

The Living Church



“THE ANGEL OF THE LORD . . . ROLLED BACK THE STONE”

“His countenance was like lightning and his raiment white as snow.”

Brush Drawing by Allan Rohan Crite.

Read Richardson Wright's
Booklet on the Saints

THE ANATOMY OF SAINTS

The author, who is the editor of *House and Garden*, here analyzes the personalities of four "type" saints—St. John the Baptist, St. Peter, St. John the Evangelist and St. Mary. At the same time, he points out the special virtues which typified these saints and shows us where we should and can practice these virtues in our own daily lives. This booklet was issued for the Presiding Bishop's Committee on Laymen's Work. 65 cents

Read Joseph W. Clokey's
Booklet on Church Music

IN EVERY CORNER SING

You will gain a new appreciation of the choir and organ music and congregational singing in your church from this little, non-technical booklet. The author tells you how to judge worship music, how to interpret it, how to get the most out of congregational singing. He also gives valuable, practical hints to the organist and choirmaster on the selection and rendition of music. (50c) "A List of Choir and Organ Music for the Small Choir" is available with the above booklet for 25 cents.

MOREHOUSE-GORHAM CO.

14 East 41st Street New York 17, N. Y.



Talks
With *Teachers*

VERY REV. VICTOR HOAG, EDITOR



Problem Teachers

A PUPIL gets to be known as a "problem child" when he does not respond to ordinary handling. Under average conditions, most children do about what is expected of them, and, with variations, literally "do their duty in that state of life into which it has pleased God to call them." They grow and flourish under conditions often not ideal and come through their schooling with credit to themselves.

Yet we all remember certain few children who, at some stage, stood out from the crowd and were a special problem—not bad enough to be dismissed, but erratic enough to cause their superiors trouble. They are the ones who spoil the fun of teaching, give us teachers our moods of despair, annoyance, and exasperation. Such children have driven us to desperation, even to the thought of resigning. Sometimes they have required such a vast amount of time, patience, and special attention that we have been tempted to declare, "It isn't fair—on me or on the class!" or even "I'm through."

But . . . in a flash of imagination, place yourself in the shoes of the rector or the superintendent of your school. (This is known as applying the Golden Rule.) Now look over the list of teachers in your parish school. Most of them are reliable, faithful, and successful—in a word, normal. Some few even are super-normal, the truly wonderful teachers, whom to know is to have a special door into the Christian religion. There remain the few who, by their irregular performance, must be classed as problem teachers—not bad enough to be dismissed, but erratic enough to cause their superiors trouble.

SOME TYPES

In short, there are always some teachers who are a problem to the parish authorities. They fall into a few types, very similar to the types of problem children:

1. The spoiled teacher. She has had everything done for her, resents the slightest inconvenience, finds it difficult to teach unless every condition is exactly right. She blows up if the class next to hers is noisy, if her material is not ready, if pupils get out of hand.

2. The lazy teacher. She considers teaching easy, so never gets up her lesson. She reads from the book in class, never accomplishes the memory work, never asks for outside work. Her box is never tidy, her table left in confusion at the close of the class.

3. The sensitive teacher. She resents the slightest criticism, even when well merited, and wants praise for her most ordinary efforts; wants to be appreciated, she often hints broadly, for her sacrifices.

4. The old-fashioned teacher. This one is still trying to employ the methods she

recalls from her childhood parish. She may do one or two things well, but her mind is set against the modern ways of projects, discussions, self-expression, and pupil activity. She refuses to try out new materials.

5. The discouraged teacher. She believes it can't be done: the children just don't respond. Parents don't care, she says, and the times are all against us. She has ceased to try very hard any more. Often absent or tardy.

6. The talkative teacher. At first you like her glib enthusiasm, but soon notice that the children are getting restless and bored. The note-books are found to have the same wording, because the sentences have been dictated. A written test reveals that the pupils have absorbed little.

7. The Low Church (or High) teacher. She is bent on putting over her predilections in opposition to the established norm of the parish. Perhaps a splendid teacher, otherwise, but you can never be sure when she may undermine the rector's teaching by a dogmatic assertion of her own.

CAN THEY BE CURED?

As with problem children, something can always be done about every one. The head of the school (like the teacher of the class) must work out a solution for each case. *People can change*, although sometimes it seems as though we are not the ones to accomplish it, and life is too short. All the above problem teachers can be transformed by skilful attention. (Possibly the last case is most fraught with difficulty, because the whole subject is tinged with emotion, and the rector cannot himself act dispassionately and objectively. If incurable, the teacher may have to be removed before she abuses her position of authority as a teacher.)

How? Look back over the list: The spoiled teacher needs to be given responsibility, the deepening experience of sharing in the school's planning and problems. The lazy teacher can be tactfully guided to greater zeal, inspired to better motives, sterner efforts, helped to experience the joy of success. The sensitive teacher deserves more recognition and will thrive on it. All of them will respond to personal conferences each month, to regular interest in their work, to constructive criticism, instead of being left so completely alone. Everyone who has a preconceived notion about her work can be reached, and her methods modified by tactful approach, by being given the right books. They all need encouragement, better materials, wise guidance, prompt help when they are in a jam, and frequent contact with an experienced and enthusiastic parish leader.

Maybe *you* are a problem teacher, and have recognized yourself in this list. And if alive, you will know part of the solution.

LETTERS

Recordings of Church Services

TO THE EDITOR: In reference to the inquiry of Mrs. Louise B. Richardson regarding recordings of Church services, you might be interested to know that St. Philip's in the Hills, Tucson, Ariz., is making the necessary preparations for such recordings. We have installed a radio room and wired our church for radio facilities. We are expecting early delivery of sound recording equipment, which will allow us to record and transcribe every type of Church service.

Within the next six months we hope to be able to offer a number of such transcriptions for general Church purposes, as well as for private use.

(Rev.) GEORGE FERGUSON.

Tucson, Ariz.

Editor's Comment:

Having been advised that neither the services recently mentioned in a letter by Miss Velda Trumppour nor the recordings by St. George's Chapel Choir mentioned by others are presently available, we are glad to hear of this project. We hope that it will go forward successfully.

The Catholic Church and Christian Unity

TO THE EDITOR: I have read with appreciation the excellent article by the Rev. W. Norman Pittenger, "The Catholic Church and Christian Unity." I find myself in cordial agreement with most of the article. There are, however, certain statements which seem to call for criticism or further elucidation.

1) As to the ministry, we are told "the whole Body of Christ is the Priest, as being the Body of Him who is Priest. On the other hand it is inherent in our conception of the Church that the ministry functions for that Body, by the Body's appointment and on its behalf, although never with any rights of its own as a ministry. The ministry is the essential sacramental exteriorizing of the inner or spiritual apostolicity or *sentness* of the Body of Christ."

This appears to derive the authority of the ministry from the Church. But in the New Testament the authority of the ministry is derived from Christ Himself, not from the Church. There is no indication that the Apostles functioned "by the Body's appointment," although, of course, they functioned for the Body and on its behalf. On the contrary, St. Paul tells us that "God hath set in the Church first Apostles, second Prophets, etc." The Apostles are in the Church from the first. They constitute the nucleus of the Church, and their authority is clearly recognized as coming from Christ and not from the Church. Similarly Timothy and Titus, who constitute the link between the original Apostles and the later bishops, received their authority from above, not from below.

The earliest Christian writers outside the New Testament, for example, St. Clement of Rome and St. Ignatius of Antioch, are equally emphatic on the divine origin of the authority of the Church's bishops and presbyters, etc.

The episcopate is, of course, organic to the Church and representative of the Church. It exists and acts for the Body, but that is very different from saying it is the creation of the Body or that it acts "by the Body's appointment." Christ is the representative of the human race, but this does not mean that

The Resurrection of Our Lord

Somehow or other, this year at this time, the pretties of Easter—the lilies, the corsages, the well-dressed men and women, and even the reawakened hopes we have for our back-sliding "two-timer" (Christmas and Easter) members—all, all of these seem quite secondary to us. Something more vital has gotten hold of us, and we are still trying to get the full implication of it all for ourselves and for you, our friends.

Just those two days before that first Easter a very glorious young man named Jesus, who had stated quite calmly and insistently that He was the Son of God, a virile young man who had pointed out a new way of life, suddenly came up to the end of things (apparently!) through a traitorous arrest, an illegal trial, and a felon's execution, through the connivance of a strictly typical political character then in the seat of government, who was, in his utter moral cowardice, entirely like so many of the political rulers who have followed him over the years.

But this Jesus had quite calmly and insistently stated that He was the Son of God, that if He were killed, He would prove His Kingship over our souls, our lives, our spiritual world, by His rising from the grave! But for all this, He was taken out and publicly, disgracefully, illegally executed as a common criminal, and He never even put up a fight or a scuffle. Strange way to prove one's Kingship, eh? But here is what is eating into us, thinking about it now. All around us, surrounded by them at times, we have those types who are striving for power, for leadership, for posts of governance and honor, for political prowess, for special privilege, for financial control, for industrial or economic greatness, and almost invariably it all is accompanied with paid and otherwise broadsides of publicity, glib personal mouthings caught up by reporters or magazine articles; and very few shrinking violets amongst them when it comes to telling the world that they are "It." And, over and over again, we all have lived to see their utter collapse, their utter inefficiency, their pitiful futility, and the sight of their punctured egos has been pitiful in the eyes of the charitable and a thing of scorn to those not quite so Christian. They sought Kingship through noisy, blatant, egotistical protestation of their belief in themselves, and they failed—and they will fail always.

But, on that stark cross of execution on that memorable Friday so long ago, this same Jesus sought to prove His Kingship by a manner just the reverse.

No word of revilement for His persecutors passed His lips, no screaming of invective as came from the one thief hanging at His side, no torrent of loud and empty words, trying at the last to build up a pitiful belief in what He had stood for—not one such word, just a truly kingly silence on everything that He had taught, stood for, or had hoped to accomplish. His only words then were between His Father and Himself, comradely words for the thief making his first (and last) Confession, words of consideration for His Blessed Mother, and finally His committing Himself into his Father's keeping. Doesn't sound very kingly, does it? And yet, those of us who think blatancy does the Kingship trick—see what happened? That quietly dying young man arose again as He said He would! He had descended into the place of departed spirits as He said He would! He was alive again and was seen by hundreds! He became King of Kings, Lord of Lords, Savior of the World, indeed, Christ the King—and all by that quiet, poised restraint that still today is the mark of the Christian living a kingly life.

What is a kingly life, anyway? Well, the recipe for it really bears our Easter greetings and wishes for all you who read these words. The kingliness of a Christian consists of that loving, earnest, faithful, quiet following of the Blessed Jesus—each of us, perforce, carrying our cross (for none follow except with a cross), each of us taking up each day, day by day, the crosses as well as the joys of that particular day, and so living those days, in the strength that comes from Him to all who fain would follow Him in that kingly way, that in such manner through the very quiet and utter belief in our King of Kings, we prove to the pagan world that we, too, have overcome our striving, fitful, somewhat base and blatant selves, and have come to personal kingship through the personal crucifixion of all in us that would tempt, degrade, paganize, or otherwise cause our hands to slip from out of the Fatherly Hand of God!

So, our Easter message and wish for us all is that we strive as never before for the personal, Christian Kingship that comes from the matchless Kingship of the Cross and the empty tomb. Personal Kingship (allowing oneself to be controlled by the King) starts its achievement at the Altar and is maintained best by frequent visits there. The Lord be with you!

AMMIDON AND COMPANY

Horace L. Varian

Horace L. Varian, Jr.

31 South Frederick Street

Baltimore 2, Maryland

Everything for the Church

You have noticed over the more recent years the great increase in the interest in and use of crucifixes of Christ the King, that old, original type of crucifix which antedated that of the Agonizing Christ. We have these — all the way from sizes suitable for personal use up to large hanging Roods.

THIS WEEK

Happy Easter! The old greeting holds good for the old reason: because God the Son has won the victory over death and offers to men the opportunity to be sharers in His triumphant life. That is the only ground of happiness the world has had in many a dark and bloody day; and perhaps this grim year of the backwash of war is another such time when the only reason reflective persons have for gladness is their hope in Christ.

Our hope in Christ is founded on fact. Bishop Pardue, in his article on "Evidence at the Empty Tomb," goes over the reasons for the Church's unshaken confidence in the factualness of the Resurrection. The article is a chapter from his forthcoming book, *Yet Shall He Live*, to be published by Morehouse-Gorham next fall.

Fr. Pittenger's Everyday Religion article, "Our Share in the Resurrection," tells what the risen, ascended, and exalted Christ means to you, and me, and everyman. The series will continue through next week and the week after. Incidentally, before very long, we shall have another fine article by Fr. Pittenger on "The Sacrament of Absolution."

Bishop Matthews, in his preliminary survey of the work of the Committee on the Presiding Bishop's See, shows that the desire to have a Presiding Bishop who is a real bishop, and not just an executive, is still powerful in the Church. The report gives some reason for hope that a suitable see for the Presiding Bishop can be found. We hope to be able to give more information after the next meeting of the Committee.

Allan Rohan Crite, the distinguished Colored artist whose brush drawing appears on our Easter cover, is well known to The Living Church Family through his work. The Cowley Fathers in Boston have had a large part in helping to develop his genius. Like most religious artists, Mr. Crite tends to people his paintings with members of his own racial group.

A grim subject for Easter is the report of our associate editor, Paul B. Anderson, from Geneva (p. 16). Mr. Anderson poses the question whether the word "reconstruction" is appropriate to the task of a Europe so thoroughly shattered, physically and culturally, that the job of rebuilding must be undertaken from the ground up. But we make no apology for presenting the subject in our Easter issue. If Easter joy is significant, it must be visible through the clouds of sin and suffering and despair. Christianity cannot be separated from the world. Rather it must overcome the world.

PETER DAY.

LETTERS

He received His position by the appointment of the human race or that His authority derives from it. There is a great deal of vagueness and confusion on this point which appears seriously to weaken the case for the Church's episcopal ministry as resting on divine authority.

2) We are told that "it took many decades for the primitive 'breaking of bread' to become the normative Eucharistic offering of the memorial of the sacrifice of Christ." This seems to me inexact. The evidence of the New Testament points in precisely the opposite direction. The First Epistle to the Corinthians was written only a little more than two decades after Pentecost and there the "breaking of bread" appears as the normative Eucharistic offering of the great Sacrifice. The evidence of the Gospels points the same way. I do not think that the brilliant and ingenious theories of Lietzmann which are not taken quite as seriously today as they were 20 years ago, avail to overthrow this evidence.

3) The writer justly emphasizes the fact that Catholicity means wholeness, completeness, and lays emphasis on the possession of the historic faith as one of its characteristics. Certainly wholeness of faith is essential to Catholicity. But it is difficult to reconcile with this position certain passages in Fr. Pittenger's Bohlen Lectures, "His Body the Church," to which his article refers. There certain beliefs which the Church has always insisted on as essential, including apparently the Virgin Birth of our Lord, are treated as secondary or peripheral so long as one accepts the Incarnation and the Resurrection, "the two central beliefs." It is not entirely reassuring to be told that there is a "residuum of truth" even in these "secondary beliefs" (pp. 107-109).

The Church, by including the Virgin Birth in her Creed, has rendered her Spirit-guided judgment that this Article of Faith precisely as it stands is not only true but essential and of primary importance. It is scarcely necessary to say that no other part of the Catholic Church would take seriously the pretense of Catholicity alleged by a Church which denied or treated as an open question the fact of our Lord's Virgin Birth, or the fact of the empty tomb, or which authorized the individual Christian to discard or explain away any facts in the Creed which he might regard as "secondary."

Some beliefs which are true and even essential have not been put into the Creed, for example, the Real Presence in the Holy Eucharist, but the fact that the Church has included an article in her Creed is the clearest possible evidence that she considers the article as true and essential, and as of primary importance.

The insistence on the Virgin Birth would, I believe, command the assent not only of the overwhelming majority of Catholics in the world, but of most Evangelicals as well. Any compromise on this position by Anglicans is bound to have a disastrous effect on any attempts at that genuinely Evangelical and genuinely Catholic Unity which Fr. Pittenger has so much at heart.

(Rev.) WILLIAM H. DUNPHY,
Philadelphia, Pa.

Prayer Book Revision

TO THE EDITOR: Undoubtedly Mr. Hill is not alone in having an affection for the Prayer Book as is. Probably there are thousands of us who agree with those liturgists who say our Mass is superior to that of Rome. And I don't mean 1549, I mean 1928 (despite the mutilation of the Whitsun Preface). After all, is there any vast and yawning liturgical gulf between the Mass of

1549 and that I heard this morning? I think not.

That this is absurdly divergent from back-patting is obvious, when you consider how little any of us had to do with putting the Mass into shape, us lay folk.

Sister MARY FRANCES, HMLG.
Sloatsburg, N.Y.

A Few Explanations

TO THE EDITOR: Canon Bernard Idings Bell in his letter commenting on Gardiner Day's letter and in his *Atlantic Monthly* article shows a rather sad confusion.

After disposing of the Liberal Evangelicals completely, he then announces that the successor to the Fellowship is neo-Calvinist, because the name Liberal is eliminated, I suppose. By the same logic the American Church Union has abandoned Anglo-Catholicism in favor of Inter-Church unity because of the change in name.

The writer of this letter has been an active member of the Liberal Evangelicals, and its successor—the same organization under a more adequate name—for the past twelve years. The writer is also known to be one of the wing which Dr. Bell calls "neo-Calvinist" or "Barthian."

What Dr. Bell does not realize is this—1. Under either name, Liberal Evangelical, or Episcopal Evangelical Fellowship, there is a lively movement within the Episcopal Church, which its members believe to represent its true genius, which movement is definitely, uncompromisingly, and historically Protestant. In case Dr. Bell does not know what the word Protestant means in this connection, it means a conviction that the faith of men creates the fellowship and is logically and historically and continually prior to organization, hierarchy, sacrament, and any other external manifestation. Whether we are "neo-Calvinist" or whether we are Liberal, in the traditional sense, we agree here.

2. The problem with which this Fellowship is really concerned, where relations between clergy and laity are concerned, is not simply that laymen tend to cling to an old-fashioned, uncritical "sweetness and light liberalism." The problem is rather a cleavage which exists everywhere in the church between the clergy and laity when it comes to appreciating the social significance of a theological position.

If I may presume to speak unofficially for those who with myself may be classified in Dr. Bell's omnibus phrase, neo-Calvinist, may I suggest that Dr. Bell does not understand our thinking, our background, or what we stand for now. We do not represent the entire Episcopal Evangelical Fellowship nor more than a significant minority of it. Yet, we find no difficulty in cooperating with our brethren in the Fellowship on those matters of common concern which are the issues of the moment—revision of the Marriage Canon, working for unity with the Presbyterians, etc.

Furthermore, we preach no doctrine of the historical helplessness of man which in any way resembles what Dr. Bell said. His description was that of Barth and Barth's disciples, but we or our school are at one in believing that Barth does not understand history. If we have to be associated with the name of some Continental theologian, Dr. Bell had better associate us with Tillich, who is neither unhistorical nor neo-Calvinist.

Finally, if there is any doubt in Dr. Bell's mind for whom I claim to speak in mentioning what our general group stands for, may I list a few names—Dr. Clifford L. Stanley, Prof. Albert T. Mollegen, Canon Theodore O. Wedel, Canon Charles F. Penniman, etc., etc.

(Rev.) CHARLES D. KEAN.
Kirkwood, Mo.

GENERAL

RADIO

Dr. Longley on Church of Air

The Rev. Dr. Harry S. Longley, rector of St. John's Church, Charleston, W. Va., will be the speaker on the Church of the Air program, April 28th. The broadcast will be transmitted on a coast-to-coast network of the Columbia Broadcasting System at 10:30 A.M., eastern daylight saving time. Because some stations may re-broadcast the address, consult local stations.

Networks Carry Easter Services

Radio networks will help celebrate Easter this year. A variety of religious programs are scheduled for Easter Day.

The NBC network will open a half hour earlier on April 21st to broadcast a special program from Radio City Music Hall. Musical selections will be presented by the Rockefeller Center Choristers, and an Easter message will be delivered by the Rev. Dr. John Sutherland Bonnell of the Fifth Avenue Presbyterian Church. The program is sponsored by the Greater New York Federation of Churches.

The sunrise service from Great Lakes Training Station will also be broadcast over NBC. This program will consist of choral selections by the Blue Jacket Choir and special messages from navy chaplains and officers. Moving to the western states, NBC will pick up the Grand Canyon service for which Bishop Kinsolving of Arizona is the speaker, and a broadcast from Fitzsimons General Hospital, called "A Veteran's Easter." The final link in this chain of religious programs will be the service from the Hollywood Bowl,

which includes a symphony orchestra, a chorus, and theater personalities.

The Mutual network has scheduled Francis Cardinal Spellman for Easter morning. He will read his poem, "Resurrection," not yet published, in honor of the occasion. Music from Rossini's "Stabat Mater" will also be featured on the program.

ACU

Clergy Conferences Scheduled

Boston, Philadelphia, Chicago, Denver, Dallas, Los Angeles, and San Francisco are the cities chosen by the American Church Union as centers for clergy gatherings to hear papers and to discuss the two vital issues before the Church at this time—Church unity and the revision of the marriage canon.

Invitations have been sent out to the clergy to attend one of these meetings. In cases where a clergyman may not have received an invitation, the nearest regional committee chairman is ready to give information on registration and hospitality. Some of the regional committees are also in a position to extend financial aid for traveling expenses.

The program of each of these conventions will follow a general pattern. In every instance but one the convention will last for three days, opening with evening services on the first day; a corporate Communion is usually scheduled for the next day. The San Francisco conference is the only one-day gathering scheduled.

St. Paul's Cathedral is the meeting place in Boston, April 30th to May 2d. The Rev. Robert Casey of Brown University will read the paper on "The Church and Episcopacy"; the Rev. Granville M. Williams, SSJE, on "The Way to Christian Unity"; the Rev. Robert B. Rodenmayer of Massachusetts on "Christian Marriage"; and the Rev. Edward Rochie Hardy of Berkeley Divinity School on "The Canon on Marriage."

In Philadelphia services and sessions will be held in Holy Trinity Church, April 30th to May 2d. The paper on the episcopacy will be read by the Rev. Leicester C. Lewis of New York City; on Unity by the Rev. Don Frank Fenn of Baltimore; on Marriage by the Rev. Walter C. Klein; and on "The Application of the Principles of Christian Marriage" by the Rev. William H. Dunphy of Philadelphia.

Chicago services and sessions will be held at the Church of the Advent, April 30th to May 2d. The papers on the Episcopacy, Unity, Marriage, and the Canon on Marriage will be read by the Rev.

Harold Holt of Oak Park, the Rev. Hewitt B. Vinnedge of Nashotah House, the Rev. Paul S. Kramer of Seabury-Western Theological Seminary, and the Rev. Donald H. Wattley of New Orleans, respectively.

St. John's Cathedral in Denver will be the site of the Denver conference, April 30th to May 2d. The four papers will be read by the Rev. Leon Morris of Colorado, the Rev. Hewitt B. Vinnedge, Dean Taylor of St. Mark's Cathedral, Salt Lake City, and the Rev. John P. Craine of Seattle.

The Rev. Hewitt B. Vinnedge of Nashotah House is scheduled to read a paper on "The Way to Christian Unity" at both Denver and Chicago on May 1st. He will accomplish the trick by appearing in Chicago in the morning and flying to Denver for the evening appearance.

The Dallas conference will be held in St. Matthew's Cathedral from May 1st to 3d. The papers will be read by the Rev. John S. Higgins of Minneapolis, the Rev. G. F. Burrell of Pennsylvania, the Rev. A. W. Watts of Northwestern University, and the Rev. William T. Holt, Jr., of Nevada.

St. John's Church in Los Angeles is the conference center for the gathering to be held from May 14th to 16th. The papers will be read by the Rev. George W. Morrell, Jr., of San Francisco, the Rev. Richard T. Loring of Baltimore, the Rev. Felix Cirlot of Kentucky, and the Rev. Donald Glazebrook of La Jolla, Calif.

The one-day conference at San Francisco will be held at St. Paul's Church, Oakland, on May 15th. The papers are to be read by Canon Montizambert of Grace Cathedral, San Francisco, the Rev.

Departments

BOOKS	18	EDUCATIONAL	25
CHANGES	26	FOREIGN	9
DEATHS	24	GENERAL	5
DIOCESAN	21	LETTERS	3
EDITORIAL	14	PARISH LIFE	25
EVERYDAY RELIGION			13
TALKS WITH TEACHERS			2

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

Member of the Associated Church Press.

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE Editor
 PETER DAY Executive Editor
 REV. RICHARD A. PARK Managing Editor
 ALICE MAEHL News Editor
 ELIZABETH MCCrackEN Associate Editor
 PAUL B. ANDERSON Associate Editor
 REV. HEWITT B. VINNEDGE Book Editor
 EDGAR O. DODGE Advertising Manager
 MARIE PFEIFER Business Manager
 MARY MUELLER Circulation Manager

THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscription \$5.00 a year. Foreign postage additional.

Charles P. Boes of Sacramento, Bishop Lewis of Nevada, and the Rev. John Crum of San Mateo.

Chairmen of the regional committees include the following: the Rev. Whitney Hale, Boston; the Rev. Edmund Wood, Philadelphia; the Rev. Gordon E. Brant, Chicago; the Rev. Walter Williams, Denver; the Rev. L. W. Thaxton, Dallas; the Rev. Douglas Stuart, Los Angeles; and the Rev. Calvin H. Barkow, San Francisco.

NATIONAL COUNCIL

Members Visit Provincial Meetings on West Coast

By the Rev. A. RONALD MERRIX

Headed by Bishop Tucker, members of the National Council's staff who in 1944



PLANNING FOR ADVANCE: National Council officers meet in San Francisco to discuss the Church's work in one of a series of regional conferences.*

attended provincial conferences at Birmingham, Ala., and Amarillo, Texas, accepted this spring an official invitation from the Eighth Province to conduct the first postwar conference in that western area, bringing together diocesan leaders from the Pacific Northwest at Portland, Ore., and from the southern portion at San Francisco. The Portland conference on March 27th and 28th was attended by 72 clergy, laymen, and women from the dioceses of Olympia and Oregon and the missionary districts of Eastern Oregon, Idaho, and Spokane. Eighty-six were present at San Francisco on April 2d and 3d from the dioceses of California, Los Angeles, and Sacramento and the missionary districts of Arizona, Nevada, San Joaquin, and Utah.

A new note was struck in the theme and purpose of these meetings by the conference call: "What is the Word and Will of God for His Church in the Eighth Province Today?" Further questions suggested to guide discussion in group meetings were: "(a) What would God have us to learn, say, and do as a result of our wartime experiences, before and since? (b) How can we become 'new' persons for a 'new' and better world? (c) What essential emphases should appear in our programs of Christian education, social relations, missionary activities, work with men, women, young people, etc.?"

Acknowledged values of the two conferences were the forging of closer relations between clergy and lay workers in all dioceses and missionary district with leaders and programs of the National Council's departments; more accurate knowledge of local conditions, population growth and other developments in the seven states

each diocese and missionary district within the next few months. Various engagements of members of the National Council's staff before, during, and after the conferences added to the practical benefits of this venture, the success of which was openly expressed by clergy and lay leaders from widely separated parts of the country.

CONFERENCE FINDINGS

After the second conference, a statement summarizing the findings and recommendations of both series of meetings was compiled for submission to all delegates from the 12 dioceses and districts represented. The following sections were formulated as answers to the questions of the purpose and theme of the conference with a few inquiries still open for further research:

I. EVANGELISM: Proclaiming the Gospel of our Lord and Saviour Jesus Christ, and witnessing to it in life and work, especially in every activity of the Church;

Recognizing the urgency of the times, the basic need for individual and social spiritual regeneration, the necessity of revitalizing the whole work of the Church, the strategic opportunity for a spiritual reinforcement and "follow-up" of the Reconstruction and Advance program in the building of a new age, the importance of reaching ultimately every individual in the community and throughout the world with the Gospel of Jesus Christ, the following suggestions are made:

(a) Each to make a careful self-examination, an absolute surrender of self to Christ, asking specifically what such a surrender will involve in his daily living.

(b) Aim to bring all communicants of the parish or mission to a "renewal and revitalization" of life "in Christ." Forming small groups will help.

(c) The next step: Carry the message of the Gospel to the unchurched throughout the community.

(d) Each individual Churchman must be led to acknowledge responsibility for the last individual on the face of the earth—specifically, this means sacrificial giving, constant study of other peoples, unceasing prayer that the Church's world-wide program may be effective.

(e) Conferences and other meetings for the training of clergy, laymen and women for the conduct of fellowship groups, schools of prayer, retreats, teaching missions, preaching missions, and lay evangelism.

(f) Compilation of a handbook of practical helps and suggestions, with bibliography.

(g) The Eighth Province needs a definite program of Evangelism, with special attention to fellowship groups, teaching and preaching missions, and to training leaders for their conduct in each diocese and district.

II. CHRISTIAN EDUCATION: A re-awakening and education of our people, old and young.

(a) Make diocesan departments a clearing house for curriculum information, areas of study, visual aids, etc., for urban parishes and rural missions.

(b) Monthly family nights for religious education of parishioners.

(c) Establish teacher-training in every congregation, even if there is only one person to be trained.

(d) Maintain a list of trained substitute teachers.

(e) Foster adult study groups for men and women.

(f) Follow plan of a parish education review and evaluation by trained leaders; also survey educational opportunities in the community.

(g) Organize vacation Church schools.

*Left to right, front row: The Rev. Dr. Almon R. Pepper, executive secretary of the Division of Christian Social Relations; the Rev. Thomas D. Barrett, executive secretary of the Division of College Work; the Presiding Bishop; the Rev. William Crittenden, executive secretary of the Division of Youth; Dr. George A. Wieland, director of the Home Department. Left to right, rear row: the Rev. Arnold M. Lewis, executive director of the Presiding Bishop's Committee on Laymen's Work; James E. Whitney, assistant treasurer; the Rev. Dr. D. A. McGregor, executive secretary of the Division of Christian Education; the Rev. A. Ronald Merrix, field officer of the Department of Promotion; Robert D. Jordan, director of the Department of Promotion.

(h) Establish new Church schools, etc., after surveys.

III. YOUTH WORK: Give youth a larger vision of the Church's world task.

(a) Use the National Youth program (UMCY) and booklets, adapting them where necessary to local needs and work.

(b) Put more persons on the youth leaders' mailing list.

(c) Emphasize youth's devotional life.

(d) Select and train youth leaders.

(e) Develop parish youth programs paralleling the national structure.

(f) Begin now to arrange for representation at the General Convention at Philadelphia in September, 1946.

IV. COLLEGE WORK: Maintain communications between college students' home parishes and college pastors.

(a) Promote campus conferences and retreats.

(b) Secure full-time or part-time college workers, wherever possible.

(c) Appoint a full-time provincial college work secretary, to assist in developing campus programs, etc., throughout the province.

V. CHRISTIAN SOCIAL RELATIONS: Integrate local and diocesan social welfare work, community, and state programs.

(a) Provide opportunities for "corporate Communions" of social workers who are Episcopalians.

(b) Study all community and state institutions and provide for the Church's ministrations in each.

(c) Keep in touch with war veterans' needs and programs.

(d) Increase interest in race relations.

(e) Study migratory labor conditions and assist wherever possible.

(f) Encourage attendance at Rural Work conferences.

(g) Consider values of a city mission society.

(h) Develop inter-denominational cooperation.

VI. LAYMEN'S WORK: Give more attention to the strategic character of work among laymen.

(a) Coördinate laymen's work with the national committee's program and chain of leadership.

(b) Study to extend and improve ministrations of lay readers.

(c) Plan schools of religion, conferences, or retreats for the religious training of men.

VII. WOMEN'S WORK: Unify women's work, coördinating it with the national program, and secure greater knowledge and cooperation by the clergy.

(a) Hold regional training classes or conferences for developing interest and leadership among women.

(b) Plan programs to give women a larger insight into the world mission of the Church.

(c) Through small groups, meeting for fellowship, prayer, and study, seek to develop a more effective witness to the power of the living Christ in the local parish and community.

(d) Encourage women to visit newcomers and unchurched families.

VIII. DOMESTIC MISSIONS: Encourage local missions to assume self-support, thus releasing funds for starting new missions and developing other work.

(a) Encourage efforts to increase clergy salaries where necessary.

(b) In view of population trends and transportation facilities, should diocesan and district lines in the Eighth Province be reconsidered?

IX. "OVERSEAS MISSIONS": Aim to increase

local and diocesan contributions to strengthening and extending Christianity's worldwide mission through the Church.

(a) What can be done to make known the needs of overseas fields for more workers? (e.g., 15 priests, 24 men and women teachers, eight nurses, two housemothers, one doctor, one agriculturist, one engineer—wanted for "missionary" posts in Alaska, China, Honolulu, India, Liberia, Panama Canal Zone, Philippine Islands, Puerto Rico, Southern Brazil, Virgin Islands).

X. FINANCE: Study and carry out the requirements of Canon 6 ("Of Business Methods in Church Affairs").

(a) Consider reevaluation of all Church properties, adequate coverage, etc.

(b) Provide for increased budget in 1947, and plan methods and means of raising it.

(c) Study ways of making more effective the annual Every Member Canvass, to reach more persons and obtain larger support from all who can give it.

(d) Encourage closer acquaintanceship between the diocesan (or district) treasurer and treasurers of parishes and missions.

(e) Study best plan of health insurance for clergy and lay Church workers.

XI. PROMOTION AND PUBLICITY.

(a) Prepare for use of National Council's new portfolio of Parish Helps, 1946-47, including printed material and visual aids.

(b) Organize teams to visit parishes and missions where support of the Church's program is weak.

(c) Strive for the adoption of weekly Church envelopes in every parish and mission.

(d) Consider fullest possible use by the Church of all available radio stations, on week-days and Sundays.

Good Collections

National Council's first report of collections from the dioceses and districts on their 1946 expectations is a good one, according to Lewis B. Franklin, treasurer.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publishers and the accounts are audited annually by a Certified Public Accountant.

European Children

Previously acknowledged	\$2,262.35
A Friend	50.00
John Townsend	12.72
Bessie B. Blacknall	5.00
E.H.T., C.P.S. 41	1.00
	<hr/>
	\$2,331.07

Children in France

Previously acknowledged	\$4,319.18
St. Mary's Episcopal Guild, Bolton, Miss.	24.00
Woman's Auxiliary of Grace Church, Louisville, Ky.	10.00
	<hr/>
	\$4,353.18

Chinese Children

A Friend	\$ 10.00
Woman's Auxiliary of Grace Church, Louisville, Ky.	10.00
	<hr/>
	\$ 20.00

Philippine Relief

A Friend	\$ 10.00
----------	----------

Out of 99 jurisdictions, 69 have paid 100% or more of the amount due to April 1st, after allowing one month for collection and remittance. A large number of dioceses have adopted the sound practice of remitting each month one-twelfth of the amount of the expectation. Where this is done there is no frantic rush at the end of the year to collect a large balance.

Fifteen dioceses and districts have as yet paid nothing, but in spite of this the total received is 114% of the amount due.

Appointment to Mexico

The Rev. Robert F. Gibson, Jr., will leave with his family for Mexico during the early summer. He was appointed through National Council to be rector of the American congregation at Guadalajara.

Mr. Gibson is the son of the Rev. Dr. Robert F. Gibson, who was formerly head of the Publicity Department of the National Council. Mr. Gibson, Jr., began his career as a master at the Brent School, Baguio, Philippine Islands, and lived for a time in the Dutch East Indies. At the time he was appointed for work in Mexico he was on the faculty of the Virginia Theological Seminary.

THE PRESS

New Witness News Editor

On June 1st, the Rev. Philip L. Shutt will take over the position of news editor on the *Witness* staff. He is resigning as rector of Trinity Church in Belvidere, Ill. Fr. Shutt is a graduate of Nashotah House and was active in newspaper work before entering the priesthood.

RELIEF

Material Aid Report for March

Enthusiasm marks the Church's part in the Material Aid Program for Europe and Asia, for shipments of needed supplies gathered by Church people are going out constantly from the United Church Service Centers. In the month of March, 19 dioceses sent shipments, varying from one box to 37 boxes, the month's high mark set by the Woman's Auxiliary of St. Peter's Church, Albany, N. Y. In the 19 dioceses, 33 parishes, parish organizations, or individuals sent shipments. A number of these shipments come from Woman's Auxiliary branches and Girls' Friendly Society groups.

"Wheatless Days"

The reestablishment of "Wheatless Days" as a means of conserving flour for the relief of Europe was advocated by the World Responsibility Committee of the Commission on Christian Social Relations of the diocese of New York in a communication to all the parishes of the diocese on April 9th.

The Rev. Leland B. Henry, executive director of the commission, and Mrs.

Parish House into Veterans' Home



When Thomas Vitkowski returned from overseas service, he experienced the same difficulty in finding a home as many others are finding. His five battle stars were of little help, but when he and Mrs. Vitkowski told their troubles to the Rev. W. Harold Weigle, rector of St. Paul's Church in Mt. Vernon, N. Y., the parish house of the church was turned into an apartment for the couple. Fr. Weigle believes that seven more such apartments may be provided in the same building. [RNS]

Lynde May, of St. Andrew's Church, Yonkers, chairman of the committee, point out that purely voluntary methods are inadequate to meet the emergency. UNRRA reports that actual famine conditions exist in Poland, and hunger and malnutrition are found in practically every country on the Continent.

President Truman's Famine Emergency Committee has decided that it would be impracticable to reestablish food rationing, since it would take four months to print ration books and to set up the necessary rationing machinery. The commission suggests instead that at least one "Wheatless Day" a week be established, either by Presidential proclamation or by Congressional resolution. This would be simple, direct, and immediate. No elaborate enforcement machinery would be needed, and millions of tons of wheat would be saved. This method was used successfully during World War I, and is one which would appeal to the good will and generosity of the American people.

ASSYRIANS

A Truly Universal Easter

Whether the Gregorian or the Julian calendar is used, Easter falls on April 21st in 1946. The Holy Catholic Apostolic

Church of the East and of the Assyrians in Chicago, along with other Eastern Churches, will celebrate a universal Easter this year.

Assyrians in Chicago will observe the ancient traditional services throughout a universal Holy Week at Mar Sargis Assyrian Church. The Easter service, beginning at 4 A.M., will be held in the Olivet Institute. His Holiness Mar Eshai Shimun XXIII, Catholicos Patriarch of the East and of the Assyrians CXIX, will officiate at all of the services.

UNITED NATIONS

Editorial Advocates UNO Prayer

A universal invocation for the United Nations, based on the Cape Cod Plan of Prayer, has been advocated in a front-page editorial by the Cape Cod *Standard Times* in Massachusetts.

The daily invocation—"Father, Thy will be done through the United Nations. Amen," is a modification of the original Plan of Prayer composed by Walter Dwyer, of West Dennis, Mass. Mr. Dwyer's plea was "Father, Thy will be done through me."

The *Standard-Times* follows its daily schedule of UNO events with a notice reading: "Our readers and their families

are invited to join in an invocation each morning of the United Nations meetings; praying, 'Father, Thy will be done through the United Nations. Amen,' or prayers as suggested by your Church."

Presiding Bishop Tucker and the leaders of five other communions have endorsed this movement. All stated that they "consider the call to prayer recently launched . . . highly commendable and hope that individuals, churches, and the press in general will join in this timely movement."

YOUNG PEOPLE

Conference to Meet in Europe

The second World Conference of Christian Youth will be held in Europe next year, the American Committee for the World Council of Churches announced in New York.

A definite site has not as yet been selected for the meeting, but a planning conference will assemble at Geneva July 10th to 15th to map details for the 1947 conference.

The first World Conference was held at Amsterdam in 1939. Sponsoring groups for the 1947 meeting include the World's YMCA, World's YWCA, World's Student Christian Federation, World Council of Churches, and International Missionary Council. [RNS]

PUBLIC AFFAIRS

Surplus Chapels Now On Sale

The "freeze" on the disposition of surplus chapels and chapel equipment which was imposed on January 23d has been lifted at the direction of the President. This announcement was made by the War Assets Administration in Washington.

Lt. Gen. E. B. Gregory, WAA administrator, has authorized the Chiefs of Chaplains of the respective services to pass upon applications for the purchase of surplus chapels and to direct the owning and disposal agencies in the selection of purchasers and on the conditions of purchase, WAA stated.

In the disposal of chapels, WAA pointed out, first consideration will be given to their use as shrines or memorials and second consideration to their use as houses of worship. The disposal price of chapels will be the appraised salvage value if acquired and removed from the site, or, if used in the same spot, the appraised salvage value plus the appraised fair value of the land. [RNS]

ARMED FORCES

Army Chaplains' Report

The latest report from the Army Chief of Chaplains headquarters shows that there are now 3,861 army chaplains on duty. Between September 1, 1945, and March 31, 1946, 4,280 chaplains have been separated and returned to civilian life. Of this number, 187 have been Episcopalians.

JAPAN

University Chaplain Dies

The Rev. Dr. Takaharu Takamatsu, chaplain of St. Paul's University since 1929, died on February 13th in Tokyo, Japan. A memorial service was held in the Chapel of the University on February 23d. Bishops, clergy, American army chaplains, trustees and officers of St. Paul's, past and present, and an undergraduate representative of the students were in attendance, while some 400 or more friends and former students crowded the chapel.

Kagawa Appointment Delayed

In line with General MacArthur's recent directives ordering the Japanese government not to seat 30 newly-appointed members of the House of Peers pending determination of whether or not they are "undesirable personnel," appointment of Dr. Toyohiko Kagawa, Christian leader whose name was submitted by the Japanese government, is being delayed.

An associate of Kagawa explained the delay is due to Kagawa's failing to submit a questionnaire in compliance with earlier SCAP directives. "Dr. Kagawa was not aware of the requirement," said the associate.

The questionnaire is to be used as a basis for determining whether or not an individual is desirable for public office in accord with existing policies and directives. [RNS]

ENGLAND

St. Paul's Organ Plays Again

The partly-repaired grand organ of St. Paul's Cathedral in London, which was damaged by bombs during the war, was

heard again on April 16th when Bach's "St. Matthew" was performed.

One of the few of its size in the world, the organ itself was hit by a bomb, and later another bomb exploded in the cathedral crypt where vital parts of the organ had been placed for safety. Repairs have been going on for two years, but much work remains to be done. [RNS]

WORLD COUNCIL

Set Reconstruction Ratio

A ratio of two-thirds for spiritual aid and one-third for material aid to Churches in war-affected countries was set by the Department of Reconstruction and Inter-Church Aid of the World Council of Churches in Geneva, Switzerland, as its goal for the next six months. The decision was made at a conference attended by delegates from the United States and 12 European countries, who agreed to change this ratio semi-annually.

A resolution adopted by the conference declared Churches should bear the sole responsibility of rebuilding religious life, while the main burden of relief should rest upon governments and secular agencies.

"It is our conviction that Europe needs most of all a spiritual revival, which can only come through strengthening the Churches," the resolution stated. "It is the clear demand of Christian long-term strategy that we concentrate our energy on this first, preëminent task." [RNS]

International Relations Meeting

The Commission on a Just and Durable Peace, an American organization, has been invited by the World Council of Churches to supervise the first meeting of a newly-formed Commission on International Re-

lations. The meeting, which is scheduled for August, will probably be held in or near London, but the exact place has not yet been definitely decided.

The Commission on International Relations was set up in February by the Provisional Committee of the World Council of Churches "to stimulate the Churches of all nations to a more vigorous expression of the demands of the Christian conscience to the political policies of governments." [RNS]

JERUSALEM

Seminary Plans Revived

As long ago as 1926 the Anglican Church began plans for the establishment of a seminary in Jerusalem. With the elapse of 20 years, these plans are once again being revived. Orthodox leaders and leaders of the other Eastern Churches are in a favorable position concerning the Anglicans.

The Ven. Campbell Mac Innes is chairman of the committee that is submitting this revised plan to Bishop Stewart of Jerusalem. The plan takes into consideration cooperation with the Orthodox and other Eastern Churches, and there is an increasing need for the training of native priests, both Orthodox and Anglican, of lay readers, and of competent guides in the Holy Land. Also under consideration is the offering of graduate courses to those who might come to Jerusalem on pilgrimages.

At the present time, two Orthodox deacons are on the staff of St. George's Collegiate Church as tutors. The Rev. Francis Bloodgood, American chaplain in Jerusalem, is teaching in the Armenian Seminary and the Greek secondary school. Even though the vast majority of Christian Arabs are Orthodox, there are, nevertheless, some 5,000 Anglican Arabs. St.



HERALDING THE 34TH BISHOP OF GLOUCESTER: Dr. C. S. Woodward, formerly Bishop of Bristol, was enthroned as Bishop of Gloucester in March by the Ven. Alexander Sargent,

archdeacon of Canterbury, acting on a mandate from the Archbishop of Canterbury, Dr. Fisher. The Bishop, vested in cope and miter, is shown approaching Gloucester Cathedral.

International.

Paul's Anglican Arabic Church has a communicant roll of 800.

Another proposal in regard to the Anglican seminary is that the professorship of Christian Apologetics be assigned to an Arab. Future staff members would welcome the membership of a Hebrew-Christian, which would also present the opportunity for advanced study in the Hebrew University.

Democracy Begins in School

In Anglican secondary schools in the Bishopric of Jerusalem, inclusive of Cyprus, Transjordan, and Iraq, there are 4,000 pupils. In these schools Jew and Moslem study together with their Christian friends. Here is the example of what Rabbi Stephen Wise asked for when he pleaded for "a more truly Christian world."

Bishop Stewart of Jerusalem in a letter to the Palestine *Post* considered the school children in the light of the political disturbances in Palestine. He wrote: "We cannot teach children to disobey their parents, but our experience leads us to believe that parents who would prefer their children to go to school as usual are influenced by loyalty to national organizations to keep them away, to the detriment both of their own interests and the education of the children. And we know that too often the schools themselves are picketed by other young people, whether responsible or irresponsible. The remedy lies neither with the children nor with the parents, but with the organizing bodies.

"If we must have strikes, cannot all parties agree that children shall be left to go to school in peace?"

AUSTRALIA

Have Laymen Teach Religion Says Bishop of Armidale

Religion should be taught in schools by laymen rather than clergymen, Bishop Moyes of Armidale in Australia recently told the Anglican Educational Convocation at Canberra.

Bishop Moyes said he agreed with a statement by Dr. Alan K. Stout, professor of moral philosophy in Sydney University, that clergymen teaching religion in school are frequently not able to handle children, who often regard them as "figures of fun."

"The Church is not fitted alone to attempt the community task of training the child for maturity," Bishop Moyes declared. "Christian teaching should be given by lay teachers, but the Churches should have the right to train them, so that religious beliefs will be inculcated in their own attitudes toward life as well as in their teaching." [RNS]

COMING EVENTS

April

- 28-29. Convocation of Salina, Beloit, Kans.
- 30. Annual Church Army Dinner, New York City.
- 30-May 1. Convention of Sacramento, Marysville, Calif.
- 30-May 2. National Council.

ORTHODOX

Serbian Church Stands Alone

The synod of the Serbian Orthodox Church, meeting in Belgrade, has declined proposals to place itself under the jurisdiction of the Russian Orthodox Church, according to Metropolitan Joseph of Skolpje, deputy patriarch. The proposals were made on behalf of Patriarch Alexei of Moscow by Bishop Sergei of Kirovograd during a visit to the capital of Yugoslavia.

The Serbian synod also rejected a suggestion that it issue a statement criticizing

Vatican policies, especially in central Europe. In declining to sponsor the anti-Vatican declaration, the synod asserted that "mutual difficulties of the Roman Catholic and Orthodox Churches in Yugoslavia have served to create mutual understanding."

Bishop Sergei took over a diocese in northeast Galicia, which had asked for a transfer to the Moscow Patriarchate last fall. The Serbian Church approved the transfer after assurances were given that the Russian Church would observe all canonical rights and permit full religious freedom within the diocese. [RNS]

The Judgment of the Outstretched Hand

By Chaplain FRANK L. TITUS*

ONE OF MY lasting impressions of the war occurred on Okinawa. The 27th Infantry Division had been in the line for several weeks. Like all the other units involved, it had suffered severe casualties. Early in May the division was pulled out of the line and was sent north for mopping up operations against the enemy, who had retired to the mountains and from there was carrying on guerilla activities against our installations.

The trip took us past the former Japanese air bases, which had been taken during the first two days of the assault, and which were now being used to give us needed air support. We drove through a countryside where there was little evidence of war. The steep hillsides were covered with terraces where grew sweet potatoes, taro, and corn. Rice fields covered the lowlands. The tiled roofed homes of the Okinawans were surrounded by hedges of shrubs, and the friendly hibiscus gave us a colorful greeting.

We had seen few Okinawans when we were in the battle lines. Now we began to meet small groups of old people and children. The Japanese had taken most of the young people of combat age with them. As we drove past these poor, frightened people, they held up both arms and bowed as they had been taught by their former rulers to do whenever the military passed.

After our headquarters were set up in a former high school at Nago, we observed thousands of civilians. There was a constant stream of them passing our offices. Always they greeted us with one or both uplifted arms. Then came a change. As they became acquainted with the Americans, they found that the uplifted arm salute was not expected. Soon the friendly, polite dough-boy and marine had removed all fear of the American from the Okinawan. Wherever the American soldier went he carried with him leftovers from his

rations, biscuits, candy, chewing gum, and cigarettes and he gave them to the hungry native. The uplifted arm changed to the outstretched hand. Soon we were embarrassed by hundreds of children lining the roads holding out their hands and calling, "Candy."

One morning, as we drove from Nago across the island to the Military Government Camp at Tiara, we were forced to slow down our jeep and drive around a kimono clad child of about two years, who was standing in the middle of the road with both arms outstretched.

The sight of that child remains with me as one of the outstanding impressions of the war in Asia. That Okinawan child is typical of millions of Chinese, Korean, Malayan, Burmese, and Japanese children who stretch their hands to us and plead wordlessly for life itself.

We cannot turn away from that plea and still call ourselves Christians. Some of these children are of our allies, some of our conquered foe. Always we have in remembrance the words of one who said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Now we have the challenge and the opportunity to prove the reality of our religion, to show the world what real love to neighbor and enemy is like.

We will supply these needy ones with food and clothing until such time as they can supply themselves, if we are to prevent starvation and death from stalking across Asia. But we must do more than this; we must place the Bread of Life in the hands of the children of the Orient. We must send out trained missionaries to take the historic faith of our religion to the millions who look to us for help. Here is a challenge to the youth of America, "Who will go for us?" Here is a challenge to the Church of America, "Go ye and preach the Gospel." It is our imperative duty to take and to send the Bread of Life to appease the deep hunger of the children of Asia. We must do it, for I am convinced that unless we do, we ourselves shall surely die.

*The writer, recently returned to the United States, spent 42 months in the Pacific with the 27th Infantry Division. As division chaplain, he participated in the battles of Saipan, Okinawa, and the occupation of Japan.

Evidence at the Empty Tomb*

By the Rt. Rev. Austin Pardue, D.D., S.T.D.

Bishop of Pittsburgh

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die." With that sentence begins the triumphal entry of the casket. It is the first sentence of the Burial Office from the Book of Common Prayer.

Christianity rests upon the above premise. If it is fact, it is the greatest event that ever happened in history; it offers the greatest hope to all who cherish the idea of a life of continual growth with those whom we have loved; it makes primary the surrender of everything to Christ the King; it threatens the one who would deliberately deny Him with being cast out into outer darkness.

THE BASIS OF OUR FAITH

Yet, if the premise is false, Christianity is the greatest hoax that has ever been perpetuated upon the human race. It makes Christ Himself a character who is unparalleled in the history of the deliberate lie; it makes the millions of Christians throughout history, their sufferings and their sacrifices, the most devilishly deceived block of hopeless humanity that was ever known. These words sound like an extravagant exaggeration, but they are not. Christ either rose from the dead, or He did not, and any silly compromise between the two positions is not Christianity. Just how that event took place, and with what Resurrected Body He presented Himself, we do not know. How can we know, and why should we know? We probably would not understand if we did know, and in addition we would forfeit the benefits of faith if we demanded that we understand. I am willing to rest the case on the fact that there are certain mysteries in things of the spirit which cannot be rationalized any more than my love for my wife and children can be reduced to a test tube analysis. The Resurrection of Christ must be accepted if we would be Christians.

SKEPTICAL THEORIZERS

New Testament theorists do not help Christianity by concocting various interpretations of the Resurrection in order to please the skeptics. Christianity rests thoroughly on the fact that Jesus must have risen on the third day. It is the only reason to account for the miraculous change of attitude on the part of the scattered band of defeated and bedraggled Apostles. If, when the women visited the tomb on Easter morning it was not found to be empty, then they must have lied. Having watched their brave vigil at the foot of the cross on Good Friday, one would hardly have cause to believe that they would bear false witness three days later. They were not that kind of women.

*A chapter from Bishop Pardue's forthcoming book, *Yet Shall He Live*, to be published by Morehouse-Gorham Co. next fall.

Furthermore, the lie, had it been one, would have been quickly contradicted by a visit to the tomb, for the evidence would have been obvious.

There has been a weak argument called the "theft theory." This is ancient and can be found in the 28th chapter of St. Matthew's Gospel, the 12th verse. When the Chief Priests "were assembled with the elders and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole Him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day." This accusation is obviously contrary to the tested character of the Apostles. How anybody could read their lives and then believe that they could do such a thing, is inconceivable. Furthermore, to steal the body and then build their new unconquerable spirit upon a lie, is even more preposterous. Had they stolen away the corpse, certainly they would have been intelligent enough to know that the less said about the empty tomb the better.

There are many other ancient and popular explanations which still do not account for the victorious change of the Apostles. There is the futile notion that the women met a young man, whom their vivid imaginations took to be an angel, and that inadvertently they were directed to the wrong grave. Also, there has been the thought that our Lord swooned on Good Friday afternoon and that three days later, under the influence of the cool air of the tomb and the aromatic spices used in his embalment, He revived. In all the accounts of the Crucifixion there is no ground for not believing that our Lord was dead after the blood and water had come from His side. It has also been said that the post-resurrection appearances of our Lord were due to the over-wrought feelings of the disciples. This reduces the phenomena of Christianity to an origin based on psychological abnormalities. Who, in his right mind, could believe that the mighty army of Christians, martyrs, and confessors could thunder down through the ages on the basis of a hallucination?

THE EARLIEST ACCOUNT

The oldest report of the Resurrection of Jesus Christ, after His crucifixion, is found in the First Epistle to the Corinthians (15:1). It has a concise air of conviction as it states, "Now I make known unto you, brethren, the Gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved: I make known, I say, in what words I preached it unto you, if ye hold it fast, except ye believed in vain. For I delivered unto you first of all that which also I received, how that Christ died for our sins

according to the Scriptures: and that He was buried, and that He hath been raised on the third day according to the Scriptures, and that He appeared to Cephas: then to the twelve: then He appeared to five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep: then He appeared to James: then to all the Apostles: and last of all, as unto one born out of due time, He appeared to me also."

This was written in the early fifties of the first century, probably 25 years after the actual event when a great many eyewitnesses were still alive. Accounts of the Resurrection also appear in the four Gospels. St. Paul has many other references, and certainly the Resurrection was the center of his teaching. There are other references in the New Testament, and on the whole, testimony comes from eyewitnesses. In St. Matthew's Gospel we have two resurrection appearances; in St. Luke there are three; in St. Mark there are at least five; and in St. John's Gospel three. St. Paul's account, although amazingly economical in its use of words, is the fullest account and it is interesting to note that he records six appearances after the Resurrection, including the one to himself. Without trying to evaluate these accounts individually, the cumulative evidence of them must be convincing to anyone who is not an invincible skeptic.

St. Paul bases his whole faith upon the truth of the Resurrection. "If Christ be not risen; then is our preaching vain. . . . If we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with Him." There is no question where he stands. He goes so far as to assume that already his readers are convinced of the fact, and he is therefore able to build his argument upon it.

THE EMPTY TOMB

It is interesting to note what a challenge the empty tomb was to the Roman authorities. All they needed to do was to produce the body to disprove this seemingly wild resurrection statement. It was only necessary to bring in the barest clue of the remains to crush the enthusiasm of the small group of despised followers. The authorities failed utterly. After all of the debunking of the Resurrection has taken place, the final and most difficult hurdle is to disparage the witness of the "five hundred brethren at once." Mary Magdalene might have been emotional; St. Thomas might have been phlegmatic; St. Peter might have been unstable; St. Paul might have been epileptic; but not all of the five hundred could have been hypnotized. The Acts of the Apostles sums up: "He showed himself alive by many infallible proofs."

The Apostles staked everything on their convictions of the Resurrection. The very

qualification for admission to the Apostolate was to be "a witness of the Resurrection." St. Peter declares that God raised up Jesus from the dead, and clinches it by saying, "We did eat and drink with Him." St. Paul says that He was "seen for many days." These witnesses were convinced and satisfied that the risen body was real and that it had been identified. Furthermore, they were sure that it had been endowed with new power, raised to a new plane of existence.

There is no doubt but that something of colossal moment occurred. When you look at the seeming total failure of the mission of Christ as He hangs on the cross; when you follow that apparent defeat to the desertion of His followers, surely it would not seem that this great Christian Church throughout the world could stand a day as a witness to such a hopeless ending. St. Peter, who attested to the lie that he never knew Jesus, would not in a comparatively few hours be racing about the countryside shouting, "He is risen." Something happened. It just isn't sensible to think that this powerful force of men and women could walk triumphantly to their deaths on a false premise. The origin and powerful growth of the Christian Church had its beginning in the Resurrection. There is no other possible answer.

Besides the direct evidence of the Christian Church itself, we have the added witness given us by the existence of the Lord's Day. Most of the early Christians had

been Jews and their sacred day was Saturday, the Sabbath, the seventh day of the week. The importance and sacredness of this day is attested to by Jewish rabbinical writings. Yet those same Jews changed that all-important day from the seventh to the first day of the week. Why? Obviously, because Jesus rose from the dead on the first day and from then on the significance was so powerful that they made the change. Had it been otherwise, the Apostles would have set Friday, the anniversary of our Lord's death, as the great day. However, Sunday was chosen and has changed the calendar habits of the whole world, for each first day of the week was to be a minor Easter as testimony once more to the fact of the Resurrection.

The Holy Communion, or the Holy Eucharist, is also a testimony, for it not only commemorates our Lord's death but also "His mighty Resurrection and glorious Ascension." It is a feast of joy, which was established from the very earliest days of Christianity. It is and has been the principal service of the Church throughout the ages.

In these days when the cyclotron can transmute matter into energy, when the secret of the sun is discovered and applied to the disintegration of the atom of uranium, when alcohol is made into rubber tires, when coal becomes the basis for nylon stockings, and when the electric eye, television, and radar make visible those things which for ages have been

invisible, it is not difficult for me to believe that the Son of God could rise from the tomb of death.

We can't seem to believe in the power of the invisible because it isn't objectively proven to us to our satisfaction. Yet, who understands the scientific miracles within the reach of our finger-tips? Edison said himself that he did not pretend to understand what electricity is. Even household electronic mysteries we take for granted. True, we may know the mechanism but not one thing of the energy that operates it. You walk into a house, you push a button, and a miracle in electricity occurs as the lights flash on. You move to a comfortable chair, switch on the radio, and invisible forces are selected out of the atmosphere within the room and audibly produced through the loud speaker. You go out into the kitchen and there you find the ice-box containing the miracle of refrigeration. You go to the dentist's office, place a piece of celluloid in your jaw, and in broad day-light and without so much as a flash, the miracle of X-ray has occurred. Your boy flies a B-29 and by means of radar, which he likewise takes for granted; he is able to detect the enemy and save the crew. Yet, who understands these miracles all about us? Do you know anyone who refuses their benefits because they cannot fathom their secrets? Why are we so willing to take the mysteries of a material world completely on faith but rule out spiritual claims wholesale?

Harvard's famed professor of astronomy, Harlow Shapley, has produced a book entitled *A Treasury of Science* and in it some astounding things have been said about the atom. One atom of uranium holds within it 175,000,000 electronic volts. Each atom is a solar system in itself, with a sun or central nucleus, wherein is contained this unbelievable power. And how big do you suppose an atom might be? Well, it is invisible in the first place, even to the greatest of the modern microscopes. It is stated in this book that it would take the entire population of the world 10,000 years to count the atoms in one drop of water, and in addition to that, each individual counter would have to be reduced to one billionth of an inch in order to see an atom. Yet the atom has been split, the energy has been released, the new day of the world is dawning, and the unbelievable occurs and changes everything. Yet the atom is invisible. So also are the forces of the Spirit which faith claims are the laws behind the atom.

The atom was broken down by an instrument called the cyclotron, developed by Dr. Lawrence. Thus, the atomic bomb is able to destroy matter, and turn matter into energy. Christ was able to heal. He was able to turn water into wine, and as a matter of fact, there was nothing that He seemed unable to do in either the spiritual or the physical world. And that goes for today. Dr. Alexis Carrel, the famous Nobel Prize winner, said, "Prayer is an invisible emanation, the most powerful form of energy one can generate . . . as demonstrable on the human mind and body as that of the secreting glands. A habit of sincere prayer will noticeably alter your life. Within the depths of consciousness a flame kindles . . . prayer is a force as real as terrestrial gravity. Prayer is

JESUS OF NAZARETH

(St. Mark 10:32-34)

JESUS of Nazareth hastes to His doom,
Hastes to the scourging, the cross, and the tomb;
King and Messiah, He comes to His own,
Thorns for His crown and a cross for His throne.

Jésus of Nazareth pleadeth with God;
Sinless, must Jesus yet pass 'neath the rod:
Die the last death to self, praying alone,
"Not my will, Father, but thy will be done."

Jesus of Nazareth shoulders His cross,
Shoulders the burden of man's sin and loss;
He who is King of love faints 'neath the load,
Love in its weakness on Calvary's road!

Jesus of Nazareth dies on the cross,
Bears to the desert earth's vileness and dross;
Stretching wide arms of love, seeking to bring
All humankind to its crucified King.

Jesus of Nazareth lies in the grave;
Who saved others Himself cannot save;
He the great Fount of life since life began
Now tasteth death and hell for every man.

Jesus of Nazareth bursteth His tomb!
Ends now the power of hell, ends now earth's gloom;
Jesus hath conquered—Life springs from the sod!
Love in its strength is He, strong Son of God.

LAIRD WINGATE SNELL.

Our Lord as Redeemer

VII. Our Share in the Resurrection

By the Rev. W. Norman Pittenger

like radium; a force of luminous, self-generating energy. Prayer links up with the inexhaustible motive power that spins the earth. If prayer is released and used in the lives of common men and women, if the spirit declares its aim clearly and boldly, there is yet hope that our prayers for a better world will be answered."

In 1919 Lord Rutherford made a great advance toward splitting the atom. He discovered the nature of alpha rays emitted by radium. These rays were able to transmute elements. He sent them crashing into the nuclei of nitrogen, and oxygen resulted. Later Dr. E. O. Lawrence came into the scene with his now famous cyclotron. He proposed to take a weaker force and split it up by degrees until finally when unleashed it would overpower the atom's defense. He sent streams of deuterons crashing into the nuclei of other atoms in an increasingly destructive barrage. Soon Dr. Lawrence was changing familiar elements like platinum into other elements like gold. Thirty-four different elements were subjected to bombardment with his 85-ton cyclotron, and all of them underwent a transformation. Isn't it quite probable that something similar to this happened at various times in Our Lord's ministry? Why Bible critics continue to insist on rationalizing all the supernatural out of the miracles, when scientists can transmute matter into energy and energy into matter, is amazing to say the least. How much easier to accept the Resurrection now that the cyclotron is making possible the same kind of things that our Lord performed here on earth.

New Testament evidence often differs in detail which only confirms the belief in the sincerity of the writers. If all stories were identical, it would seem strange, but since they were individually told from the point of view of each person's own convictions, honesty rings from every one of the sacred records. Should an accident happen on any busy city corner, and if a few minutes later each of the witnesses were asked to write the details of the accident, no two accounts would be identical but all would agree on the great fundamentals of what occurred. These Gospel and Epistle accounts of the Resurrection which agree whole-heartedly on the fact but occasionally differ on the details, are in many ways the same kind of situation.

JESUS' APPEARANCES IN HIS RISEN BODY

There is much evidence of the actual Resurrection of the physical body. Our Lord's body had been dead for only some 40 hours, and if God wanted to, He certainly could have resuscitated the physical body within that period. Furthermore, we are told that our Lord invited His apostles to feel His wounds; also, He ate with them, and the marks of the crucifixion were manifest. All of this I can quite easily believe.

There was an equally convincing belief that our Lord's body at the Resurrection was transmuted into some kind of a spiritual body. St. John, himself, seems to believe this. There are accounts of how He passed through closed doors, which had been locked, and of how He made Himself visible or invisible, and all of this I can easily believe. As a matter of fact, I believe that He might have been able to do

THE CLUE to our Christian participation in the "exaltation of Christ" is given by two phrases from the Prayer Book. In one of the Easter collects we pray that "we may evermore live with him in the joy of His resurrection"; in the collect for the Ascension Day, we ask that as Christ ascended "into the heavens, so we may also in heart and mind thither ascend, and with him continually dwell." For as in His death, Christ did not so much die *instead* of us, as He died "in our mortal nature" and hence as our *representative* in whose death we share; so in "his mighty resurrection and glorious ascension" we are by God's act united with Christ, sharing in the victory by which God raised him from the dead, and sharing too in His reign at God's right hand.

This is the reason that the usual chatter about Easter as the religious celebration of the reviving life of nature in springtime is so fatuous. "The flowers the bloom in the spring, tra-la, have nothing to do with the case" — or, if they do, it is in an analogical fashion. Easter is the commemoration of that mighty action whereby God raised the mortal into immortality, the corruptible into corruption. And no matter what may be our view of the historical story in the New Testament, the *dogmatic* significance, the *religious* meaning, the *essential* truth, of Easter is in the Resurrection of the Body and not in the immortality of the soul. We do not sing of Christ, as of John Brown, that "his body lies a-mouldering in the ground, but his soul goes marching on." We sing of Him, "He rises glorious from the dead."

Let us put this in another way. Easter affirms that the victory of the love of Incarnate God on Good Friday was vindicated in that action by which, in the integrity of His humanity as of His deity, Christ conquered death itself. And the Ascension goes on to affirm that having conquered death, he took his integral humanity (which is *our* humanity, remember, not some imitation or partial representation) into the very heavens, so that all who are members of His Body the Church, whether

actually or potentially, are enthroned in heavenly places and made partakers of the divine nature. This is the massive central truth of the Resurrection and the Ascension.

Mr. Clifton Fadiman once remarked that the trouble with Noel Coward's plays is that their ideas are "teeny-weeny." The one thing that can never be said of Christianity is that its ideas are "teeny-weeny." Such an assertion as that which we have just made is so overwhelming and daring that it requires, indeed, a bold man to say it, once he recognizes what it is that he is saying. If anyone is to reject Christianity, let us be sure that he rejects it because of its magnificent claims and not because it appears an insignificant and "teeny-weeny" thing.

For the wholeness of the Incarnate God's work for us, we can turn to no theologian more satisfactory than St. Irenaeus. His understanding of the Incarnation is based on the thesis that "the Word of God became altogether what we are, that he might make us altogether what he is." With this, he coupled the theory of "recapitulation," by which he meant that God in Christ shared in all the experiences of human life, redeeming each and every one of them. To complete this wholeness of understanding, however, we must reverse the theory of "recapitulation." For true as it is, it states only one side of the truth. God in Christ shared in all our human experience. But we, as members of the humanity which Christ by Incarnation took to Himself — for it is our humanity, as we have seen — and made His own, share in the "process of Christ," as some devotional writers have expressed it. We share in his passion, as He shares in our suffering. We share in His death, as He shares in our death. And we share also in His resurrection and ascension. It is all part of the incarnate "process"; it is all part of that self-identification of God with man from which Christianity takes its rise.

So it is that we "live with him in the joy of his resurrection" and ascend with him to the heavens, that there we may "with him continually dwell."

these things even when He was in His physical body. There was a time when He was face to face with a destructive mob who would have done away with Him but "He passed through the midst of them" and apparently went on His way untouched. St. John and St. Peter were convinced of the Resurrection when they looked into the empty tomb and saw that Jesus had passed out of His grave clothes without even disturbing them. Personally, I believe that He might have appeared

long enough in His physical body, with its wounds, to convince His followers of the reality of His Resurrection. I can believe either one or both, it makes no difference. In a sense I do believe both, for He could have experienced the Resurrection any way He so desired. Naturally, we do not know the exact details at this time but some day we probably will. In the meantime, I am sure that the Resurrection occurred, and that upon it rests the whole faith of the Christian Church. In it rests our hope.

“Be Strong in the Faith”

THE EASTER STORY is the most thrilling in Holy Scripture. Christ is risen! Jesus, who died on the cross, lives again! The grave has lost its victory. Death, the last enemy, has been overcome. And because our Redeemer lives, we know that we, too, shall inherit eternal life.

The Easter message is a profound one, a message that gives new meaning and new orientation to life. If true, it upsets the whole standard of earthly values. And the disciples had no doubt of its truth, nor has the Church throughout the ages. “I know that my Redeemer liveth,” cries the Christian triumphantly. Job’s cry of desolate faith has now become a shout of victory. “I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though this body be destroyed, yet shall I see God: whom I shall see for myself, and mine eyes shall behold, and not as a stranger.”

The Resurrection was the cornerstone of the Apostles’ faith. On it they pinned their hope; the radiant proclamation of it was their central theme. It was the banner of the early Christians, causing them to radiate happiness in a world of cruelty and cynicism — so like our own world. It was the sure and certain hope to which they clung in their hour of trial. It gave them the courage to face persecution and martyrdom, knowing beyond the shadow of a doubt that as their Lord rose from the dead, so they should rise again and live with Him in glory.

Rene Fulop-Miller, in his powerful book, *The Saints That Moved the World*,* gives a graphic picture of the visit of the hermit St. Anthony to the condemned Christians at Alexandria:

“The tall white figure of the saint from the desert, like a visitor from a better world, appeared suddenly in the prison of Alexandria, in the midst of the crowd of shackled Christians. He had come to comfort the suffering, to strengthen them in their faith. He brought them the word of God which had been denied them for so long, for their priests were in prison, their churches were closed, and their sacred writings had been burned in public. ‘Be strong in the faith,’ he said. ‘Victory is yours, for soon your chains will be taken away and you will enjoy the bliss of heaven.’ And with one voice the prisoners replied:

“If we die with Him, we shall live with Him.
If we endure with Him, we shall reign with Him.
If we deny Him, He shall deny us.”

Again: “In the anteroom of the hippodrome, in the midst of the Christians wrapped in animal skins, the saint from the desert appeared and called out: ‘Be strong in the faith! He who suffers shall conquer.’ . . . Outside the walls of the city Christians were being burned at the stake. With breaking eyes they saw the saint, who suddenly appeared in their midst. They heard the voice of the messenger of God who comforted them and admonished them to remain strong. They died with a smile on their lips and their last word was: ‘Credo!’”

Be strong in the faith! We need that message today, as urgently as the early Christians needed it. Be strong in the faith, in spite of an unbelieving world. Be strong in the faith, though the collapse of civilization threatens. Be strong in the faith, though the Four Horsemen gallop across the nations.

*New York: Thomas Y. Cromwell Co., 1945. Quoted by permission.

Be strong in the faith, and answer the challenge of doubt and despair by hurling back the triumphant cry, “Credo! I believe! I know that my Redeemer liveth.”

Christ is risen! Let us keep the feast, “not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.”

Reconstruction in Europe

WRITING from Switzerland, our associate editor, Paul B. Anderson, gives a vivid picture of the importance of the work of Christian reconstruction and rehabilitation being done through the World Council of Churches, in which our own Church participates. After a conference of men administering this far-flung program, he says: “I came away with the feeling of deep anxiety, along with great appreciation for what is being done, and with hope that reconstruction will have a beneficial effect on both the giving and receiving countries.”

Mr. Anderson’s report should serve to clarify some rather widespread misunderstandings as to the administration of Church relief funds in Europe, in its relationship to UNRRA and other agencies; and also to give a true picture as to its importance. It will be well, too, if it leads Churchmen to share something of the deep anxiety that he expresses.

The Episcopal Church participates in this work through the Reconstruction and Advance Fund, ten percent of which is designated for allocation to European relief as received. There has been a good deal of misunderstanding about the way in which this money is used, and some of the clergy and other Churchpeople have been reluctant to support the Fund because of it. One rector writes, for instance, that he hesitates to ask his people to contribute to a fund that may be used to “rebuild the waste places of heresy” in Europe, by giving aid to Continental Protestant Churches. Such an observation, it seems to us, reflects a false perspective due to lack of understanding of what is going on in the world, and the magnitude of the issues involved.

“We who live in the backwash of the war,” writes Mr. Anderson, “feel the cold hand of pagan civilization which is settling down over Europe.” The issue is not one between Catholicism and Protestantism, or orthodoxy and heresy, but between the forces of Christianity and those of atheism and destruction.

Europe today stands in much the same position as did the civilized world when the Goths, the Vandals, and the Huns swept down from the north and sacked the Roman Empire. Now, as then, civilization itself is at stake. But then the enemies came from without; today the enemies of Christianity and civilization are all about us. In Europe particularly, two world wars have knocked the props out from under the conventional institutions of the past, and the entire structure is tottering.

Reconstruction does not mean, as so many people naïvely assume, merely the rebuilding of churches and houses, the supplying of food to tide over a period of need, and the setting in motion again of the old forces of a well-ordered prewar economy. Whether we like it or not, the old world is dead,

shattered in the rubble of a continent that has been bombed out spiritually as well as physically. Whether we desire it or not, we cannot restore that which is gone. We can only clear away the rubble, bury the past, and look toward the future.

What contribution will the Church — Catholic and Protestant — make to that future? Mr. Anderson writes: "There is a growing number who desire the participation as well as the backing of the Christian forces in America and elsewhere in so relating the Church to society that Christ's love may express itself in the latter as well as the former." This is a far greater task than the giving of a few million dollars for relief. It means the conscious participation of the Christian world community in the shaping of the future of Europe and the world. It means aggressive Christian warfare against "the cold hand of pagan civilization."

That is the perspective in which we should view the task

of reconstruction and advance. It is too big a task to be done in spare time, or with half-measures, or by a divided Christendom. It is a work in which Christians of all names and denominations must cooperate; in which Catholics, Orthodox, and Protestants must join in a common front against paganism and materialism. As Mr. Anderson truly observes:

"The work of Church reconstruction in Europe is a task which will call for the contribution of men, organization, money, and with it all a receptivity to and assimilation of the power of the Holy Spirit, such as will transform the little efforts of congregations, denominations, and the Ecumenical Movement into a social force affecting the whole of the society in which we live."

To that task, let us dedicate ourselves and our resources without stint. It is the only realistic way to make a Christian impact upon a pagan world.

EASTER SERVICE

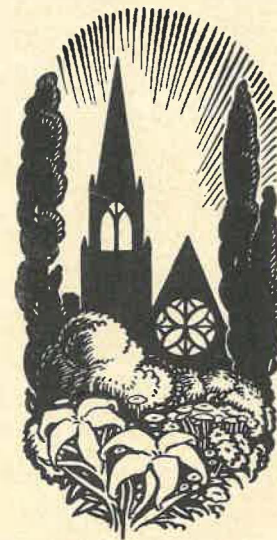
ARRAYED in beauty is Thine altar, Lord.
Beside Thy Cross, the graceful lilies sway;
White censers, offering Thee their precious hoard
Of sweetest fragrance on this Easter Day.

And close to them, the stately tapers rise
To light again the holy mystery;
Their red-gold flame is yearning for the skies,
As our souls, ever restless, yearn for Thee.

Behold! the Host is consecrated now!
"O sacred bread of angels," our lips say,
Responding to the organ's music, low
And then triumphant, for this Easter Day.

The Lord is risen! At th' eternal throne
Let all the joy of ransomed earth be known!

CHRISTINA CRANE.



"MARY"

"WHY does she weep?" asked the flowers.
"Why does she sob?" said the leaves,
"See how her body is shaken,
"Sorely, sorely she grieves."

"Wait till He comes," breathed the flowers.
"And calls her by name," smiled the leaves,
"Her heart will rejoice and gladden
"When she hears His voice—and believes."

LUCY A. K. ADEE.

GOD'S NEW DAWN

AS THE lilies of the valley
Were coming to the flower,
A silent tomb gave evidence
Of Calvary's dark hour;

Yet, breaking from the eastern sky,
Soft light suffused the lawn;
And nature seemed to testify
That this was God's New Dawn.

Then death—defeated—fled the tomb
With disappearing night,
As suddenly the Christ stood forth,
Robed in a flame of light.

And the lilies of the valley
Were Easter gifts to Him;
While gentle was the morning breeze,
Singing an Easter hymn.

ERNEST BRADLEY.

Church Reconstruction in Europe

"No Need to Give a Catechism to a Child who Died Last Week"

By Paul B. Anderson

Associate Editor of THE LIVING CHURCH

I HAVE just been attending the conference of secretaries of Reconstruction Committees called together by the Department of Reconstruction and Inter-Church Aid of the World Council of Churches. Nine of the so-called "receiving" countries were represented, and five of the "giving" countries. We discussed both the needs created by destruction during the war and the growth in generosity on the part of those who had suffered less. I came away with the feeling of deep anxiety, along with great appreciation for what is being done, and with hope that reconstruction will have a beneficial effect on both the giving and receiving countries.

There has unquestionably been a very healthy increase of coöperation between the Churches in the course of the development of the Ecumenical Movement, which now reflects itself in collaboration on reconstruction. There is now a willingness among the Churches in the United States to contribute not only to their sister Churches in Europe, but to the welfare of other Churches as well. This is tremendously important when one considers the relatively large spread and the vast resources of such denominations as the Methodists and Baptists in America, as compared with the very limited number of Methodists and Baptists in Europe. If denominational funds were to go exclusively to their fellow denominations in Europe, it would be quite possible to place the latter in an unusually favorable position, indeed in such an enviable position as to interfere both with their spiritual welfare and with their relations to the other denominations on the continent.

On the other hand, certain other Church bodies in Europe (quite apart from the Roman Catholics) are relatively little represented in the United States and would be almost without help if the great American bodies did not see the task as a common task of all the Churches. We, in the Episcopal Church, are in a peculiar position, because there are no Churches of the Anglican Communion on the continent except those which are directly maintained by British and American residents on the continent. The resources of our Church, therefore, could not be claimed by any of the bodies in great need if the denominational principle were adhered to. It is fortunate that our relations with the Orthodox Church of the East have developed a feeling of community between us and them; we may, therefore, especially desire that our resources be made available to this group of Churches. It is even more fortunate that not only the Episcopalians but purely Protestant bodies in the United States and other countries are giving assistance to the Orthodox.

The technique of having a national Reconstruction Committee in each country, representing all the Churches more or less

related to the Ecumenical Movement, provides assurance that the actual needs of any of these bodies will be validated in terms of relative need, rather than in terms of favoritism either for the receiving or giving body. We have to thank the Ecumenical Movement for this development, and the Ecumenical Movement, in turn, must welcome this opportunity of revealing in actual practice the spirit of unity and of common interest which has hitherto been chiefly a matter of discussion, hope, and prayer.

A second reflection that comes to me is that the Churches on the Continent, except those in Germany, are rather considerably restricted in giving physical and moral, as well as spiritual, aid to the stricken peoples of these countries. This is the result of two factors. In the first place, the needs have been so tremendous in extent that no one could reasonably consider the Church or any combination of Churches, even including the Roman Catholic and Orthodox, as being strong enough to provide the help required. Consequently and rightly the task has been primarily left in the hands of governments and their agents, such as the UNRRA.

At first it was anticipated in America and in England that this would leave to the Churches responsibility only for reconstructing distinctly Church life—buildings, theological schools, Church institutions and the activities of parishes and national Churches. In practice, however, it turns out that UNRRA and governments are dealing at best only with the so-called basic needs, which means such items as are common to all citizens, and are unable to meet the requirements of persons suffering with diseases other than epidemic, or with the needs of children or the aged. Generally speaking, UNRRA and governments must go by the number of heads rather than by the peculiar requirements of each separate "head."

The Churches and voluntary agencies, therefore, have a field open to them which, as a result of the stress of war and the lack of production of goods on the Continent, is in itself of tremendous extent. The secretaries of national Reconstruction Committees reporting at the conference revealed a comprehension and a will to help in this field in proportion to the size of the Churches in the respective countries. In Germany, for example, the *Hilfswerk* assumes tasks which extend far beyond the range of the Church-going public; on

the other hand, in countries with relatively small Protestant communities, the secretaries tended to view the responsibility of their committees as related chiefly to the members of their respective Churches. This is natural, and it is possible that this arrangement must be considered as satisfactory.

RECONSTRUCTION RATIO

The discussion on this subject came to a head when it was proposed that the proportion of assistance from the United States to be given to material aid (food, clothing, bedding, medicine) on the one hand, or to spiritual reconstruction on the other, be in the proportion of one-third to two-thirds. While there was common agreement that spiritual reconstruction was imperative, the actual situation requires that a higher proportion of material aid be given at the present time: for example, in Germany two-thirds to material aid and one-third to spiritual reconstruction. One delegate put it thus: "No need to give a catechism to a child who died last week."

A third reflection has to do with the relations between the Churches and their leaders, on the one hand, and the governments on the other. The actual attitude of the governments toward the Protestant Churches seems now to be very favorable. In the countries bordering on the Soviet Union, where the Soviet pattern and outlook has considerable influence, it would seem that the Protestants are in a better position than they were before the war. In Poland, for instance, the Protestants felt equality before the law in theory and practice which they had not had before. The same is true in Belgium. In Yugoslavia the Roman Catholic and the Orthodox Churches are in much worse standing in the eyes of the government than the Protestants. It is a strange thing that one has had to wait for the arrival of a comparatively pagan government's influence to bring about this result.

This leads, however, to a fourth reflection. While the Protestant Churches are in a relatively better position, it would seem that the governments, particularly in the areas under Soviet influence, but not limited to these areas, look upon the Church as a more or less significant collectivity of citizens, having certain grounds for coming together and certain functions in society, like the arranging of services of the cult and of spiritual ministrations; but they show little tendency to look upon the Churches as constituting the conscience of the nation. The Churches are free for worship and to give material aid to their members or to others in need. On the other hand, the actions of governments are not subject to the will or the influence of the Churches. The tendency at the present moment seems thus to be for Church action to be limited to the saving of bodies,

CHURCH CALENDAR

April

- 21. Easter Day.
- 28. First Sunday after Easter.
- 29. St. Mark.*
- 30. (Thursday.)

* Transferred from April 25th.

the saving of souls, and the saving of the Church, whereas the saving of society is left to the state.

WHAT IS THERE TO SAVE?

The fifth reflection, therefore, is about this saving of society. But putting the question in this manner is perhaps not fair to either the Church or to the state. In fact, when I write such a sentence, I find myself falling into an error which is all too common in the Church and in the society in which we live. Is the job ahead of us that of saving society with its forms and traditions and outlook as we have had it during the past century, or is our job that of reconstruction?

As I have visited the cities and hamlets of Europe which have been razed to the ground, and have seen people trying to "reconstruct" a house out of the rubble, I have asked myself, is this reconstruction we want? Do not the times call for a much more thorough reconstruction of the foundations, the presuppositions, the style, and the kind of life to be lived within the house?

I have loved the quaintness of Normandy villages and the ginger-bread houses of Nuremberg, but, as I remember going into these houses with their lack of light, lack of sanitation, and the restricted outlook of the persons who lived in these houses, I wonder if it would not be better to make quite a new start.

What do we mean by Church reconstruction? At the conference of secretaries it was exceedingly difficult to plan for something new, while at the same time there was general agreement that we needed something new.

When our people give their money what do they want to see done with it? It appeared that the great body of Americans desire that their money should go primarily to feed the starving and clothe the naked. All agree that this is essential just now. But at this moment we need also a comprehension of the fundamental problem faced by the Reconstruction Committees and by the Christian Church in modern society. The American public needs to see and feel the tremendous change through which the world is passing. We who live in the backwash of the war feel the cold hand of pagan civilization which is settling down on Europe.

Even in Europe, not all of the Church leaders are alert to this situation. Many desire chiefly the reconstruction of Church buildings, the feeding of the hungry and the clothing of the naked, the revival of theological schools and publishing houses in order to restore the Church. But there is a growing number who desire the participation as well as the backing of the Christian forces in America and elsewhere in so relating the Church to society that Christ's love may express itself in the latter as well as the former.

The work of Church reconstruction in Europe is a task which will call for the contribution of men, organization, money, and with it all a receptivity to and assimilation of the power of the Holy Spirit such as will transform the little efforts of congregations, denominations, and the Ecumenical Movement into a social force affecting the whole of the society in which we live.

"So What?"

By the Rev. A. R. E. Green

Rector, Zion Church, Manchester Center, Vt.

¶ In an article addressed primarily to the clergy, Fr. Green reminds them of a question they should have learned to ask in seminary, but which some unfortunately did not. We think the laity, too, will appreciate the wit and the wisdom of what he has to say; there is room for applications of it to their lives, too.

THE WORDS "So what?" may be a vulgar and irritating retort or they may be a pertinent and penetrating criticism. They may be revelation of a sad state of affairs if they come, perhaps half consciously and only half articulated, from parishioners walking home after Sunday morning service, as they think of the sermon they have heard. But they may be a means of grace, or at any rate an aid to improvement, if they are spoken by the preacher after he has written his sermon, and before he has gone into the pulpit to deliver it.

Of course, it is understood that a sermon shall have a subject, though sometimes the subjects preachers choose are grotesque or weird enough. One young man told me that the subject for his sermon on the following Sunday was to be "The Psychology of What Might Have Been." I don't know how it came out, but the psychology of what might have been ought to have suggested there might have been a better subject—and that not psychology. Sometimes it is difficult to say what the subject is which the preacher is considering, because he has not set bounds about it, and wanders in cursory and desultory fashion all over creation, and from Genesis to Revelation.

But far more often it seems rather obvious that the preacher has forgotten that he should not only have a subject, but also an object; there should be a definite goal to be attained, some end to be achieved. That end or purpose should be worth while. A sermon is not meant to be simply a discussion of some subject, more or less related to religion, to charm by its gracefulness, impress by its erudition, or entrance by its liveliness. It may do any or all of these, but none of them constitutes its reason for being. A sermon is a means by which is sought the enlightenment of the ignorant, the encouragement of the fearful, the direction of the growing, the awakening of the dull and indifferent, the denunciation of the perverse, the comforting of the sorrowful, and the cheering on of the struggling souls among the hearers. It is to do this not by any persuasive words of men's wisdom, but in the power of the proclamation of the Gospel of Christ. The sermon is to so proclaim the revelation of Christ that men shall know Him more clearly, love Him more dearly, and follow Him more nearly.

Yet so many sermons seem to be brought forth in forgetfulness of this. Dr. J. Foakes Jackson tells the story of a parson in a small country church, haranguing a group of timid old ladies, and thundering

at them in his sermon, "I know what you are thinking! You think it was Antiochus Epiphanes. Well, it was not that Antiochus at all!" What kind of a sermon was that to preach to poor old ladies who needed something so far different? It would have been rude for some ribald interrupter to say "So what?", but it would have been a blessing if that preacher, having written his argument about this Antiochus and that, had looked at it, and then in a spirit of humble self-criticism had said the "So what?" Even a scholarly professor of Old Testament history might have been moved to say to himself, "No, it's a pity, but it won't do," and forthwith have proceeded to write something that addressed itself to the souls of men and women.

With so many things to say that are of the most terrific importance, matters of life and death and all eternity, we have no time to preach about things that don't matter. And a good honest "So what?" will help to sort things out. If "So what?" withers the sermon, that sermon ought to wither; the right kind won't. If it is what ought to go from study to pulpit and from preacher to people, "So what?" won't hurt it. The essentials can stand up under criticism.

"So what?" What difference does it make, even if it be true? What difference, if this thing be said or unsaid? Will it help—or hinder; help the struggling sinner or hinder the straying saint? Is it of time—or of eternity? Is it "Thus think I" or "Thus saith the Lord"? Does it deal with God, man, sin and salvation, or only with the fashionable thing in economics, latest sociology, warmed-over hash of international politics, or the latest best seller? Does the sermon seek praise for ourselves, or does it seek to bring God to men and men to God? Have we written it in pride or in love, in unholy self-righteousness or in the compassion of humility? Is it merely religion, or is it the Gospel of Christ?

If we who preach will apply this self-criticism, our sermons for one thing will be simpler; and that does not mean any less deep. They will have more of God in them, and by the same token, more of humanity in them. They will deal not with clerical hobbies, but with human needs; and they will sparkle, not with wit and learning, but with a quiet wisdom. They will be easier to preach, and easier to listen to; but more, they will move the souls of men and women, stirring them to higher endeavor and humbler mind.

For when the biting criticism of "So what?" has got rid of all the unimportant, all the trivial things, then the really great truths of the Christian Gospel will have a chance to get preached, and they will be preached by men more aware of what they are doing and less aware of themselves.

"So what?" can be very humiliating. But if we who preach can say it first of our preaching, we shall humble ourselves and that may be the beginning of a greatness.



BOOKS



REV. HEWITT B. VINNEDGE, PH.D., EDITOR

Heaven, Hell, and C. S. Lewis

THE GREAT DIVORCE. By C. S. Lewis. New York: Macmillan Co., 1946. Pp. 133. \$1.50.

C. S. Lewis, in *The Great Divorce*, deals with the problem of good and evil, of heaven and hell. Contrary to other writers who have attempted to make a marriage of the two, the author insists that there is a distinct and absolute separation or divorce. "If," as he says in the preface (p. vi), "we insist on keeping Hell (or even earth) we shall not see Heaven; if we accept Heaven we shall not be able to retain even the smallest and most intimate souvenirs of Hell." Wrong choices of life do not necessarily cause one to perish, but good cannot come out of evil. We must go back to where the wrong road was taken and get on the right one.

The book is a fantasy, and as the author says, "the last thing I wish is to arouse factual curiosity about the details of the after-world" (p. viii). There is a distinct reminiscence of the style of the *Screwtape Letters* in the poetic imagery of the book. He has also taken the central theme of his *Christian Behaviour*, giving the keynote to the characters described as victims of "The Great Sin"—Pride or Self-conceit, self love as opposed to the love of God.

The opening scene is in a place of desolation and desolation, with certain characters waiting to board a bus which is to take them on an excursion to the plains outside of heaven. The characters described are all victims of their own pride. By the time the bus arrives to take them, many have decided not to take the journey and the bus is only about half filled.

After the plain just outside of heaven is reached, the ghosts find that in all its beauty the grass is hard under their feet, the fallen leaves too heavy to lift, the golden apples impossible to carry away. Other characters are introduced and the author meets his guide, George Macdonald, who helps him to understand more clearly the problems which cause "The Great Divorce." He is given the opportunity not only to look into the innermost selfish motives of those who have accompanied him on the bus, but also others who have arrived and are met by their friends and relatives who have already made the choice of the love of God and have come back to the plain to meet those who have made the trip, but for one reason or another are still victims of self-love.

There is the tousel-headed poet, whom no one ever understood, the businessman, the bishop who was a victim of his so-called intellectual freedom, the mother whose selfishness was centered in her only son, the husband who was centered on himself, and the man tied to the "Lizard of his Lust," who submits to its death and thereby gains his redemption.

The argument of the book is expressed by the teacher, George Macdonald:

"There are only two kinds of people in the end; those who say to God, 'Thy will be done' and those to whom God says in the end 'Thy will be done.' All that are in hell choose it, without that self-choice there could be no hell. No soul that seriously and constantly desires joy will ever miss it. Those who seek find. To those who knock it is opened" (p. 69).

Lewis has in this little book added one more volume in his inimitable style, his clear insight, and his poetic imagery, to discussions of the problems of religion. He not only holds the lens before our eyes that we may see the effects of pride and self-love in others, but he also silvers the back of the lens so that we may look into our own souls and see ourselves as we really are.

LLOYD E. THATCHER.

Churchly Manners and Practices

THE CHURCH'S WAY. By Vernon McMaster. New York: Frederick Fell, Inc., 1946. Pp. 94. \$1.

Dr. Vernon McMaster, secretary for administration in the Division of Christian Education of the National Council, has brought forth a splendidly written book on the ways of the Church. The foreword is written by the Presiding Bishop.

The author has used the dialogue, story-book technique so ably employed by the late Dr. Atwater in his book, *The Episcopal Church; Its Message for Men of Today*. This small book is designed particularly for young people, and it touches most of the practical devotional and religious concerns of a lay person in the Church.

The attempt at breadth in Churchmanship is made in a few places. Conference with some well-informed Anglo-Catholic would have been a distinct help, for genuflection is not made to the altar out of respect for it, but rather to the Reserved Sacrament on an altar; and a bow only is used for an altar without it. We are also told that in some parishes the Holy Communion is called Low Mass and High Mass; and that at High Mass, Communion is not given; that the service is primarily for worship. General Anglo-Catholic teaching, of course, condemns absence of Communions at any Mass.

Communion in one kind is not mentioned, but intinction is! The priest is usually called the "minister." The use of "Father" is also among those customs not included in the book; it is always "Mister Irving," the rector. In visiting the sick the Rev. Mr. Irving does not visit the patient until "several days after a serious operation." "Critically ill" patients evidently are not to see the "minister" until they feel better.

For parishes which are the norm for Dr. McMaster, this ought to be a popular book for the young people; and it has so many splendid things about it that one

regrets to have to make the criticisms written above.

F. H. O. BOWMAN.

The Faith vs. Sophistication

IN HIM IS LIFE. By Robert H. Beaven. New York: Abingdon-Cokesbury, 1946. Pp. 188. \$1.50.

At long last there comes to the desk of a parish priest a truly sound and refreshing presentation of the basic doctrines of the faith woven into the texture of modern thinking. The great merit of this book is to be found in its pungent presentation of classical theology in clear and distinct juxtaposition to the modernist school, presenting the pitfalls of both and the truth to be found in both—while bringing to the fore a clear, resurgent challenge to Churchmen to rethink and restate in modern terminology the tremendous relevance of the "God-Incarnate" to human thinking and living.

The thesis of the book (into which are worked all the basic doctrines, *i.e.*, the Trinity, Sin and the Fall, the Incarnation and the Historical Jesus, Grace, etc.) is that man is not "just himself. . . . He is a lens which brings to momentary focus the light of the past and transmits that light into the future. Man is related to the whole of things." The author seeks to integrate man's life and the life of God into a unity of love and action, which modernism has severed by removing the relationship of man to a God who is over and against him. "What has happened is that the severance of this supernatural relationship has deprived man of the only thing that really guarantees his worth—that he is related to a supreme God. Thus the most humanistic of all ages becomes an age in which man is degraded into matter, is interpreted as the puppet of circumstance, is made the pawn of totalitarian states, and is thrown into the welter of war in which he proves his supremacy by the most animal means upon which he can lay his hands. . . ."

"Man's problem is precisely that he acts with himself as the center, reacting instead of creating, and that leads to a vicious circle in which all of his antagonisms, divisions, tensions, and hatreds are perpetuated rather than removed. What needs to happen if a solution is to be found is for someone along the line to break into this circle with something more than a reaction—with love"—that someone being the Saviour.

This is truly a "must book" for all clergy and intelligent laymen. It is especially recommended for college chaplains who are in search of a brilliant yet simple way to present the Christian faith to the sophisticated inductee of modernism.

FRANK L. CARRUTHERS.

In Brief

The Girls' Friendly Society (New York) has recently issued a new folder entitled "Let's Have Fun" (25 cts.). Containing health hints, charts, and a collection of group games, it should be of help to youth leaders working with girls who are in the lower teens or younger.

H.B.V.

A See for the Presiding Bishop

By the Rt. Rev. Paul Matthews, D.D.

Chairman of the Joint Committee on the Presiding Bishop's See

I AM glad to have the opportunity of giving some advance information through the columns of *THE LIVING CHURCH* about the proposals which may be expected from the Joint Committee of the General Convention appointed to consider the Matter of a See for the Presiding Bishop.

It should be understood of course that I am not making any official report for the Committee, but only attempting to express what I believe to be the general opinions which have been reached after our continued study of the matter committed to us, and such conclusions as have been arrived at in our own minds.

Our Committee has approached its study of the matter with certain preconceptions:

First: We believe that the General Convention, as representing the Church generally, really desires that the new Presiding Bishop, to be elected next September in Philadelphia, should have some definite ecclesiastical jurisdiction of his own. Canon 2, Section 3 (a) provides that the newly elected Presiding Bishop shall resign his previous jurisdiction, and that this resignation be acted upon immediately. This of course will leave our Presiding Bishop without any see unless the General Convention provides for the creation and erection of some definite territorial jurisdiction for him. Our Committee has been working on the assumption that the General Convention desires to establish a see for the Presiding Bishop and that we were continued for the purpose of bringing in to the Convention some definite plan or plans for consideration.

Our second assumption is this: We cannot believe that the Church wants a Presiding Bishop to be less a real bishop than his episcopal brethren. While we felt that it was no part of our business to define the nature of the Presiding Bishop's Office (there is a Joint Committee of the Convention on the Status and Work of the Presiding Bishop), nevertheless, we are faced with the fact that the Office and Work of a Bishop in the Church of God is rather clearly defined in the Ordinal, which is our fundamental law, and we could not avoid the implication involved, namely that no proposition which would nullify this basic conception of the episcopal office should be presented or should be seriously considered.

To elect a Presiding Bishop who is not to have any such jurisdiction in a definite territorial see would make him something less than his brethren in the House of Bishops, over which he is to preside. He would not be *primus inter pares*. Without a territorial jurisdiction as commonly understood, he would be a bishop *in vacuo*.

A Presiding Bishop without territorial jurisdiction and with no see of his own could not exercise any of his episcopal functions, which are inherent to his office, unless by the courtesy and consent of some

other bishop, either the bishop of his former diocese or of some other bishop in whose diocese he is residing and where he may desire to function. He cannot confirm, ordain, or perform any sacramental rite in public without license and permission! Even were he given a sort of blanket permission for such privileges, they would still be privileges and not rights, based on courtesy alone and not on canonical grounds. Such a Presiding Bishop would be a sort of general suffragan at large for the Church. And yet it is clear that the Church means him to be something very different. His spiritual jurisdiction over the whole Church is indicated by the fact that he takes order for the consecration of every new bishop. He himself usually acts as chief consecrator. What an anomaly it would be then to deprive our Presiding Bishop of his constitutional powers and the canonical rights which are inherent in his office by virtue of his own consecration.

Curiously enough this is exactly the situation as it now exists.

Our Presiding Bishop has resigned as Bishop of Virginia, but his term of office as Presiding Bishop does not expire until next January 1st. Since his resignation as diocesan in 1944 his canonical status has been that of a retired bishop without jurisdiction. With all his powers as Presiding Bishop he cannot exercise, by canonical right, any of the normal functions of the episcopate anywhere except by courtesy!

We do not believe that the Church wishes to continue, much less to perpetuate such an anomalous situation.

With all this in mind as background, we have been exploring the situation to find some suitable proposal to make to the General Convention for consideration and action at this forthcoming meeting.

We had to consider what is suitable and desirable as to the character of a Primatial See, if I may be allowed to use that term without conjuring up any ghostly spectre of an Archbishop!

Such a see would be in some respects different from an ordinary diocese in that it would have a special relationship to the General Convention, but in no sense would it have any *superiority* to or authority over the other dioceses.

Such a see should have sufficient dignity to be commensurate with the importance of the Presiding Bishop's office. I do not think that our Committee feels that it would be enough to provide him with a residence, somewhere near New York perhaps, with a few acres of ground where he could have his private chapel and perhaps a hostel for guests, missionary or otherwise. That would be better of course than to be reduced to entertaining such a distinguished guest as the Archbishop of Canterbury at a hotel in New York or farming him out to some wealthy layman.

There may be some who feel that it is

quite enough to have as Presiding Bishop one who is simply the executive officer of the Church, with a business office in New York and an adequate residence provided within reach of this office. We do not agree. This would make him a sort of grand archdeacon!

Our Committee feels that to over-emphasize the administrative duties which have been laid on the Presiding Bishop by the General Convention would be a grave mistake, and an equally grave mistake to fail to recognize the spiritual functions of the Presiding Bishop, which are laid on him as on every bishop by the Ordinal, the Constitution and Canons, and universal custom and common law of the whole Church. The duties imposed by the Convention can be changed at will; the character of the episcopal office cannot be changed without a profound alteration in our concept of the Church itself.

So we felt and feel that a see should be established; and that it should be one for which we could elect any bishop of this Church however prominent a man he may be, without the slightest feeling that he is in any way stepping down.

The see to be erected should not, however, be so large as to prove a burden to the Presiding Bishop. I take it that the provision requiring his resignation of his former jurisdiction was adopted mainly for two reasons: first, to relieve him of the necessity of carrying the burden of a large diocese, and having his mind and heart distracted by a double allegiance; and secondly, so as to make it feasible for us to elect any bishop wherever his diocese may be, East, West, North, or South, and however far from New York it might be, even were he in the foreign field.

Therefore we should have:

- (1) a diocese of suitable dignity,
- (2) one not so large as to be burdensome;

And I will add a third and fourth desirable characteristic:

(3) it should be within comparatively easy reach of national headquarters in New York if the Presiding Bishop is to function as he does as president of the National Council, and

(4) it should be accessible to the whole country. Our Presiding Bishop should be able to reach all sections as quickly and easily as possible, and also he should be readily accessible to those missionaries who must report to him and those others who wish to consult him, or those with whom he wishes to confer.

There are quite a number of further details, which might be mentioned here. Of course, the main matter of interest is what definite propositions or recommendations our Committee will have to submit at Philadelphia

This portion of my "report" will have to wait for "release" until after our Committee has its next meeting in Richmond on May 14th.

To Prepare Leaders---

Alert to the needs of our day,
Aware of the new ways for meet-
ing human problems,
Well grounded in the message of
Prophets and Saints,
Conformed to the Gospel of Christ—

THIS IS THE GREAT TASK OF THE CHURCH'S SEMINARIES.

It demands the support of all
people of the whole Church.

Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Bishop Payne Divinity School, Petersburg, Virginia; Church Divinity School of the Pacific, Berkeley, Calif.; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Virginia.

This is God's World:

And there is a world-wide fellowship of men and women dedicated to God and empowered by Him to work for the establishment of His Kingdom of righteousness and peace. The thrilling story of their labors is chronicled week by week in

The Living Church

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

(Rates — new or renewal)

One-year subscription	\$5.00	Two one-year subscriptions	\$9.00
Two-year subscription	\$9.00	Each additional subscription	\$4.00

(Foreign \$1 a year extra)

The Living Church

744 North 4th Street
Milwaukee 3, Wis.

Enclosed find \$_____ . Please send The Living Church
for..... (time) to:

Name_____

Street_____

SUBSCRIBE NOW

Fill in the coupon attached and
mail it to us today!

HONOLULU

Tidal Wave Report

Church headquarters recently received the first report from the Hawaiian Islands since the recent tidal wave. Bishop Kennedy of Honolulu sent a cable dated April 8th, saying:

"No Church property losses in tidal wave. Twenty-four Hilo Church families homeless. Everything lost. Other islands, similar conditions. Everyone trying to dig out of the terrible devastation."

Bishop Visits Molokai

Bishops of the far-flung missionary dioceses make frequent trips to the more remote missions, stations, schools, and hospitals where loyal workers carry on, usually without the full comforts of home. The following is an account of a recent trip to Molokai by Bishop Kennedy of Honolulu.

"On my recent visit to Shingle Memorial Hospital on Molokai, I was able to crowd in a visit to Kalaupapa, the leper settlement.

"As one stands at the top of the pass looking straight down 1600 feet, he gets a most glorious view of the peninsula of Kalaupapa, jutting out into the beautiful blue and green Pacific off the north coast of Molokai.

"I was accompanied by Mr. Ralph Monell of the Iolani School faculty. We were admitted through the gate at the top and started hiking down the steep, rocky trail to the shore line. The trail is three and one-half miles long. We were met by the superintendent, Mr. Waddoups, who drove us to his home.

"My first mission was to visit communicants in the hospital. We were admitted by the doctor, who saw that I was given a garment to enter the ward where our people were waiting. I shall never forget the joy my visit brought to them as we had a short service together, and I gave each one a blessing. What wonderfully patient people they are, and how appreciative of all that is done for them. I shall keep them constantly in my prayers, for one can never realize what it means to be a leper, unless he really visits them.

"One is impressed with the care given them by the territory of Hawaii. The village has stores, a post office, a movie, a school, churches, a hospital, residence halls, and cottages. They entertain themselves also with sports and theatricals. We toured the whole peninsula and visited Fr. Damien's church and the grave where he was first buried. His body has been removed to Belgium. At one time there were approximately 1,800 patients, but today there are only 311.

"Our return trip was by mule back, and we were thankful for these sturdy beasts that could pick their way in such a sure-footed manner over the rocks and stones on the steep ascent.

"It was a real treat to visit our good friends on the staff of Shingle Memorial Hospital, Mrs. Gwendolyn Shaw, Miss

Adamek, Mrs. Perkins, Miss Jones, T. J. Hollander, Stanley Sakai, Mrs. Wood, and Dr. Ecklund.

"Since its inception Shingle Memorial Hospital has doubled the number of patients cared for. It is indeed a busy place, being the only non-leper hospital on Molokai. People of all races come for care and treatment. Some sailors even brought their dog with a broken leg while we were there. The doctor was kind enough to set the leg and put it in a cast. So, four happy sailors left the hospital with their cherished pet carried in the arms of one of them.

"We had a service of Holy Communion on Sunday morning in our little chapel. At this time it was my pleasure to bestow upon Mrs. Gwendolyn Shaw, our retiring superintendent, a diocesan cross for distinguished service."

MASSACHUSETTS

Speaking of Heifers

"Speaking of Heifers," says and writes Dean van Etten of the Cathedral Church of St. Paul, Boston, Mass. He has written a little pamphlet with that title telling of the next step in European relief: the participation in the United Church Service Center's great project to send 200,000 heifers to replenish the devastated herds and to supply needed milk. Already, the cathedral has been able to send 26 heifers. Some were given outright through a check for \$125, the cost of each. Some were put together like a crossword puzzle as listeners to the Dean's radio address sent sums varying from \$1 for a tooth to \$15 for the body. Tail, ear, eye, nose, hoof, and hide, one and all have their value.

Some of the heifers have been shipped from New Windsor, Md.; some from Portland, Me.; some from New York City; and some may go from Boston. UNRRA pays the ocean freight and makes the necessary arrangements; volunteer "cattlemen" go with each shipment; but it is the United Church Service Center which arranges for the purchase of the animals.

CUBA

Anglo-American Colony Inaugurates Fund Campaign

Whether it was the favorable treasurer's report or the *pavo con arroz* (turkey with rice) or both that made the March 29th meeting of the Anglo-American colony in Havana one of its most memorable gatherings, it was, according to 370 participants, a memorable event. The colony met at the Community House in the Vedado.

The recently formed committee conducting the drive for funds to erect a new cathedral and center gave its preliminary report to the gathering. The treasurer, George Green, reported that more than \$45,000 was on hand from less than 100 pledges. During the dinner, which was

BUILDING THE KING'S HIGHWAY

This book of sermons by Frank Dean Gifford was prepared particularly for the use of Lay Readers but commends itself to a wider circle of laymen as well as to the clergy.

The author, an experienced rector has chosen his material with discrimination and has presented it with clarity.

There are thirty-two sermons, many with arresting titles: "The Only Day I Have," "Why the Episcopal Church?" "The Chemistry of the Spirit." \$2.00

TRAVELING THE KING'S HIGHWAY

A companion volume to "Building the King's Highway," this book contains thirty-one sermons, all of them homey and down-to-earth discussions of the Christian truths so important to effective preaching.

"Educating Satan," "That Inferiority Complex," "Why Go to Church?" "Using Our Talents" "Understanding the Episcopal Church" are typical titles. There are sermons on each of the seven petitions in the Lord's Prayer. \$2.00

Postage Additional

Morehouse - Gorham Co.

14 East 41st Street
New York 17, N. Y.

TWO POPULAR BOOKS BY
The Late BISHOP WILSON

**Faith
and
Practice**

This book introduces the whole field of Christian theology (in 320 pages) from elementary belief in God to the Four Last Things, and relates it to Christian life.

An accurate and popular summary of the Church's teaching, the book is applicable to all kinds of uses—classes, reading aloud, Guild meetings, answering questions, and private reading. Excellent for adults approaching Confirmation.

Cloth Edition, \$2.50
Textbook (Paper) Edition, \$1.50

**The
Promises
of
Christ**

Every Lay Reader will be grateful for this collection of twenty-one sermons. The messages are simple and deal with the practical aspects of the Christian life. They are brightened by illustrative stories and flashes of humor.

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

\$2.00

Postage Additional

MOREHOUSE - GORHAM CO.
14 East 41st Street New York 17, N.Y.

DIOCESAN

the inauguration fete of the campaign, a cable was received from Presiding Bishop Tucker, Dr. Addison, and Dr. Franklin congratulating the group for the inauguration of such an important campaign and wishing it success. Senor Venancio Mendez, grand master of the Grand Lodge of Cuba, also sent a message of fraternal greetings together with a number of checks contributed by prominent Cubans.

Bishop Blankingship was the speaker of the evening. He envisioned the future cathedral center as consisting of the cathedral, school, deanery, bishop's residence, and headquarters for parish and diocesan activities. This was the dream of the late Bishop Hulse, who worked so much to make the missionary district of Cuba one of the largest missionary dioceses of the Church in extent of territory, number of mission stations, and communicants.

SOUTHERN OHIO

Veterans Help Exceed R&A Quota

Parishioners of Christ Church in Cincinnati shared an unusual experience on April 7th when the Rev. Nelson M. Burroughs, the rector, interrupted the service just before the presentation of the offering to announce that the parish had exceeded its quota for the Reconstruction and Advance Fund "by at least \$3,000."

To date \$63,000 has been pledged by Christ Church. The parish quota of \$60,000 was unusually large because the annual giving of the parish to missions was above normal; and the diocesan rule of "three times your annual gift to missions" came hard. The result of the campaign, therefore, is particularly gratifying.

Two unusual features marked the Christ Church procedure. Returned servicemen of World War II were given the responsibility for conducting the campaign. Twenty young men and women acted as captains; a navy man, Palmer H. Beam, an army man, Otis R. Hess, and a marine, Theodore D. Truesdell, were the chief officers. Teams were composed largely of veterans, with the assistance of Every Member Canvass workers.

"The fact that these returned servicemen, weary as most of them were, gladly undertook this (to us) staggering task and gave it their enthusiastic support, was an inspiration to all of us and is unquestionably the cause of our going over the top," says Mr. Burroughs. "Christ Church had over 460 of its members enlisted in the armed forces. Not only have we felt a compulsion to support the Church's program as a whole, but we have 460 personal reasons why we could not fail in our current task."

"The second unusual feature," explained Mr. Burroughs, "is that with only a single exception, the 579 pledges were made voluntarily. No one was asked for specific amounts, and no solicitors called on special givers. This is the customary procedure in the annual Every Member Canvass in Christ Church, and the parish is extremely happy in that we have not found it necessary to change our custom. Sixty thousand dollars was our minimum hope. Under

the inspiration of the amount already reached, we hope to do still more."

NEW HAMPSHIRE

Mountain Mail Director Resigns

After a period of 22 years of continuous service, Mrs. Amy Van Doorn Little, who is the director of the Mountain Mission by Mail and who helped to organize this work in 1924 under Bishop Parker, has tendered her resignation to take effect this year. The program, instituted by Bishop Parker as part of the department of religious education to bring the Church into the countryside, has grown to the point where a separate department was set up under Bishop Dallas whereby the Sunday school was taken to the isolated and rural sections of the diocese by mail.

The Mountain Mission by Mail from

The Payne-Spiers Studios Inc.
Studios at Paterson, N.J.
Church Furnishings
Carved Wood
Memorials
Tablets
Murals
Chancel Renovations
Stained Glass
.. Inquiries Solicited ..

THE J. S. LAMB STUDIOS
TENAFLY N.J.
STAINED GLASS
CHANCELS AND ALL
CHURCH CRAFTS
FEB 1957

Charles J. Connick
Designer and Worker
in Stained Glass
nine Hancock Street Boston

ST. HILDA GUILD, Inc.
CHURCH VESTMENTS ALTAR LINENS
Ecclesiastical Embroidery
147 E. 47th Street NEW YORK
Conferences with references to the adornment of Churches.
Old Embroidery Transferred
Telephone: Eldorado 5-1058

R. GEISSLER, INC.
71-79 W. 45th St., New York 19, N.Y.
Church Furnishings
IN CARVED WOOD AND
MARBLE BRASS SILVER
FABRICS + WINDOWS

a start of 14 Sunday school pupils has grown to the point where over 400 have been on the mailing list of the organization. The work has been carried on in 163 small villages and towns in New Hampshire, as well as in border towns of Maine and Vermont.

Bishop Dallas has appointed the Rev. Roger Barney to succeed Mrs. Little as director of the Mountain Mission by Mail. Mr. Barney has just returned from active duty with the Fourth Marine Division.

WASHINGTON

Presbyterian Appointed Chairman Of Cathedral Fund Committee

The appointment of L. Corrin Strong, president of the Hattie M. Strong Foundation, as Washington committee chairman for the Washington Cathedral National Building Fund has been announced by the Hon. George Wharton Pepper of Philadelphia, national chairman.

In accepting the chairmanship, Mr. Strong disclosed that the Washington quota, a percentage of the national objective of at least \$5,000,000, will be sought this spring through gifts from cathedral friends and others interested in helping to complete the edifice.

"It is interesting that I have no previous connection with the cathedral," he said. "I am not an Episcopalian, but on seeing the cathedral enterprise recently after more than four and one half years in army uniform, I was so strongly convinced that the cathedral at this time meant so much to so many persons that I wanted to help."

Mr. Strong, a Presbyterian, has lived in Washington since 1927. A veteran of both World Wars, he drove an American ambulance in France in 1917. With the rank of colonel he retired on December 15, 1945, as chief of the liaison branch, international division, Army Service Forces.

NEW YORK

Rev. Dr. Cummins to Retire

The Rev. Dr. Alexander Griswold Cummins, rector of Christ Church in Poughkeepsie, N. Y., has announced his intentions to retire next December 1st. His announcement designated the time of his retirement to coincide with the completion of his 46th year as rector of Christ Church. Dr. Cummins is 77 years old.

COLORADO

Dr. I. Q. Crusades for Youth

James McClain, concluding his second year at Seabury-Western Theological Seminary, devoted his spring vacation to a "Crusade for Youth," conducted at St. Thomas' Church in Denver. Better known as Dr. I. Q. on the radio, Mr. McClain, in connection with definite Church teaching throughout the entire mission, inspired much interest among his large congregations, which responded to his radio technique with great enthusiasm.

"Importantly written, it makes a great historic heritage live for the modern man."—DR. NELS F. S. FERRÉ

Calvinism

By ARTHUR DAKIN

Calvin is recognized today as the creator of the aggressive type of Protestantism which helped shape modern Western civilization. Calvinism is at once theology, organization, and ethics. Its history is more than reading of the past. It is a challenge to us as we face the urgent task of creating a truly Christian civilization. \$2.75

Christianity According to St. John

By WILBERT FRANCIS HOWARD

A distinguished theologian compares Johannine Christianity with the Gospel of St. Paul, and surveys such critical questions as: Is the clue to the Gospel to be found in Greek or Jewish thought? What is the ethical expression of faith in Jesus? Is Christ's work to be regarded as revelation or redemption? \$2.50



At all bookstores or

THE WESTMINSTER PRESS, Box 506, Phila. 5, Penna.



FREEMASONS & CHURCHMEN

We are the oldest Masonic supply house in the U.S.A. This is our 87th year. Masonic books, jewelry and lodge supplies. EPISCOPAL PRAYER BOOKS, Chancel Books, etc. Send for circular MLC.



THE REDDING MASONIC SUPPLY CO., Inc. 200 Fifth Ave. New York 10

VESTMENTS

Cassocks—Surplices—Stoles—Scarves Silks—Altar Cloths—Embroideries Priest Cloaks—Robots—Collars

Custom Tailoring for Clergymen 1837 Church Vestment Makers 1946 Over One Hundred Years

COX SONS & VINING, Inc. 131 East 23rd Street, New York 10, N.Y.



BUY U. S. SAVINGS BONDS!

W.H.S. Lloyd Co., Inc. PERSONALIZED WALL PAPERS AT MODERATE COST 48 W 48TH ST. NEW YORK CHICAGO BOSTON NEWARK

THE CHURCH PENSION FUND

and its subsidiaries

administered for the benefit of the Church

THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

THE CHURCH LIFE INSURANCE CORPORATION

Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residence and personal property of the clergy.

Further information available by addressing any of the above at

20 Exchange Place New York, 5



NICODEMUS

BY DOROTHY WALWORTH

This is a book pervaded by the deep restlessness of coming peace and the effect on the men and women who must find within a balance which will replace the engrossing agony of death and victory.

At all bookstores. \$2.50
HOUGHTON MIFFLIN CO.



SURPLICES — STOLES

VESTMENTS

CHURCH HANGINGS

ALTAR LINENS

CASSOCKS

CLERICAL SUITS — CLOAKS

RABATS—RABAT VESTS

COLLARS—SHIRTS

Choir Vestments in All Styles

Inquiries Invited

C. M. ALMY & SON, Inc.
562 Fifth Ave., New York 19, N. Y.

Studios of

GEORGE L. PAYNE

CHURCH MEMORIALS

Founded 1896

245 BROADWAY PATERSON, N. J.

STAINED GLASS — METAL — WOOD

HEADQUARTERS

for **CHOIR GOWNS**
PULPIT ROBES

Vestments • Hangings • Stoles
Embroideries, Etc.

NEW CATALOG on Request

NATIONAL CHURCH GOODS SUPPLY CO.
Division of
NATIONAL ACADEMIC CAP & GOWN CO.
821-23 ARCH ST. PHILADELPHIA 7, PA.

CHURCH SUPPLIES & EQUIPMENT CO.

Complete Stock of Church and Church School Supplies
2036 East 22nd Street. CLEVELAND 15, OHIO

DEATHS

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

Willard Holt Roots, Priest

The Rev. Willard Holt Roots, retired priest, died in Mansfield, Mass., on March 31st at the age of 79. He had retired from the rectorship of the Church of St. John the Evangelist, Mansfield, which he had served for 18 years, in 1935.

Born in Oreana, Nev., on February 25, 1867, he attended public schools in Illinois and Arkansas with his brother, who was the late Bishop Roots of Hankow, China. Mr. Roots was graduated from the Massachusetts Institute of Technology in 1891; he taught school for several years before entering Episcopal Theological School in Cambridge, from which he was graduated in 1898.

Serving parishes in Chelan and Pullman, Wash., Grangeville, Hailey, Bellevue, Shoshone, Gooding, Wendell, and Jerome, Idaho, before transferring to the diocese of Massachusetts, the Rev. Mr. Roots traveled over 10,000 miles on horseback, preaching in isolated communities in Washington and Idaho.

In Massachusetts, he was rector of St. Thomas' Church, Cherry Valley, from 1913 to 1917. Then he took charge of St. John the Evangelist parish, Mansfield, and during his rectorship there he also served St. John's in Sharon and St. Mark's in Foxborough.

He is survived by his widow, the former Katherine Philp, a daughter, Frances, and a son, Willard. Funeral services were held on April 3d in the Mansfield parish house.

Garth Sibbald, Priest

The Rev. Garth Sibbald, rector of Trinity Church, Reno, Nev., died on March 24th, after suffering a cerebral hemorrhage at the close of the Sunday church service. He was buried in the Reno cemetery on March 27th. Bishop Lewis of Nevada celebrated the requiem and read the burial office.

Fr. Sibbald was born in 1891 in Toronto, Canada, but was brought to the United States at the age of 2, when his father, the Rev. E. W. Sibbald, was called to a church in Colorado. He was graduated as a bachelor of arts from the University of Colorado, received a master's degree at Beloit, and did further graduate study at the University of Chicago and at Western Theological Seminary.

He was ordained priest in 1917 by Bishop Anderson of Chicago and served as rector of Trinity Church, Belvidere, Ill., from 1917 to 1921. He was rector of Emmanuel Church, Rockford, Ill., until 1933 and then was called to St. Matthew's Church, Lincoln, Nebr., where he remained until 1941. He went to Nevada to take charge of St. Stephen's University Chapel in Reno in the fall of 1941 and was called to Trinity Church the following spring. He represented Nevada at the General Convention in 1943.

Fr. Sibbald is survived by his widow and three children, Jean, John, and Garth.

EDUCATIONAL

COLLEGES

Kenyon Enrolment at 290

Kenyon College reopened on April 10th with an enrolment of 290 men in the arts college and in the theological seminary (Bexley Hall). One hundred and fifty-eight of the students are veterans and 20 of this number are married.

The college is still on the four-term basis to give veterans a chance to make up lost time before the two-semester system is resumed in October.

President Gordon K. Chalmers announced that the board of trustees has appointed Dr. Charles M. Coffin to the Dempsey Chair of English and Dr. Holbrook M. MacNeille to be Peabody professor of mathematics.

SECONDARY

Breck School to Expand

The opening of a campaign to raise \$300,000 for expansion of facilities at Breck School for Boys, St. Paul, Minn., was announced on April 6th by Frederic

Crosby of Minneapolis, campaign chairman.

The expansion will provide a new physical education and activities building, costing about \$200,000, and an addition to the science and classrooms building at about \$100,000.

The expansion is necessary, Chester H. De Rochers, headmaster, states, because enrolment has increased from 30 boys in 1938 to nearly 400 in 1946. Almost 100 boys were refused admission last fall because of lack of facilities.

The board has been assured that they can start construction this year but state that they must first be assured that it will not interfere with veterans' housing.

The physical education and activities building will have a completely equipped athletic plant except for swimming pool, and will include a woodshop, other craft rooms, and a lounge. The science and classroom addition will have two floors of classrooms, residence headquarters, and a recreation hall.

The school has grown by leaps and bounds during the past eight years, extending its influence throughout the entire northwest, especially through the summer camp which they maintain each year. Bishop Keeler of Minnesota is president of the board of trustees.

SCHOOLS

FOR BOYS

CATHEDRAL CHOIR SCHOOL NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:

The CANON PRECATOR, Cathedral Choir School
Cathedral Heights, New York City

Christchurch

VIRGINIA
SCHOOL for BOYS

Intermediate School: Seventh to Ninth Grades.
Upper School: College Entrance Requirements.
Sailing and other Salt-water Sports on the
Rappahannock River.

Apply to The Rev. S. Jenney Hutton, Head-
master, Christchurch School, Christchurch, Va.

DeVEAUX SCHOOL FOUNDED 1852

A Church school for boys. Thorough preparation for college. Military system of student government, developing sense of responsibility. Charges for grades seven and eight \$1000.; grades nine through twelve \$1050. For catalog, address The Headmaster, DeVeaux School, Niagara Falls, New York.

SPECIAL

The Hospital of Saint Barnabas and the University of Newark offer a full course in
NURSING

to qualified High School graduates. Scholarships available. Classes enter in February and September

Apply to — Director of Nursing
Hospital of Saint Barnabas
685 High St., Newark, N. J.

SCHOOLS

FOR GIRLS

St. Katharine's SCHOOL FOR GIRLS

Offering a balanced program of sound scholarship, physical and spiritual training in a friendly atmosphere. Founded 1884. Episcopal. College preparatory and general courses; also 6th, 7th and 8th grades. Located on wooded campus overlooking Mississippi River and City. For catalogue and "Future Years," address:

Ophelia S. T. Carr, Head of School, Box 1,
Davenport, Iowa

KEMPER HALL

KENOSHA, WIS.

Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior School department. Beautiful lake shore campus. Under direction of the Sisters of St. Mary. For catalog, address: Box 10.

MARGARET HALL

under Sisters of St. Helena
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding. Board and tuition, \$800.

FOR CATALOGUE AND VIEW FOLDER, ADDRESS:
SISTER RACHEL, Prin., O.S.H., Box B, Versailles, Ky.

Saint Mary's School

Mount Saint Gabriel
Peekskill, New York
Boarding School for Girls

College Preparatory and General Courses. Music. Art. Dramatics. Typewriting. Modified Kent Plan. Under the care of the Sisters of Saint Mary. For catalog address
THE SISTER SUPERIOR

◆ STUART HALL ◆

Under 3 Episcopal Dioceses of Virginia 103rd Session. Fully accredited. Effective preparation for college. General course for Non-College Girl. Music, Art, Dramatics, Home Economics. Modern academic building, gymnasium and tiled swimming pool. Sports.

For catalogue, address:
Mrs. Wm. T. Hodges, A.M., Prin.
Box J-L, Staunton, Virginia

COLLEGES

CARLETON COLLEGE

Laurence M. Gould, D.Sc., President
Carleton is a co-educational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions.

Carleton College
Northfield Minnesota

DEACONESSES TRAINING SCHOOL

TRAINING FOR CHURCH WORK
is offered to qualified women at
THE NEW YORK TRAINING SCHOOL
FOR DEACONESSES AND
OTHER CHURCH WORKERS

Write to: Deaconess Ruth Johnson
St. Faith's House, 419 West 110th St.
New York 25, New York

If...

the Church is important to you, it is important for you to support and make use of the Church institutions listed here.

PARISH LIFE

Parish Member 100 Years Old

On March 1st an informal reception was held in the parish house of the Church of St. Michael and All Angels', Portland, Ore., in honor of Alice Evetts Francklin, who was celebrating her 100th birthday. The Rev. Arthur A. Vall-Spinosa, rector, received the guests with Mrs. Francklin.

Mrs. Francklin was born in Woodstock, Oxfordshire, England, on March 1, 1846, and was baptized by the Rev. L. A. Sharp, rector of St. Nicholas' Church, Tackley village. She was confirmed by Bishop Samuel Wilberforce in Oxford at the age of 16.

In October, 1876, she married Harry Francklin and the following January moved with him to America. She lived in Colorado, until 1921, when she and her husband moved to Oregon. She was the mother of five children, three of whom are living, a son and daughter in Portland, and a daughter in Colorado. There are three grandchildren and four great grandchildren.

Mrs. Francklin has always been a person of many interests and enthusiasms, which include painting, needlework, and horseback riding. One of her most interesting paintings was the illumination of the Communion service in memory of Bishop Wilberforce, a work which took her seven years to complete. Now at the age of 100 she is active in the work of St. Michael and All Angels' Church, where she is a communicant. She still has many interests, enjoys sewing and deep sea fishing, and is a member of the Red

CLASSIFIED

ANNOUNCEMENTS

Born

BORN TO the Rev. and Mrs. W. Robert Webb, The Holy Trinity Episcopal Church, Juneau, Alaska, a daughter Ann Carroll on March 16, 1946.

ALTAR BREAD

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

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

BOOK FINDING SERVICE

I WILL SEARCH for out-of-print books you want but can't locate. Anglican religious books a specialty. Edna M. Walter, 436 Columbus Ave., Boston 16, Mass.

CHURCH ENVELOPES

CHURCH and Church School weekly collection envelopes—both duplex and single. Write for prices and samples. MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

CHURCH FURNISHINGS

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Dept. 77, Scranton 2, Pa.

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

FOR SALE

BRASS ALTAR CROSS. Perfect condition. Height 2 ft. \$35.00 plus shipping charges. Mrs. Paul Mann, 1123 Curtiss St., Downers Grove, Ill.

LIBRARIES

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

LINENS AND VESTMENTS

PURE IRISH LINENS now in stock for all Church needs. Supplies constantly arriving. Good qualities, also fine cottons. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London, linens and materials by the yard. Surplices, albs, altar linens, stoles, burse, and veils. See my new book, Church Embroidery, a complete instruction; 128 pages; 95 illustrations. Price, \$5.67. Also my Handbook for Altar Guilds. Price, 50 cts. L. V. Mackrille, 11 W. Kirke St. Chevy Chase 15, Md., 30 minutes from U. S. Treasury, Tel. Wisconsin 2752.

POSITIONS OFFERED

WANTED — ORGANIST - CHOIRMASTER for Southern parish immediately. Unusual opportunities for teaching organ and voice and developing choral groups. Write details to Rector, Church of the Holy Innocents, Henderson, North Carolina.

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

RATES: (A) All solid copy classifications, 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Church Services, 25 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (D) Minimum price for any insertion is \$1.00. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

PARISH LIFE

Cross, the Women's Church Service League, and St. Anne's Guild.

Atom Bomb Comes to Church

Weird yellow-green flashes illuminated a tall glass tube above the pulpit.

Crackling noises echoed from the hallowed church walls.

The congregation watched and listened with breathless attention as the preacher launched into a colorful imaginary description of the destruction of New York City.

The atom bomb had come to church.

For the third of a series of Lenten talks on current problems, the Rev. Richard Mortimer-Maddox, rector of St. James' Church, Great Barrington, Mass., had persuaded a friend to set up in the church an apparatus for recording fast particles, a device used by the Manhattan atomic project under the name of Geiger-Counter.

The friend, John B. Orr, Jr., an amateur physicist, had built the apparatus in his private laboratory where, in his spare time, he has conducted research on nuclear fission and radiation.

The flashes resulted as electrons tripped current into the glass tube, and the fascinating echoes emanating from this reaction were amplified through a microphonic system.

The imaginary description of New York's atomic doom prefaced the rector's talk on the facts, dangers, and hopes of atomic fission. [RNS]

CHANGES

Appointments Accepted

The Rev. Leslie D. Dunton, formerly priest in charge of St. David's Church, Portland, Oreg., became vicar of All Saints' Mission, Hillsboro, Oreg., on April 1st.

The Rev. W. Warrin Fry, formerly assistant at Holy Trinity in Philadelphia, is now in charge of the Clarendon field in the diocese of North Texas. Address: Clarendon, Texas.

The Rev. Joseph D. C. Wilson, for the past three years vicar of the South Baldwin county field in Alabama, has been appointed archdeacon of Baldwin county. He will continue to live at Foley, Ala.

Military Service

Separations

The Rev. Samuel H. N. Elliott, on terminal leave from the army, will be separated on May 8th. His address is 1102 W. 5th St., Marion, Ind.

The Rev. Albert C. Morris, formerly a chaplain in the army, will become rector of St. James' parish, Greenville, Miss., effective May 1st. Address: 1400 Washington Ave., Greenville, Miss.

The Rev. Francis B. Rheim, formerly a chaplain in the marine corps, became rector of Cople Chapel, Hague, Va., on April 7th.

The Rev. James B. Roe, formerly a chaplain in the army, is now rector of Christ Church, Winchester, Va. Address: 503 S. Washington St., Winchester, Va.

The Rev. George B. Wood, formerly an army chaplain, is now rector of St. John's Church, Milwaukee, Wis. Address: 1576 S. Layton Blvd., Milwaukee 4, Wis.

Ordinations

Priests

New Hampshire: The Rev. Percy E. Johnson was ordained priest at Trinity Church, Tilton, by

Bishop Dallas on April 10th. He was presented by the Rev. Marshall F. Montgomery, and the Rev. Charles F. Hall preached the sermon. The ordinand will be rector of Trinity Church, Tilton, and in charge of St. Jude's in Franklin. Address: 6 Arch St., Tilton, N. H.

Western New York: The Rev. George H. Easter was ordained priest at the Church of the Epiphany, Niagara Falls, by Bishop Reinheimer on April 4th. He was presented by the Rev. David L. Weeks, and the sermon was preached by the Rev. Philip W. Mosher. He will be priest in charge of St. Stephen's Church and the Church of the Redeemer in Niagara Falls. Address: 8560 Krull Pkwy., Niagara Falls, N. Y.

Deacons

Minnesota: Roger H. Williams was ordained to the diaconate at St. Peter's Church, St. Paul, by Bishop Keeler on April 9th. He was presented by the Rev. Elliott D. Marston, and the sermon was preached by the Rev. Frederick D. Tyner. The ordinand will be in charge of St. Peter's parish. Address: 750 E. 4th St., St. Paul 6, Minn.

CLASSIFIED

POSITIONS WANTED

ORGANIST AND CHOIRMASTER, Chicago or Suburbs. Churchman with good experience and references. Veteran working on B.Mus. degree at Northwestern. Married. Reply Box H-3071, The Living Church, Milwaukee 3, Wis.

SUPPLY PRIEST. Rector midwest parish will supply month of August in New York City or nearby. Previous summers large parishes New York, Chicago, New Orleans. Rector and honorarium or suitable honorarium. Reply Box T-3070, The Living Church, Milwaukee 3, Wis.

PRIEST—past five years engaged in work of Canon Missioner desires permanent parish in East or upper South. Moderate Churchman. References —4 Bishops and leading laymen. Reply Box B-3062, The Living Church, Milwaukee 3, Wis.

SUPPLY WORK wanted for month or two this summer in or near large metropolis with use of rectory or house, by married priest with family. Address, Rev. Gladstone Rogers, St. Barnabas' Church, DeLand, Fla.

RECTOR of Eastern City parish for past 16 years would like change to suburban or town parish. Sound Churchman. Reply Box B-3066, The Living Church, Milwaukee 3, Wis.

PRIEST would like supply duty for August. New England or Northern New York preferred. Particulars to Box B-3067, The Living Church, Milwaukee 3, Wis.

SUMMER CAMPS

CAMP HALF MOON—In the Berkshires. Boys 6-16. Covered wagon trips, canoe trips, riding, sailing, baseball, riflery, exceptional shop, tennis, Mt. trip for older campers. Younger boys have their own program, and special care. Protestant and Catholic services. Inclusive fee. 24th year. Dr. Edward L. Storey, 330 Carroll Avenue, Mamaroneck, N. Y. Mamaroneck 2888.

WANTED

ELDERLY GENTLEWOMAN with quiet country home, modern conveniences, wishes to meet youngish companion to share living expenses. Reply P. O. Box 328, Pascagoula, Miss.

FOR RETURNING China missionary, portable, hand-operated sewing machine. Gift appreciated, will purchase if necessary. Reply quoting terms to Box S-3065, The Living Church, Milwaukee 3, Wis.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH



GO TO CHURCH THIS EASTER DAY



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.
EASTER DAY: H.C., 7:30 Mus., 9:30 without Mus., 12 noon; 11 a.m. Festival M.P.; 3:30 p.m. Ch. Sch. Festival

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.
EASTER DAY: H.C., 6, 7, 9, 11; Children's Festival 3:30 p.m.; Evensong Festival 7:30 p.m.

Trinity Church, 1330 First Ave., Watervliet, N. Y.

Rev. Ivan H. Ball, Rector
Sun.: Masses, 7:30 & 10:45; Daily 9:30; Fri. 7:30 E. P.
St. Gabriel's Chapel, 531 5th Ave., Sun. 8:30 (Low)
EASTER DAY: Masses, 6, 7:30, 10:45; St. Gabriel's Chapel, Mass: 8:30

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.
EASTER DAY: 7:15 Mat.; 7:30 Low; 9:30 Low with Hymns; 11 Sung & S.; 6:30 p.m. Vespers

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
EASTER DAY: H.C., 7 Cho, 9:30; 11 a.m. Festival M.P. & S; 3:30 p.m. Ch. Sch. Festival

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
EASTER DAY: 6:30, 8:00, 11 & 4:30

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.
EASTER DAY: H. C. 7, 8, 9:30, 11 & S; 4:30 p.m. E.P.

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

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, Rector
Sun.: 8, 9:30 and 11 a.m. H.C.; Daily: 7 a.m. H.C.
EASTER DAY: Masses: 6, 8, 9 & 11 (High)

St. Bartholomew's Church, 6720 Stewart Ave., Chicago 21

Rev. John M. Young, Jr., Rector
Sun.: 7:30, 9, 11, 7:30
Others Posted
EASTER DAY: 6, Sunrise; 9, Family Eu.; 11 Festival Cho. Eu. & S; 7:30 p.m. Cho. Evensong & S.

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.

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!

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
EASTER DAY: 7, 9:30, 11; 4 p.m.

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
EASTER DAY: H.C., 6:30 Cho., 11 with S.; 9 a.m. Children's Eu.

LONG ISLAND—Rt. Rev. James Pernette DeWolfe, D.D., Bishop; Rt. Rev. John Insley B. Larned, D.D., Suffragan Bishop

St. Paul's Church of Flatbush, Church Ave. and St. Paul's Place, Brooklyn, B.M.T. Subway, Brighton Beach Line to Church Avenue Station.
Rev. Harold S. Olafson, D.D., Rector
Sun.: 7:30, 8:30, 11 a.m.; Thurs.: 7:15 & 10 a.m., Holy Communion and Spiritual Healing; 7:15 Saints' Days. Choir of Men and Boys

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



GRACE CHURCH
ELMIRA, N. Y.

LOS ANGELES—(Cont.)

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
EASTER DAY: Masses: 8 a.m. (Low); 9:30 Ch. Sch., 11 a.m. (High)

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
EASTER DAY: H. C., 7; 11 Cho. Eu. & S.; 4 p.m. Children's Festival

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.
EASTER DAY: H. C., 7, 11; 9 Ch. Sch. Festival

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. 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
EASTER DAY: 5:30, 6:30, 9:30, Cho. Eu.; 8 Holy Eu.: 11 Cho. Eu. & S.; 5 p.m. Evensong & Address

MASSACHUSETTS—Rt. Rev. Henry Knox Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston
Rev. Whitney Hale, D.D., Rector; Rev. Peter R. Blynn, Assistant
Sun.: 7:15 a.m. Matins; 7:30 and 8:30 a.m. Holy Communion; 9:30 a.m. Mass with Instruction; 10:30 a.m. Church School; 11 a.m. Solemn Mass and Sermon; 6 p.m. Solemn Evensong and Sermon
Daily: 7:15 a.m. Matins; 7:30 a.m. Holy Communion; 9:30 a.m. Thursdays and Holy Days, Holy Communion (additional); 6 p.m. Evensong
Fridays: 5:30 p.m. Service of Help and Healing
Confessions: Saturdays, 5 to 6 p.m., and 7 to 8 p.m. (and by appointment)
EASTER DAY: 7:15 Matins; H. C., 7:30, 8:30, 9:30; 11 Mass & S.; 6 p.m. Evensong, Easter Music

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
EASTER DAY: 6 a.m. High Mass; 9 a.m. Sung Mass; 11 Solemn High Mass

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
EASTER DAY: 7 Sunrise; 9:30 Ch. Sch.; 11 Festival Eu.

(Continued on next page)



GO TO CHURCH THIS EASTER DAY



(Continued from preceding page)

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.
EASTER DAY: 6:30, 7:30 (Low); 9 with Hymns; 11 (High); 7:45 p.m. Benediction

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop
Church of Holy Communion, 7401 Delmar Blvd., St. Louis
Rev. W. W. S. Hohenschild, Rector
Sun.: 8, 9:30 and 11 a.m.; Wed.; H. C. 10:30 a.m. Other services announced
EASTER DAY: H. C., 7:45, 11 & S.; 9 Ch. Sch. Festival; Chapel—28th & Washington, H. C., 9 a.m.

Trinity Church, 616 N. Euclid, St. Louis
Rev. Richard E. Benson, Rector
Sundays: Masses 7:30 and 11 a.m.
First Sundays: 9 a.m. only
EASTER DAY: H. C., 7, 9; 11 Festival Eu.

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.
EASTER DAY: H. C., 7, 8, 9, 10 & 11 a.m.—Process., Full Choir, & Ser. by Bishop Manning; 10 M.P.; 3:30-4 p.m., Organ Recital; 4 p.m. E.P.

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
EASTER DAY: H. C., 7 a.m., 8 & 11 with Ser.; Services at 8 and 11 to be identical

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.
EASTER DAY: H. C., 6, 8 (Choir), 11 (Festival); 4 p.m. Children's Festival

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.
EASTER DAY: H. C., 5:45, 8:30; 7 & 9:30 Cho. Eu.; 11 Festival Ser., Holy Eu., & S.; 4 p.m. "Flowering of the Cross"; 8 p.m. Cho. Evensong, Address

St. Bartholomew's Church, Park Ave. and 51st St., New York 22, N. Y.
Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 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 n.

NEW YORK—(Cont.)

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.

EASTER DAY: H. C., 8; 11 Cho. Eu. & Ser.
St. Mary the Virgin, 46th St. between 6th and 7th Aves., New York

Rev. Grieg Taher
Sun. Masses: 7, 8, 9, 10, 11 (High)
EASTER DAY: 6, 7, 8, 9 & 10 (Low); 7:40 M.P.; 11 (High) Process. & Ser.; 8 p.m. Evensong, Ser. & Benediction

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. Roelif 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
EASTER DAY: 7, 9, 11; & 4 p.m.

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
EASTER DAY: H. C., 7, 8, 9; 11 Process., Cho. Eu. with Ser.; 4 p.m. Process., Vespers & Benediction

Trinity Church, Broadway and Wall St., New York
Rev. Frederick S. Fleming, D.D.
Sun.: 8, 9, 11 and 3:30; Weekdays: 8, 12 (except Saturdays), 3
EASTER DAY: H. C., 7, 8 & 11 (Ser.); 9 Children's Eu. (Trinity Missions House); 10:30 M.P.; 3:30 p.m. Evensong

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.
EASTER DAY: 6:30, 7:30, 8:30, & 10 a.m.

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.
EASTER DAY: H. C., 6:30, 8, 9:30, 11; 5 E. P.



ST. MARK'S CHURCH
NEW BRITAIN, CONN.

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.
EASTER DAY: Holy Eu. 8, 9; Matins 10:30; 11 Process., High Eu. & Ser.; 4 p.m. Evensong

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

Calvary Church, Shady and Walnut Aves., Pittsburgh, Pa.
Rev. Lauriston L. Scaife, S.T.D., Rector; 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.
EASTER DAY: H. C., 6 Cho. Sunrise, 8 Cho., 9, 11 Cho. & Ser.; 4 p.m. Ch. Sch. Festival

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
EASTER DAY: Masses: 6:30, 7:30, 8:30, 9:30; 10:30 Matins; 11 Solemn High & Process. 5 p.m. Vespers, Children's Festival

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.

EASTER DAY: 6:30, 7:30, 9 (Low); 11 Solemn Mass & Process.

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
EASTER DAY: 7 (Low); 9:30 Sung & Instr.; 11 Sung. Process., Ser., & Benediction.

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnall, Litt.D.; Rev. F. Richard Williams, Th.B.
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.

EASTER DAY: H. C., 7:30, 9:30, & 11; 8 p.m. E.P.

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
EASTER DAY: H. C., 7:30; 9, 11 Cho. Eu. & Ser.; 4 p.m. Children's Carol Service