds of men's and women's organizations.

In response to many requests we are reprinting as a pamphlet the fine article, "I Hear That There Be Divisions," by Fr. Palmer, SSJE, at the prices announced on page 19. It is a plea for unity within the Church which every Churchman should read.

Next week's issue will contain a report of the special meeting of the Federal Council. Whether you are one of those Churchmen who cast a suspicious eye on the Council or one of those who generally approve of it, you owe it to yourself to see what it is doing.

PETER DAY.

The Question Box



Conducted by CANON MARSHALL M. DAY

• *Why did her Episcopal rector advise a strict Episcopalian, about to marry a Roman Catholic, to yield her own principles and go into that Church? In this particular case they were finally married in the Episcopal Church, but now the husband constantly taunts his wife with the statement that her own priest said Rome was best. Do all priests of the Episcopal Church feel that way?*

Without knowledge of the persons concerned, or of the facts of the situation, it is impossible to establish the right and wrong of a specific case. In general, one can assume that a man who becomes a priest of a religious system believes in it and will strive to convert people to, not from it. I am sure the vast majority of our clergy believe in their Church and would have made every effort to keep the Anglican member of this mixed family faithful. It is obvious that if all our clergymen became convinced that Rome, or Presbyterianism, or anything else, is really better than our own system the Episcopal Church would soon cease to exist.

• *What is the significance of the tippet? Is not the preaching stole the proper garment to be worn when preaching? Has the tippet any place in the administration of the sacraments? Is not that, if any place, where the priest should wear his badge of priesthood, which is, I believe, the stole?*

The tippet simply signifies that the wearer is a clerk in Holy Orders, and is worn by all three orders in the same manner (over both shoulders), as part of the choir habit. It should be replaced by the stole worn after the manner of his order, whenever the clergyman is engaged in any ministration of a sacramental character.

The preaching stole had no existence in the medieval English rite. The preacher retained his tippet if preaching in his choir-dress. If a master or doctor preached in his gown he would be already wearing the tippet but an ordinary priest, not entitled to it as part of his street dress, did not assume it for preaching. If the Roman rite is followed the use of a preaching stole is allowable, but not obligatory.

• *Why do we not worship on the seventh day instead of the first day of the week?*

In New Testament times, and under the influence of St. Paul, the Primitive Church began to abandon the Sabbath on the seventh day, except for Christians of Jewish antecedents. It also began to set

aside the first day of each week as the "Lord's Day," presumably in order to make a weekly commemoration of the day of Resurrection (see Acts 20:7, I Corinthians 16:2).

The moral obligation of the Fourth Commandment is the dedication of at least a seventh of our time to God's worship. On which day this is done is purely ceremonial matter, over which Christ has absolute, and His mystical body the Church, delegated jurisdiction.

Does anybody today believe that Sunday is actually the first time the earth made one complete revolution on its axis, or that the memory of this fact survived the thousands of years in which the week as a division of time was unknown?

• *I have been asked several times whether the Episcopal Church believes in Purgatory. Could you give me a clear direct answer, which I could use when asked this again?*

It is hard to give a short, clear answer because, except in the absolute essentials of Christian dogma, the Episcopal Church leaves its members free to hold a great variety of opinions.

I would say that the Episcopal Church believes in an intermediate state of the soul between death and the General Judgment, that the souls in this state are conscious and capable of growth in the love and service of God, and are helped in their development by the prayers of the living. The only term which readily sums up all these ideas is "Purgatory." This term is, however, distasteful to some persons, who associate the word with the idea of a kind of temporary hell, which is condemned by Article XXII.

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FIRST SUNDAY IN LENT

GENERAL

RELIEF

Lenten Appeal

The Church Committee on Overseas Relief and Reconstruction has sent out a Lenten appeal to Christians to remember the sufferings of their fellow-men whom the war has ravaged. They make a number of suggestions regarding the contributions for relief:

Giving the equivalent of one meal a week to the relief funds of the Church above any regular gift; giving up a customary expenditure for Lent and turning it over to Church relief; or taking something from savings accounts to represent a truly sacrificial gift to the Church fund.

Dr. Barstow Surveys

American Church Effort

Returning from a three weeks flying trip to Europe during which he surveyed European Church relief and reconstruction, Dr. Robbins W. Barstow, director of the Commission for World Council Service, is telling American Church leaders in New York that "the reestablishment of religious and cultural patterns to human life on the European continent is a bigger job than any of us had realized."

Dr. Barstow is consulting with Church leaders in an attempt to estimate how heavy a burden American Christian people are ready to carry in the current effort to rebuild the spiritual life on the continent. He will return to Geneva in the latter part of March to report the reaction of American Churches. He will make the report to an overall planning confer-



RNS

ATOMIC SCIENTISTS AND CLERGYMEN*: "We have much to learn from one another and much encouragement to give to one another for the difficult task of human rescue" (Dr. Bell).

ence, in Geneva, of the directors of the reconstruction committees of the giving and receiving countries.

He expressed confidence that the American Churches would "respond generously as they have in the past."

ATOMIC ENERGY

Religious Leaders and Scientists

Support 4-Point Control Program

A joint committee of scientific and religious leaders, formed at a recent conference in Chicago, has issued a call for the adoption of a four-point national policy for the development of atomic energy, in a telegram sent to President Truman and Senator Brien McMahon. The senator is the author of the McMahon Bill (S. 1717), which the committee supports

*Left to right: Dr. Robert J. Moon, president of the scientists' organization; Dr. Bernard Iddings Bell; Rabbi Ralph Simon of the Congregation Rodfei Zedek, Chicago; Dr. Harold C. Urey; the Rev. Henry H. Crane, minister of the Central Methodist Church, Detroit; Dr. C. W. Gilkey, dean of the University of Chicago Chapel.

as giving effect to its four principles: (1) international regulation; (2) governmental, rather than private, development and control; (3) elimination of "the atmosphere of secrecy which hampers research and breeds international suspicion"; and (4) civilian, rather than military, personnel at the head of the governmental atomic energy program.

The committee, consisting of six representatives of religion, Catholic, Protestant, and Jewish, and six representatives of physical and social science, met in Chicago February 27th, to carry out the instructions of the Midwest Conference of Religious Leaders and Atomic Scientists (see below) that it "affiliate with the National Committee on Atomic Information to consider areas of common interest," and "undertake to educate the Churches and the public on the necessity for (1) world control of atomic energy, (2) implementing the work of the UNO looking forward to the eventual emergence of a world government, and (3) support of the McMahon Bill." Dr. Charles W. Gilkey of the University of Chicago Chapel was chairman. Adopting the name of its parent body, the Midwest Confer-

Bishop Kroll Dies

The Rt. Rev. Leopold Kroll, retired Bishop of Liberia, died on March 5th in Salisbury, N. C., from a paralytic stroke. He was 71 years old.

He was born in New York City, and he was ordained to the diaconate and priesthood in 1930. He was consecrated Bishop of the Missionary District of Liberia in 1936. His resignation because of failing health was accepted in January, 1945.

Before becoming a bishop he served the Church in the United States, the Hawaiian Islands, and the West Indies.

A Scientist Views the World Situation

Part of an Address at the Midwest Atomic Energy Conference

By H. C. Urey, Ph. D., D. Sc.

FIRST of all, let us note that the atomic bomb is not the fundamental problem at all that we have to face. The fundamental problem is war. If there is another war, atomic bombs will be used.

NO DEFENSE AGAINST THE BOMB

There is no defense against this bomb. It is perhaps not very exact to say that there is a defense against any other methods of making war. We think we have defenses against submarines, but they destroyed a very considerable fraction of the shipping in the Atlantic and Pacific oceans. There are defenses against airplanes, but they destroyed the cities of Germany and Japan and did great damage to the cities of England.

In a future war atomic bombs will produce an amount of destruction commensurate with their ability to cause destruction and that will be sufficient to destroy the cities of the world.

From another point of view, there is no possible defense for the reason that the atomic bomb is an instantaneous saturation weapon. If one can attack a city in sufficient strength so that all facilities of the city are interrupted at almost exactly the same time, it is not possible to put up an effective defense. I think it is useless to talk about an army or a navy or an air force if we are thinking that they are the traditional weapons which, floating around the edges of the United States or in the air above or on the land beneath, will prevent the destruction of the cities of this country. They may be able to defend themselves. I am interested in these things only if they give safety to the people of the United States and if they cannot do that, whether they can defend themselves or not is relatively unimportant.

THE POLICY OF IMMEDIATE WAR

At the present time, we are making atomic bombs, and no other country is. This situation will go on for some time. I don't know how long, but I should judge a few years anyway, maybe five years. Then other countries will begin to get atomic bombs. Finally, everybody will have a completely adequate store of atomic bombs so that we can destroy all the cities of any possible enemy on both sides. After that, it makes very little difference whether further atomic bombs are developed or not.

I think there is a great temptation on the part of certain people to say, or at least to act, as though we were going to attack another country while we have a lot of atomic bombs and they have none. One sees talk of the largest navy that has ever existed in the world. One sees discussion of an enormous air force.

This sort of set-up, together with atomic bombs, would seem to indicate

that perhaps our policy is to engage in a war just as soon as possible and take charge of the world and run it according to our own ideas. Suppose we do that. What will we do next? Of course, merely knocking the cities of a country to pieces will not solve anything at all. Will we undertake to occupy the country and run it according to our own ideas? Shall our sons spend their lives policing the rest of the world?

I do not believe that this solution is a good one, and I am sorry to say that we are acting, it seems to me, as though this were our proposed solution. I doubt if anyone has thought it through. I think that we are behaving in this way because of inertia rather than any intent on the part of any large fraction of the citizens of the United States or on the part of our officials in Washington.

A WORLD OF ARMED CAMPS

Another possibility is that we will not in the course of five years make use of our stockpile of atomic bombs while other countries do not have them, but we will have a group of armed camps in the world. We will have outposts on Okinawa, and then Russia should be entitled to outposts on, well, somewhere in the region of Hawaii in order to have its position comparable to ours.

Impossible situation. We would all live in constant fear that the other man's itchy trigger finger would start some thing moving in a very short time.

This, I think, will happen in the case of armed camps, and the end result will be that the war will start and perhaps 40,000,000 would be killed in the United States during the first attack. It would be an equivalent number in another country, and I think that the war would soon reach a place where it wouldn't make any difference who won. In fact it might be difficult to establish who did win the war.

DEMOCRACY WILL VANISH

If we live in that kind of world, we will have no democracy in this country at all. The process is starting already. We don't know how many atomic bombs we have. Now for the first time in the history of the United States we don't know the approximate strength of our armament. We have always known how much of a fleet we have. We make a great fuss every time we launch a new battleship or aircraft carrier in peace or in time of war. We know how large an army we have. We know approximately how large our air force is. These things have been matters for public discussion.

Of course, if we tell how many atomic bombs we have we would tell the whole world, and that's the reason for

not doing so. We must realize, at the same time, however, that we have lost an essential part of our democracy. The people of the United States no longer have an important factor for knowing what should be done.

This will go on if we live in an armed world of this kind. It will be necessary for us to have a quick way to move. We may find that the other fellow intends to attack next week, and we cannot call Congress together and have a discussion of whether we had better declare war today or not because the atomic bombs would wipe out the Capitol while Congress was discussing the matter. It would, in such a situation, be necessary to have the power of declaring war in the hands of some individual or a very small group of individuals who could meet secretly and decide such an important question without the people of the United States knowing that it was being done.

Of course, if someone has that power, then he must also have the method of preparing for the emergency, and that means that appropriations will have to be made by a small group of people. If we move on in the direction of armed camps in the world I cannot see any possibility that democracy will survive anywhere.

WORLD GOVERNMENT NEEDED

I think we are finally driven to a solution that most of us will agree is improbable. (If you would ask me to guess what the probabilities are, I would say that the highest probability should be assigned to a world disaster, but, even if solutions look improbable, I think we must work for those improbable solutions anyway and try to increase their probability.)

It seems to me that we must expect some sort of world government with adequate powers to prohibit atomic bombs. It must have the power to police the world to see that such laws are obeyed.

The United Nations Organization is not a government of that kind. We should attempt, then, to strengthen that organization in such ways as to make it a more effective world government.

The first step is to convince the people of the United States as to what the situation is. We may wish that other countries would understand this, also, but that is not something we can do very well. The thing that we can do is to explain the situation to the people of this country and try to get people in this country willing to have this country undertake to do its part in such a proposal. As this country moves in that direction, perhaps other people of the world will trust us more than they do at the present time. Perhaps they also will go along.

ence of Atomic Scientists and Religious Leaders, the committee began to make plans for placing speakers on atomic energy at meetings of religious groups.

Dr. Bernard Iddings Bell, consultant in education to the Bishop of Chicago, represented non-Roman Catholic Christianity. Another member of the Episcopal Church, Dr. R. J. Moon, was one of the scientific representatives. Other members of the committee are: Roman Catholic, Dr. Charles O'Neil of Loyola University, Dr. Leo R. Ward, CSC, of Notre Dame University, South Bend, Ind.; Protestant, Dr. Gilkey; Jewish, Rabbis Jacob J. Weinstein of Chicago and Jerome P. Folkman of Grand Rapids, Mich.; scientists, Drs. K. S. Cole, Warren C. Johnson, J. E. Rose, K. Way, and Louis Wirth. Alternates include Rabbi Ralph Simon and Drs. George Gibson and Ernest Fremont Tittle, Protestants, all of the Chicago area.

Destruction, Cheap and Thorough

The atomic bomb is capable of destroying civilization 100 to 1000 times as fast as it can be rebuilt. It is the cheapest method of destruction yet invented.

There is no defense against it; none of the German V-2 weapons was ever intercepted, and if such a weapon carried atomic explosives even a 90% interception would be a hopelessly inadequate defense against the enormous power of the 10% that got through.

All of the major powers will have the facilities to produce atomic bombs in quantity within a period of five to ten years.

World inspection and control of production of atomic energy is practicable by a combination of several simple techniques, if the nations will agree to it.

In the next war probably 10%-20% of the population of the United States will be killed in the first attack. Casualties among military personnel may be smaller.

The atomic scientists of the United States, face to face with facts such as these, have organized to acquaint the American public with the desperate urgency of the need for outlawing atomic armaments before an armament race has made the situation irretrievable. The Episcopal Church, through its National Council, is affiliated with the National Committee on Atomic Information, 1621 K Street, N.W., Washington, D. C. The committee is the clearing house of atomic information for some 60 national organizations including the Federal Council of Churches, the AFL, the CIO, the Railroad Brotherhoods, the American Bar Association, the General Federation of Woman's Clubs, Kiwanis International, the National Grange, the Farmers Union, the National Catholic Education Association, the Methodist Board of Bishops, and many others representing almost every phase of American life.

At a conference last December in Washington, representatives of these 60 organizations, called together by the Federation of Atomic Scientists, agreed that they would provide a medium for public

understanding of the scientific facts of atomic energy and their implications for society. Their message is summed up in 16 words:

- (1) There can be no secret.
- (2) There can be no defense.
- (3) There must be world control.

The McMahon Bill (S. 1717) is strongly supported by the National Committee on Atomic Information as the legislative means whereby the United States could play its part in a world program of controlled atomic development without either destroying the benefits of atomic fission or permitting its misuse.

CHICAGO CONFERENCE

As on the national scale, so also on a regional scale, the atomic scientists are calling together representatives from other walks of life to tell them the alarming facts with which the scientists have had to live in silence for the past several years, and to take counsel on means to prevent an atomic war. Early in February, the Atomic Scientists of Chicago invited Catholic, Protestant, and Jewish representatives to a Conference of Religious Leaders and Atomic Scientists at the University of Chicago. The Episcopal Church was represented by Dr. Bernard Iddings Bell, consultant to the Bishop of Chicago in Education; the Rev. Edward S. White of the Church of the Redeemer, Chicago; the Rev. John Elliot Kuhns of Holy Cross Church, and Peter Day, executive editor of THE LIVING CHURCH, as well as by several of the atomic scientists themselves—notably Dr. A. M. Brues, a member of St. Paul's, and Dr. Robert J. Moon, a member of the Church of the Redeemer.

For three days, the scientists and religious leaders heard addresses and exchanged views. The scientists were not anxious to stress the large-scale economic use of atomic energy, because they felt that the dangers of military use were a much more immediate problem; but they held high expectations for the use of "fissionable materials" as an aid to biological and chemical research, and in the treatment of disease.

PHYSICAL PRINCIPLES

In a speech on the first day, Dr. S. K. Allison described the essential principles of nuclear fission. Certain varieties of

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Children in France

Previously acknowledged	\$3,946.18
Good Shepherd Mission, Penland, N. C.	10.00
Women of St. James' Auxiliary, Langhorne, Pa.	8.00
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	\$3,964.18

Chinese Children

Miss Judith Lee	\$1.00
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St. George's Church, Paris

Anonymous	\$50.00
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uranium, thorium, and plutonium (the heaviest known elements, plutonium being an element made artificially), when their nuclei are bombarded by small particles of matter called neutrons, split into several fragments. Among these fragments are a few more neutrons which dart off into space. If on their way they collide with another nucleus of the right kind, another fission takes place, and a few more neutrons are liberated. In a mass of the right size, under the right conditions, a chain reaction is thus effected, as the neutrons released in one fission cause additional fissions. Each fission is accompanied by the release of a proportionately enormous amount of energy as some of the matter (mass) of the original element is transmuted into energy.

The process can be easily controlled, speeded up or slowed down, by one man manipulating a dial. The energy liberated can be used to heat water, manufacture electricity, etc. The by-products, including a variety of radioactive materials as well as several different types of radiation, have many uses.

A chain reaction cannot be produced by a crank in a basement, nor by any ordinary group of gangsters. The production of atomic bombs and atomic energy requires such a large plant and such large quantities of certain materials, including heavy water, graphite, and uranium ore, that it cannot readily be hidden.

On the other hand, Dr. Allison said, the final product—the atomic bomb—could without great difficulty be smuggled into a country or city in several parts and assembled with a time mechanism to set it off.

The heavy elements are the only ones now known for producing a chain reaction. The fear that the air or the earth could be started off on a chain reaction by an atomic bomb, he said, is wholly unfounded.

The energy released by one gram of fissionable material, he said, amounts to about 124,000 kilowatt hours of electricity. A 7½ foot cube of uranium weighing 240 tons would replace the 660,000,000 tons of coal used in the national economy. However, cost estimates indicate that the uranium might be much more expensive than the coal, and in any case would probably not be much less expensive. To use it as the "prime mover" of the nation's industrial plant today, one of the scientists said, would be rather like "lighting a cigar with a ten-dollar bill."

A "chain reactor" for liberating atomic energy must be shielded with very thick and heavy walls of concrete or lead. Hence, its use in private automobiles, etc., is not likely; on the other hand, it might be useful in very large airplanes, in ships, and in places distant from a fuel source, where the transportation cost of fuel is an important factor.

MEDICAL AND BIOLOGICAL ASPECTS

Discussing the medical and scientific uses of nuclear fission, Dr. R. E. Zirkle, director of the Institute of Radiology and Biophysics of the University of Chicago, painting a glowing picture of the future. Already the by-products of atomic

Interdependence of Science and Religion

An Address at the Midwest Atomic Energy Conference

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

None of us has been totally ignorant of what you have produced or have begun to produce by the release of atomic energy through fission. Some of us have been aware of the progress you have been making in atomic science even before the world at large was shocked into attention by the atomic bomb. Everyone of us has been glad to get at first hand, from those who are leaders in atomic science, the reports which you have already graciously given to us. We have learned a great deal.

Our happiness, however, is not due merely to what we have learned but to a sense of reassurance that comes to us as we realize that atomic scientists have been forced to face that which it has been our particular business to face and understand, namely the moral collapse of modern man.

Physical scientists have been, it seems to us, largely unaware of that collapse and this for a reason entirely creditable to them. The physical scientist has been engaged in, and all of his attention has been focused upon, his scientific investigations. This has necessarily involved his lack of attention to what has been happening in the realm of ethics and politics. Moreover, it is true beyond doubt that with few exceptions scientists are the most unselfish class of people in our day. They are singularly free from the lure of greed and the temptation of desire for applause. They are peculiarly free from all the usual desire to dominate their fellow men. They are in pursuit of truth, and in that pursuit they find their satisfactions.

Now, however, the atomic scientists have discovered that that knowledge which by long and careful study they have come to master, is being used, and is in danger of being used to a disastrous extent, by a world of greedy, self-seeking people intent individually and nationally upon what they can manage to get for themselves even at the cost of the common welfare. The atomic scientist has discovered the deplorable state of modern man. He has found that it is unsafe to put his confidence in princes even in allegedly democratic countries. He has awakened to the fact that his science, all science, along with every other human endeavor is in danger of destruction by the ignorant and wilful wickedness of those in control of modern life. He has begun to see that the common man of the moment is all too usually a fool, and that the uncommon man is all too frequently a knave. Those of us who have to do with religion and with morals as related to religion have known this for a long time. We have looked upon contemporary society and have seen that the motivations of men have become alarmingly sub-human. Everything about us that determines the mores, the literature and newspapers, the motion picture, the

radio, even education itself has tended to persuade our growing youth to look at life as though the satisfactions to be sought are found in possession, in amusement, in desire for applause. These are subhuman ends.

The teaching of religion, whatever creed it may be framed in, has always been that man arrives at significance, happiness, and, incidentally, safety only in terms of creativity. The Jewish and Christian religions say that man is made in the image and likeness of God. By this they do not mean that man physically resembles God, that his hands and feet and body and face look like those of God, for God is without parts or passions; He has no body; He is pure creative spirit. To say that man is made in the image and likeness of God means that he finds his meaning in doing that which God can do, in creativeness. Man cannot create on the scale that God can create; but in his little way, given his limited mind of powers, he can create; he can bring order out of chaos, beauty out of ugliness. Man can be an artist and is meant to be one. More especially man can be an artist in terms of human relationships. He can be a lover. If he lives to become an artist and a lover, individually he can be happy and socially he can be safe. But if he denies this human destiny and lives for possessions, pleasure, and power, individually he is always restless and socially he is self-destructive. So religion teaches, and we are persuaded that the long record of human behavior verifies the teaching.

It is modern man's failure, due to his denial of his human destiny, which has within it the elements of human woe which are apparent all around us.

The time has come when the scientist, aware of all this, finds himself no longer confined to the laboratory but interested in the world of men. The time has come when the scientist understands that unless the mores can be changed, and changed very quickly, unless man's conduct can be changed from a subhuman level to a human level, all that remains before us is catastrophe.

The thinking scientist is now brother to the thinking religionist in resistance to the mores. The thinking scientist like the thinking religionist is a rebel against modern life and the things upon which it is built. We are comrades, to an extent that we have not been comrades for too long a time. We have much to learn from one another and much encouragement to give to one another for the difficult task of human rescue. It is because we who are of religion realize that interdependence and because from what we have heard here we know that you equally realize it that we find in this conference a great encouragement.

bomb manufacture can completely replace the rare and costly radium as a source of the gamma rays used in the treatment of cancer. Radioactive isotopes* of common elements—such as carbon—can be used in studies of the processes of digestion in humans and animals, and in chemistry, as scientific "tracers," their course through the system or through chemical changes being followed by observing their radiations.

All known types of animal tissue are injured by excessive amounts of radiation, Dr. Zirkle said. The medical use of radiation depends upon its concentration against disease germs or cancer tissue in such amounts or in such ways as to destroy them more rapidly than the normal tissue of the subject being treated. He expressed the "hope" that radioactive isotopes of common elements could some day be used in chemical compounds which had a tendency to collect in cancer tissue.

Carbon 14, a radioactive form of carbon, is expected to be one of the most important of these isotopes. Dr. Zirkle said that the entire present nuclear fission equipment of the United States could supply only enough Carbon 14 to fill this country's needs.

Commenting on the medical effects of radiation in an atomic bombing, Dr. Zirkle said that the reports of delayed sickening and death of apparently uninjured Japanese at Hiroshima and Nagasaki were undoubtedly true. "The newspaper reports," he said, "were reminiscent of our experience with overexposed animals in the laboratory." No really effective method of treatment for radiation injury has yet been found, but proper safety measures around chain reactors were wholly successful in preventing injury.

Atomic bombs exploded in the air leave comparatively little residual radioactivity. However, one exploded on the ground would poison the area for a long period.

EFFECT ON MEN'S MINDS

On the second day of the conference, the effect of the atomic bomb on the world situation was discussed by Dr. H. C. Urey, Nobel prize winner, distinguished service professor of chemistry in the Institute of Nuclear Studies of the University of Chicago, and one of the key men in the atomic bomb project. Dr. Urey (see *A Scientist Views the World Situation*, p. 4) pointed out that unless war itself is brought to an end, "it might be difficult to establish who did win the [next] war." The only alternative to dictatorship in every land and eventual destruction of the entire civilized world, he asserted, was the establishment of some sort of world government with adequate powers to prohibit atomic bombs.

At a luncheon which followed Dr.

*The nature of an element is determined by the electrical charge of its nucleus—i.e., by the number of protons present, each with a single positive charge. Atomic nuclei also contain neutrons, without electrical charge, and different atoms of the same element may have different numbers of neutrons, which change the weight of the element without changing its chemical properties. Atoms of the same element with different weights are called isotopes. Some of them are unstable, and as they undergo disintegration they emit various types of radiation.



RNS

BISHOPS AND LAY LEADERS AT THE NATIONAL COUNCIL OF CHURCHMEN*

Urey's speech, Dr. A. M. Brues, one of the atomic scientists and a member of the Episcopal Church, spoke briefly on the changed mental climate of the men who had worked on the atomic bomb. Taking as a text the phrase in the Nicene Creed about God as the maker of "all things, visible and invisible," Dr. Brues said that a large part of the concern of science was to "make the invisible visible"—if not always to make it visible, to make it measurable and controllable.

But as the scientists reflected on the consequences of the release of atomic energy, Dr. Brues said, they realized more clearly than they ever had before that the things which mattered most to them, and to humanity, were essentially invisible—good and evil, love and hate, joy and fear—things that could never be made visible by scientific techniques. They had, of course, always been conscious of the existence of a world of values beyond the world of quantities; but they had perhaps paid too little attention to it. To the clergy, as men accustomed to deal with the invisible things, the scientists were turning for help in a time of crisis.

Speaking for the clergy, Dr. Bernard Iddings Bell emphasized the great encouragement which they all felt that the scientists were aware of and concerned with the moral collapse of moral man. "We are comrades," he said, "to an extent that we have not been comrades for too long a time." (See *Interdependence of Science and Religion*, p. 6.)

An afternoon session and one the following morning were given over to discussions on the political and international implications of the atomic bomb, led by Dr. Quincy Wright, professor of international law at the University of Chicago, and by Dr. Louis Wirth, professor of sociology at the university. Renewed emphasis was placed on the impossibility of keeping the bomb a secret and the inadequacy of any possible defense. Dr. Waldemar Gurian of Notre Dame pointed out that no matter what was done in or by the Western democracies, the key to the situation lay in the hands of the polit-

bureau of the Soviet Union. "I wish we could have those gentlemen sitting in on our sessions," he said.

Warnings were sounded by some of the religious leaders present against efforts to arouse fear and terror without offering a means of escape. It was suggested that such emotions might lead to the very results which the scientists were trying to prevent.

In conclusion, the conference adopted a resolution providing for a committee to continue its work, as reported at the beginning of this section.

LAYMEN

National Council of Churchmen Hold Inaugural Dinner

By ELIZABETH McCracken

More than 700 men and women attended the inaugural dinner of the National Council of Churchmen, held in the grand ball room of the Commodore Hotel, New York City, on February 27th. At the speakers' table were 16 bishops: the Presiding Bishop, Bishop Barry, Coadjutor of Albany, Bishop DeWolfe of Long Island, Bishop Essex of Quincy, Bishop Gardner of New Jersey, Bishop Ivins of Milwaukee, Bishop Mallett of Northern Indiana, Bishop Manning of New York, Bishop Oldham of Albany, Bishop Pardue of Pittsburgh, Bishop Perry of Rhode Island, Bishop Sturtevant of Fond du Lac, Bishop Van Dyck of Vermont, Bishop White of Springfield, Bishop Whittemore of Western Michigan, and Bishop Wroth of Erie. With the bishops sat the four speakers, all laymen: Dr. Clark G. Kuebler, president of Ripon College and of the National Council of Churchmen; Clifford P. Morehouse, editor of *THE LIVING CHURCH*; the Hon. William R. Castle, former Under-Secretary of State and former Ambassador to Japan; and Richardson Wright, editor of *House and Garden*.

After the introduction of the bishops

and other guests and the officers of the council, Dr. Kuebler made a brief speech praising John Whiteley, executive secretary of the council. To Mr. Whiteley, he declared, was due to the phenomenal progress already made by the council. With a few words Dr. Kuebler then introduced the first speaker, Clifford P. Morehouse.

THE VETERANS' EXPECTATION

Mr. Morehouse said in part: "The subject given me is 'The Returning Veteran and the Church.' A great deal has been written and said about the returning veteran—and a great deal of what has been said and written is sheer nonsense. The veteran is not a Galahad in shining armor, returning in triumph from a glorious quest, with strength as that of ten because his heart is pure. On the other hand, he is not a hardened killer, trained in tactics of murder and sudden death, ready to turn gangster the instant he is released from military discipline. Nor is he the amiable nit-wit, portrayed in too many shallow articles and cartoons, whose sole ideal sustaining him through the blood and sweat of battle was the memory of mom's apple pies and the thought of a hot-fudge sundae at the corner drug-store.

"No doubt there are individuals among the veterans to whom each of these descriptions might be applied. There are those whose military experience has given them new ideals and ambitions, and there are those whose military experiences have stifled and stultified the ambitions and

*Standing, left to right: Bishop Pardue of Pittsburgh, Bishop DeWolfe of Long Island, Bishop Whittemore of Western Michigan, Bishop Sturtevant of Fond du Lac, Bishop White of Springfield, Bishop Essex of Quincy, Bishop Wroth of Erie, Bishop Mallett of Northern Indiana, Bishop Gardner of New Jersey, Bishop Barry, Coadjutor of Albany.

Seated, left to right: Clifford P. Morehouse, editor of *THE LIVING CHURCH*, Bishop Perry of Rhode Island, William R. Castle, former Ambassador to Japan, Bishop Manning of New York, Dr. Clark G. Kuebler, president of Ripon College, Wis., and of the National Council of Churchmen, Presiding Bishop Tucker, Richardson Wright, editor of *House and Garden*, Bishop Oldham of Albany, Bishop Ivins of Milwaukee, Bishop Van Dyck of Vermont.

ideals that they had before. It is simply impossible to generalize about 12 million individual Americans, mostly young people, coming from a wide variety of homes and communities with every conceivable difference in heredity, home training, environment, education, religion—or the lack of it, social status, and mental and moral capacity.

"One thing the veterans do have in common—their horizons have broadened immeasurably. They have been in far corners of the earth, met strange people, and seen strange sights. They have learned the value of working together, under discipline, for a common goal. They have seen the terribly destructive power of modern war. They know that the scientific knowledge that can destroy a city with one bomb, that can span a continent in four hours, that can establish radar contact with the moon, is capable of annihilating what we ironically term civilization. They do not know whether the same knowledge can be used to bring a more abundant life to the peoples of the world.

"That is where the Church has fallen down, and that is where it is vitally important for the Church to reassert herself. . . . If the veteran has gained anything through his experience, it is a sense of reality. The veteran has a right to expect that, if the Church wants to claim his allegiance, it will have something of the same reality—it will be relevant to the current situation, his situation, and will be of first-rate importance.

"And the veteran has a right to expect great things of the Church. He has not been fighting for the restoration of the *status quo*, but for a new world, in which he will have an opportunity for self-development and his children will not have to go through the hell of another war—one that next time, if there be a next time, may well result in a shambles of self-destruction. God grant that the veteran may keep that vision of a new world, and continue to fight for it; and God grant that the rest of us may not smother it within him."

Mr. Castle, the next speaker, said in part: "No statement is truer and none sounds more trite, even banal, than expression of the fact that the only hope for settlement of this world's problems is in the Christian religion. Only in the doctrine and teaching of the Catholic Church, in its Creeds and in its Sacraments, is there complete fulfilment of Christ's message to mankind. In that is the spring of action; its fulfilment in the Church gives us the means to act effectively. The man who puts good works ahead of doctrine puts the cart before the horse, builds a house without foundations.

"Then, instantly, the questions arise: Is the Church getting this message across? Are we doing our best? Have we the foundation on which we can build good works? And the answer must be a sorrowful 'No.' I think it was the poet Crashaw in the 17th century who spoke of priests as 'God's conduits,' thereby inventing one of the perfect metaphors in our language. But the poet might have gone farther. He might have said that in a sense laymen can also be 'God's con-

duits,' because they, too, can carry the faith to a thirsty world if they have the requisite knowledge.

"We laymen shall be asked questions of every sort, and without study we cannot answer them. We cannot, in this busy world, become students of theology, even if we wanted to, but we can read every week some pamphlet which will enlarge and strengthen our faith. . . . We can read stimulating books. We can read the Church papers. We can and we must support financially institutions which are trying to spread among the laity knowledge of the full faith of the Church. We must do these things to enable us to be, ourselves, every one of us, propagandists of the Church.

"This is no time to defend the faith. It is a time to extend the faith. If we depend only on defensive measures we shall soon have nothing to defend. We must be aggressive, armed with conviction and swept forward by enthusiasm. We must do our part in making the middle 20th century another landmark in Church history. Somehow we must discover a full quota of dynamic, intellectual leaders, and see to it that these leaders have full quotas of earnest and dynamic followers. I am sure that they can succeed only if armed with the full armor of the Church. Any whittling away of different segments of the faith, any cowardly evasion of controversial points, any fear to defend the whole faith as expressed in the Book of Common Prayer, either as against ultra-Protestant influences or as against Romanizing influences, means weakness where strength is essential. I do not mean that we Episcopalians can save the world. I do mean that we have a head start and that it is up to us to maintain our lead through our new-born enthusiasm and our study of truth, through our zeal to pass our knowledge on to others."

Mr. Wright, the third speaker, said in part: "If it is faithful to its divine calling, the Church must show, never counting the cost, that sound Christian sociology can only issue from sound Christian theology; that by the Incarnation God did definitely identify Himself with the fate of His creation. It must demonstrate by this, by the Sacraments, and through the Word faithfully preached, that the individual ceases being merely a cog in an economic machine.

"I wonder if we haven't made a grim mistake in raising compromise to such a respectable virtue, in hanging a halo on expediency? Does what we gain compare with what we lose? Again and again the history of the Church proves how easy it is to throw the baby out with the bath water. Some of us laity feel this situation keenly. We want others to feel it keenly and do something about it. We have no intention of merely glossing over it and then dumping it into the laps of the clergy, as though it were no concern of ours. It is our concern. It is our responsibility. That's why this council of Churchmen was formed. That's why we're here tonight.

"We need men and women who believe that the Christian religion essentially involves social righteousness, that personal

sanctity and social regeneration go hand in hand. . . . We need men and women who value their Church enough to support it and to support it well. . . . We need men and women who know that the faith of the Church applies to the whole man, everywhere. . . . We need men and women who hold it their responsibility to help redeem their fellow-men unto God—a body of evangelists, working together in a deep acceptance of faith and practice, in an Apostolate, who share the Fellowship of the Holy Spirit."

Dr. Kuebler was the last speaker, his subject being "The Return to the Faith." [See page 9 for full text of Dr. Kuebler's address.]

The Presiding Bishop gave the blessing before the dinner; and Bishop Manning pronounced the benediction at the end of the evening. The whole occasion was remarkable: a Church dinner, at which 16 bishops and many priests were present, and yet at which none of them made a speech. The council already has 1,000 members.

Information about the National Council of Churchmen may be secured from the Eastern Province Office, 144 West 47th Street, New York 19, N. Y., or from the Western Province Office, 1026 Merchandise Mart, Chicago 54, Ill.

PUBLIC AFFAIRS

Religious Education Trial Upheld

The Rev. Dr. Daniel A. McGregor, executive secretary of the National Council's Division of Christian Education, has prepared an explanatory statement concerning the recent decision of the circuit court of Champaign County, Ill., on weekday religious education. The statement follows:

Weekday religious education has recently received strong support in a decision of the circuit court of Champaign County, Ill. Complaint was made that the program of religious education in coöperation with the public schools in Champaign was an interference with the constitutional rights of those who opposed the program.

The case was brought before the court and gained very wide attention. Judge Frank B. Leonard recognized the importance of the case and asked two other judges to hear the evidence and arguments with him. These judges decided that the program of weekday religious education as conducted in the city of Champaign does not violate any of the laws of the state of Illinois or of the United States.

In rendering the decision the judges said:

"The court feels that an honest attempt has been made and is being made to permit religious instruction to be given by qualified outside teachers of any sect to people of their own faith.

"We have in the Supreme Court . . . an unmistakable authority for the proposition, that the doctrine of separation of Church and State does not mean that there is any conflict between religion and the State in this country or any disfavor of any kind upon religion as such."

The Return to the Faith*

By Clark G. Kuebler, Ph.D.

President, National Council of Churchmen

THE WORLD has just emerged from the most devastating and bloody war of history. During such an experience even the superficial became thoughtful; indeed, each of us has been forced despite himself to scrutinize and re-evaluate his practice and his allegiance.

Such inventory taking has not been common with Americans until the past two decades. On the contrary, for a century the prevailing attitude all over the Western World had been one of bland optimism and self-confidence. Because of the remarkable scientific and technological advance made since 1850 progress was assumed to be inevitable; preoccupation with creature comforts had led to subsequent comfortableness of mind. Since there seemed to be no limits to man's capacity, his code became expediency, his religion self-adoration. Put briefly, mankind had surrendered to hedonism, to the pursuit of pleasure for its own sake, adding to the Beatitudes a new one which read: "Blessed are the Comfortable."

This great optimistic faith of the 18th and 19th centuries became what is commonly known as Humanism. Speaking theologically, this rival creed put man rather than God at the center of the universe. Evil comes into human life, according to its teaching, not from within man's nature but from outside; an evil man is naturally good and merely the victim of society; his salvation will come automatically through social betterment. Such teaching has been repudiated by almost everyone of any intellectual stature; in the words of Aldous Huxley: "The doctrine of original sin is scientifically much truer than the doctrine of natural reasonableness and virtue. Primitively and in a state of nature human beings were not as 18th century philosophers supposed, wise and virtuous; they were beasts." Although Humanism itself is virtually dead, it survives in the secularized and weakened Christianity which would view our Blessed Lord simply as the model for human goodness. Those who deny his Deity and make him merely a pale, Nazarene prophet, a good man whose life ended in defeat and frustration, reduce Christianity to sheer sentimentalism, a politeness toward possibilities, a formulary on Sunday and a fiction the rest of the week. Because it is an unstable compound this devitalized, humanistic Christianity, too, is disintegrating rapidly into non-theistic, secular idealism; most thinking people are finding that kind of preaching "at best a bore and at worst a damnation."

The break-down of this optimistic faith in man began shortly after the First World War when optimism and self-confidence began to yield to pessimism and apprehension. The war, which had been conceived of as a war to end all wars, ended

in rumors of more wars to come. Further, instead of the spread of democracy, violent and virulent governments suddenly appeared—all of them primitive patterns in new guises; hatred flared between races, nations, and classes; Hitler and Mussolini strutted across the European stage; world-wide economic depression stalked in our midst; and finally we were catapulted into the deadly struggle which we call World War II.

By the beginning of the first World War the pendulum had swung inevitably to the opposite extreme, from naïve optimism to an equally unthinking cynicism and negativism. And that negativism took many forms all of which were symptomatic of a general psychosis. All that is precious in the lives of men seemed to be sliding, slithering down into a bottomless abyss. Representative of that cynicism were Shaw and Mencken, Theodore Dreiser, and others whom one might cite. Typical of their point of view is the following remark of Theodore Dreiser: "I can make no comment on my work or life that holds either interest or import for me. Nor can I imagine any explanation or interpretation of any life, my own included, that would be either true, or important if true. Life is too much a welter and play of inscrutable forces to permit, in my case at least, any significant comment. I catch no meaning from all I have seen, and pass, quite as I came, confused and dismayed." It is precisely that cynicism, that denial of the existence of any ultimate values, which brought such movements as Nazism into power; they were its inevitable result.

During World War II, however, there has come a change. Thoughtful men and women have repudiated both the belief in automatic progress and the negativism which is optimism disillusioned. How has that come about? Those who are merely superficial would view World War II as exclusively a struggle of force against force, of machine against machine, a war only of fuel and minerals. The thoughtful realize that the war was, in a much deeper sense, only one more part of a long ideological conflict which reaches back into the dim horizons of prehistoric times. In other words, those who say that this was a war of economics or of power politics are merely touching its surface. Even those who say it was a war to preserve freedom and justice have gone only half way to the truth. The basic question underlying our cause is what politics and economics are to be used for, whether the individual has any significance of himself, and what freedom and justice really mean. In short, the war was another phase of a violent and irreconcilable quarrel about the nature of man; and that involves a quarrel between religion and paganism.

Our enemies have attacked the Jewish Temple and the Christian Church only because both, by their very nature, oppose the first principle of totalitarianism—i.e.,

that man has no value except in terms of the state. Conversely, the ideals which the Western Powers profess come directly out of the Judaeo-Christian tradition.

In other words, those who are perspicacious are coming to see the necessity for the Christian ethic if we are to create a just social order and a lasting peace. But some fail still to recognize what is an incontrovertible fact, that there can be no Christian ethic apart from the Christian religion in its entirety, its theology and ecclesiology: The "social gospel" has scant validity if it either omits or weakens the Gospel. Every social order that is or will be stands under the judgment of God. "Seek ye first the Kingdom of God and His righteousness" is the unqualified command of our Blessed Lord.

The Christian insistence on the dignity of man as man, regardless of race, nationality, or class, is built upon the principle that because every man is a child of God he has a dignity independent of any earthly state. We judge the value of man further by the value set upon him by God, the Father of our Lord Jesus Christ, who so loved this world of sin and apparently meaningless vanity that "He gave His only begotten Son to the end that whosoever believeth in Him should not perish but have everlasting life." In such teaching our civilization finds its final bulwark of defense.

From what has been said it can be seen that the illness which ails the world is sin or alienation from God, homesickness for the Faith and the Church, and a dire need for salvation. It is obvious, then, that the Faith itself is important. No longer can we hold to the specious logic that what men believe does not matter. A man does and is what he believes. In fact, it must be stated categorically that the only hope for mankind is a return to the Faith which was once and for all delivered to the saints. The center of that Faith is He who is the Second Person of the Blessed Trinity.

In short, there is no question that the Church has the greatest opportunity to win the world it has had in centuries. The question is instead whether we who make up the Body of Holy Church, which is the extension of the Incarnation, will seize the opportunity which is ours. If not, the fault will not lie with our bishops and priests; it will be ours, the laity's, for not holding up their hands.

THE PRAYER BOOK MEETS OUR NEED

What do we of the laity need above all else if we are to help Holy Church in this day of her great opportunity? If our religion is to have reality and vitality, if we are to be effective witnesses to our Blessed Lord and His Church, if we are to approach the great social problems of the day in the light of our revealed religion, we must first learn what the Faith is. What is vague and shadowy will be correspondingly weak and ineffectual; but, fortunately

*Address at the inaugural dinner of the National Council of Churchmen, held in New York City, February 27, 1946.

Our Lord as Redeemer

I. "In the Beginning, God"

By the Rev. W. Norman Pittenger

SOMEONE has said that much of our religion these days is a "religion of desperation." In the revulsion of so many Christian folk from a silly optimism about human nature and society, we tend to forget the deep undergirding truths of God as Creator of the world, of the undefeated and undefeatable purpose of God, of the divine sovereignty over the entire created order. Instead we concentrate exclusively on the need for redemption from sin and futility—the sin and futility which make our life today seem hopeless and intolerable.

But historic Catholic Christianity has never looked at the world or at human life in this way. On the contrary, it has said, "In the beginning, God. . . ." It has maintained that in spite of sin and evil, the world and life are "very good," because God made them and because they can never get out of His control, no matter how perverted they may become. It has helped to the virtue of hope, as well as that of faith, because "the earnest expectation of the creation awaiteth the manifestation of the sons of God." And it has looked forward to that day when "God shall be all, and in all."

The symbol of this ultimate optimism of Catholic Christianity is its attitude towards the fall of man. The Church does not *begin* its doctrine of man with the fallen creature; it begins it with man in the righteousness which was his by creation, with the added gift of free fellowship with his Creator. The "myth" of the Garden of Eden begins with man as a good creature; it goes on to man's fall from his intended perfection. Hence the Church's faith is not that man is to be dragged out of a state of total depravity. Rather, he is to be *restored* to his "original" perfection. This man cannot do of himself; this God must do for him. But it is restoration; and the fundamental assumption is that man is made in the image of God—he is potentially the son of God, and his abiding happiness is to have that image, now sadly de-

faced, made once again the actualized reality of his nature.

This may seem a very theological beginning for a discussion of one's "everyday religion." But a religion is not worth much unless it is based on sound theology—that is, on a sound understanding of God and His ways with men. And our religion today needs very seriously to spring from a basic and sound view of God, the world, and man. If it does not so spring, it will be sentimental or despairing but not much help to us and without much claim to any fundamental reality.

So in our day-by-day religion, we need to have as the "ground-truth" the fact of God. We need to base our living on God, conceived and apprehended as the final dependability in things, the tireless source of all life and power, the eternal goodness which persists and which pervades the world, even in its darkest corners. We need to see that in every corner of life and in the remotest areas of our experience, God is present as the healing, strengthening, up-building energy which holds things together and works towards good in them and through them. His purpose undergirds the world—and it undergirds our tiny lives, too. It is a *good* purpose and a purpose *for* good. Be the times never so evil, the prospect never so dark, God can handle it and bring out of its chaos and confusion a rich meaning and an enduring value. So we may "lift up" our hearts, take courage, face the future unafraid—while we can also be unflinchingly realistic about the evil, sin, and wickedness which are all about us.

It is against *that* kind of background that the Incarnation is presented in Catholic Christianity. Man is surely "far gone from original righteousness," as the XXXIX Articles rightly say; yet Christ, who is God made flesh, is not *only* the remedy for our sin. He is *also* the coronation of our humanity, for man was made to be united with God, to share with God in a fellowship eternal in quality and rich in love.

for us, there is no need for vagueness and fumbling since the Faith is clearly articulated in the Book of Common Prayer. If we would only study it and accept it in its entirety, what power would be ours!

The more one studies our Prayer Book, the more one is impressed with its being a truly remarkable document. Evidence for its greatness is to be found by glancing at what is happening within Christianity as a whole. On one hand, many of the leaders among our friends, the denominational Protestants, are moving in the direction of precisely those essentials of the Catholic

Faith which this branch of the Church carefully preserved at the time of the English Reformation; I refer to such as the corporate character of the Church, liturgical worship, the apostolic ministry, emphasis on the Sacraments, etc. Again, as Fr. Ellard of the Jesuits shows in his *Men at Work at Worship*, the liturgical Reform Movement in our sister Communion, the Church of Rome, advocates several renewals of her ancient practice which have long since been characteristic of our own Communion. I refer to the use of the vernacular in the liturgy, and

insistence upon the obligation of the laity to participate actively in the offering of the Mass, etc. To be aware of such tendencies in both Catholic and Protestant Christianity is only to appreciate more fully the glorious heritage which has long since been ours; it is also to be ashamed of the fact that we laymen fail all too often to use it!

Another significant trend in Christianity, broken as it is by excessive individualism and divisiveness, is the desire for reunion for which we must work and pray. It is, in fact, the expressed command of our Lord which he made in His High Priestly Prayer as it is recorded in the 17th chapter of the Gospel according to St. John: "That they all may be one as Thou, Father, and I are one." If we Anglicans would help towards the day when, under the guidance of the Holy Spirit, organic union will be possible for all Christendom, Catholic and Protestant, we must first work toward unity in our own Church in terms of uncompromising and complete loyalty to the Faith as defined in our Prayer Book. And at the same time that we are faithful to the teachings of our own Communion, we can strengthen the spirit of mutual respect and brotherly love between all Churches, Catholic and Protestant, and cooperate in good works whenever possible without compromising the Doctrine to which we are pledged. By its very nature, ours is the one Church which can extend the hand of fellowship to both Catholic and Protestant bodies. To do no less than that is both our privilege and our moral responsibility.

THE PURPOSE OF THE COUNCIL

The high purpose of this new organization of the laity is to assist our bishops and priests in the instruction of our people through tracts and other publications. As we are better instructed, our devotion will increase and our witness will be that much more effective. I pray that, under God, you and I may be able in this way to give increased vitality to the Church in these days when its leadership is so desperately needed! At this inaugural dinner alone there are many more present than there were in that original group around our Blessed Lord. Because those early followers, few and apparently insignificant though they were, had in them the fulness of the Faith they were able in a short while to bring a hostile world to its knees. Certainly we who are so many more should strive to be no less consecrated than they.

The Church which they served and we now serve is the Living Body whose function it is to create and sustain in man a supernatural conscience and to form the moral taste of the world. It is not a voluntary association set up by man; it is God's act in Christ. Its nature, its aim, and its purpose are His, to reconcile the world to God. It is not an abstract Christianity which will save the world, but our Lord working through His Mystical Body, the Church. And that Church is the only institution in society which has had continuity for two thousand years. The dominant note of the secular world is discontinuity, but the dominant note of the Church is continuity. With miraculous powers for self-criticism and self-renewal the Church continues because she is divine. In the figure of G. K. Chesterton, she comes thundering down the centuries like a

heavenly chariot, now on this wheel and now on that, reeling but always erect. *Mundus Mutatur, ecclesia stat.*

It is within our power, yours and mine, under the guidance of the Holy Spirit,

to bring about a vitalizing of our beloved Church such as has not been seen since the days of the Wesleyan Revival or the Oxford Movement. That we can do only if we will take into our hands the shield

of the Faith. In the words of Isaiah, "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint."

Four Fronts for Peace

IV. The United Nations Front

By Harold E. Stassen

Former Governor of Minnesota

THE MEMBERS of the Churches of the United States made a very important contribution, through their alert and intelligent interest, discussion, and action, to the development of the United Nations Organization, and to the overwhelming support of that organization within the United States.

In this movement the Commission on a Just and Durable Peace of the Federal Council of Churches was one of the key factors. It cooperated and coordinated with the exceptionally able bishops' committee of the Roman Catholic Church and also with the Jewish committees.

It is of extreme importance, however, now that the United Nations Charter has been ratified, and the organization has come into being, that the members of the Churches do not rest on their oars. We have *not* won the peace by the mere establishment of the United Nations Organization. We have only won a beachhead in the unending struggle for a just and durable peace.

The existence of the UNO is definitely a silver lining in the postwar clouds. The purposes of the organization and its structure are entirely consistent with the principles of Christianity. But the Charter is not self-operating. It is only a beginning. And the degree to which these high objectives are realized will depend upon an alert and informed public opinion.

I hope that the Churches of America continue to give the vigorous moral backing and sense of direction to the development and growth of the United Nations that they gave to its birth.

One of the specific major problems is that of the administration of the dependent peoples of the world. The provisions of the Charter are excellent in this respect. The declaration in Article 73 states, "Members of the United Nations which have or assume responsibilities for the administration of territories whose peoples have not yet attained a full measure of self-government recognize the principle that the interests of the inhabitants of these territories are paramount, and accept as a sacred trust the obligation to promote to the utmost, within the system of international peace and security established by the present charter, the well-being of the inhabitants of these territories."

The Churches of America should closely follow the development of the trusteeship council and the reports that are made by the administering members as to the educational, cultural, social, economic, and

political progress of the peoples in these dependent areas. The application of a Christian conscience to measure the fulfillment of the agreements of the Charter for dependent peoples, and the clear strong voice of the Church calling to account for deficiencies, will be a major factor, not alone in progress for the peoples who are involved, but also in establishing the basis for a just and lasting peace.

The new organization is now also entering into the consideration of the many important problems that arise from the discovery of atomic energy. A United Nations Atomic Commission has been established. This is a good step in the right direction. It must be followed through. What will be the powers of the commission? Will the veto be permitted to prevent effective action? Will this remarkable scientific discovery be used to advance administration of essential world-wide problems on a world level, or will this historic moment be fumbled and will we drift along again in disorder and confusion? Will we evolve, gradually but definitely, stronger police powers in the United Nations Organization to support a system of justice and of law?

Will the basic human rights that are assured in the Charter be defined by a Human Rights Commission? Will there gradually evolve increased recognition throughout the world of the fundamental importance of the right of freedom of worship? Will there be increasing acceptance of both the right to work and the right to speak, of both the right to learn and the right to vote?

Will the basic dignity of the human being, the recognition of which played such an important part in the drafting of the Charter, gain increasing recognition the basis for United Nations policies? These are questions the members of the Churches should ask in the months ahead.

The United Nations Organization has moved forward promptly. We are pleased at the rapid ratifications, the early meeting of the first assembly, and the initiation of the food and agricultural, the educational, scientific, and cultural organizations. But the events of the world have moved even faster. The Christian Church can and it must continue to contribute an alert, understanding, patient, and yet vigorous, advocacy of progress in the United Nations toward that difficult goal of the brotherhood of man in one world at peace.



INAUGURAL DINNER OF THE NATIONAL COUNCIL OF CHURCHMEN

RNS

The Atom and Things Invisible

IN THIS week's news columns, we describe some of the work being done by national and regional agencies, in which our own Church has a part, to check the growing menace of an atomic armament race. It is interesting, and significant, that the motive power behind all these agencies is the group of scientists who actually worked on the bomb project. They know what an unimaginably terrible weapon they have created. They admit that a sense of guilt, as well as a fear for the future, gives wings to their present efforts.

It is not widely known that a large group of the scientists — an enormous majority of those in a position to express their opinions — petitioned the appropriate authority not to use the bomb on a heavily populated area of Japan, or at least to select an objective of wholly military character. Their petition was denied because the responsible persons concluded that demonstrations like those at Hiroshima and Nagasaki were necessary in order to shorten the war and prevent many more casualties than were caused by the two explosions. The question involves so many imponderables that one cannot flatly say the scientists were right and the authorities wrong. But we do not think that Americans of the future will remember with any pleasure that it was their nation which introduced this fearful means of annihilation.

The possibilities of atomic warfare do not only include what might be called its "labor-saving aspects" in quick, cheap, and total destruction; they also include such new diplomatic techniques as "anonymous war" in which an aggressor might by judicious planting of atomic mines set two other nations against each other. The atomic scientists marvel, from time to time, that people continue to crowd into the cities. As soon as the next war begins — and that may be very soon — there won't be any important cities. If there is to be another war, the only answer to the atomic bomb will be dispersion of the population to the countryside: In such a world, Britain is utterly doomed, the United States in a strategically weak position.

Russia, if available information is correct, does not have the atomic bomb as yet. The various news items to the contrary which have appeared from time to time have all worn their unreliability on their face. However, we have just been looking over an impressive list of nuclear physicists, inventors, etc., in Russia (a few of them being German scientists) who unquestionably will be able to master the scientific and technical problems involved in a very few years.

The Russian attitude on this, as on most other issues, is the factor which makes a sound American policy difficult to find. The outlawing of atomic weapons, which ought to be internationally agreed upon at once, could be made effective only by an international inspection system covering the whole earth, for no nation could or should trust the word of all the others in such a matter. But will the USSR permit its entire area to be subject to repeated photographing by an international agency? Will it be willing to answer questions about the purpose and destination of freight loadings on its railways and streams? Will it permit inspectors to go where they please and investigate every industrial plant that might be producing atomic bombs? If not, a genuine worldwide prohibition of atomic weapons is impossible.

But the Russian attitude is not without cause, and the cause is not necessarily an alleged Russian imperialism or

dream of world Communism. It is partly the fact that our own American diplomacy often seems to be blind to vital interests of the USSR. Our statesmen never seem to consider, for example, that our unilateral occupation of Japan might require a revision of the Russian concept of the role of Manchuria. While we demand that Russia give up maneuvering for strategic advantage in Eastern Europe and the near East, we continue to consolidate our own position at Russia's back door.

Americans are afraid of the weapon they have created; ought they not rather be afraid of the whole tissue of a foreign policy based on the primary principle that there will soon be another war? As Dr. Urey says in his article on page 4, "If there is another war, atomic bombs will be used." It is as simple as that. If all the atomic bomb plants now in existence were destroyed today, they would be promptly rebuilt when war came again.

Hence, it is clear that the "things invisible" of which Dr. Brues spoke in his address, the values and purposes of mankind, are the things that are going to determine whether or not atomic energy will be used as a weapon of destruction. If possessions, pleasure, and power continue to be the objectives of individuals and nations, a world in rebellion against God will continue to use His gifts to destroy itself. The means of destruction have been enormously increased by the discovery of the atomic bomb; but the will to destruction had done a very passable job on an entire continent in this past war before the atomic bomb was put into use.

The McMahon Bill, supported by the atomic scientists, seems to us to be a well thought out instrument for subjecting atomic energy to national control; the adoption of international control under a UNO with real authority to see to it that the atomic bomb is outlawed can provide the world with a breathing space in which to reconsider its scale of values. We hope that the Church, in General Convention and in parish and diocese, will support such measures with the utmost vigor.

But having done this, the Church will have merely won time to do the real job of atomic energy control — the job of converting human hearts to a scale of values by which every source of physical power is a source of good. It is well to emphasize the horrors of misusing God's gift of the energy hitherto locked in the atom; but every gift of God has its use as well as its abuse, and the forces of religion should be as quick to encourage the former as to discourage the latter. The religious use of atomic energy is not to hide it away; the religious use of atomic energy is to employ it for the healing of the sick, the clothing of the naked, the feeding of the hungry.

Indeed, one of the reasons why we feel that the McMahon Bill is by far the best of several measures on the subject now before Congress is that it provides for a national commission directly charged with the responsibility for developing the beneficial uses of this mighty force, not least of these being the encouragement of research to discover new scientific facts and principles.

It has been suggested that henceforth the year of the explosion of the atomic bomb will be known as A.B. 1. If that were so, then indeed would hope be faint for the world, for the things of blind power would be acknowledged to reign supreme over the things of the spirit. The power that can save mankind from its fear and blindness is still the power sym-



ANNIVERSARY

ONE YEAR ago I was living—existing is a more accurate word—in a shallow dirty fox-hole on bloody Iwo Jima, crawling forth by day to carry on the grim business of war, shivering by night as enemy shells burst on all sides—in the fiery air, in the black volcanic ash, in the red bodies of my companions. The imaginations of a hundred Dantes and Miltons could never conceive a hell as realistic as Iwo.

When the battle was over, and the island “secured,” I witnessed a ceremony that I shall never forget. It was the dedication of the Fifth Marine Division cemetery—a leveled area of black cinders and clay hard by the airfield, studded with dozens of rows of white crosses, with the star of David interspersed. In the center was a tall flag-pole, the Stars and Stripes waving at half-mast.

Today, a year later, as I read the headlines of the morning paper, I remembered that scene, and the words of the fine Jewish chaplain, Roland B. Gittelsohn, on that solemn occasion. And somehow the words spoken on Iwo in 1945 and the headlines in the *Times* a scant year later wove themselves into a sort of jumbled antiphon, reflecting the chaos of the new world for which these men gave their lives:

CHAPLAIN: *This is perhaps the grimmest, and surely the holiest task we have faced since D-day.*

HEADLINE: NEW RECRUIT ARMY TO RUN OCCUPATION IS PROPOSED IN BILL.

Somewhere in this plot of ground there may lie the men who could have discovered the cure for cancer.

STARVATION AND DISEASE THREATEN EUROPE, ASIA.

Under one of these Christian crosses, or beneath a Jewish star of David, there may rest now a man who was destined to be a great prophet, to find the way, perhaps, for all to live in plenty, with poverty and hardship for none.

LEHMAN DEMANDS FOOD FOR WORLD: TELLS VETERANS WE CANNOT HOPE FOR PEACE UNLESS STARVING ARE AIDED.

All that we even hope to do is to follow their example. To show the same selfless courage in peace that they did in war.

DULLES CRITICIZES BIG NATIONS IN UNO: SAYS THEY USE SECURITY COUNCIL AS FORUM FOR PROPAGANDA.

bolized by the initials A. D. — the year of the Lord. Our era is still the Christian era; the most significant historical event it knows is still the coming of the Word made flesh that men might become the sons of God by rebirth into His mystical body. The discovery of a new tool, no matter how powerful, is only the discovery of a new way of serving Him or fighting Him.

The world may well have to go through the valley of the shadow of death before it is ready to realign its values in terms of God's will; religion can give no assurance that He will protect the world from the consequences of its sins. Yet we can be sure that God remains in control of His universe, and that no ingenuity of men can sway Him from His purpose of redemption and peace. It will be worked out, not in spite of, but by means of the forces which He has set in the world, including the forces released by atomic fission.

To swear that by the grace of God and the stubborn strength and power of human will, their sons and ours shall never suffer these pains again.

BOMBAY SWEEP BY FLAMES AS MOB VIOLENCE SPREADS: BRITISH MACHINE GUNS ARE TURNED ON CROWDS.

They have paid the price of freedom. If that freedom be once again lost, as it was after the last war, the unforgivable blame will be ours, not theirs.

PERON ISSUES BOOK 'PROVING' U. S. SPYING: SIEGE TO LIFT FOR ELECTIONS.

We dedicate ourselves, first, to live together in peace the way they fought and are buried in this war.

CAIRO QUIET: ARMED PATROLS ENFORCE BAN ON DEMONSTRATIONS.

Among these men there is no discrimination. No prejudice. No hatred. Theirs is the highest and purest democracy.

SOUTH AFRICA SEES WHITES LOSING GRIP.

Here are Protestants, Catholics, and Jews . . . together. Here no man prefers another because of his faith or despises him because of his color.

JEW'S PLIGHT HELD ACUTE IN BALKANS: INQUIRY WITNESS SAYS ANTI-SEMITISM WORSE THAN UNDER HITLER.

Whoever of us lifts his hand in hate against a brother, or thinks himself superior to those who happen to be in the minority, makes of this ceremony and of the bloody sacrifice it commemorates, an empty, hollow mockery.

U. S. TEACHING PLAN IN GERMANY FAILS: INFORMATION CONTROL DIVISION REPORTS LITTLE ADVANCEMENT IN PUSHING DEMOCRACY.

This war, with all its frightful heartache and suffering, is but the beginning of our generation's struggle for democracy.

FRANCO DISMISSES SIX FROM CORTES: GENERAL KINDELAN TO GO INTO EXILE.

We will join hands with Britain, China, Russia, in peace even as we have in war, to build the kind of world for which you died.

STALIN BIDS ARMY CORDON FRONTIERS AS RUSSIA REBUILDS: ADJURES SOVIET FORCES TO SET PACE IN PERFECTING MILITARY ARTS.

We here solemnly swear: this shall not be in vain! Out of this, and from the suffering and sorrow of those who mourn this, will come—we promise—the birth of a new freedom for the sons of men everywhere.

Are we keeping that solemn promise?

CLIFFORD P. MOREHOUSE.

Essay Contest Judges

AS THIS is written, students in Church secondary schools all over the country are putting the finishing touches on their essays on the general subject, “If I Were a Missionary,” for the third annual Church School Essay Contest conducted by THE LIVING CHURCH.

We are happy to announce a distinguished slate of judges for the contest: Bishop Barnwell of Georgia, formerly of the domestic Missionary District of Idaho; the Rev. Dr. James Thayer Addison, head of the Foreign Missions Department and vice-president of the National Council; and Dr. John Milton Potter, layman and president of Hobart and William Smith Colleges.

The contest results will be announced in our issue of May 12th, the semi-annual educational issue.

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WORLD COUNCIL

Geneva Sessions Urge Refugee Aid

The present policy of the occupying Allied powers in Germany will bring ruin not only upon that country but on all Europe, the provisional committee of the World Council of Churches stated in one of four resolutions adopted at its first postwar meeting in Geneva, Switzerland.

The resolutions dealt with the distress in Europe and Asia, transfer of populations in Europe, anti-Semitism and the Jewish situation, and Christians of Jewish ancestry.

The committee also urged the Allies and the UNO to declare and implement the right of asylum for innocent political refugees "and insure that they be not forcibly repatriated against their will."

In a move to broaden its leadership the committee elected five co-chairmen in place of its single chairman, the late Dr. William Temple, Archbishop of Canterbury, who died in 1944.

The new co-chairmen are Dr. Geoffrey Francis Fisher, present Archbishop of Canterbury; Dr. Marc Boegner, president of the National Council of Protestant Churches in France; Greek Orthodox Archbishop Germanos of England; Archbishop Erlin Eidem of the Swedish Lutheran Church; and Dr. John R. Mott, honorary chairman of the International Missionary Council.

Dr. Hendrik Kraemer of the Netherlands Reformed Church was elected director of the Ecumenical Training Center which will shortly be established under Council auspices in Geneva. He has not definitely accepted the post because of his "duties to Holland."

Nominated by a Frenchman and an Englishman, Bishop Theophil Wurm, president of the Council of the German Evangelical Church, was elected a member of the Provisional Committee. The sponsors were Dr. Marc Boegner and Dr. George K. A. Bell, Bishop of Chester.

The International Missionary Council, which was meeting concurrently with the World Council, discussed the modification of the pledge requiring missionaries in India not to engage in political activities at its final sessions.

Leaders who attended the meeting said that resumption of activities by German missionary societies will be "one of the knottiest problems of the future." However, plans are being made to set up a missionary academy in Germany to train young men for foreign mission work, according to Dr. Walter Freytag, secretary of the German Evangelical Missionary Council. [RNS]

Plan Assembly in 1948

The Provisional Committee of the World Council of Churches has decided upon the scheduling of a meeting of the assembly that will establish the Council on a permanent basis, an international body representing major non-Roman Communions in six continents. The meet-

ing will be held late in the summer of 1948 either in the Netherlands or in Denmark.

The Assembly, which will consist of no more than 450 members divided proportionately among the Churches of the various countries, will meet every five years. This assembly will become, the leaders hope, a solid prominent council through which the influence of the Church may be



RNS
WORLD COUNCIL OF CHURCHES LEADERS: Dr. Marc Boegner (left), president of the French Protestant Church Federation, and Dr. W. A. Visser 't Hooft, general secretary of the council, converse between sessions at the meeting of the Provisional Committee in Geneva, Switzerland.

brought to bear upon world affairs. The announcement was made after the second day of committee meetings attended by the Archbishop of Canterbury, the Rev. Martin Niemoeller, Bishop Theophil Wurm, and other Christian leaders from many parts of the world.

At the same time it was announced that a committee report had been approved providing for the setting up of an ecumenical training center near Geneva. The training center will be financed by a \$500,000 gift to the World Council from John D. Rockefeller, Jr.

ORTHODOX

Archbishop Maximos Elected Head of Greek Church

Archbishop Maximos of Chalcedon has been elected Ecumenical Patriarch at Constantinople, supreme office in the Greek Orthodox Church, to succeed the late Patriarch Benjamin, who died February 17th.

The new patriarch, who will be known as Maximos V and will rank as the 267th ecumenical patriarch, was elected by unanimous vote of 17 archbishops from nearby Greek Orthodox dioceses who met in Istanbul, formerly Constantinople.

Born on the Black Sea 53 years ago, Maximos was educated at the Halji Seminary in Turkey and won repute as an active and vigorous Church administrator.

He was one of three candidates nominated for the patriarchate ten years ago, but his name was withdrawn at the insistence of the Turkish government.

The fact that Turkish authorities refrained this time from interfering in Archbishop Maximos' election is regarded as a sign that the Turkish government is anxious to establish closer relations with the Greeks.

Among the problems with which Patriarch Maximos will be faced is the growth of Russian influence in the Church since the reinstatement of the Russian Orthodox Church in the Soviet Union and the election of Patriarch Alexei of Moscow. All prelates of the Greek Orthodox Church are of Greek origin, but under the Treaty of Lausanne they were classed as Turkish subjects. [RNS]

NEW ZEALAND

Universities Grant B.D. Degrees Reported at General Synod

The 30th session of the General Synod of the Church in the province of New Zealand opened in Dunedin, where the primate, Archbishop West-Watson, presented his charge.

"The National Council has been instrumental in carrying to a successful conclusion the long-standing negotiations for the granting of degrees in divinity by the University of New Zealand," said the Archbishop. "A theological faculty is being formed in Otago University and it is hoped that another may be formed in Auckland. At present the only degree available is B.D., but they look forward to the granting of masterships and doctorates in future. This privilege now granted by the university should have a decided effect in raising the standard and standing of the study of theology in New Zealand."

Turning to the work of the Church in China, the primate said the report of the provincial board of missions showed that the sum of £35,000 which had been aimed at for the restoration and advance of missions had nearly been reached. The response of Church people had been magnificent, and the Bishop of Melanesia could go ahead with his reconstruction. "We can look forward to the repair of our work in China when the report of what is needed is received," he said.

ENGLAND

Archbishop Welcomes German Church to World Council

By the Rev. C. B. MORTLOCK

The Archbishop of Canterbury has published the text of his reply to the president of the German Evangelical Church Council in response to the public statement made by its leaders last October. When those leaders at that time met representatives of the World Council of Churches, among whom was the Bishop of Chichester, at Stuttgart, the Evangelical Church leaders declared themselves to be, with

Good Friday Service Booklets

THE SEVEN LAST WORDS

COMPILED BY GEORGE A. A. TOCHER

This form of service for the Three Hours' Devotion of Good Friday is a simple but very dignified service which is just as proper and fitting in a small parish or mission as in a large city parish. The compilation is from the Book of Common Prayer, the Holy Scriptures, and the authorized Hymnal. The Passion according to St. Mark is to be read as an introduction to the addresses, which are of six to eight minutes' duration. The form of service for each address or meditation is as follows: Hymn, Psalms, address on the Word, silent prayer, The Lord's Prayer, prayers, grace. The words of all hymns used in the service are printed in this leaflet.

*10 cents each; 50 copies, \$4.50; 100 copies, \$7.00
Size, 6 x 8 inches, 24 pages*

**IN THE CROSS
OF CHRIST I GLORY**

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BISHOP OF LEXINGTON

This service booklet is similar to the above-mentioned one, with a variation in the selection of hymns and readings. The form of service for each meditation is as follows: Hymn, address on the Word, responsive prayer, collects, prayers, silent prayer, Act of Faith in unison, closing hymn. The hymns in this leaflet are given complete with music. A total of ten hymns is included.

The service is timed for the convenience of the conductor. The periods of silence are carefully marked to end at a specified time. By following the suggested schedule, the separate meditations with hymns and prayers will be concluded within the three hours. These booklets are priced to sell in quantity. Purchase enough for your congregation.

*15 cents each; 50 copies, \$5.00; 100 copies, \$8.50
Size, 6 x 8 3/4 inches, 28 pages*

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The Ember Days

Ember Days! Ever hear of them? Ever ask any questions about them or seek to know or *to do* anything about them except perhaps just hear your parish priest announce them as they occur at the proper times in the Church Kalendar? Ever know that they are Fast Days, specifically so stated in our very own Book of Common Prayer (which we, as Episcopalians, profess to follow) and that this is not some strange Romish practice being put across by those whom many like to label "Anglo-Catholics"? (We rather like the label, don't you know. It's clean-cut and specific, and seems to mean something in these rather meaningless days.)

Ember days come in a series of three-day fasts, occurring four times a year. They always are on Wednesdays, Fridays, and Saturdays and occur in the week after the First Sunday in Lent, the Feast of Pentecost, and the weeks of September fourteenth and December thirteenth. They are the Church's prescribed periods set aside for very special prayer for the clergy (Bishops, Priests, and Deacons) especially those about to be ordained, for all postulants or others contemplating Holy Orders. Have you, in any of the emergencies of your lives, ever tasted the joys and very certain results which have come to you through a vast volume of prayers said in your behalf by those who loved you in the name of Christ? Then you will have a dim idea of what the prayers of the faithful mean to our clergy. Probably many parish priests are failures in certain parishes simply because the laity there did not care enough or know enough to pray for the priest who simply yearned to find the way into their hearts, and all the time that way was through the door of a softened spirit achieved through earnest prayer. What a powerful parish any could be, even under a mediocre priest, if every member of that parish cared enough, in God's name, to pray for his priest daily! Do you, the individual reading this right now, do *you* pray for your priest daily? If you do not, you are failing utterly in one of your most basic obligations as a member of the Church. What spiritual beehives our parishes could be if we yearned enough after spiritual things to want more of them in our lives, and prayers for our priests are the one sure way to bring more of the good news of the Gospel home to our hearts.

Pray, too, especially at Embertide, for the poor seminarians. We feel sorry for them. They take it on the chin. They come up from their homes

and their parishes, most of them, with a real sense of vocation, with a true sense of gallant high-heartedness, aspiring toward priesthood. And what do they generally run into? A system that seems designed to kill all their spiritual enthusiasms, to attempt to spiritually disillusion them and to upset all they have loved and believed, and by the time most of them get through their middle year, the glow is gone, the fervor has cooled, and they begin to wonder whether certain faculty members ever really had enough evangelical fire to point any soul toward Jesus except by the lecture method. Some of this *may* be necessary, but it has cost the Church as many men as it has produced under this strange system that seems to be understood by only a very few on the inside of it. Pray, therefore, for the seminarians. If they can get through those three years, and come out still on fire with a true zeal for souls, nothing but prayer has done it, believe you me. They will have learning, and they will know practically everything but how to run a parish, but they will also, most generally, tell you that they were very nearly cracked up spiritually at one time or another while they were at the seminary. We keep wondering if this is exactly necessary. Even if it is, let us pray about that, too, at Embertide.

Our Bishops will be grateful for your prayers too. Begin the habit of praying for your Diocesan *by name*, daily. If you think your parish priest is overworked, consider the state of your Arch Priest, your Bishop, the Pastor of all the Diocesan priests and your own Over Shepherd also. And pray for enlightenment as to our folly in electing for our Bishops men well along in years, and *then* casting upon them work harder than any they did when they were young. No wonder we have so many changes in the House of Bishops.

Finally, pray for the boys (not those Sacristy hangers-on who crave priesthood because of its trappings) right from our very homes who have felt that real call to become priests of the Church of God. Pray that they may find the means to pay for that long, expensive, tedious system of education, properly necessary before they can have hands laid on their heads.

Properly observed, Embertide, four times each year, can be made into spiritual feasts for those who love God's Holy Church, and who fain would see a more deeply spiritual type of clergy ministering unto us.

their people, "in a great company of suffering, but also in a great solidarity of guilt."

Dr. Fisher's letter, dated February 13th at Lambeth Palace and addressed to Bishop Wurm, president of the council, follows in part:

"The declaration made by the Council of the Evangelical Church in Germany has been read by Churchmen in Great Britain with the deepest interest and sympathy. It moves me to express on behalf of the Church of England my great appreciation of its courageous Christian spirit.

RESISTANCE TO NAZISM

"Your fellow Christians in other countries recognize how steadfastly you resisted National Socialism both before and during the war. Your adherence to the Christian Faith brought great suffering upon you; many have paid the price of their resistance with their lives. The fact that you did so resist in the name of God gives hope and encouragement for the future.

"The war has brought in its train dreadful consequences, and the very fabric of Western civilization is in danger of collapse. The governments of the victorious nations have a special responsibility resting upon them, and it is our duty as Churchmen to pray that they may be given a right judgment, that they may act in accordance with the principles of humanity, and that both in their administration and in the framing of peace treaties they may so act as to promote the interests of justice, freedom, and peace.

"It is also the special function of the Church in all our nations to encourage among the people a spirit of charity. And besides this, a special call comes to all members of the Church to unite in helping the suffering people of all lands in their bitter need.

"May I say how glad I am to know of the acceptance by the representatives of the Evangelical Church of a place in the World Council of Churches. Never was the coöperation of all Christians of all communions more necessary than it is today. Our task is a formidable one. It would be impossible to attempt it unless we could rely on the divine grace. We have all sinned and come short of the glory of God."

New Bishop of Bath and Wells

After being vacated last August, when Dr. Wand was translated to the see of London, the bishopric of Bath and Wells is to be filled by the Ven. H. W. Bradfield, archdeacon of Croydon and honorary canon of Canterbury. Archdeacon since 1942, he was for nearly ten years secretary of the Canterbury diocesan board of finance. Forty-seven years old, he is not, as are most of the diocesan bishops, an alumnus of either of the ancient universities but instead took his degree of Bachelor of Divinity in the University of London in 1922. At the present time Archdeacon Bradfield is in the West Indies on a mission for the Archbishop of Canterbury.

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See our other advertisement on page 18.

ADDRESSES

for GOOD FRIDAY

And Was Crucified

By Frank Damrosch, Jr.

In these Meditations for Good Friday on the Seven Last Words, the author states two aims: one, to emphasize that the meaning of what our Lord *did* on the Cross and what our Lord *said* on the Cross lies primarily in the fact that He is God Incarnate; and two, to discover in each of the Words from the Cross the application to the problems of the spiritual life.

These addresses are excellent for preaching purposes and an inspiring type of devotional reading for the layman.

\$1.25

The Promises of Christ

By Frank E. Wilson

Nearly thirty pages of this inspiring book of sermons on general subjects, are devoted to Meditations on the Seven Last Words and A Sermon for Easter. The other sermons in the book make excellent meditations for Lenten Reading.

Some of the titles are as follows: Skilful Christians, It's Hard to be Perfect, Facing God, The Gospel at Work, Living Sacraments, Mind of Christ, Cost of Christianity.

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BOOKS

REV. HEWITT B. VINNEDGE, EDITOR

The "Advent Papers"

The Church of the Advent, Boston, is writing a new chapter in its long record of Catholic witness by issuing a series of *Advent Papers*. Four of the papers have now appeared, and two more are in preparation. Those now reviewed are admirably calculated to present the case for the allegiance of free men and women to Catholic faith and practice as offered in the Anglican Communion.

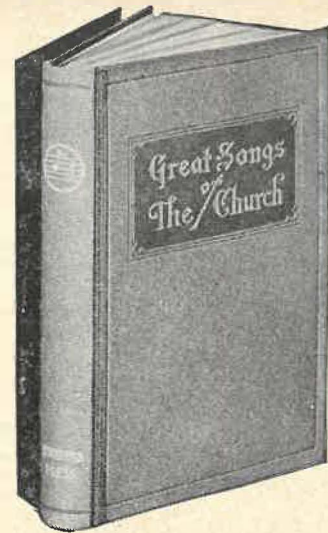
The first is entitled "The Roots of Religion" (Pp. 30. 10 cts.; \$7.50 per hundred). It is written by Gordon W. Allport, psychology professor at Harvard, in the form of a dialogue between a college junior and a professor of psychology. One hopes that it may succeed (as Atwater's *The Episcopal Church* has done in a similar medium) in introducing thinking persons to the road toward conversion. There is skill in its quiet appeal; there is no attempt at preaching; there is wisdom in the naturalistic approach used by the professor. It should be widely distributed by college chaplains and others who must deal with "emancipated" young folk who know all the answers.

The second paper, entitled "A Marine Speaks" (Pp. 11. 5 cts.; \$3.50 per hundred), is anonymous, although we are told that its writer is a USMC officer who participated in the Guadalcanal campaign and was there wounded and invalidated home. Quietly, and impassively, we are told of the impact of battle experience on the religious thinking of one who had been just a run-of-the-mill church attendant. This number in the series may have less wide appeal in times of peace; yet I doubt not that it can be used effectively among former servicemen.

The third paper is also anonymously written. Using the title "The Appeal of Anglican Catholicism" (Pp. 19. 10 cts.; \$7.50 per hundred), it recounts the spiritual pilgrimage of one who was reared in a Protestant sect, began to lose his religion toward the close of high school days, saw it slip away entirely during his college course, and spent several years in quispagan, thoughtless agnosticism. Then the appeal of historic Christianity wins him step by step to the facts of the faith, and the fulness of Catholic outlook and practice fills the vacuum in his mind and heart. The experience is, I believe, so typical, and its presentation done with such simplicity and tolerance, that this paper ought to be influential and persuasive among the millions who have no spiritual home, yet are consciously or unconsciously seeking one.

The last of the papers that have thus far appeared is "What Is the Anglican Communion?" (Pp. 32. 10 cts.; \$7.50 per hundred), by John Wild, associate professor of philosophy at Harvard. Never has this reviewer seen the case for Anglo-Catholicism so ably presented in so brief a compass. Although there is close reasoning in the paper, it nowhere becomes dry or tedious or difficult. A sound apologetic is set forth—not of the antiquated, static sort, but one that is dynamic in its social

FOR EASTER



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and historical approach. It is regrettable, however, that the orderly march of the argument is marred by a reference to the stipulation in the Magna Carta that "the English Church be free." Like many apologists before him, Dr. Wild leaves the impression that this meant freedom from alien interference (papal tyranny). Of course it meant nothing of the sort; it meant only that the Church in England be granted free elections, unmolested by royal interference.

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H.B.V.

A Humanist on Morals

MAN, MORALS AND SOCIETY. By J. C. Flugel, B.A., D.Sc. New York: International Universities Press, 1945. Pp. 328. \$4.50.

This book cannot be recommended to the average reader in his library or to the majority of clergymen in their study. A genuine understanding and appreciation of this author's brain-child is dependent upon one having a well-grounded knowledge of psychology. Professor Flugel himself points out that the subject under question receives treatment from the standpoint of psycho-analysis.

Man, Morals and Society was written in recognition of the fact that the apocalyptic failures of civilization require humanity to think seriously about fundamental moral problems and that ethics has an intimate association (contrary to common belief) with the sciences—social, physical, and mental. "In the field of psychology, for instance, there has during the last 20 years or so been considerable thought and observation on aspects of mental life which clearly have a most intimate bearing upon ethics." Psychology justifies what many consider to be its invasion of the field of values, because values are interwoven into the complex pattern of mental life, both social and individual. Instrumental and intrinsic values (means and ends) are almost always relative, are not readily separated or distinguished. Therefore, in spite of the fact that applied psychology is primarily concerned with instrumental values, invariably it must give consideration to intrinsic values, likewise.

Unless one "reads between the lines" this volume is apt to create the impression that the author is advocating the disfranchisement of even the higher religions. Unless one can understand that the writer's sole concern is to present the facts of recent clinical discoveries and conclusions in the field of psycho-analysis with regard to the moral status of modern man and society, one will be moved to assume that Professor Flugel has an axe to grind with a view to laying its cutting edge against the roots of religion, in general, and of Christianity, in particular.

The approach to the whole problem of values, admittedly, is humanistic: an applied scientist's stock-taking of this whole confused question.

The last four chapters are a vigorous mental bath; stimulating, lucid, incisive, and analytical. The captions of these chapters are as follows: the Psychology of Moral Progress, the Problem of Religion, "Left" and "Right" as Social Attitudes, the Problem of War and Peace. Whether one will agree with the conclusions of the author or not, this volume will prod the reader into realistic and independent thinking on his own behalf. And, after all, isn't that the test of a good non-fiction book? JAMES P. CLEMENTS.

In Brief

THE SPIRITUAL GOSPEL. By W. A. Smart. New York: Abingdon-Cokesbury, 1946. Pp. 134. \$1.

Professor Smart delivered the Quillian Lectures at Emory University in 1945, and this book is the result. It follows the prevailing recent trend which regards the Fourth Gospel as Hellenistic, as being Ephesian in origin, and as the product of an unknown author other than John, who wrote near the close of the first century. The various difficulties which arise when this Gospel is assigned to that milieu are ignored in silence, and the Gospel's value as history is tacitly denied.

Professor Smart is not, however, primarily concerned with a critical study of this Gospel. His purpose is rather to commend its excellences as the greatest piece of Christian literature extant. To him it is essentially an allegory, and he devotes most of his book to an effort to interpret and explain its teaching. Constructive in his aim, he has produced a fairly good summary, in brief compass, of the views of his own contemporary school of thought. W.M.S.

ENGLISH CHURCH DESIGN, 1400-1500 A.D. An Introduction to the Study of Mediæval Building. By Fred. H. Crossley, F.S.A. London: B. T. Batsford, Ltd. 12/6 net.

This book is a great joy for its delightful illustrations, and its helpful and sympathetic exposition of the aims and principles of the mediæval builders. All lovers of the greatest art will find it indispensable in their studies. It is hoped that copies will soon be available in America. The frontispiece is a charming watercolor of Dundry Church, Somerset, by J. C. Buckler. R.D.M.

Part VI of the *Haggerston Catechism* has recently been released by the A. R. Mowbray Co., Ltd., through Morehouse-Gorham (New York. 70 cts.). This part, which deals with the Greater Sacraments, is by H. A. Wilson. It has all the sprightliness and appeal, as well as the sound Catholic teaching, that we have come to associate with the "Haggerston" material. By text and cartoon it is well calculated to appeal to any child. H.B.V.

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Many requests have been received for reprints of this article by the Rev. Roland F. Palmer, S.S.J.E., which appeared in the L. C. of February 10th. We are therefore printing a limited number as an eight page pamphlet, about six by nine. Prices will be as follows:

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DIOCESAN

CUBA

School Leaders Meet

Rectors and heads of parochial schools met with Bishop Blankingship in Camagüey, Cuba, on February 6th to discuss the problems confronting the schools of Cuba. The reports to the meeting showed that building expansion for schools is badly needed.

Guantánamo has an enrolment of 425 pupils of whom 41 are in the growing high school department. It could well be a training center for teachers and workers, but the room is lacking for the boarding of pupils from other parishes.

St. Paul's School, Camagüey, has an enrolment of 370 of whom 56 are boarding pupils. This school also needs more buildings to accommodate the student body. The Cathedral School in Havana and Holy Trinity School in Morón each report enrolments of 180 which is the maximum enrolment they can contain.

In addition to the school building problems, a pension plan for teachers was discussed, but no action was taken on the measure. However, minimum salaries for all island teachers were raised.

OLYMPIA

Industrial Warfare Is Theme Of Bishop's Annual Address

Addressing the 36th annual convention of the diocese of Olympia, in session February 3d and 4th at St. Mark's Cathedral, Seattle, Bishop Huston chose for his very timely subject, "Industrial Warfare."

He began, "Industrial democracy goes deeper than a demand which emanates from some quarters for a larger representation of labor in management or for a larger share in the profits of industry itself. It demands equality of economic opportunity for all men, irrespective of race or color. . . . The Church must insist upon non-discrimination in industrial employment. Prominent Churchmen and strong religious organizations are, I am happy to say, supporting these proposals. Nor must it be forgotten that this espousal of economic justice is made in the face of opposition which springs not from sectional bias alone, nor from certain of the ranks of labor, but also from certain interests within management as well."

Bishop Huston concluded his address with an appeal. "Industrial warfare, like international warfare, must come to an end. And its end is not far off. And toward that end we should all work intelligently and constructively."

One of the highlights of the convention was the ratification of a proposed cathedral constitution, forming a cathedral chapter. The constitution was formulated by a committee headed by Bishop Huston and the Very Rev. Richard S. Watson.

One of the resolutions passed commended the action of the mayor of Seattle and the Seattle council of Parents' and Teachers' Association in their stand

against the licensing of new taverns within 500 feet of a public school; and another called for "the state department to direct the Army to dispose at once of the billions of dollars worth of surplus supplies now in Europe and Asia, not excepting the former enemy countries, on any terms available, to help relieve the suffering."

The convention was well attended, and the reports gave an optimistic outlook for the future, with many parishes and missions reporting plans for new buildings and improvements.

The dinner speakers were Dean Watson of St. Mark's Cathedral, and the Rev. Clifford L. Samuelson of the Home Missions Division of the National Council. This was in the form of a homecoming for Mr. Samuelson, for he was a graduate of the University of Washington, was ordained, and began his ministry in the diocese of Olympia.

ELECTIONS: Standing committee: Rev. Messrs. L. J. Bailey, E. B. Christie, F. A. Schilling, W. G. Horn; Messrs. E. F. Colcock, N. B. Guthrie, I. L. Hyland, J. E. Macpherson. Diocesan council: Rev. Messrs. Arthur Bell, J. P. Craine; Messrs. J. F. Hodges, J. G. Thwing. Treasurer of the diocese, T. F. Gleed; chancellor, I. L. Hyland.

Deputies to General Convention: Rev. Messrs. F. A. Schilling, L. J. Bailey, E. B. Christie, J. P. Craine; Messrs. J. E. Macpherson, E. F. Colcock, I. L. Hyland, Dr. E. W. Stimson. Alternates: Rev. Messrs. C. E. Cotton, T. E. Jessett, C. T. Mentzer, H. H. Black; Messrs. G. N. Talcott, Ira Neill, Dwight Mead, E. K. Knott.

NORTHERN INDIANA

East Chicago Mission Offering Social Gospel and Catholic Life

By ELIZABETH C. ZACHARY

In the great oil and steel production center of the nation, the diocese of Northern Indiana has initiated a missionary project, geared to the tenets of the Social Gospel and Catholic Action, at the Church of St. Alban the Martyr, East Chicago, Ind. Since August 19, 1945, the mission has been serving the industrial area with increasingly adequate working facilities under the direction of Bishop Mallett of Northern Indiana, who has appointed the Rev. Leo K. D. Patterson as priest-in-charge.

Previous to the establishment of the mission, St. Alban's had served as the parish church of the many early English and Scottish people who settled in the "Harbor" section of East Chicago and were employed at the several steel mills in the area. The unusually beautiful and well constructed plant was erected by the Rev. Marshall M. Day, who served the parish for seven years as its priest. In late years, due to the resettling of the area by laboring people with low incomes and the industrial recession of the 1930's, the old congregation was almost dispersed and the parish passed through about ten years of being all but completely abandoned.

At the annual council of the diocese in 1945, Bishop Mallett announced that plans were being made for the reopening of St. Alban's as a missionary project of the diocese. A survey of the area was made



ST. ALBAN'S: Much hard work had to be and has to be faced.

by the Bishop and a five year program for the rehabilitation of the facilities of the plant was set forth. In the middle of June, Fr. Patterson took up permanent residence at St. Alban's.

NEED FOR REPAIRS

Much hard work had to be faced, and the allotment of funds was limited. It was necessary to repair all the plumbing and re-roof the entire building before any work on the interior could be attempted. The priest's apartment, which is located over the parish hall, had to be completely redecorated. An entire new heating plant

was installed. Most of the window panes were replaced both in the church and hall. The floors of the church and chapel were scrubbed several times before they were considered clean enough to be worthy of being "next to godliness" in appearance. The altars were repaired and furnished. Finally on August 19th the first public services were held.

Since that day the congregation has enjoyed a constant growth at all services, both daily and Sunday, and the community interest shown in the prospective work of the church has been most heartening. At present there are 49 families who have signified that they will support the work both spiritually and materially. These families comprise 148 individuals. A Saturday school for the instruction of the youth of the neighborhood has been organized, as well as an adult inquirer's class. On Sunday mornings, during the late Mass, a primary class is held for infants and young children at which there has been an average attendance of ten to 12.

Through the efforts and work and loyalty of a couple who have made this adventure in faith with the diocese and Fr. Patterson, together with the help of many young people of the neighborhood, the work of almost three years of the proposed rehabilitation program has been accomplished during the first six months of the mission's existence. St. Alban's Hall has been redecorated and offices built for the priest-in-charge. In the basement of the hall and church work is now progressing on the installation of a "rumpus-room" for the young people, the opening of work shops for handicraft and hobby enterprises, shower-bath facilities, and rest rooms. A large indoor rifle range, which will be opened under the rules of the National Rifle Association, is being installed. These facilities are being gauged to the needs of the community in providing a place of decent recreation for the youth of the neighborhood and the city.

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DIOCESAN

erously provided the initial funds for this most necessary social work. As a memorial to Dr. Hamilton's son, who was killed in the reoccupation of Manila, a charitable trust is being established which will be known as the "Thomas Hamilton Foundation for Youth Work," to receive funds to perpetuate the work that has been started in "the Harbor."

The Church of St. Alban the Martyr has already gained the reputation of being not only a place where the Sacraments may be received and the Word of God heard, but a center to which the people of the community may look for both spiritual and material help and social action. The priest-in-charge has been made ward of several of the delinquent children of the neighborhood, and many times he acts as a referee in marital difficulties of neighborhood families.

With the organization of two guilds, under the Woman's Auxiliary of the congregation, plans are now being laid for the repair and refurnishing of the kitchen of St. Alban's Hall. This proposed work is being contemplated not only with an eye to social gatherings of the congregation, but the possibility of providing a public kitchen in an area which suffers greatly in times of social and economic distress. The altar society has also taken upon itself the task of rebuilding and refurnishing the sacristy. During the years that the church was without a resident priest, most of the equipment of the church disappeared and all of it has to be replaced.

With the settling of a resident priest at the Church of the Good Shepherd, a real spirit of coöperation and mutual interest has developed. The Rev. G. Colyer Brittain and Fr. Patterson reside at St. Alban's Hall and devote their combined interests to the work of the Church in the Calumet area in establishing the social program which has been set forth by the bishop of the diocese.

NEED OF MORE BENEFACTORS

The interest shown by all who have visited St. Alban's, by its members and its friends, and by the large industries of the community promises well for its future. It is of interest to the welfare of the nation as a whole, as well as that of the Episcopal Church, to be aware of the program of this congregation and to assist in its support. The social and economic conditions of the Calumet area affect the whole social and industrial fabric of the country, since this is an industrial hub of the nation; the rise or fall of the standard living in this section has its ramifications throughout the nation. To this end a general appeal is now being made for \$5,000, so that the support given by the diocese and the money raised within the congregation may be augmented sufficiently to carry on the proposed social work program adequately. During the past six months over \$7,000 in repairs and running expenses had to be carried by the diocese and the young congregation. These obligations have been met and paid. However, the expense of the furnishing of the recreation rooms, the further repair to the fabric of the buildings, and the

establishment of the work of the proposed Thomas Hamilton Foundation need additional benefactors. Any communications to this effect may be addressed to the Bishop of the diocese, the Rt. Rev. Reginald Mallett, 2117 East Jefferson Blvd., South Bend 17, Ind., or Church of St. Alban the Martyr, St. Alban's Hall, 3620 Fir St., East Chicago, Ind.

MARYLAND

Hold 162d Annual Convention

The 162d annual convention together with the Woman's Auxiliary Educational Institute was held at St. Michael and All Angels' Church and Emmanuel Church, Baltimore, on January 22d and 23d.

Bishop Remington, Suffragan of Pennsylvania, spoke for the support of the Reconstruction and Advance Fund; the Rev. Dr. Don Frank Fenn of Baltimore spoke of the \$155,000 required in addition

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POSITIONS OFFERED

EPISCOPALIAN preferred for position now open as general assistant. Salary and full maintenance to woman between thirty and forty-five years old; love of children essential and some knowledge of dietetics important. Write letter stating training, experience, give references to Director, St. Paul's Girls' School, 2300 Warwick Avenue, Baltimore 16, Md.

MALE-ASSISTANT to director of Boys Home. State Qualifications and Experience, Salary and Maintenance. Reply Box L-3051, The Living Church, Milwaukee 3, Wis.

HOUSEMOTHER—For Boys Institution. State age and Qualifications, Salary and Maintenance. Reply Box L-3052, The Living Church, Milwaukee 3, Wis.

WANTED—Assistant priest in active Mid-West Parish. Preferably single. Reply Box W-3030, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

PRIEST, middle age, good health, married, desires rectorship medium size parish, preferably in the South; or chaplaincy of educational institution. Aggressive Churchman. Reply Box C-3049, The Living Church, Milwaukee 3, Wis.

YOUNG CANDIDATE, veteran, single, excellent health, best references, finishing canonical examinations soon, desires parish work. Will transfer for ordination. Reply Box M-3050, The Living Church, Milwaukee 3, Wis.

MATURE WOMAN, cultural background wishes position private school, club Westchester Co., N. Y. Receptionist, clerical, generally useful. Excellent young people. References. April 1st. Mrs. C. L. Winegar, Box 471, Glens Falls, N. Y.

RECTOR OF PARISH desires city or suburban charge in either north or south; excellent health; sound conservative Churchman. Correspondence invited with bishops and vestries. Box C-3025, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

to the national campaign funds for forward work in the diocese.

The Rev. Richard H. Baker, chairman of the Army and Navy Commission, in behalf of the commission, presented the Rev. Ronald H. Rowland a traveling bag and spoke of his work with the commission. Mr. Rowland has accepted a call to be the rector of Emmanuel Church in Geneva, Switzerland.

ELECTIONS: Clerical deputies to General Convention: the Rev. Drs. Frank Fenn, H. L. Doll, P. J. Jensen, the Rev. E. V. Kennan; alternates, the Rev. Messrs. R. H. Baker, Daniel Corrigan, Joseph Wood, R. T. Loring. Lay deputies: Messrs. T. F. Cadwallader, C. R. Bealmear, G. W. Dehmead, Randolph Barton, Jr.; alternates, Messrs. W. K. Barnes, F. A. Savage, Parsons Newman, Standley Richardson. Standing committee: the Rev. Messrs. H. L. Doll, D. F. Fenn, R. T. Loring, P. J. Jensen; Messrs. H. M. Brune, T. F. Cadwallader, J. A. Latane, Hon. C. W. Chesnut.

LONG ISLAND

1800 Laymen Attend Service On Washington's Birthday

Thanksgiving for peace and prayers for its maintenance marked the observance of Washington's birthday in the annual corporate Communion and breakfast sponsored by the Brotherhood of St. Andrew of the diocese of Long Island. The Holy Communion was celebrated in two Brooklyn parishes, Holy Trinity and St. Ann's. Among the 1,800 men and boys who participated were numerous servicemen who had been represented at the altar at this diocesan gathering during the war years. The slogan for this year, no longer "A Man at the Altar for Every Man at the Front," was "Every Man at the Altar."

Appointments Accepted

The Rev. Gilbert A. Appelhof, Jr., formerly rector of St. John's Church, Alma, Mich., is now rector of St. Thomas' Church, Berea, Ohio. Address: St. Thomas' Rectory, Berea, Ohio.

The Rev. Louis Fifer, formerly rector of St. Luke's Church, Bustleton, Pa., was instituted as rector of St. Paul's Church (Aramingo), Philadelphia, on February 20th, by Bishop Hart.

The Rev. Merrill A. Norton, formerly rector of St. Paul's Church, Elko, Nev., became vicar of St. Luke's Church, Hollister, Calif., on March 1st.

The Rev. Edwin K. Packard is no longer priest-in-charge of St. Mark's Church, Philmont, N. Y. He remains as rector of the Church of Our Saviour, Lebanon Springs, and as priest-in-charge of St. Luke's Church, Chatham, N. Y. Address: New Lebanon, N. Y.

The Rev. Edward A. Wicher, Jr., formerly a Presbyterian minister in Sacramento, Calif., is now a candidate for Holy Orders and the assistant at St. Luke's Church, San Francisco. Address: St. Luke's Church, Van Ness and Clay, San Francisco, Calif.

The Rev. Theodore Yardley, formerly curate of Trinity Cathedral, Trenton, N. J., became rector of St. Mary's Church, Keyport, and Trinity Church, Matawan, N. J., on March 1st. Address: 40 Church St., Keyport, N. J.

Military Service

Separations

The Rev. Scott Field Bailey, formerly a Navy chaplain, became rector of Christ Church, Nacogdoches, Texas, on March 1st.

The Rev. Malcolm W. Eckel, formerly a Navy chaplain, will return to Darrow School, New Lebanon, N. Y., where he will be chaplain and assistant headmaster.

The Rev. Thomas Mathers, formerly a chaplain in the Army, is now rector of the Church of the Ascension, Clearwater, Fla. Address: 700 Hamilton Crescent, Clearwater, Fla.

The Rev. Frederic A. McNeil, formerly a chaplain in the Army, is now vicar of St. Michael's Church, Mount Pleasant, Iowa. Address: 200 E. Washington Street, Mount Pleasant, Iowa.

The Rev. Henry T. Praed, formerly a chaplain in the Army, is now rector of All Saints' Church, San Leandro, Calif.

The Rev. Henry B. Robbins, formerly a chaplain in the Army, is now vicar of St. John's Church, Shenandoah, Iowa. Address: Box 383, Shenandoah, Iowa.

The Rev. Arthur M. Sherman, Jr., formerly a chaplain in the Navy, is now the assistant at the Church of the Incarnation, New York, N. Y. Address: 614 West 114th St., New York 25, N. Y.

The Rev. Chester L. Weems, formerly a chaplain in the Navy, is now at St. Barnabas' Church, Tarentum, Pa. Address: 215 Outlook Dr., Pittsburgh 16, Pa.

The Rev. Paul D. Wilbur was recently separated from the service and should now be addressed at 1512 Park Rd., N.W., Washington 10, D. C.

The Rev. S. Russell Wilson, formerly a corporal in the Army, is now an instructor at John Moncure School, Miller's Tavern, Va.

Marriages

The marriage of the Very Rev. Cotesworth Pinckney Lewis, dean of Trinity Cathedral, Little Rock, Ark., and Miss Louise Barclay of Rome, Ga., was solemnized by Bishop Mitchell of Arkansas in St. Peter's Church in Rome on February 20th.

The Rev. Charles H. Long, Jr., and Miss Nancy Ingham were married in Zion Church, Philadelphia, on February 14th. The father of the bridegroom, the Rev. Charles H. Long, officiated.

Corrections

On page 412 of the Living Church Annual the Rev. S. S. Clayton is incorrectly listed as president of the standing committee of the diocese of Dallas. The Rev. Louis F. Martin is the president. All communications for that standing committee should be addressed to him at 1641 Westmoreland Pl., Fort Worth, Texas.

CHURCH CALENDAR

March

- 10. First Sunday in Lent.
- 17. Second Sunday in Lent.
- 24. Third Sunday in Lent.
- 25. Feast of Annunciation.
- 31. Fourth Sunday in Lent.



GO TO CHURCH DURING LENT



ALABAMA—Rt. Rev. Charles C. J. Carpenter, D.D., Bishop
Church of the Advent in Downtown Birmingham
Rev. John C. Turner, Rector
Sun: 7:30, 11 a.m., 4 & 6 p.m.
Daily: 12:05-12:25 Bishops Clingman, Hobson, Carruthers, Keeler, Wright, Scarlett and Carpenter speaking; Wed. 11 a.m. & 7:30 p.m.; Fri. 7:30 a.m. Prayer Chapel always open.

ALBANY—Rt. Rev. George Ashton Oldham, D.D., Bishop; Rt. Rev. Frederick Lehrle Barry, D.D., Bishop Coadjutor
St. George's Church, N. Ferry St., Schenectady 5, N. Y.
Rev. George F. Bambach, B.D., Rector
Sun: 8 & 11 a.m.; 7:30 p.m.
Daily: M.P., 9:30 a.m.; E.P., 5 p.m.; Holy Communion, 10 a.m. Tues., Thurs. & Holy Days; Wed in Lent, Ev. Pry. & Sermon, 8 p.m.

ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop
Our Saviour 1068 N. Highland Ave., N.E.
Rev. Roy Pettway, Rector
Sun. Masses: 7:30, 9:30, 11:00. Matins, Mass and Vespers daily. Confessions, Sat. 4-5 p.m.

St. Luke's Church, 435 Peachtree St.
Rev. J. Milton Richardson, Rector; Rev. W. Armistead Boardman
Sun.: 9, 10 & 11 a.m. Daily (except Sat.) 12:05, Noonday Service; Fri., 5:30 p.m., Evening Prayer

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 for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

CENTRAL NEW YORK—Rt. Rev. Malcolm Endicott Peabody, D.D., Bishop
Grace Church, Cor. Church and Davis Sts., Elmira, N. Y.
Rev. Frederick T. Henstridge, Rector
Sun.: 8, 11 a.m.; 4:30 p.m.
Daily: Tues. & Thurs., 7:30 a.m.; Wed., Fri., Sat., & Holy Days, 9:30 a.m. Others announced.

Grace Church, Genesee & Elizabeth Sts., Utica, N. Y.
Rev. H. E. Sawyer, Rector; Rev. E. B. Pugh
Sun.: 8, 9:30 & 11 a.m.; 4:30 p.m.
Daily: 5 p.m.; H. C., Tues. & Thurs., 10 a.m., Fri., 7:30 a.m.

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; Rev. Edward Jacobs
Sun.: 8, 9:30 and 11 a.m. H.C.; Daily: 7 a.m. H.C.
St. Bartholomew's Church, 6720 Stewart Ave., Chicago 21
Rev. John M. Young, jr., Rector
Sun.: 7:30, 9, 11, 7:30
Others Posted

St. Luke's Church, Lee & Hinman Sts., Evanston, Ill.
Rev. Edward Thomas Taggard, Rector; Rev. Joseph Barnes Williams; Rev. Darwin Kirby, Jr.
Sun.: Holy Eucharist, 7:30, 9 & 11 a.m.
Daily: Holy Eucharist, 7:30 a.m. except Wed. at 7 & 11 a.m. Confessions: Sat., 4:30-5:30 & 7:30-8 p.m.

CONNECTICUT—Rt. Rev. Frederick Grandy Budlong, D.D., Bishop; Rt. Rev. Walter Henry Gray, D.D., Bishop Coadjutor
St. Mark's Church, 147 W. Main St., New Britain, Conn.
Rev. Reamer Kline, Rector
Sun.: 8 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m. Morning Service; 7 p.m., Young People.
Daily: Wed., 10 a.m., Holy Communion; 7:30 p.m., Lenten Service; Fri., 7 a.m., Holy Communion

(Continued on next page)



GO TO CHURCH DURING LENT



(Continued from preceding page)

KANSAS—Rt. Rev. Goodrich Robert Fenner, S.T.D., Bishop
St. James' Church, E. Douglas & Yale, Wichita, Kansas
 Rev. S. E. West, Rector; Rev. Laurence Spencer, Curate-Organist
 Sun.: 7:30, 8:15, 9:30 & 11 a.m.
 Daily: 9 a.m., Morning Prayer; Wed. & Holy Days, 9:30 a.m., Holy Communion

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

St. Paul's Cathedral, 615 S. Figueroa St., Los Angeles 14
 Very Rev. F. E. Bloy, D.D., Dean
 Sun.: H. C., 8, 9 & 11 a.m.
 Daily: Tues., H. C., 9 a.m.; Thurs., H. C., 10 a.m. with Healing Prayers & Laying on of Hands

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. and Saints' Days: 10

St. Mark's Church, Texas Ave. & Cotton St., Shreveport, La.
 Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate
 Sun.: H. C., 7:30 a.m.; 9:25 a.m., Family Service; 11 a.m., Morning Prayer; H. C. 1st Sun.; 6 p.m., Young Churchmen.
 Lenten Services: Tues., Evening Prayer, 7:30 p.m. (Special Preachers); Thurs., H. C., 10 a.m.; Fri., Twilight Service, 7:30 p.m.

MARYLAND—Rt. Rev. Noble C. Powell, D.D., Bishop
Church of St. Michael and All Angels, 20th & St. Paul Sts., Baltimore 18
 Rev. Don Frank Fenn, D.D., Rector; Rev. H. L. Linley, Curate; Rev. R. St.A. Knox, Curate
 Sun.: 7:30, 9:30, 11 a.m. & 8 p.m.
 Daily: H. C., Mon., Wed., & Sat., 10 a.m., Tues. & Fri., 7 a.m., Wed., 6:30 a.m., Thurs., 8 a.m.; Evening Prayer, 5:15 p.m., daily; Wed. 8 p.m., Evening Prayer, Litany & Sermon by visiting preachers

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; Sunday Masses: 7, 9 and 11

St. Matthias' Church, Grand River at W. Grand Blvd., Detroit
 Rev. Ernest E. Piper, M.A., Rector; Rev. Rexford C. S. Holmes, Assoc. Rector
 Sun.: 8 a.m., Holy Communion; 11 a.m., Church School & Morning Prayer (H. C., 1st Sun.)
 Daily: Wed., 7:30, 9:30, 11 a.m., Holy Communion

MILWAUKEE—Rt. Rev. Benjamin Franklin Price Ivins, D.D., Bishop
All Saints' Cathedral, 828 E. Juneau Ave., Milwaukee
 Very Rev. M. DeP. Maynard Dean; Rev. E. H. Creviston
 Sun.: 7:30, 9, 11 a.m., & 7:45 p.m.
 Daily: 7:30 a.m.; Wed. & Fri., during Lent, 7:45 p.m.

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop
Church of Holy Communion, 7401 Delmar Blvd., St. Louis
 Rev. W. W. S. Hohenschield
 Sun.: 8, 9:30 and 11 a.m.; Wed.: H. C. 10:30 a.m. (Other services announced)

Trinity Church, 616 N. Euclid, St. Louis
 Rev. Richard E. Benson
 Sundays: Masses 7:30 and 11 a.m.
 First Sundays: 9 a.m. only

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 and 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (sung); Open daily 7 a.m. to 6 p.m.

NEW YORK—(Cont.)

The Church of the Ascension, Fifth Avenue and 10th Street, New York
 Rev. Roscoe Thornton Foust, Rector
 Sun.: 8, 11, 4:30, 8 p.m.
 Daily: 8 Holy Communion; 5:30 Vespers (Tuesday thru Friday)
 This church is open all day and all night

Church of 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. and S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. and Saints' Days. 11 H.C.; Prayers daily 12-12:10

Church of the Holy Trinity, 316 E. 88th St., New York
 Rev. James A. Paul, Vicar
 Sun.: 8, 9:30, 11 a.m., & 8 p.m.
 Daily: H. C., Wed. 7:45 a.m., Thurs. 11 a.m.

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

St. Bartholomew's Church, Park Ave. and 51st St., New York 22, N. Y.
 Rev. Geo. Paul T. Sargent, D.D., Rector
 8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon; 4 p.m. Evensong. Special Music
 Weekdays: Holy Communion Wednesday 8 a.m.; Thursdays and Saints' Days at 10:30 a.m. 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 a.m. Church School; 11 Morning Service and Sermon; 4 p.m. Evening Service and Sermon. Weekdays Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

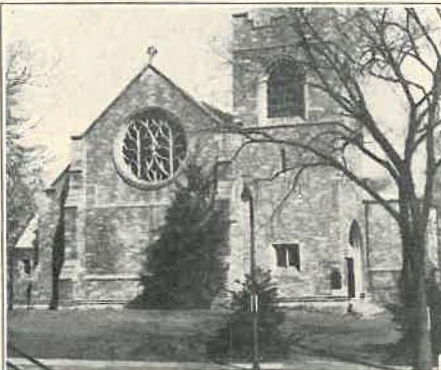
St. John's in the Village, 218 W. 11th St., New York
 Rev. Charles H. Graf, Rector; Rev. E. H. Van Houten
 Sun.: 8 & 11 a.m., Holy Communion: 9:30 a.m., Ch. S.
 Daily: Holy Communion, Mon., Wed., Fri., 7:30 a.m., Tues., Thurs., Sat., 10 a.m., Thurs., 12:10 p.m.

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

St. Thomas' Church, 5th Ave. and 53rd St., New York
 Rev. Roeliff H. Brooks, S.T.D., Rector
 Sun.: 8, 11 a.m. and 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 and 3:30; Weekdays: 8, 12 (except Saturdays), 3



ST. MARK'S CHURCH
 NEW BRITAIN, CONN.

NEW YORK—(Cont.)

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York
 Daily: Morning Prayer & Holy Communion, 7 a.m.; Choral Evensong Monday to Saturday, 6 p.m.

St. Peter's Church, 137 N. Division St., Peekskill, N. Y.
 Rev. D. R. Edwards, S. T. B., Rector
 Sun.: 7:30 & 9:30 a.m., M.P.; 10 a.m. Sung H.C.; 4 p.m.
 Daily: Tues. & Thurs., 7:30 a.m.; Wed. & Fri., 9:30 a.m.; Daily, 5 p.m., E. P.

OKLAHOMA—Rt. Rev. Thomas Casady, D.D., Bishop
Trinity Church, Cincinnati Ave. & 5th St., Tulsa
 Rev. E. H. Eckel, Jr., Rector; Rev. Messrs. J. E. Crosbie, H. H. Warren, Assistants
 Sun.: 7 & 8 a.m., H. C. (also 2nd Sun. 9:15, 1st Sun. 11); 9:15 a.m., Ch. S.; 11, M. P. & S; 5 p.m., E. P. & S.
 Daily; H. C., Tues. & Fri., 10 a.m., Wed. & Thurs., 7 a.m.; Daily (exc. Sat.) 12:05 p.m.

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

St. Mark's Church, Locust Street, between 16th & 17th Streets
 Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B.
 Sunday: Holy Eucharist, 8 & 9 a.m. Matins 10:30 a.m. Sung Eucharist & Sermon, 11 a.m. Evensong & Instruction, 4 p.m.
 Daily: Matins, 7:30 a.m. Eucharist 7 a.m. (except Saturday) 7:45 a.m. Thursday and Saints' Days, 9:30 a.m. Evening Prayer & Intercessions, 5:30 p.m. Friday, Litany, 12:30 p.m.
 Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

PITTSBURGH—Rt. Rev. Austin Pardue, D.D., Bishop

Calvary Church, Shady and Walnut Aves., Pittsburgh, Pa.
 Rev. Lauriston L. Scaife, S.T.D., Rector (on leave with the Army Forces); Rev. Philip M. Brown; Rev. Francis M. Osborne
 Sundays: 8, 9:30, 11 a.m., and 8 p.m.
 Holy Communion: Fri., 10, Saints' Days, 10 a.m.

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

St. Stephen's Church, George St., Providence
 Sun.: 8, 9:30 & 11 a.m.; Vespers, 5 p.m.
 Daily: 7:10 a.m., M.P.; 7:30 a.m. H. C. Confessions: Sat., 4:30-5:30 p.m.; Other times by appointment

SOUTHERN OHIO—Rt. Rev. Henry Wise Hobson, D.D., Bishop

St. Michael and All Angels, 3612 Reading Rd., Avondale, Cincinnati
 Rev. Benjamin R. Priest, Rector
 Masses: Sun. 8 & 10:45 (High); Mon., 10; Tues., 7:30; Wed., 9:30; Thurs. & Fri., 7:30; Sat., 12; Holy Days: 6:30 & 10. Confessions: Sat., 4:30-5:30 & 7-8 p.m.

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

St. Paul's Pro-Cathedral, Springfield
 Very Rev. F. William Orrick, Rector and Dean
 Rev. Gregory A. E. Rowley, Assistant
 Sunday: Mass. 7:30, 9:00 and 11:00 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, Low; 9:30, Sung; 11, Sung with Sermon. Low Mass daily: 7; Extra Mass Thurs at 9:30; Fri., 8 p.m. Intercessions and Benediction. Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
 Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; 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. 11 a.m. and 12 noon H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
 Very Rev. Edward R. Welles, M.A., Dean; Rev. R. E. Merry; Rev. H. H. Wiesbauer, Canons
 Sun.: 8, 9:30, 11. Daily: 12. Tues.: 7:30; Wed.: 11