

# The Living Church

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

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## THE JOY of ANGELS

By William Moody

*Bishop of Lexington*

Many a man, many a woman, today—having lost belief in the dignity and worth of people, and, by the same token, having lost appreciation of the worth and value of moral standards in human life—has said, "What does it matter what I do? God is not interested in me!" So they do what they please, and they are losers, and the world is loser, also.

Whenever you start thinking like that—whenever you start saying to yourself, "What does it matter what I do? God isn't interested in me! He has no time for my problems, for my prayers!"—then you need to have someone come to you to remind you that "the size of God's family does not affect the preciousness of the individual human soul." You need someone to remind you that God loves you, and that He gave His son to save your soul alive. You need someone to remind you that Jesus said, "There is joy in the presence of the angels of God over one soul that comes back to him!"

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### Unauthorized Appeal

**TO THE EDITOR:** I have heard that an appeal for funds has been sent from St. Stephen's Church, Choteau, Mont., to other churches bearing the name of St. Stephen. May I state through your columns that this appeal was not authorized by me?

HENRY: Bishop of Montana.

Helena, Mont.

### Veterans Administration

**TO THE EDITOR:** Your editorial dealing with the report of the Army and Navy Division to the December National Council Meeting [L. C., December 14th] will, I believe, lead to quite erroneous conclusions concerning the chaplaincy coverage in Veterans Administration hospitals.

You stated: "For the entire number of patients, some 91,978, there are only seven full-time and four part-time chaplains. . . . This plight of the hospitals is a sorry comment upon peace-time treatment of soldiers and sailors."

Since the Veterans Administration Chaplaincy Service had, on December 1, 1947, 223 full-time chaplains and 130 part-time chaplains actually on duty in veterans' hospitals, we were at first at a loss to understand your comment. Then, in referring back to Dr. Hall's report on page eight, I discovered that Dr. Hall was reporting the number of Episcopal clergymen serving as chaplains in veterans' hospitals. Our records show his report to be correct.

Chaplains in the Veterans Administration are appointed on a proportionate basis, depending on the numerical strength of the denomination or faith represented. The actual number of Episcopal chaplains presently on duty with the Veterans Administration is only slightly under the proportionate number and that because of several recent resignations and the untimely death of our dear friend, the Rev. Lewis Beissig.

It would be unfortunate if either you or your readers should understand from Dr. Hall's report that there are only 11 instead of 353 chaplains bringing religious ministry to hospitalized veterans.

The fact that there are chaplains on duty in our hospitals should not deter any local clergy, however, from feeling a sense of responsibility to the patients in the hospitals. Veterans Administration chaplains are continually reporting the spiritual uplift that comes to patients when they are visited by their own clergy. The full-time chaplain's ministry to patients is a more intensive ministry than the pastor or priest from the local parish could find time to give. But the chaplain is not an exclusive religious leader in the hospital. He welcomes, and often seeks, the assistance and support of the clergy in the community. If, in addition to his own personal ministry, he can enlist the support of the parish clergy for occasional visits and special religious ministrations, the cause of religion is that much further advanced.

I shall appreciate very much the correction of any impression which your editorial might give that for almost 100,000 patients in Veterans Administration hospitals we

have only seven full-time and four part-time chaplains.

(Chaplain) A. J. MCKELWAY,  
Director, Chaplaincy Service,  
Veterans Administration.

Washington, D. C.

### Unity

**TO THE EDITOR:** The report of the recent meeting of the Unity Commission was read with considerable interest. It is heartening to know that many in our Church are concerned with the challenges and problems of unity. I can't help wondering if a similar interest exists in other communions. My impression is that a few in other communions are thinking of our contribution to unity, others are interested, but the majority know nothing about the Episcopal Church, and care less. It seems to me that the contribution many of us could make would be in the direction of better understanding. If we could introduce that majority, or a part of it, to our Church it might help hasten the day when we may be one. Perhaps a number of us parsons should invite a minister of the Presbyterian Church (for example) to spend at least a week in our home. Gracious hospitality is still a virtue itself, and it might, in this case, help some other minister know us better. There are a number of reasons why a busy minister of another communion cannot know us. Even if he wants to, the outsider looking in has not the same understanding as the guest of the family.

If there are others who think this hospitality idea would be worth trying I'd appreciate hearing from them.

(Rev.) WILSON M. STITT.

Mission Home, Va.

### Convenient Confession

**TO THE EDITORS:** Last summer I spent a holiday with my family in a large city in the States. On a Saturday evening we went for our confessions to a parish church noted for Catholic life. The bulletin board in the vestibule told us that the curate would hear confessions from seven to eight. But no priest was in the church. A Sister was there, and after a few minutes wait I asked her to find a priest for us. Seven or eight minutes later a priest came in, went to the sacristy for his cassock and cotta, and took his place in

## CHURCH CALENDAR

### February

15. First Sunday in Lent
18. Ember Day
20. Ember Day
21. Ember Day
22. Second Sunday in Lent
24. St. Matthias
29. Third Sunday in Lent

### March

1. (Monday)
7. Fourth Sunday in Lent
11. Fifth (Passion) Sunday in Lent
21. Palm Sunday
22. Monday before Easter
23. Tuesday before Easter
24. Wednesday before Easter

the confessional. We couldn't help being a bit embarrassed. A few weeks later we went for our confessions during the scheduled afternoon hour. A wedding was going on, but it was over in a few minutes, and we took it for granted that the priest would soon be on hand. But again I had to ask a Sister to get one for us.

I am sure these instances were exceptional, but if they could happen in that parish, where the rector, curates, and congregation have a nationwide reputation for Catholic devotion, what happens in the ordinary parish?

Plainly, when the bulletin board announces confessions from four to five and from seven to eight, there should be a priest in the church during those hours. Of course, it should be easy enough for a Churchman in fairly decent spiritual health to wait in the church for a while without becoming excited (there's no better place to spend a half-hour); nor does one who is regular about his confessions worry about having to hunt up a priest. But what about the layman who is in dire spiritual need of a priest, or who is a stranger in town, or naturally diffident? To such a person the experience might be so discouraging and so upsetting that he would never try again. Confession is not supposed to be easy, but certainly it is a crime for the priest to make it difficult.

The priest who is regularly there year in and year out will have penitents come to him in increasing numbers. His parishioners know where and when to go to their confessions; visitors in town find the normal Catholic life they have the right to expect; and sin-sick souls who are in special and immediate need of a priest are spared the unnatural and unnecessary humiliation of having to hunt one up.

True, it is inconvenient for many laymen to come to the church on Saturday, so other regular hours may be necessary. And the wise pastor will also be in the confessional, or at some appointed place in the church, before the services on Sundays. This is the most convenient time for many communicants, and why not make it easy and convenient for them to find a priest?

(Rev.) DONALD C. STUART.

Nassau, Bahamas.

## The Sacraments of the Church

One of the most essential phases of our Church is that of The Sacraments. We are not controversial. We know that the Prayer Book tells us that there are two Sacraments generally necessary to salvation, i.e., Holy Baptism and Holy Communion. But there are five other Sacraments, lesser ones if you will, which The Church recognizes as Sacraments, and teaches and USES them accordingly. Personally, we'd feel rather let down if The Church tried to tell us that our Confirmation and our marriage were not Sacraments. We'd feel that someone else had missed the boat if they tried to tell us that our confessions to a priest and the absolution received there were not in the nature of a Sacrament, and that those times we received Holy Unction for healing

were just conjurings of our spiritual emotions instead of sacramental strength and value.

So, for your good, the good of The Church at large, and in order that The Church may have some specific teaching material on this subject, we have published a set of seven beautifully illustrated cards on The Sacraments, complete with doctrinal and symbolic explanation. These are most excellent for Lenten instruction and meditation, for the instruction of children in the home, and of very great value in the teaching of Confirmation Classes and as gifts to such classes when confirmed.

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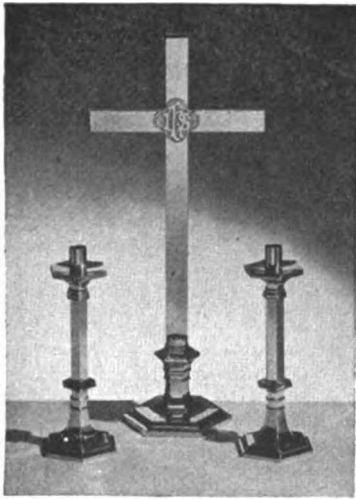
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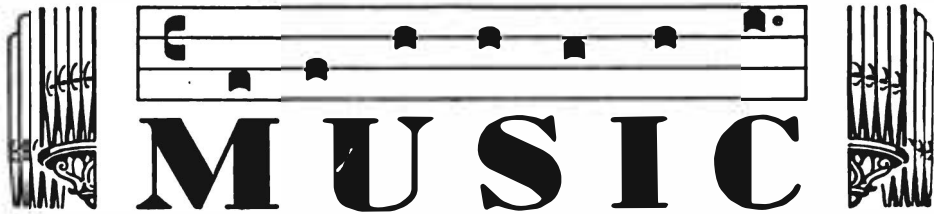
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THE REV. JOHN W. NORRIS, EDITOR

**Companion to the Hymnal 1940**

**T**HE long and eagerly awaited Companion to the Hymnal 1940 probably will be available either in June or July of this year. The exact date is as yet indefinite although one part of the book is now being set in type and a second section will shortly be ready for the printer. Shortage of paper, together with the extensive research which has gone into the making of the Companion have delayed its appearance for nearly five years after the Hymnal itself became available to the Church.

The Companion will be a book of approximately the same size as the full musical edition of the Hymnal. It will contain an introduction which will include a table outlining the general history of hymnody by chronological reference to the body of the book. The policies which governed the Joint Commission on the Revision of the Hymnal in its work of preparing the present hymnal of the Church also will be explained. There will be a short history of the Hymnal of the Episcopal Church.

**HYMNS AND AUTHORS**

The body of the book will be divided into two sections. The first section will contain factual accounts of the writing of each hymn with information concerning the tune or tunes to which it has been set. The service music also will be dealt with in the same manner. In the Hymnal 1940 there are 600 hymns. Each hymn will be treated as a unit in itself. The second section will consist of biographical essays on the authors of the hymns and the composers of the tunes.

Extensive research has been done by the committee which is in charge of the preparation of the Companion. Most of the "spade work" in obtaining the material has been done by the Rev. Arthur W. Farlander, of Santa Rosa, Calif., a member of the Joint Commission. This material then has been sent by Fr. Farlander to Dr. Leonard Ellinwood, the musical assistant at the Library of Congress, Washington, D. C. Dr. Ellinwood has checked the information submitted against the records in the library, with the results that considerable new information has been discovered about authors, composers, and tunes themselves. In many instances this information will differ from previous data by known facts about the hymns—facts which have been generally accepted as authentic. Fr. Far-

lander and Dr. Ellinwood have had the assistance of Mrs. Winfred C. Douglas, widow of the late Canon Douglas, who was the musical editor of both the Hymnal (1916) and the Hymnal 1940.

The publishing of a companion book to a hymnal is not a new venture, although it is the first time that it has been done for a hymnal of the Episcopal Church. Both the Presbyterians, Methodists, and Lutherans in this country have issued such handbooks and in England several similar works have been published, two of the best known being "Songs of Praise Discussed" and "The Handbook to the Church Hymnary," the latter being perhaps the best of the English publications. The advantage to adding another such book, despite the inevitable duplication of material already in print, lies in the fact that it is designed to give to clergy, organists, and interested persons an easy and direct source for information on our own Hymnal since the numbers in the Companion will correspond to those in the Hymnal. Added to this is the fact that the Hymnal 1940 contains a considerable number of hymns and tunes which have not previously been printed in any hymnal, and this information would be lacking in any other hand book.

The Church Pension Fund which holds the copyright and publishing privileges of the Hymnal is financing the publication of the Companion, and the printing work is being done by the Plimpton Press, which also published the Hymnal 1940.

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FIRST SUNDAY IN LENT

## GENERAL

## PUBLIC AFFAIRS

Strong, United Europe Called  
Key to Peace by Mr. Dulles

By ELIZABETH McCracken

Churchpeople throughout the land are among those working for support of the European Recovery Program, or the Marshall Plan, as that program is usually called. Many of them have expressed a desire to know what answers John Foster Dulles would give to certain important questions. The reason for this wish is Mr. Dulles' long and distinguished work in the field of international relations, particularly in his most recent positions as representative for the United States delegation to the General Assembly, and as chairman of the Committee on Policy of the Department of International Justice and Goodwill of the Federal Council of Churches of Christ in America. Mr. Dulles very kindly consented to an interview.

The first question was suggested by Mr. Dulles' chairmanship of the Commission on a Just and Durable Peace of the Federal Council, now merged in the Committee on Policy. The question was: Will the Marshall Plan bring peace?

Mr. Dulles reflected for a moment and then replied by quoting from his statement before the Senate Foreign Relations Committee in January, saying:

"To me, the European Recovery Program is not just a humanitarian enterprise. It is a step towards peace. So far as I can see, if we do not take that step, we shall not get peace. My seven post-war conferences have brought me to conclude that we cannot get a peace treaty for Europe until it is known that the free nations of Europe are going to stay free.

"They were gravely wounded in World War II, which so quickly followed World War I, and now Soviet leaders are trying, by every art short of new war, to assure that those wounds will prove mortal. That effort will probably succeed unless the United States does something to help these convalescent countries to regain their health."

The next question was about the time limit of the plan: Will it be possible to make the free nations of Europe self-supporting by June 30, 1952, as the plan proposes? Mr. Dulles again quoted



Jay Te Winburn.

MR. DULLES: "The best kind of help is that which helps a man, or a nation, toward self-help."

from his statement to the Senate Foreign Relations Committee, saying:

"It is not possible for anyone, if he is honest, to say that even the best program will surely achieve the desired end. There are many factors which cannot be known. Some of these, like the weather, are in the hands of God. Others are in the hands of Soviet leaders who do not take us into their confidence. It is cheaper for them to destroy than for us to build up. In that sense they have the easier task. But that is offset by the fact that in western Europe there is growing popular resentment against the destructive tactics of the Soviet Communist Party. However, no one can say that, even with \$17 billion, peace can surely be bought."

Another question had to do with the objections made by some persons to the Marshall Plan, with its need for an appropriation of from \$15 billion to \$20 billion—persons who declare that the United States has already given more than \$9 billion to Europe since the end of the war. Mr. Dulles spoke with great earnestness in reply to this, saying:

"We gave that for relief, to keep the people alive. They are alive because of what we and other contributing nations gave. The Marshall Plan is for the purpose of creating conditions under which

the free nations of Europe may become self-sustaining, self-respecting. That is the heart of it. The goal is a strong, firm union of the free nations. The Marshall Plan should help them during the transition period.

"Western Europe has all that the United States has, except unity. The peoples are educated, moral, with high religious standards. They have great resources of coal, iron, and other natural resources. They can become a strong, vigorous community if they will unite. Divided, they are vulnerable to threats from the East. When Germany attacked, in 1914, we had to go and help. Again, when Hitler attacked, we had to go. Now, there is the threat of the Soviets. If the free nations unite, they will not need our help to withstand aggression.

"If we can so help them by means of this plan, the money will be well spent: If we can't, the money will be wasted. I think that we can. The best kind of help always is that which helps a man, or a nation, towards self-help. The Marshall Plan is for just exactly that kind of help."

At this point, Mr. Dulles again referred to his statement before the Senate Foreign Relations Committee:

"The importance of unity is clearly brought out by the fact that western European unity is the feature of the Marshall idea which has particularly aroused Soviet leaders to attack. They are supremely confident that if western Europe can be kept divided, the governments can, one by one, be discredited and economic conditions made so hopeless that the people will, in despair, accept a Soviet dictated peace. On the other hand, they know that a unity of upwards of 250,000,000 people in Western Europe, industrious and educated as they are, could not be easily reduced, even by Soviet power. Unity is a vital aspect of the present struggle. The unity I suggest is not unity against anyone; and it would lead to co-operation, finally, between East and West."

Mr. Dulles mentioned the important fact that sixteen nations inaugurated the Committee on European Economic Coöperation, and submitted to the Government of the United States their view of the requirements for European reconstruction. Their suggestions for the American part of the program actually formed the basis for the Marshall Plan, with certain revisions. As Mr. Dulles said, it is well to keep in mind just which nations these sixteen are: Austria, Belgium, Denmark, France, Great Britain,

Greece, Iceland, Ireland, Italy, Luxembourg, the Netherlands, Norway, Portugal, Sweden, Switzerland, and Turkey.

A question was asked about the economic aspects of the Plan, especially as to the possibilities of the free nations of Europe stabilizing their respective currencies: Can they do it? Mr. Dulles replied with conviction:

"Indeed they can. They can stop printing too much money. They must have production and trade, in order that there will be something that the money can buy. There must be enough economic productivity to lift men above mere survival and enable them to exercise spiritual and intellectual freedom. There must be incentive, where now there is discouragement or actual stagnation."

Mr. Dulles paused for a moment, and then went on to say:

"The peoples of western Europe, most of them, are working hard to recover. They cherish their free institutions and want to preserve them. Financial soundness is one of these institutions. In order to work effectually, the people must have enough food, fuel, and clothing to insure good health, and there must be opportunities for productive work and for tools with which to work. I believe that the Marshall Plan will probably succeed, if it is adequately financed and well administered, in giving the help that western Europe needs."

Mr. Dulles spoke of the proposed Economic Coöperation Bill, now before Congress, saying:

"Secretary Marshall in his speech at Harvard University last June set forth his idea more clearly than the present draft bill does. The purpose, as I see it, is to sustain free institutions in Europe by helping the free societies to gain such strength and unity that they will no longer need outside help. It seems to me that that purpose should be set forth in clear and unambiguous language. Then the peoples and governments of Europe will know what it is we are aiming at. They will know the kind of coöperation we expect."

Mr. Dulles went on to explain that, in his opinion, the plan should indicate some of the targets which, on the basis of the report of the sixteen nations, the participating countries themselves believed to be attainable by progressive steps. These would be both production targets and also such targets as increased political and economic unity. In regard to Germany, he quoted once more from his statement to the Senate Foreign Relations Committee, saying:

"The administration [of the European Recovery Program] should supply similar production targets and assurances that, in so far as lies within our governmental power, we shall seek to integrate German economy into that of western Europe to the mutual advantage of both, and establish such international controls as will

assure that German economy will neither be diverted to war purposes nor be usable as an economic weapon against other peoples."

Regarding the amount of money to be appropriated up to June 30, 1949 (the only definite sum requested now), Mr. Dulles declared that he was not qualified to give an expert opinion. He thought that it would be wiser to appropriate the full amount which was thought prudent by qualified experts than to cut it in the hope that less might do. The right kind of administrator, he said, will not spend unnecessarily; but if there is not enough to do what is necessary, the lesser amount may be wasted.

Mr. Dulles spoke very seriously about the urgent necessity of helping western Europe to recover, saying:

"One thing is certain: our own nation cannot long survive as a mere citadel of self-indulging privilege, surrounded by massed human misery. No individual has ever been able to do that. No class has ever been able to do that. No nation has ever been able to do that. The United States is today a paradise compared to



RNS.  
BISHOPS AGLIPAY AND DE LOS REYES, JR.: *The founder of the Philippine Independent Church and the present Supreme Bishop are shown as they visited ex-President Hoover in 1931.*

most of the world. But it will be a fool's paradise if we do not make honest, substantial efforts to help others to lift themselves out of the morass into which they have fallen."

## INTERCHURCH

### Bishops de los Reyes, Aguilar Ordained to Priesthood

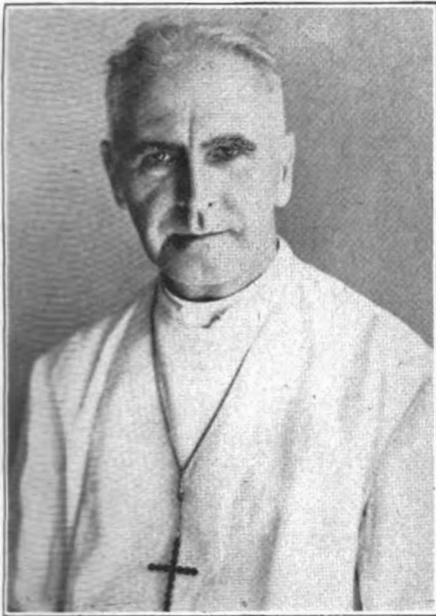
Msgr. Isabelo de los Reyes, Jr., Supreme Bishop of the Philippine Independent Church, and Msgr. Manuel N. Aguilar, acting Secretary-General of the Church and Bishop of Laguna, were ordained to the diaconate and priesthood on January 29th at the Pro-Cathedral Church of St. Luke, Manila, P. I., by Bishop Binsted of the Philippines.

The Rev. Wayland S. Mandell, warden of St. Andrew's Theological Seminary, Manila, presented the candidates; the Rev. Arthur H. Richardson, president of the council of advice, was the litanist; the Rev. Raymond E. Abbitt was the master of ceremonies; the Rev. Albert Masferré was the Bishop's chaplain; the Rev. Edward G. Longid was the epistoler, and Bishop Wilner, Suffragan of the Philippines, was the gospeler. British, Filipino, Chinese, and American priests—Frs. Spackman, Longid, Wei, Richardson, McAfee, and the Suffragan Bishop—joined in the laying on of hands. Bishop Binsted preached the sermon, and the clergy of the Philippine Episcopal Church made up the choir.

The ordination was a step in preparation for the conferring of the Apostolic Succession on three bishops of the Philippine Independent Church. Since its break with the Church of Rome, under the leadership of the first Supreme Bishop, who was in priest's orders, Gregorio Aglipay, the Independent Church has not had the succession. Msgr. Aglipay attempted to secure the Apostolic Succession from Anglican, Old Catholic, and Orthodox Churches all over the world. This move is looked on as a fulfillment of the founder's wishes. Msgr. Gerardo M. Bayaca of Tarlac and Zambales, the third Bishop who is to be consecrated by the American Church, has priest's orders from the Roman Church.

It is hoped that the consecrations may take place shortly after Easter, possibly on the Feast of the Annunciation, which this year has been transferred to April 5th.

A minority element, under the leadership of Msgr. Juan Jamias, is objecting to the proposed consecration of the Philippine Independent Bishops on the grounds that the Church "turned its back on the teachings of the late Msgr. Aglipay when it decided to subscribe to the creed of the Protestant Episcopal



K.V.S.

BISHOP BINSTED: Ordained Philippine Independent Bishops to priesthood.

Church of the United States, and agreed to have their Bishops reconsecrated." Msgr. Jamias and Msgr. Fonacier have asked that the Philippine government recognize only their group as the Philippine Independent Church. In a letter to THE LIVING CHURCH, Msgr. Ireneo C. de Vega, Bishop Secretary General of the Independent Church, says:

"The group represented by Bishop Jamias is an insignificant minority, actually composed of about twenty parishes, that, due to blood relationship with Bishop Jamias and Bishop Fonacier, have been voicing opposition to the rest of the Church and advocating communism. Their opposition, among other important reasons, is because of the fact that Archbishop de los Reyes, Jr., and the overwhelming majority, have amended the Church Constitution, suppressing the mandatory provision to establish communism in the Philippines. The courts of justice and the administrative branches of the government have consistently decided their claims adversely against them."

The communism he mentions is apparently of the religious type rather than Marxian in character.

In a clipping from the Manila *Bulletin*, forwarded by Bishop de Vega, the Philippine Secretary of Public Instruction, Manuel V. Gallego, is reported to have said, "The papers before us show that the de los Reyes faction has not been absorbed. The alliance between the Philippine and American Churches is comparable to the military alliance between the Philippines and America, under which we do not lose our independence." Sr. Gallego said that the government "is not supposed to recognize two heads of one Church for purposes of the marriage law, and that the aggrieved

party could incorporate under a new name so that its ministers could be recognized under the marriage law." The *Bulletin* adds:

"Government records of the Philippines show that at the time of the division by Bishops Jamias and Fonacier, 19 bishops and 252 priests sided with Msgr. de los Reyes, while 10 bishops and 46 priests joined the Jamias group. The latest government census credits the Philippine Independent Church with 1,500,000 members. Bishop de los Reyes, however, claims that the census, made during the Japanese occupation, is inaccurate, and that over 2,000,000 of the Philippines population of 16,000,000 are members of the Independent Church."

### Aglipayan Church Renounces "Religious" Communism

Supreme Bishop Isabelo de los Reyes, Jr., of the Philippine Independent Church, announced recently that his group has renounced theoretical adherence to "religious" communism and will launch a campaign against materialistic Communism.

The Aglipayan anti-Communism campaign will be discussed at a meeting of bishops to take place shortly, Bishop de los Reyes declared. He said he was hopeful that committees representing various religious groups in the Philippines will be formed "to enable us to cooperate" in the fight against Communism, "instead of criticizing and neutralizing one another's efforts." Bishop de los Reyes disclosed he had discussed the proposed campaign with Roman Catholic laymen, but added he had not approached the Roman hierarchy on the matter.

The Bishop recalled that prior to its General Assembly last August, the Aglipayan Church constitution had stipulated that Church members foster the sharing of property by the community, "as preached by Jesus and practiced by the Apostles." However, he said, this provision had neither been fully enforced nor widely publicized. [RNS]

### EPISCOPATE

#### Dr. Tucker Declines

The Rev. Dr. Francis Bland Tucker, rector of Christ Church, Savannah, Ga., has declined his election as Bishop of the diocese of Western North Carolina. Dr. Tucker was elected on January 14th at a special convention of the diocese [L. C., January 25th]. Election was on the fourth ballot by 13 clerical and 56 lay votes, of the 13 clerical and 39 lay votes necessary to elect.

The ecclesiastical authority of the diocese of Western North Carolina has not set a date for a new election. It will doubtless be in the near future.

### Bishop Melcher Consecrated as Coadjutor of Southern Brazil

The Rt. Rev. Louis Chester Melcher was consecrated Bishop Coadjutor of Southern Brazil on February 5th at Trinity Church, Columbia, S. C. The Presiding Bishop was the consecrator, assisted by Bishops Gravatt of Upper South Carolina and Dandridge of Tennessee as co-consecrators.

Other Bishops taking part in the consecration were Carruthers of South Carolina and Jackson of Louisiana, Presenting Bishops; Keeler of Minnesota, litanist; Phillips of Southwestern Virginia, epistoler; Wright of East Carolina, gospeler; and Barnwell of Georgia, preacher.

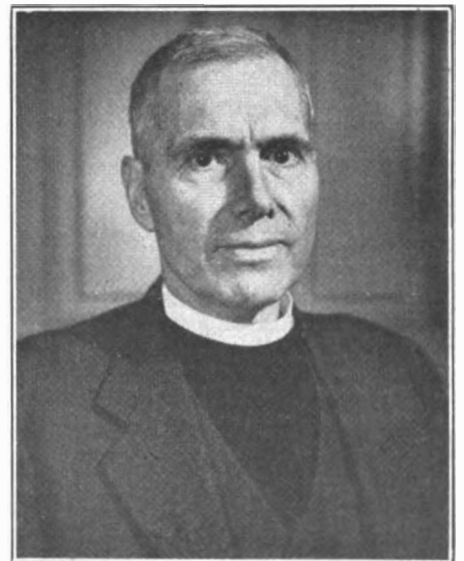
In the sermon, Bishop Barnwell said that man and the Church are confronted with three choices: to identify themselves with the world and worldliness; to withdraw from the world; or to remain with the world and not become a part of it, but to strive to make the world into God's Kingdom. The last choice, he said, was made by Christ, whose choice led Him to the Cross.

At the luncheon after the consecration, the Presiding Bishop said:

"We have drafted him [Bishop Melcher] to a task of which he had not thought, and I am proud of the share I had in it. I am particularly anxious that the people of this parish should realize that you are sharing your rector for so great a vital work for the whole Church. His is no ordinary task; it requires a man of vision and broad statesmanship, a man with a world point of view and a deep conviction of the gospel of Christ."

After the Presiding Bishop's address, Bishop Melcher said:

"I can never begin to express to you,



DR. TUCKER: Declines his election to Western North Carolina.

my Trinity friends, my appreciation of what you have done for me and my wife and all the things that have made our lives among you rich. One reason I am going out there is the fact that there has been built into all of our lives here at Trinity a sense of the urgency of Missions. I am terribly proud to be going out to our great sister republic to help carry on the work so nobly begun. I feel that I do not go out alone, but rather that I take with me something of Trinity parish and something of all the Church."

## CANADA

### Bishop Waterman Consecrated

The Rt. Rev. Dr. Robert Harold Waterman, formerly dean of the cathedral at Niagara, was consecrated Bishop Co-adjutor of the diocese of Nova Scotia on January 27th. Two archbishops and six bishops, representing the Church in Canada, the United States, and Newfoundland took part in the service, held at All Saints' Cathedral, Halifax, Nova Scotia, at 10 AM. The enthronement took place at 5 PM the same day. Both services drew a throng of clergy and laity from all parts of the diocese, which includes Cape Breton Island and Prince Edward Island.

The consecrator was the Most Rev. Dr. Philip Carrington, Archbishop of Quebec and Metropolitan of the Province of Canada, who was also the celebrant at the Holy Eucharist. Those who took part with him in the imposition of hands were the Most Rev. Dr. George Frederick Kingston, Archbishop of Nova Scotia and Primate of All Canada; the Rt. Rev. Dr. W. H. Morehead, Bishop of Fredericton; the Rt. Rev. Dr. John Dixon, Bishop of Montreal; the Rt. Rev. Dr. W. L. Wright, Bishop of Algoma; the Rt. Rev. Dr. Robert Jefferson, Bishop of Ottawa; Bishop Loring of Maine; and the Rt. Rev. Dr. Philip Abraham, Bishop of Newfoundland. Dr. Dixon was the epistoler; Dr. Morehead, the gospeler; and Dr. Abraham, the litanist. Dr. Jefferson preached.

Bishop Loring and Bishop Wright were Bishop Waterman's attendants at the consecration, at which R. V. Harris of Halifax, chancellor of the diocese, read the certificates of election and the mandate for consecration, and administered the oath of obedience to the Metropolitan. Judge Harold L. Palmer of Charlottetown, P.E.I., the vice-chancellor, read the certificate of the act of consecration and the mandate for enthronement.

Representing the Supreme Court of Nova Scotia at the service was Chief Justice Sir Joseph Chisholm. The province was represented by Premier Angus L. Macdonald and the city by Mayor John E. Ahern. Nova Scotia's Lieuten-



MELCHER CONSECRATION: The procession of bishops and clergy is shown entering Trinity Church. The Bishop-elect is at the right, vested in cassock and rochet.

ant-Governor, the Hon. J. A. D. McCurdy, unfortunately was unable to be present for the consecration as the King's representative in the province.

## UNITY

### Bishop Oxnam Sees Women a Key Factor in Church Union

"When the women of the churches want the union of the Churches, the union of the Churches will come," Methodist Bishop G. Bromley Oxnam of New York told 1,000 women at the 24th annual luncheon of the department of women's work, Philadelphia Council of Churches.

He called for union of all Protestant denominations into one Church of Christ, which would then unite with the Eastern Orthodox and afterward help create one Holy Catholic Church, "to which all Christians may belong."

Bishop Oxnam listed the advantages of a united Church as follows:

"We could unite at once our total overseas missions in the name of Jesus Christ.

"We could have a Protestant daily paper in the United States, like the *Christian Science Monitor*.

"We could have a Protestant Radio Hour, in place of the denominational radio hours.

"We could have visual education that would be effective instead of amateurish.

"Ministers and missionaries could be trained in union theological seminaries."

Bishop Oxnam suggested that the

name of the united Church be "Christ's Holy Church."

He said this Church could have a common ministry with a "nation-wide sacred service of reordination or reconsecration."

"Personally, I would be proud to kneel at any altar and have the hands of Harry Emerson Fosdick placed upon my head, symbolizing the passing of the freedom and the independence of the Baptist tradition to the new Church.

"Similarly, I would rejoice in receiving from Henry Sloane Coffin and from Rufus Jones the treasures of their traditions. I would count it an honor to have the hands of Bishop Henry Knox Sherrill laid upon my head, symbolizing the unbroken tradition of the centuries. And so through the other communions, as we in turn participate, thus all becoming new ministers in Christ Jesus." [RNS]

## DEACONESSES

### St. Faith's to Close

The Rev. Dr. Charles N. Shepard, warden of the New York Training School for Deaconesses, St. Faith's House, recently announced that the school will close at the end of the current year. In the announcement, Dr. Shepard said:

"When the trustees of the Cathedral of St. John the Divine permitted the erection of St. Faith's House on the cathedral property, it was upon the condition that they might at any time acquire the house and other rights enjoyed by the school



after a year's notice and upon payment of a price to be determined as fair, but not to exceed the original cost of the building. The cathedral trustees have now elected to exercise the option which they hold, and have given the required notice as of November 17, 1947. They propose to remodel the house for cathedral offices."

Bishop Gilbert of New York, the president of the board of trustees of the school, has been authorized to appoint a committee to meet with the trustees of the cathedral to look after the property interests of St. Faith's.

## ARMED FORCES

### More Chaplains Needed

The United States Army, through the Chief of Chaplains, is appealing for 400 additional chaplains for Army and Air Forces, during the year 1948. The mission of the chaplain corps is defined as follows:

"The chaplain, as a clergyman in the Armed Forces, serves military personnel and their dependents, by arranging for and conducting public worship; by giving spiritual guidance and moral counsel; by building character and promoting morale."

Chaplains must be less than 50 years of age, members of the National Guard of the United States or the Chaplain Reserve Corps. They may elect to serve for two years or for an indefinite period.

The Army and Navy Division of the National Council states that there is a similar need for chaplains in the Navy, and that information may be had from the Division, at 281 Fourth Ave., New York 10, N. Y.

## NATIONAL COUNCIL

### All Jurisdictions Pay

#### 100% of Expectation

Dr. Lewis B. Franklin, treasurer of the National Council, has announced that each diocese and missionary district of the Church in the United States paid at least 100% of its expectation in the past year. Overpayments of expectations amounted to \$36,157.62, and the percentage paid was 101.5%. In his announcement, Dr. Franklin said:

"In these days of worldwide inflation and great missionary opportunity, support of this character is highly encouraging. Our thanks are given to all in the dioceses, districts, and parishes, who have made possible this fine record."

### Support of Leap Sunday Program Indicated by Orders for Supplies

Orders for supplies indicate that parishes and missions everywhere are intensely interested in the Presiding Bishop's

Churchwide radio broadcast on February 29th. In less than three weeks the parishes and missions have ordered more material on the Presiding Bishop's Fund for World Relief than they ordered in the whole year 1947. More than a half million families will have copies of *An Invitation and a Report*.

The Council is asking for prompt reports on receipts of money for the nationwide radio network program which it is hoped may be started next fall.

Parish treasurers are urged to report at once to their diocesan treasurers if they have not already done so, and diocesan treasurers have been asked to send in their reports at once. Planning for the radio program is limited by the amount of money available.

## PROVINGES

### Discuss Relief Campaign

Representatives of the several dioceses in the Fourth Province met January 13th in St. Luke's Parish House, Atlanta, Ga., to consider the one day campaign for one million dollars for the Presiding Bishop's Fund for World Relief.

Robert D. Jordan, National Council promotion executive, reported the result of the 1947 campaign to be \$1,106,000 given in cash, plus gifts of clothing and food. He reminded those present that General Convention set a goal of one million dollars for 1948 and 1949, but added that the needs to be met exceed the amounts raised in 1947.

The Rev. Canon Almon R. Pepper, Christian Social Relations executive, reported how the 1947 Fund has been spent, and described the relationship of the Presiding Bishop's Fund to Church World Service. He then outlined the work of CWS.

Mr. Jordan declared that only 65% of the parishes of the Church participated in the 1947 Fund, and said that it appears that many more will cooperate in 1948. He then described in detail the plans for the one day campaign—the radio broadcast of a talk by the Presiding Bishop over a network of 600 stations, including most of the Mutual network.

Mr. Herbert C. Rise, of the Mutual Broadcasting System, told the group that plans for the broadcast will provide more coverage than any other religious broadcast, and is comparable to the network used for Presidential broadcasts.

The CWS motion picture, "This Road We Walk," was shown, and a transcription of the Presiding Bishop's address was played for the group. The use of the movie in preparation for the February 29th campaign was recommended by Mr. Jordan.

## Pre-Lenten Retreat

The Pre-Lenten retreat for the Province of the Mid-West was given at the DeKoven Foundation, Racine, Wis., January 26th to 29th. Twenty priests from the dioceses of Milwaukee, Fond du Lac, Quincy, Northern Indiana, and Southern Ohio attended. Priests from three other dioceses were unable to attend because of conflicts with annual conventions, and the dioceses of Chicago and Eau Claire had scheduled their own retreats.

Bishop Campbell, OHC, retired Bishop of Liberia and novice-master of the Order of the Holy Cross, conducted the retreat.

## MOVIES

### Interchurch Commission Plans

#### 29 Films, Hollywood Office

Plans calling for the production of 29 religious movies together with the opening of a Hollywood office to cooperate with the motion picture industry were announced by the Protestant Film Commission at its third annual meeting held in New York City, January 23d.

A spokesman for the commission said the decision was prompted by the enthusiastic response of the Churches, the motion picture industry, and the public to its first film, *Beyond Our Own*—a dramatization of Christian service.

Decision to open a Hollywood office resulted from requests by major producers for information and advice on Protestant views as related to the movie industry, the spokesman said. It was emphasized that the office will be under direction of local church leaders familiar with the motion picture industry, and capable of expressing the basic concepts of Protestantism.

Films being scheduled by the Commission include *The Christian Minister*, *How Prejudice Develops*, *Missionary Recruiting*, and *Christian Education*.

Another series earmarked for use in the Sunday School will depict *The Church and World Order*, *Human Relationships*, *Democracy*, *The Bible Today*, and *Religious Education*.

The missionary recruiting film is expected to be completed for showing at the Foreign Missions Assembly to be held in Columbus, Ohio, October 6th, together with a film on China, entitled *My Name Is Han*.

New directors elected to the Commission's board from New York included Miss Bettie Brittingham, Women's Division of Christian Service of the Methodist Church; Mrs. Rush Taggart, member of the Board of National Missions, Presbyterian Church (USA); and William Hoeft, business manager of *Time* magazine.

## GERMANY

### Move Launched to Oust Evangelical Church Head

A move to oust Dr. Hans Asmussen as chancellor of the Evangelical Church in Germany has been launched in Wurttemberg-Baden while the German Churchman has been visiting the United States during the past two months, according to the news bureau of the National Lutheran Council, New York.

Dr. Asmussen learned of the attempt to remove him from office only a few hours before he left the United States by plane on January 21st to return to Germany. He has been lecturing in this country since early December under the auspices of the U. S. National Committee for the Lutheran World Federation. His anti-Barthian views and his opposition to close relationships between the Church and Socialism were believed to be the grounds for opposition to him.

"There will be a battle," Dr. Asmussen said. He voiced the belief that formal charges would be preferred against him through official channels of the Evangelical Church in Germany, and that the matter would probably be considered at the next meeting of EKID. He was unable to say, however, when the meeting would be held.

Removal of Dr. Asmussen as chancellor of the Evangelical Church was demanded in an article which appeared in a recent issue of *Arbeit und Besinnung*, a Church newspaper published in Wurttemberg-Baden. The demand was made by the Theological Society of Wurttemberg, composed of a group of pastors said to be followers of the noted Swiss theologian, Karl Barth.

Dr. Asmussen, a leading anti-Nazi Churchman, became chancellor of the Evangelical Church in Germany when it was reorganized in September, 1945.

## CHINA

### Bishop Huang Reports

The Rt. Rev. Quentin Huang, Bishop of Yun-Kwei, with Mrs. Huang, traveled from Shanghai to Chungking recently. After such minor difficulties as spending three days and nights on a crowded ship marooned on a sandbar, they reached their destination, and shortly thereafter started visiting the various mission stations. At Tsengyi, the Bishop found a flourishing church and a Church school with 172 children. Seventeen persons were presented for Confirmation by the priest in charge, the Rev. Mark Yang. "There is," the Bishop added, "a lively fellowship of 23 nurses from the Health Station of the Tsengyi District

Government, which we plan to turn into a chapter of the Girls' Friendly Society." Mrs. Huang was able to organize a second Woman's Auxiliary Branch with one of her schoolmates from St. Mary's Hall, Shanghai, as president.

Bishop Huang confirmed 19 persons at Kweiyang, where he founded the local church and worked for seven and a half years during the war. The Rev. Paul Tong is now in charge, and there are services in both Chinese and English, a Brotherhood of St. Andrew, and various training classes. The kindergarten is rated one of the best. "To meet the urgent need of the society, Dr. Wu Hueinien, a vestryman of our Church," the Bishop said, "has organized a Christian hospital named St. Luke's."

At Anshun, the Bishop reported that the church is filled at all services, and there is a good work with orphans, blind and deaf mutes. Here Bishop Huang confirmed 29 persons, and Mrs. Huang set up a Woman's Auxiliary branch.

At Kutsing there were three Confirmations, and at Kunming the Rev. Fred Brown was the first American deacon advanced to the priesthood by a Chinese Bishop, it is believed. The Rev. Mr. Brown is to have charge of a students' center and church.

Bishop Huang spoke of the work of Dr. Henry P. Brown, Jr., of Philadelphia, who, as a missionary volunteer, is doing a unique piece of work. The Bishop said, "The Military Governor, Gen. Ho Chaochow told me a few days ago, 'We are very grateful to Dr. Brown, for he has saved one of my loyal subordinates.' There is a hospital of 140 beds yet without any hospital regulations, and a Christian institution with only a few Christians. With Dr. T. L. Chin as our new superintendent, we are looking to brighter days ahead, with a plan being drawn up, hospital regulations formulated, and Christian forces slowly consolidated."

Things are flourishing also at the Allied War Memorial Church (the cathedral) Bishop Huang reports. In spite of illness, the rector, the Rev. M. C. Chow presented a class of 32 for Confirmation, two Brotherhood chapters have been organized, and Mrs. Huang again has been able to organize a promising Auxiliary branch, with Mrs. C. L. King, a returned student from America, as president.

## JAPAN

### Dr. Denton Dies

Dr. Mary Florence Denton, 89, who devoted over 50 years of her life to Christian education of Japanese girls at Doshisha University, Kyoto, Japan, died

of old age on Christmas Eve at her home on Doshisha campus.

Dr. Denton was as great a friend of the Episcopal Church's work in Kyoto as she was of that of her own Congregational mission. Practically every Episcopal missionary of the past three or four decades has been numbered among Miss Denton's friends. Few missionaries in Japan have attracted as many international personalities to her Kyoto home and work. Among them were Henry Van Dyke, Irene Castle, Graham Taylor, the Charles Lindberghs, Ruth St. Denis, John D. Rockefeller, Jr., Dr. Florence Sabin, Malcolm MacDonald, son of England's former prime minister, the English artist Elizabeth Keith, ambassadors, and humorous educators.

The Japanese government has officially announced it is awarding its first post-war decoration to a foreigner, the Third Order of Merit, to the late Dr. Denton, in recognition of her outstanding services in promoting Christian education in Japan.

The memorial service for Dr. Denton was held on January 23d. A devoted follower of Joseph Nijima, founder of the well known Congregational University and graduate of Mills College in California, Dr. Denton came to Japan in 1888. In 1932 she was given an honorary doctor's degree by Williams College.

## JERUSALEM

### Transjordan Government Recognizes Arab Anglicans

The government in Transjordan has recently given full recognition to the Evangelical Episcopal community of Arabs in Transjordan, and it is now hoped by Arab Anglicans that they may soon obtain the same recognition in Palestine. Such recognition would include the right to handle property, marriage, and legal questions.

[THE LIVING CHURCH has no information as to the affiliations of this body.]

The Rev. N. Cubein, chairman of the Arabic Evangelical Episcopal Council for Palestine and Transjordan, is reported to have said that recognition of the Transjordan community means that not only is the Church officially acknowledged, but that it is also permitted to own property in its own name, rather than in the names of individuals. Fr. Cubein also said that the community in Palestine desires its own bishop. He added: "However, I believe it will be easier to get appointment of an Arab bishop than to get government recognition of the community in Palestine."

[RNS]

# The Crisis of European Consciousness

By Nicholas Berdyaev\*

Professor at the Russian Theological Institute, Paris, France

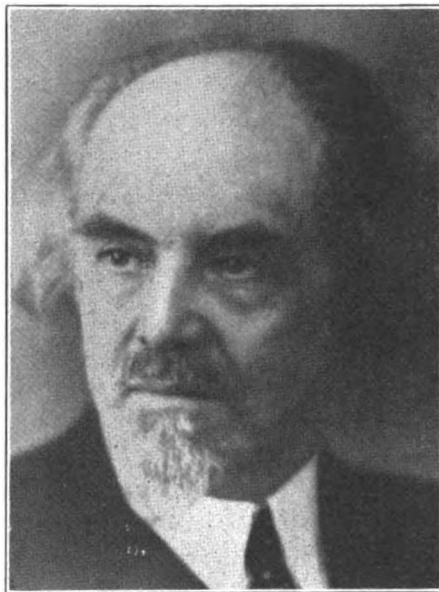
MUCH is written and said about the crisis of Europe. In most cases it is viewed from a political and economic standpoint. But the crisis is deeper: it is of a spiritual and moral nature. We are probably witnessing a reckoning with, and a retribution for, the past. As a result of the two World Wars Europe has become weak and impoverished; her old humanistic culture has received a blow which may prove to be mortal. Europe is conscious of being crushed spiritually as well as politically between two great powers—Soviet Russia and America—and yet she does not lose the conviction of possessing the enduring values of civilization. In 1914, when the first World War broke out, I wrote an article entitled *The End of Europe*. I did not express any hostility toward Europe in it; I confessed myself a European; I spoke of my link with the great cultural tradition of Europe. But I wanted to convey my belief that, as a result of the catastrophe of the World War, Europe would cease to hold a monopoly of culture; that the war itself will bring about a universalization by virtue of its very polarizing, dividing nature; that, in fact, it was a civil war; that history would see the entry of new forces, not only those of Russia and America, but of Asia as well, as active agents on the European stage, which no colonial imperialism would be able to restrain. After the second World War Europe's weakness has become still greater.

Europe has seen the terrible experience of National Socialism and Fascism. They were heirs to the pre-war national policy, but they marked, above all, the disintegration of the traditional foundations of European humanism. The faith in the permanency of the century of progress, in the stability of civilization, and the reliability of human nature was shaken once for all by a terrible manifestation of bestiality, due not merely to the destructive forces of war and revolution, but to a consistent ideology inspired by the visitations and manias of fanatic anti-humanists.

I am impressed by the manifestation of a twofold crisis—the crisis of the world as exhibited in the processes going on within it today and the crisis of Christianity, in which men seek help for the misfortunes and sufferings that have befallen them. The old world is crashing. But, significantly enough, no creative joy accompanies the emergence of the new

world—even among those who consider themselves as the active builders of this new world. The social revolution which is taking place, not only in Russia, but in the world at large, is the result of war and poverty; and poverty and destitution are bodied forth in the society which is emerging from this revolution.

I must reiterate what I have been saying for many years: the crisis of European culture spells the dénouement and



BERDYAEV: "The crisis of the world is tangible and obvious; but the crisis of Christianity goes deeper."

the termination of humanism, and a dialectical inversion of humanism into its opposite. This involves above all a change in the realm of moral values which were until recently taken universally for granted and were known to have religious sources. The human person is denied this absolute value, and society spews out its human victims for the sake of its sub-human or supra-human ends. The State of today does not need even to pretend to be more than the incarnation of secular despotism, even though its totalitarian character gives it an almost miraculous efficacy. Totality becomes indeed the only fruitful principle in the modern world—a total state, a total war, a total revolution: all these reveal themselves as overwhelming autonomous forces, subject only to their own immanent nisus and with no other sanctions except themselves. In this situation we cannot rely, as we are alleged to have been able to do not so long ago, on the

survival of Christian values among those who, without being themselves believing Christians, accepted them as unquestioned patterns for human conduct. The principles of liberty, equality, and fraternity are, admittedly, inconceivably out of relation with Christianity; but they are now completely emptied of their true content. The ethics which have arisen in the world today are founded on the worship of power which is supinely accepted as immutable: but power threatens to devour its own worshippers. The totalitarian claims over all spheres of contemporary civilization undoubtedly reveal man's unlimited potentialities, but at the same time they deny him and turn him into their tool.

## CONTRADICTORY MOODS

This state of affairs brings in its train two apparently contradictory moods: on the one hand an eager readiness to accept all sorts of mythologies, whether in the form of orgiastic political collectivism or of reactionary nationalism, and, on the other, a complete spiritual distraction and loss of any integrating factor in life. The dreary platitudes of secular moralism which still exercise an influence on some people only go to show the spiritual vacuum resulting from the abandonment of positive beliefs in general and of Christian beliefs in particular. The Christian faith is driven into a dark corner of the soul, and has ceased to be a force which plays a part in history. The Christian Churches have ceded their active rôle to the powers of the world, and the powers of the world have not remained idle.

Notwithstanding all this we must affirm God and the likeness of His Kingdom in this very apostate and stricken world of ours. We may perceive this likeness in the multiple attempts of modern man at restraining the evil of exploitation and injustice; we may perceive it in man's creative endeavors and achievements in the sphere of culture and civilization, even though he has created outside the pale of the Christian Church. It is very difficult, or even impossible, to answer the question as to how belief in Christianity and Christian values is to be revived; but such a revival must needs entail an understanding and recognition that outside the visible link with Christianity and even in opposition to it human creativeness has a positive significance for the Christian. The meaning of this creativeness may not meet man's hope of a personal eternal bliss and sal-

\*Translated by Eugene Lampert.

vation; but it does meet his hope in the reign of God, Creator and Redeemer of the world. Admittedly, this does not encourage any belief in triumphant progress and civilization, since human creativeness brings with it, together with positive and enriching values, the poison of idolatry, and it subjects man to the illusions of his own consciousness. Modern technology, "scientism," "statism," economism, and, generally speaking, the manifold divinization of the autonomous spheres of life, each claiming the total submission of man, offer abundant evidence for the temptation of idolatry inherent in the creative act of man. We have learned the lesson from history that, when one or other sphere of human creativeness has been embodied in life without being given a religious significance, it has begun to affirm itself independently of man and, more often than not, over against man. This process has, in fact, become the hall-mark of so-called secularization. The fatal dialectic characteristic of this process lies in the fact that, together with the creation of positive values, it recoils with an annihilating force upon its authors and ends in metaphysical nihilism. It is this *reductio ad absurdum* which, in my opinion, lies at the root of the contemporary world-crisis. Its most destructive manifestation is total war, which operates like a demonic power. Man is by nature, not so much a godless creature, as an idolatrous one. He worships an idol — in himself, in society, in the State, in the nation, in technology, in his scientific achievement, in art, and his idolatry puts his life completely out of gear. Indeed, he manages to worship an idol even in God; he devises slavish ideas of God and becomes the victim of a servile, human, all-too-human religious mentality. Today he has succeeded in creating a religion and a morality based on the worship of force, of worldly success and on the will to power; and he deludes himself by pious hopes of attaining new salvation by so doing. But in human life the new is, more often than not, very much like the old — a return, in this case, to primitive savage idolatrous instincts. It was not by chance that Nietzsche, who longed for the manifestation of a new creative manhood, was driven to go back to ancient, primitive conceptions. But we have fallen even below the moral and psychological level of the savage. The menace of metaphysical nihilism lies in wait for man on every side. It lies in wait for him within Christianity itself. Human existence moves along a ridge and can incline to either of the precipices. Nihilism awaits man in his aspiration to bring about social justice and in his desire to attain freedom. Freedom, which is an absolute value, can indeed issue in tyranny, in an unjust, exploiting social order. The freest people can become slaves to

money, to convention, to public opinion. But the aspiration to social justice can likewise issue in a denial of freedom and the domination of force. The greatest liberators are often slaves of their idea and make other men its slaves. Technology, which is the fruit of creative human knowledge, offers man the way of controlling the elemental forces of nature, but it can completely crush man and make him the slave and victim of the industrial and military machine. The worship of esthetic values as embodied in the free creative activity of man can similarly lead to the disintegration of the human person. Finally, the experience of attempts to force realization of the Kingdom of God on earth shows that this also may lead to terrible tyrannies.

#### SUPRA-MUNDANE ATTACHMENT

And yet, with all this in view, we cannot renounce the world or escape into the regions of supra-mundane detachment; we cannot abandon our conviction of God's presence and operation in the world: for such renunciation and such abandonment is likewise a form of metaphysical nihilism. The processes taking place in the world today cannot be regarded as only inimical to Christianity. They demand more than a mere re-orientation toward the eternal Christian truth: they face the Christian consciousness with new problems and new challenges which cannot be met by referring them to some immutable principles.

How then is it possible to recognize what is true and just in the manifestations of the perplexed and stricken world today, without at the same time being infected with their poison? How can man realize his true vocation in the world as it is, without becoming a victim of its fatal dialectic? To this end it is above all incumbent on Christians to uphold the truth of the creative destiny of man. I have held this conviction for many years and I am conscious of its relevance now more than ever before. This truth calls for a complete re-statement of Christian anthropology. The patristic, scholastic, and Protestant anthropologies were frequently based on a stunted and degraded view of man; while humanistic anthropology only served to show man as an uprooted being torn away from the Tree of Life: so far from over-stressing the dignity and calling of man, as has so often been alleged, it has not done this enough, or to the bitter end; and this has resulted in his debasement and denial. But the extreme and terrible experiences of man's degradation may tell us more about his true nature and the greatness of his calling, than the happy days of equilibrium from which some minds today attempt to derive their conception of life. In the white heat of these experiences man reaches, as it were, the height of his sincerity and gains a knowl-

edge of his own self and his unlimited potentialities alike to good and evil.

The two crises to which I have referred are intimately connected with one another. The crisis of the world is more tangible and obvious; but the crisis of Christianity goes deeper. Despite the complacent self-assurance of many Christians, and by no means the least sensitive among them, all is not well with the historic manifestations of Christianity. The weakness of the Christian Churches is astonishing in comparison with the exceptional dynamism exhibited in the world today. The Church never seems to be able to proclaim its first and last word: it merely lags behind what is happening in the world: it is either duped by it or assumes the posture of a moralizing onlooker and judge. In each case it proves its loss of leadership. But Christians will have to understand, to embrace, to identify themselves responsibly with the world, before they can change, or reform, or reorganize it. Christians will have to speak more than ever before of their own sins, rather than of the sins of the world which they claim to judge: they will have to stop ascribing their own failures to the operation of forces beyond their control. It has become almost platitudinous to insist on the heavy responsibility of Christians with regard to the existing social injustices which Christians attempted at one time to furnish with an ecclesiastical cupola. Christianity has adapted itself too readily to the world, instead of understanding and overcoming it from within: this, while giving it outer advantages, has weakened it inwardly and may prove to be the death-warrant of Christendom. I do not suggest, of course, that Christianity has ceased to be the truth or, indeed, to be in any way operative in the world. Nonetheless, the historical manifestations of Christianity give the impression of spent and exhausted forms, with life plucked out of their body. This may be a terrible statement, but it is, perhaps, more sincere than the counsels of "applied religion." It does not, moreover, in any way belie my faith in the eternal truth of Christianity which, be it but potentially, contains the only redeeming prophecy for the world of yesterday, today, and tomorrow.

#### HISTORICAL AND ESCHATOLOGICAL

Christianity is not only a historical but an eschatological religion. On this eschatological side, Christianity faces the future with confidence, though not complacently. Even if historical Christianity were no longer a living force, eschatological Christianity would for ever retain its perennial promise. It is this which must reveal itself in our age and of which we must become intensely conscious. Apocalyptic moods which anticipate the end of the world in the near future have

proved false, for they appointed times which it is not for us to know. But, while it is impossible to define the temporal limits of history, there is yet disclosed in it the end, which is at once the judgment on, and the confirmation of, history. There are periods in history when the end is known to be near at hand, periods when we seem to discern the testimony of the Apocalypse written with unmistakable clearness over the face of mankind, although history itself may continue for a long while yet. These apocalyptic signs must be understood as a symptom of the opening of a new Christian era — the "third age," the age of the Holy Spirit, which was once the prophecy of a Calabrian monk, and has become the dream of the Russian people. But our age is as yet an age of transition, an age of night rather than of day — perhaps a new medieval darkness, deeper and more tormenting than the one which saw the passing of the ancient world.

We have already seen that in the processes which take place in the world today darkness and light, evil and good are interwoven. We must understand these processes in all their complexity, instead of endeavoring pathetically to circumvent their remorseless flow. And to this end we need a greater light than that supplied by "Christian democracy" or "Christian civilization." What is happening to the world and to man places afresh the problem of man, of society, and of the cosmos, before the Christian consciousness. The novelty resides in that we can no longer confine ourselves to an individualistic, soteriological understanding of Christianity: we must discover it as the theandric, divine-human mystery of *transfiguration*. Christians must apply themselves with all their strength to expect more from God and man. If Europe survives the spiritual menace to which she has been subject, if purely technical and mechanical civilization does not prove to be finally victorious, if Europe does not defeat herself in her own surfeit — this will be due to a renewal of the Christian faith in transfiguration which alone can give meaning to the tragic and yet creative destiny of man. St. Augustine's reply to the challenge of barbarism was to escape the shattered prison-house of the City of Man; our reply to the outburst of the forces of destruction today will be a pilgrimage through the perplexities and contradictions of the world, inspired by faith in the sanctification of all things in God and of God's presence and operation in all things. Everything short of this will remain a mere chasing of the shadows and will lead to a yet unheard of hardening and inanition of the spirit. We are faced with the enormous task of spiritualizing the processes in the modern world; but to fulfil this task it may perhaps be necessary to be taken captive by

them, to taste their fruits to the end and thereby to overcome them, to reach out to their transcending meaning. Only thus will man begin to speak the full truth about himself: and, after all, the real spiritual problem in the modern crisis is not so much the problem of society or civilization as that of man — of man in society and civilization, and of society and civilization in man.

The unity of Europe of which we hear so much cannot be achieved with reference to politics and economics alone. Spiritual unity is the primary issue. Europe, and indeed the world at large, is in a state of anarchy and chaos; but the attempt to control this chaos from without, out of relation to any inner change, brings about dictatorships. In the past the unity of Europe was the unity which the City of God gave to her. This unity was destroyed, and its destruction involved a testing of the potentialities of human freedom. It would be a terrible mistake to discard, or dismiss, or condemn this experience of freedom, which

has revealed the greatness and the awfulness of man. Through destructive wars, through enmity, through the polarization of mankind the world is moving to a new, universal age. The problem is to give meaning to this unity, since it too is the revelation of the creative destiny of man. The fact that today this unity is in particular polarized with regard to Russia and America makes the problem all the more intensely relevant. Peace and unity will not become a reality through the operation of political and economic forces alone; they demand the recognition of a spiritual and moral unity which links Europe to these continents. If Europe declines to treat Russia as well as America as part of her own biography, she will betray her spiritual vocation and will become a victim of this self-betrayal. Europe may well feel the impact of America and, more particularly, of Russia to be an alien intrusion; but in fact it presents a challenge to discover the spiritual unity of mankind as a unity of the wayward creative destiny of man.

## Church School Reform Notes

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

Pastor of the Episcopal Church at the University of Chicago.

An old friend of mine, who has lately become the head of Church school matters for one of the largest and most respected of the Protestant communions, asked me the other day to write out for him the lines on which I thought the Sunday school problem (it is a problem of such inefficiency as causes heart-break in his denomination, too) needed to be "rethought." That inquiry made me get down to some cogitation — the result of which may, or may not, be of use to others in our own Episcopal Church, who, like myself, are concerned with the theory and practice of religious education. I told him that I felt fairly sure that in our rethinking, looking toward improvement of the deplorable way in which the Churches mishandle growing boys and girls, we might well ponder the advisability of at least the following things:

(1) Ceasing to rely on the Sunday school as a sufficient or efficient device. We should use it, but not expect anything much of it.

(2) An emphasis upon the inescapable responsibility of the parents for religious education of their boys and girls, and a refusal to permit them to shift that responsibility to the Church.

(3) The making of the Sunday school a means to help parents do their job. We need to stop talking about getting parental coöperation with the Church, and start talking about getting Church coöperation with the parents.

(4) A realization that adoration (worship) is the most important thing about religious nature, and making of that worship central in any religious education program.

(5) A new emphasis upon *family* worship, with abolition of "children's worship services," so called. This involves such reform of adult worship as makes it fit for children (from four years old to 84) in approaching God.

(6) In instruction, strong emphasis on imparting to the growing child a working knowledge of cult, creed, and code, and the use of Biblical material only as illustrative and for sanction for such instruction. About all we get by the usual Sunday school methods is a scramble-gabble of undigested Bible stories which "puts children off" the Holy Book, and also leaves them ignorant of any religious system which they can later hang on to.

(7) A new emphasis on education for adults (those over 18).

## New Hearts for Old

**H**EART DISEASE is one of the most widespread and destructive ailments of modern man. We live at such high tension, most of us, that the strain on this vital organ is excessive. Perhaps a relatively mild "attack" gives us warning, and the doctor tells us to slow down, take things easy: a prescription that many people find difficult, or impossible to accept. Or a sudden seizure may result in death; and we say that an active man is "cut off in his prime." It is surprising how many young men these days are stricken with a heart ailment, once commonly thought to be a disease of advanced age. Medical science can do a great deal for "heart trouble," if it is diagnosed early enough and if the patient will cooperate. But one thing science cannot do is to remove a diseased or run-down heart and substitute a new one. For better or for worse, our body has to get along with its original pump, until it runs down and stops in death.

When it comes to our spiritual nature, however, the picture is more encouraging. From time immemorial the heart has been regarded as the seat of the affections; and this concept persists today, even though we know it is not literally true. When we say that somebody is a hard-hearted individual, we do not mean that he is suffering from cardiac sclerosis, but that he is lacking in the milk of human kindness—to use another metaphor. And Christianity bears witness to the fact that this is a disease that is not incurable. God can and will give us a "new and contrite heart" if we earnestly petition Him to do so. But, as in the case of the sufferer from a physical heart ailment, the patient must cooperate if his prayer is to be favorably answered.

Episcopalians are, we venture to believe, peculiarly susceptible to spiritual heart disease. We confess loudly that "we have erred and strayed like lost sheep" and that "there is no health in us." But too often when we rise from our knees and go forth into the world we act as if we believed that in fact we were the healthy sheep, and that it is only others who have erred and strayed from the fold. Similarly, when we say *Amen* after the Lenten prayer that God will "create and make in us new and contrite hearts," are we really conscious of any such need for spiritual surgery in our own rather well-ordered lives?

For the past half century there has been an increasing emphasis on what our Protestant brethren call the social gospel. This is all to the good, for it emphasizes what the Catholic Faith has always declared: that the Church is the corporate Body of Christ, the Communion of Saints. But in our emphasis upon the corporate and social aspect of reli-

gion, we should not forget the fact that it is also a highly personal matter—the relationship of the individual human soul to its Creator and Redeemer.

**W**OODROW WILSON, long before he was President of the United States, made a significant statement on this subject. Speaking to citizens gathered at the exposition to commemorate the centennial of the Louisiana Purchase, he said\*:

"The history of religion is not merely the history of social forces, not merely the history of institutions and of opinions. It is also the history of something which transcends our divination, escapes our analysis—the power of God in the life of men.

"God does, indeed, deal with men in society and through social forces, but He deals with them also individually, as a single soul, not lost in society or impoverished of his individual will and responsibility by his connection with other men, but himself sovereign and lonely in the choice of his destiny."

The rise since Wilson's day of the totalitarian heresies of Fascism and atheistic Communism, and the necessity of the mobilization of democratic forces to oppose them, have largely caused us to lose sight of this sovereignty of the individual soul in the choice of his destiny. What man today can proudly boast that he is the captain of his soul and the architect of his destiny? Are we not more conscious than at any time in recent history that we are creatures of forces, material inhuman forces, too strong for any individual, and that our destiny is beyond any effective measure of personal control? Yet, as Wilson went on to remind his hearers:

"This singleness of the human soul, this several right and bounden duty of individual faith and choice, to be exercised oftentimes in contempt and defiance of society, is a thing no man is likely to overlook who has noted the genesis of our modern liberty and assessed forces of reform and regeneration which have lifted us to our present enlightenment; and it introduces into the history of religion, at any rate since the day of Christ, the Master of free souls, an element which plays upon society like an independent force, like no native energy of its own."

Lent is the season in which Holy Church calls us to review and evaluate anew this individual relationship between ourselves and our God. If we are less sure of our "present enlightenment" than was Woodrow Wilson, our need is no less great, and our "bounden duty"—that quaint Prayer Book phrase that the Presbyterian President-to-be did not hesitate to use—remains the same.

The Church calls upon us to fast during Lent; but not to fast merely for the sake of fasting. Rather,

\*Proceedings of the International Congress of Arts and Science, St. Louis Exposition, 1904.

as the Book of Common Prayer plainly states, "the Church requires" (not suggests or recommends) "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." The abstinence without the devotion would, indeed, be an empty and meaningless observance. But abstinence is an important part of the observance, too. We are always suspicious when people say that this Lent they are not going to give up anything, but are going to take on thus - and - so. That is not the kind of Lenten observance the Prayer Book prescribes.

Lent offers us an opportunity and a challenge to turn anew toward God, and to learn again His love and compassion for us, not simply as humanity but as His individual children. We are about to reenact, in our pilgrimage through Lent to Holy Week and Easter, the great drama of the Redemption. It is a cosmic drama, the reconciliation of sinful mankind with the God who "so loved the world that He gave His only-begotten Son to the end that all that believe in Him should not perish, but have everlasting life." But it is a personal drama, too; the reconciliation of the sinful individual with the God who so loves each one of us that He offers us the priceless gift of everlasting life.

God calls us to be holy, to strive to be like Him. Holiness is a virtue that has fallen into disrepute. We seldom hear it preached from our pulpits, held up to us as the ideal of the Christian life. How often have we heard it said, even by priests of the Church: "Of course God does not expect us to be saints . . ." But He *does* expect just that! "Be ye perfect," said our Lord, "even as your Father in heaven is perfect."

Lent is a time for spiritual growth, for the development of true holiness. Lent is a time for us to draw apart a bit from the cares and turmoil of the world, and to seek God in the wilderness, away from the distraction of a nerve-racking and sinful world. God is seeking us, too; the quest should not be too difficult when it is a mutual one.

But we cannot find God if we seek Him with a hardened and sinful heart. The first requisite of our quest is penitence. We must examine the depths of our innermost lives, and root out those besetting sins that have become so much a part of us that we have become blinded to their very existence. Contrition is the passport without which we cannot even begin our journey Godward; contrition and the firm intention to lead a new life.

And the second requisite is the love of our fellow-men. It is impossible to love God and to hate one's neighbor. The first and second commandments, in our Lord's Summary of the Law, are inseparable. If we cannot love our brother, whom we have seen, how can we love God, whom we have not seen?

If we meet these two requirements, the Church provides the means whereby we may surely find God, not in some distant land or at the end of our earthly

life, but here and now, at the altar of the nearest church. "Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to need a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort." There is Jesus Christ, true God and true man, in the Blessed Sacrament of His Body and Blood.

Almighty God, the great Surgeon, will create and make in us new and contrite hearts if we come to Him earnestly, penitently, lovingly, and with the sincere intention to lead a new life. We have His sacred promise that He will. He, who made one of His chief apostles out of the fanatical persecutor Saul, can bring new life to even the most hardened sinner, can quicken the spirit of even the most callous and self-satisfied professing Christian. But sometimes He has more trouble with the callous Christian than with the avowed persecutor, for He will not force Himself upon anyone, and forgives the sins only of those who recognize their sinfulness and confess it.

Lent offers us a bargain. We can turn in our old heart for a new one. But we have to pay the trade-in price, which is no less than the complete surrender of self to God. It is a price well worth paying, for the final reward is no less than eternal life in the sunshine of God's nearer presence.

### "Coöperative Churches"

SEVERAL of the clergy have called our attention to a pamphlet entitled *Coöperative Churches*, by Ralph A. Felton, which they have received from "281." The pamphlet, which contains a foreword by Dr. Mark A. Dawber, is a description and appraisal of the several types of coöperative or interdenominational churches, including the union church, the federated church, the nondenominational church, the denominational community church, and what is called "the allocated field."

This pamphlet bears the imprint: "Division of Domestic Missions, Protestant Episcopal Church, Rev. Clifford L. Samuelson, Assoc. Sec'y., 281 Fourth Avenue, New York, N. Y." This appears to give it the official sponsorship of the National Council. However, the entire approach is interdenominational, and we think it likely that there are other editions bearing other imprints. Nevertheless, our clergy can hardly be blamed if they take the pamphlet at its face value, and accept it as coming from the National Council with its sponsorship. Nor do we wonder that they are puzzled and disturbed by it.

As a factual study, *Coöperative Churches* has much to recommend it. It shows what is actually being done in coöperation between local congregations of various communions, though the Episcopal Church is not a party to most of these efforts. And we are

glad it is not. The picture is not one of great success; for example, a poll of 88 pastors of union churches reveals that 63 of them thought the union church plan a failure, while only 25 continued to favor it. One minister is quoted as saying of the union church: "It is the worst trick the devil ever played on the Christian Church."

In the so-called "yoked field," however, the Episcopal Church is specifically mentioned as occasionally participating. The definition of a yoked field is: "Two or more churches of different denominations, in the same or nearby fields, which meet separately, but are served by the same pastor."

An accompanying table, showing how 51 churches participate in 22 yoked fields, indicates only two Episcopal churches as sharing in this type of coöperation.

The matter of ordination is considered in this brief paragraph: "In cases where an Episcopal Church is yoked with another denomination, the minister is asked to accept ordination from the Episcopal Church as well as from his own communion. This method of church coöperation seems to be best adapted to the use of the Protestant Episcopal government." What a magnificent understatement! If this is all there is to it, why have we bothered with a Commission on Approaches to Unity all these years?

The comment of "an Episcopalian clergyman who also serves a Congregational church" is quoted in support of the yoked field: "It makes for a more unified community religious effort. It avoids overlapping. Reduces expenses. Broadens the perspective of the laymen." Not a word as to whether it promotes and extends the Catholic faith. Yet the pamphlet (with the "281" imprint) comments firmly: "It is a step in the right direction."

But it is in the discussion of the "allocated field" that this pamphlet (with the "281" imprint) becomes most disturbing. The allocated field is another name for our old friend "comity," which means that a certain geographical area is assigned by agreement to a particular denomination, and all other coöperating denominations agree to stay out.

In the domestic field, we are told, "the home missions boards are endeavoring to allocate their purely missionary territory." Examples given include the Navajo work, in which the Presbyterians are allocated Arizona and the Christian Reformed Church the work in New Mexico. No mention is made in this pamphlet (with the "281" imprint) of such notable Episcopal institutions as the Good Shepherd Mission to the Navajo Indians in Arizona, or the San Juan Indian Mission and hospital at Farmington, N. Mex.

Another example given, with apparent approval, is that of the "United Protestant Church" of Richland, Wash., in which fifteen denominations participate. "The Council of Churches of the state of Washington allocated this entire field to the Methodist Church," says this pamphlet (with the "281" imprint), neglecting to mention that the missionary dis-

trict of Spokane maintains in this same "allocated" community All Saints' Church, with 138 communicants and a resident priest.

Perhaps the surrender to interdenominationalism was more successful in Cut Bank, Mont., where a Presbyterian pastor is quoted as saying that "the arrangement is very satisfactory." This arrangement, he continues, "does away with the unchristian spectacle of four or five struggling churches in one community." No mention is made in this pamphlet (with the "281" imprint) of the 26 communicants of Bishop Faber Memorial Church at Cut Bank, who must depend upon the clergy of the Episcopal churches in distant communities for the Holy Communion. Presumably this is too "unchristian" to deserve comment.

In fact, the pamphlet (with the "281" imprint) seems a bit ashamed of the fact that there are still some "denominational" churches like All Saints' and the Bishop Faber Memorial in these otherwise sensibly allocated fields. "It must be explained," says the pamphlet, "that there are some groups that have not accepted the principles of comity, at least as far as their own church is concerned, and in some instances have entered these 52 fields." These black-sheep, non-coöperative churches, which persist in bootlegging their own form of religion in violation of the principles of comity, are set forth plainly so that all who read may know their shameful lack of coöperation: "The names of these non-coöperating churches in these 52 fields are, Lutheran, Assembly of God, *Episcopal*, Christian and Missionary Alliance, the Church of Christ, Pentecostal, Nazarene, Mormon, a 'Truth' group, an 'Open Bible' Church, and 'Calvary Church of the Valley.'"

But the pamphlet (with the "281" imprint) washes its hands of these non-coöperating groups: "The membership of these in most instances is quite small. It should also be explained that the entire denomination which they represent in most cases is not in a position to regulate the movements of one particular congregation and cannot be blamed for the lack of coöperation of a few of their people."

How about it, Mr. Samuelson, whose name appears on the cover of this pamphlet? How about it, Dr. Wieland, executive secretary of the Division of Domestic Missions, which distributes this pamphlet? How about it, Bishop Sherrill and members of the National Council, since this pamphlet bears the imprint of "281"? Are these your sentiments? Are you apologizing for the fact that the Episcopal Church offers its sacraments and its ordered liturgy in fields that have been formally allocated to the Methodists and Presbyterians?

If this is the official attitude of the National Council, the Church is entitled to know it. And if not, we think a reprimand is in order for those who have permitted the Church's name to be used on a pamphlet that is so inconsistent with the teaching and practice of the Episcopal Church.



# Celestial Fire

## II. Seeing Deeper

By Richardson Wright

Editor of *House and Garden*

LIKE conversion, the working of the Holy Spirit in our souls is a gradual, continuing process. His gift of wisdom makes us aware that God is saying something to us, showing something to us. Revelation is the means whereby God leads mankind up to Him. Our first reaction is to be able to say, with conviction, "I know." Such conviction is faith, believing.

We know, but we do not understand, cannot explain. When we say, "I believe," we place our minds in God's hands to be enlightened. It is our first step in learning, so far as we mortals can ever learn, to know God as He is, and what He has done and is doing for us.

As wisdom leads us up through doubt and uncertainty to sureness of belief, so the gift of understanding makes that belief more real, more realistic, more convincing. The eyes of our understanding are lightened that we may know what is the hope of our calling. We see things now as we never used to see them. What are some of those things?

*God calls us to His companionship.* The Friend of sinners wants to be here, now, today in our lives, a vibrant, activating personality. He lays down only one condition: that we bend our will to His will. Any slight sparks of the Celestial Fire which may spring up within us are the result of that self-surrender.

*God calls us to holiness,* to "the riches of the glory of His inheritance in the saints." All the material success in the world, all the lofty position and acclaim, cannot compensate for failure to grow into His likeness. As we see deeper into faith, we find that what we believe about Him who calls us and the way our faith seeks action in the practice of religion, are methods whereby God's grace is communicated to us, our lives enriched.

*God calls us to help establish His Kingdom on earth.* How are we to go about this? Surely our efforts will fail if we seek the pattern and sanctions of that Kingdom on earth alone. In this work the two worlds—natural and supernatural—function together.

We all live in these two worlds. One we touch, see, hear, taste. Our bodies, food, trees, rocks, the brown earth, pavements with men and women walking on them, offices and factories with men and women working in them—these are natural things. They are on the level of our easy consciousness. They figure in our calculations. They are our world.

Then there is that other world. Because we are finite creatures, we are forced to use familiar, earthly analogies in describing the Infinite—a glance, a breath, a voice, a fire, a dove, a mighty wind, the sun of His righteousness, the rain of His word. The soft-flowing rivers of Shiloh, we say, shall make glad the City of God.

The near-at-hand and the far, the low and the high, the seen and the unseen—how shall these twain ever meet? They meet in our Lord. He is the bridge between them, on which we pass from one to the other.

At first these yearnings and purposes of God for the soul of man may seem miles over our head. "What shall we do," we ask, "that we may work the work of God?" Then, as we think more about them, and His grace floods our lives, they gradually take definite shape in beliefs. We see the necessity for beliefs. Clearly the answer to our questions comes: "This is the work of God, that ye believe on Him whom He hath sent." It is this believing in Him which makes us see things as we never saw them before.

### BAPTISM AND CHALLENGE

As we read accounts of our Lord being baptized by John the Baptist, and now, on the First Sunday in Lent, of His being "led up of the spirit into the wilderness to be tempted of the devil," our first question is, "Why did He have to undertake all that?"

He who is sinless, who knew no alienation from His Father, was willing to accept sin-washing Baptism at the hands of one of His prophets. He who came to save His people would first be identified with them.

Here is God-man accepting humbly what man needs. The natural and the supernatural join forces. He who needs it not, willingly submits to what we lack. He, whose essence is of the supernatural, condescends to receive the initiation of the natural. The two being joined together, man can cross the bridge for a new start.

As the heavens bowed down to the Son of God at His Baptism, so to each babe at the font they descend. It is his and her first contact with the supernatural, the first pulsations in his or her life of God's love in action.

It was just as sublimely logical for our Lord to be tempted of the devil as

it was for Him to receive Baptism. Because He was to follow our human ways, every faltering stumbling step of them, He was willing to face the lures of Hell. As we have to choose between the things of this world and the things of God, so He made the choice.

In each of these temptations the devil challenged His Sonship—"If Thou be the Son of God." One by one He rejected each insolent approach. And when all was over and the devil had departed, the heavens bowed down—"angels came and ministered unto Him."

It was after these two events—Baptism and challenge—that our Lord "returned in the power of the Spirit into Galilee." Invariably His earthly existence was marked by quick response to the prompting of the Holy Spirit.

Once we profess we are sons of God, our faith in that sonship will be challenged, and almost invariably the first approach is insolent. Doubters assume the attitude of an intellectual aristocracy. Their defense mechanism consists of insulting those who do not believe as they: "If you are a son of God—imagine being deluded by such flimsy superstitions—prove it."

The only possible answer is to be found in our lives—our day-in and day-out life of prayer and worship, our day-in and day-out relations in His name with each other. We could neither answer God's call nor dismiss His foes except that the Holy Spirit guides, counsels, sustains, and fortifies our every effort.

### OUR NEED OF WILDERNESS

There come times when, to understand aright our sonship in the world, we must turn aside from the world. We all have need of wilderness, of going apart, even as our Lord went apart, to attend to the business of God and our souls. In a small measure we can do this by setting aside a time each day to read God's word and meditate on it. Such a practice is like a violinist constantly tuning his instrument. For greater measure we undertake retreats. It is indicative of the Holy Spirit at work in the world that the necessity for making a retreat with regularity has recently cut across all levels of religious thinking. The more bewildering personal and world problems become, the greater the necessity for occasionally leaving the world.

Lent is a season most favorable for this practice. The clamor of life and the

world shut out, we seek, through quiet, meditation, prayer, repentance, and godly counsel, to strengthen the fibre of our souls; to turn to God with all our heart; to learn the things which belong to our peace. Hosea contains the promises of the soul's benefit: "I will allure her and bring her into the wilderness and speak comfortably to her."

The first thing we have to do is to look deeper into ourselves and thereby deeper into God. "Let me know myself, O God," St. Augustine exclaimed, "that I may know Thee."

The most definite religious experience is the vivid sense of being a creature, the trusting, joyous attitude of the creature toward its Creator. This approach brings a salutary awareness of the distance separating us — between our uncertain, feeble, fitful efforts to love God, and the certain, steady, unwavering assurance that He loves those of His own creation in the world, and shall love them to the end.

Turning to God with all our hearts first demands heart-searching, laying the notation of our failures in the hands of the Divine Mercy, and awaiting His forgiveness. The conscience set at ease, courage, and understanding come to us. We can be humble without pretense, cheerful without lightness, hopeful without presumption. With diligent and eager hearts, we safely start on that journey to find Him by whom we have been sought and found.

Many are the methods and degrees of meditation and prayer, but the end of all of them must be the same: that we empty ourselves of ourselves that the Holy Spirit of God may fill us with Himself. "O Love, unchanging Love, make Thou Thy cloister in my heart!"

Out of prayer and meditation there issues the desire to find God's purpose for us, how He wants to use us. "Lord, what wilt Thou have me to do?" Some are charged with heroic deeds that change the whole course of their lives and the lives of those they touch. Most of us are bidden to serve God, and thus find our true peace, in abiding peacefully where He places us. "I have learned," St. Paul wrote the Philipians, "in whatever state I am, therewith to be content." Each of us will be led to seek the perfection of his own state of life.

In seeking His companionship, in answering His call to holiness, in striving to bring about His Kingdom on earth, each of us must begin working for Jesus Christ where we are and with what we have. His grace will supply what we lack.

Touched with that "blessed unction from above" which is "comfort, light, and fire of love," we go forth from our wilderness to do His work, heroic and unheroic, satisfying and dismally uphill, trusting patiently in Him to bring us to the glory of His Resurrection.

# BOOKS

THE REV. CARROLL E. SIMCOX, EDITOR



SISTER M. THERESE, SOR.D.S.

## In Honor of Mary

I SING OF A MAIDEN. Edited by Sister M. Thérèse of the Congregation of the Sisters of the Divine Savior. New York: Macmillan, 1947. Pp. 459. \$4.50.

This is a magnificent book. Sister M. Thérèse, herself a poet, has assembled an amazingly comprehensive collection of poems in honor of the Blessed Virgin Mary. Starting with the prophetic references to her in the Old Testament and the "Sibylline Prophecy," the editor has arranged in roughly chronological order poems in tribute to Our Lady from every age, from many countries, and from writers of many faiths.

There are little known and hard to come by poems such as St. Ephrem's "Virgin Truly Full of Wonder," from the fourth century; an anonymous Ethiopian hymn; the "Akathistos Hymn," an ode written to the Virgin in celebration of the deliverance of Constantinople from the barbarians in 626; an anonymous Gaelic "Litany to Our Lady" from the eighth century; and a charming selection of medieval Mary-songs. There are poems by Catholics — Roman, Orthodox, and Anglican — but there are poems by Shelley and Poe and Longfellow too. (There is of course Henry Adams' great "Prayer to the Virgin of Chartres.")

Anglicans are represented by Joseph Beaumont, onetime Bishop of Ely, by

Donne, Vaughan, Wordsworth, Kipling, Eliot, and Auden — to mention only a few. And Anglicans will be interested to know that the translations used for four of the oldest and most famous hymns to Our Lady — the "Alma Redemptoris Mater," the "Ave Regina Coelorum," the "Regina Coeli," and the "Salve Regina" — are those which our own Canon Douglas made for the Episcopal *Monastic Diurnal*.

The contemporary section is perhaps the most uneven, considering the poems on their merits as poems. But even here there is an embarrassment of riches: Hopkins; Belloc; Chesterton; Peguy; Claudel; Rilke; Eliot (Part IV from "The Dry Salvages" but strangely enough not the lovely 'Lady of silences' passage from *Ash Wednesday*); Auden; the young Trappist, Thomas Merton. (but not Robert Lowell's "On the Eve of the Feast of the Immaculate Conception 1942").

There are excellent biographical notes, an index of titles, another of poets, contemporary translators, and liturgical and special poems. Altogether it is an admirable book. It would make an excellent gift. HOWARD A. WILSON.

## Report on Asiatic Religion

DARKNESS OF THE SUN. By Richard Terrill Baker. New York: Abingdon-Cokesbury Press, 1947. Pp. 248. \$2.50.

We have had excellent reporting on the Orient written from a secular viewpoint. This book is in the best tradition of reporting by a seasoned journalist with complete understanding of, and sympathy with the problems confronting the Christian Church in the mission fields of the Orient during World War II, and the continuing problems of the "peace."

*Darkness of the Sun* is a lively, first-hand account of Christianity in Japan in particular; a melancholy story of a Church that yielded to coercion; but brightened by the steadfast witness of hundreds of Christians who went to jail rather than accommodate themselves to the demands of the State. It is the author's belief that "the Christian Church in Japan came through the war with its organization intact, and its faith sufficiently vital to give it today a tremendous rebirth of enthusiasm and hope for post-war development." Of our own educational work in Japan, Mr. Baker says, "Episcopal schools in Japan came in for particularly harsh treatment during the war, largely because of the State's suspicion of an institution that

refused to join the prescribed Church union; and the Church's tie to the Anglican communion." One chapters deals entirely with Kagawa and with tact and fairness analyzes his anomalous stand during the war.

The final chapter is a stirring challenge to the Church in the Orient, its leaders national and western, to face the problems and opportunities presented by Communism by a greater concern for the common people; by a clear refusal to identify themselves with state and military power. This is a vital and much-needed report on the state of the Churches and the people of the Orient.

VIRGINIA E. HUNTINGTON.

**History of Exegesis**

**THE BIBLE IN THE CHURCH: A Short History of Interpretation.** By Robert M. Grant. New York: Macmillans, 1948. Pp. 194. \$2.50.

This is one of the first important scholarly books to appear in 1948: important both for its subject and for the thorough and competent scholarship that has produced it. But before going farther I hasten to add that this is by no means a book for scholars only.

As the sub-title suggests, this is a history of the views about the way in which the Bible should be read that have prevailed from New Testament days to the present. To all Christians the Bible is in some sense the authoritative Word of God; but this assumption makes for a great variety among different Christians of different ages in their ways of reading and interpreting the written oracles of God. Since all true theology is basically Biblical theology, it follows that the history of theology is most intimately linked up with the history of Biblical interpretation.

Dr. Grant undertakes here to present, in a short but sufficiently detailed sketch, the history of man's endeavor to draw forth the divine message from the inspired pages. His achievement is virtually beyond praise. Whatever his own personal views as a modern critic may be, he keeps them almost entirely out of the picture. His aim is to record the historic theories of the Bible rather than to pass judgment upon them, although he does point out the obvious strong and weak points of each in turn. You will find his book fascinating and instructive.

C.E.S.

**Cross and Sacrament**

**THE SOVEREIGN EMBLEM.** By Ernest Wall. New York: Abingdon-Cokesbury Press, 1948. Pp. 117. \$1.25.

This book begins with a great promise and ends with a great disappointment: at least for this reviewer. The author's



RICHARD TERRILL BAKER

central thesis is that the Lord's Supper is the supreme showing-forth of the Lord's death among men. His understanding and his presentation of the meaning of the Cross are splendid. But his concept of the Lord's Supper is (apparently) purely Zwinglian, even though he expressly declares that the sacrament "is not a mere inspiration of sentimental memories." I certainly do not question his sincerity and integrity as a Christian thinker, but I must point out that he "solves" the problem of the Real Presence or the Real Absence by not even coming to grips with it.

The omission is especially regrettable in view of the many excellencies of the book. Preachers will find it very helpful homiletically because of its rich allusiveness. And any Christian reader will find the treatment of the Cross a real aid to devotion and understanding. This would be a four-star book indeed if its sole theme were Calvary.

C.E.S.

**The Church and Negroes**

**DARK GLORY.** By Harry V. Richardson. New York: Friendship Press, 1947. Pp. 209. Cloth, \$2; paper, \$1.

In this small, easy-to-read volume, Dr. Richardson portrays the picture of the Church among Negroes in the rural South. He is eminently fitted to do so, since he is not only director of religious activities at Tuskegee Institute, but also the executive secretary of a Southwide program for the training of the Negro rural ministry. He develops his portrayal with admirable objectivity and points no accusing finger at anyone for the conditions he describes. All he does is to quote the statistics which his research uncovers and then to draw the obvious conclusions therefrom.

After a brief presentation of the historical background of the Negro rural church, he touches such subjects as the physical Church, Church finance, adult program, young people's program, the Church and social problems, race relations, etc. In scholarly manner, he examines these problems as they exist in four typical southern counties and bases all his conclusions upon comparative analysis.

With Christian restraint, Dr. Richardson refrains from judgment. But any reader (if he happens by the accident of birth to be a member of the White race) who does not cringe beneath the indictment of its lamentable statistics is to be pitied.

*Dark Glory* is an apt title. For the glory of an all-enduring Christianity shines through the darkness of almost unendurable obstacles.

It is an excellent book and should be read thoughtfully by every Christian.

KATHRIN V. JOHNSTON.

**Christian Suffering**

**THE TRIALS OF SICKNESS.** A book for Christian sufferers. By A. W. F. Blunt. London: Mowbray, 1947. 60 cents.

Here are reflections on the problem of suffering, practical, yet profound. Among the subjects dealt with are "Spiritual Paralysis," "Moral Weakness," and "Spiritual Bitterness." There is also an excellent short summary of the Book of Job. A chapter on "Spiritual Exercises in Suffering," clearly shows the value of this little book as being rather for those having to deal with sufferers in pastoral ministrations than for the sufferers themselves to read.

MALCOLM DE P. MAYNARD.

**In Brief**

**POLISH FOLK TALES.** Translated by Lucia Merecka Borski; illustrated by Erica Gorecka-Egan. New York: Sheed and Ward, 1947. Pp. 123. \$2.

These tales have been not only translated but adapted sufficiently to make them readily comprehensible to the American reader. At the same time they retain enough of the Old World flavor to give them the appeal of the — to us — unfamiliar. There is much fantasy in them and a quality of unexpectedness. There is the constant violent contrast between very black and very white that characterizes all authentic folk literature. And it is interesting to note how profoundly Christianity has penetrated and shaped the Polish peasant mind. The illustrations are as vivid as the stories. You will find this book pleasing even if you have no special taste for folk tales.

C. E. S

## DIOCESAN

### FOND DU LAC

#### Key Men Meet to Discuss Evangelism

On the invitation of Bishop Sturtevant fifty-two parochial Key Men of the Bishop's Committee on Laymen's Work met at Fond du Lac for dinner and a training session on January 25th. The meeting was preceded by a service at St. Paul's Cathedral at which the Very Rev. Robert D. Crawford preached. After dinner, addresses were made by Tom Hanna, diocesan chairman on "The Job of the Key Man"; Harold Whinfield, Sheboygan, on "National Plans for Laymen's Activities," especially reporting on a recent meeting of the national committee at Seabury House with Bishop Sherrill; Dr. Clark Kuebler, on "The Need of Personal Evangelism and Devotion." The Bishop closed the session with a charge to a more vibrant faith for our times to supply the needed moral and spiritual remedy for a confused and bewildered world. Through lay groups, the diocese will participate in the national program of evangelism and every phase of the announced schedule of the Laymen's Committee and the Woman's Auxiliary.

### SOUTH FLORIDA

#### Fr. Carr Conducts Mission

A most successful teaching and preaching Mission was held in St. Andrew's Church in Tampa with the Rev. Ray Everett Carr, rector of Emmanuel Church, LaGrange, Ill., as missionary. It was the first mission held in the parish for many years and was held at the request of a group of laymen. The mission was sponsored and promoted by members of the senior chapter of the Brotherhood of St. Andrew in the parish, under the leadership of the director, Thomas C. Marks, who served as chairman of the mission committee. Members of the chapter headed all of the various committees appointed by the director.

The mission opened Sunday, January 25th, with a Corporate Communion of the Chapter, with Fr. Carr as celebrant. After the service a breakfast was held in the parish house with Fr. Carr as the honored guest. During the session of the Church school, the missionary was introduced to the pupils. Fr. Carr preached at the 11 o'clock service. The first mission service itself was held Sunday night before a large congregation. Thereafter the services were held at 7:30 and 10:30 AM and 8 PM. Attendance at the services was most gratifying. A special youth service was held on Tuesday afternoon.



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At the men's club supper meeting on Monday night Fr. Carr was also the guest and was introduced to the men of the parish.

The night service included a "question period" and there were more questions turned in than could be answered. An "instruction period" followed and then the sermon itself. The missioner was suggested by the rector, the Rev. Harold B. Hoag, who had known him for years and who had conducted missions in former parishes with him.

## NORTH TEXAS

### Much Progress Shown

The convocation of the district of North Texas, held in Amarillo, was featured by the usual ice and sleet storm and an unusually good and enthusiastic attendance of lay men and lay women. Included were several delegates from the newly organized mission of St. Paul's, Dumas, under the supervision of the Rev. Edgar Henshaw. Reports showed the district and the various parishes and missions to be in excellent financial condition and that considerable building and purchasing of new property had been undertaken in 1947.

The churches in Amarillo and in Lubbock bought new rectories, the mission in Odessa had a new rectory built and donated to it, and the parish in Midland and the mission in Pampa are building new parish houses. There were 215 confirmations in 1947—the second year in succession that there have been more than 200 confirmations. Bishop Quarterman of North Texas has set a goal of 350 confirmations for 1948.

The Bishop announced also his desire to place clergy in Odessa, Vernon, and Coleman, and a student chaplain in Lubbock. The work in Vernon, a community of some 15,000 people, will be undertaken on a grant of \$10,000 for the missionary work of the Church by an Amarillo layman. A new mission is also in process of formation at Hereford.

## SACRAMENTO

### "Christ for the World"

By the Rev. A. RONALD MERRIX

"This is the realization of a dream," said Mrs. Edwin Castledine, of Auburn, Calif., at the end of a day's program of "Christ for the World" exhibits in the diocesan house, Sacramento, Calif., on January 21st.

Brief talks by three members of the National Council staff, on visual aids in religious education by Miss Charlotte Tompkins; on world evangelism by Mrs. Arthur H. Sherman; and on the Presiding Bishop's proposals for Lent by the

Rev. A. Ronald Merrix, had been given during the afternoon and evening sessions. Mrs. V. O. Ward came from San Francisco to accompany an exhibit of books, and gave talks on "Adventures with religious books for children and parents."

Gaily decorated stalls depicted the Church's missionary work in Alaska, China, Cuba, the Hawaiian Islands, Japan, Mexico, Panama, the Philippine Islands, and elsewhere. Each displayed a map and specimens of native products or handicrafts, in charge of persons appropriately costumed. Tables arranged with pamphlets, books, and charts described the Church's program in Christian education, college work, laymen's activities, rural work, social relations, Woman's Auxiliary and welfare activities. In other courts were altar frontals, vestments, and vessels, together with devotional literature. The Church Divinity School of the Pacific and St. Margaret's House in Berkeley were represented among the photographic exhibits.

Bishop Porter participated in the opening and concluding events of the day's program, which began with Holy Communion at 10 AM and closed with a brief service at 10 PM. Groups of clergy and lay workers met with the visiting speakers during the afternoon and evening periods.

The display of literature, including posters and charts from all departments and divisions of the National Council, was taken to Marysville on January 20th, and to Santa Rosa January 22d, accompanied by the four speakers. The rural deans, the Rev. Carl N. Tamblyn and the Rev. A. W. Farlander, presided at the afternoon sessions in their respective convocations. The evening program at each place included a missionary service at which the preacher was Bishop Lewis of Nevada.

## OREGON

### Extensive Building Programs

Building activity in three of the four convocations of the diocese of Oregon, Northern, Central, and Southwestern, is reported by Bishop Dagwell.

Christ Church, Oswego, has approved plans for a parish hall unit to cost from \$45,000 to \$50,000, and a contract for the work is expected to be executed soon. St. Matthew's, Portland, is expected to be completed within a month. Roofing operations are currently under way.

Also in the Northern Convocation, the Rev. Elbert D. Riddick, rector of the Church of the Good Shepherd, Portland, reports plans for the erection of a building to cost about \$12,000..

Completion of the building at Ascen-

sion Chapel, Portland, is expected in the next few weeks. Plans are being drawn by an architect for St. John's, Milwaukie.

Some progress in building at St. Hilda's, Monmouth, and St. Thomas', Dallas, is reported by the Rev. Perry H. Smith, dean of the Central Convocation. Pope and Talbot, Inc., lumber and steamship operators, have offered a site for a church at Oakridge.

In the Southwestern Convocation, the building at St. Matthew's, Gold Beach, is nearly completed.

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THE LIVING CHURCH

# DEATHS

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

## John George Sadtler, Priest

The Rev. John George Sadtler died in Falls Church, Va., Wednesday, January 21st. The funeral service was conducted by Bishop Goodwin of Virginia, assisted by the Rev. Francis W. Hayes, Jr., in the Falls Church, Falls Church, Va., with interment in Baltimore.

John G. Sadtler was born in Baltimore County, Md., and was graduated from Johns Hopkins University in 1889. He later did graduate work at Leipzig University. He graduated from the General Theological Seminary in 1893 and was ordained deacon and priest the same year by Bishop Paret. In 1899 he married Anna Bryant Hill. After her death he married Ellen Bruce Rutherford, who died in December of last year.

The Rev. Mr. Sadtler served as rector of Grace Church, Darlington; as assistant at St. Peter's Church, Baltimore; as rector of the Church of our Saviour, Baltimore; St. Mary's Church, Baltimore, Md.; Christ Church, Bridgeport, Conn., St. Paul's Church, Peters-

burg; St. Mary's Church, Arlington; and St. John's Church, McLean, Va.

## John Elliot Langstaff

Dr. John Elliot Langstaff, 92, died at the Fellowship Deaconry Convalescent Home, Bernardsville, N. J., on January 16th. Before 1924, Dr. Langstaff had practised medicine in Brooklyn, N. Y. for 40 years.

A graduate of Toronto University medical school, he was at one time on the staff of St. John's Hospital, Brooklyn, and served as a vestryman of St. John's Church of that city.

Dr. Langstaff's wife, the former Sarah Maradith, the founder of the Daughters of the British Empire, died in 1933. He is survived by two sons, the Rev. J. Brett Langstaff and B. Meredith Langstaff, and two sisters, Mrs. Mont Littell and Miss Florence Langstaff.

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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 publisher and the accounts are audited annually by a Certified Public Accountant.

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# CHANGES

## Appointments Accepted

The Rev. **Harold L. Andress**, formerly chaplain of the Veterans' Administration, Bath, N. Y., is now chaplain of the Veterans' Administration, Castle Point, N. Y. Address: Veterans' Administration Hospital, Castle Point, N. Y.

The Rev. **Stanley E. Ashton**, formerly rector of St. Andrew's, Richmond, Va., is now superintendent of the Virginia diocesan center and rector of St. Mary's, Richmond, Va. Address: Route 13, River Rd., Richmond, Va.

The Rev. **Ralph Auten**, formerly priest in charge of St. John's, Donora, Pa., is now priest in charge of All Saints', Rosedale, Verona, Pa. Address: R. D. 1, Verona, Pa.

The Rev. **S. C. Vern Bowman**, rector of St. John's, Sharon, Pa., will become a missionary priest of the diocese of Dallas and priest in charge of St. David's, Garland, and adjacent mission stations. March 15th. Address: 537 Park Ave., Garland, Texas.

The Rev. **F. Douglas Gough**, formerly a non-parochial priest of the diocese of New York, is now acting canon of Calvary Cathedral, Sioux Falls, S. Dak. Address: 300 W. 18th St., Sioux Falls, S. Dak.

The Rev. **John G. Harrell**, formerly assistant at St. Luke's, Monrovia, Calif., is now curate at St. James', Los Angeles, Calif. Address: St. James' Church, 3903 Wilshire Blvd., Los Angeles 5, Calif.

The Rev. **Probert E. Herb**, formerly a chaplain in the Army, is now rector of Christ Church, West Collingswood, N. J. Address: 802 Grant Ave., West Collingswood, N. J.

The Rev. **Frederick B. Hornby**, formerly vicar of St. Peter's, Broomall, and St. Alban's, Newton Square, Pa., is now vicar of St. Peter's Broomall, Pa. Address: Pancoast Apts., Broomall, Pa.

The Rev. **Elmer D. Horstmann**, formerly rector of St. Stephen's, Grand Island, Nebr., is now rector of Christ Church, Bridgeport, Conn. Address: 99 Courtland St., Bridgeport, Conn.

The Rev. **Joseph S. Huske**, formerly rector of St. Luke's, Lincolnton, N. C., is now assistant to the dean of Christ Church Cathedral, New Orleans, La. Address: 2919 St. Charles Ave., New Orleans, La.

The Rev. **F. Graham Luckenbill**, formerly rector of St. Paul's, Wheeling, W. Va., is now rector of Christ Church, Fairmont, W. Va. Address: Christ Church, 9th and Fairmont Ave., Fairmont, W. Va.

The Rev. **Frederick F. Meyer**, priest in charge of St. John's, Center Moriches, L. I., N. Y., will become assistant to the Church of the Messiah, Baltimore, Md., March 1st. Address: 2821 Alvarado St., Baltimore 14, Md.

The Rev. **Alan Curtis Miller**, formerly priest in charge of St. Mark's, Detroit, Mich., is now rector of St. Christopher's, Detroit, Mich. Address: 17146 Pierson Ave., Detroit 19, Mich.

The Rev. **Merrill A. Norton**, vicar of St. Luke's, Hollister, Calif., will become vicar of St. Mark's, Downey, Calif., March 1st. Address: 7933 E. Fourth St., Downey, Calif.

The Rev. **Louis Alexander Parker**, formerly chairman of the religious and educational activities of the Richmond, Va., USO, is now rector of All Saints', San Benito, and priest in charge of the Church of the Epiphany, Raymondville, Texas. Address: All Saints' Rectory, 735 N. Reagan Ave., San Benito 1, Texas.

The Rev. **Thomas Lloyd Rimmer**, formerly vicar of St. Luke's, Seattle, Wash., is now curate of St. James-by-the-Sea, La Jolla, Calif. Address: Box 245 La Jolla, Calif.

The Rev. **H. Russell Roberts**, formerly canon of Calvary Cathedral, Sioux Falls, S. Dak., is now vicar of St. Timothy's, Compton, Calif. Address: Laurel and Oleander Sts., Compton, Calif.

The Rev. **John Curtin Runkle**, formerly rector of Esther Memorial, Church of the Holy Communion, Washington, D. C., is now rector of Grace Church, Concord Pike, Wilmington, Del. Address: Concord Pike, Rt. 2, Wilmington, Del.

The Rev. **Adelbert J. Smith**, formerly vicar of St. Mary's, Blair, Nebr., is now priest in charge of All Saints', Winnebago, Nebr., and may be addressed there.

The Rev. **J. Lawrence Ware**, formerly rector of Trinity, Athens, and St. Paul's, Troy, Pa., is now rector of Christ Church, Shrewsbury, and St. John's, Little Silver, N. J. Address: Shrewsbury, New Jersey.

The Rev. **William Way**, a retired priest of the diocese of South Carolina, is now locum tenens at St. Mary's Green Cove Springs, Fla., and may be addressed there.

The Rev. **Leslie A. Wilson**, formerly priest in charge of St. Mary's, Dyersburg, Tenn., is now vicar of St. Andrew's, Chariton, and St. John's, Garden Grove, Iowa. Address: Box 314, Chariton, Iowa.

The Rev. **J. William Zulch**, formerly rector of Trinity, Aurora, Ill., is now vicar of St. Mary the Virgin, Nixon, Nev. Address: St. Mary the Virgin Indian Mission, Nixon, Nev.

## Leaves of Absence

The Rev. **A. C. Adams**, rector of Otey Memorial Church, Sewanee, Tenn., has taken a leave of absence. Address: Tracy City, Tenn.

## Resignations

The Rev. **Thomas McCandless**, formerly rector of St. Michael's, New York City, has resigned. He will retire June 30th.

## Changes of Address

The Rt. Rev. **Granville G. Bennett**, formerly addressed at Mathewson Rd., Barrington, R. I., should now be addressed at 10 Brown St., Providence, R. I.

The Rt. Rev. **Robert L. Harris**, formerly addressed at 1878 Los Encinas, Glendale, Calif., should now be addressed at 3807 Hawks, San Diego, Calif.

The Rev. **George M. Brewin**, formerly addressed at 1737 Superior St., Toledo, Ohio, should now be addressed at 604 Stickney Ave., Toledo 11, Ohio.

The Rev. **B. T. Brodie**, formerly addressed at 37 E. 36th St., New York City, should now be addressed at 214 E. 21st St., New York, N. Y.

The Rev. **F. F. Bush, Jr.**, formerly addressed at 105 S. Raleigh St., Martinsburg, W. Va., should now be addressed at 110 N. Georgia Ave., in that city.

The Very Rev. **Edward J. Bubb**, formerly addressed at St. John's Cathedral, Quincy, Ill., should now be addressed at 701 Hampshire St., in that city.

The Rev. **Alexander E. Coffin**, formerly addressed at 1221 28th Ave., Spokane, Wash., should now be addressed at E. 1221 28th Ave., Spokane 10, Wash.

The Rev. **John C. Davis**, formerly addressed at 5105 Quincy Blvd., Cleveland, Ohio, should now be addressed at 9820 Westchester Ave., Cleveland 8, Ohio.

The Rev. **Curtis H. Dickens**, formerly addressed at Brookfield Center, Conn., should now be addressed at 724 Bon Air St., La Jolla, Calif.

Chaplain **De Von Ellsworth**, formerly addressed at 4456 Cape May Ave., San Diego, Calif., should now be addressed at 2146 Abbott St., San Diego 7, Calif.

The Rev. **Howard E. Ganster**, formerly addressed at 326 N. Utica St., Waukegan, Ill., should now be addressed at Rt. 1, Box 355-A, in that city.

The Rev. **George L. Gibbs**, formerly addressed at 1908 Stanwood St., Philadelphia, Pa., should now be addressed at 1717 Stanwood St., Philadelphia 15, Pa.

The Rev. **Marcus B. Hitchcock**, formerly addressed at 1015 S. Wolcott St., Casper, Wyo., should now be addressed at Box 2209 in that city.

The Rev. **John A. Howell**, formerly addressed at 630 N. 40th St., Philadelphia, Pa., should now be addressed at Box 23, Bolton Landing, N. Y.

The Rev. **H. A. Link**, formerly addressed at 541 Morgan Bldg., Portland, Ore., should now be addressed at 1234 N. W. 23d Ave., Portland 10, Ore.

The Rev. **Vernon Matthews**, formerly addressed at 2421 79th Ave., Philadelphia, Pa., should now be addressed at 312 Reed St., Philadelphia 47, Pa.

The Rev. **A. M. Tabb**, formerly addressed at 3059 Turk St., San Francisco, Calif., should now be addressed at 162 Caine Ave., San Francisco 12, Calif.

## Corrections

The Rev. **Herbert P. Houghton** was incorrectly reported as having retired. Fr. Houghton is still professor of Greek and chairman of the department of classical languages at Carleton College, Northfield, Minn. Address: 717 E. 2d St., Northfield, Minn.

# SCHOOLS

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**GRACE** Rev. L. N. Gavitt  
Clinton Ave. & Robin St.  
Sun Masses: 7:30, 10:45; Daily: 7 (Thurs 7, 9:30),  
Wed 7:45 Sta & B, 1st Fri 7:45 HH; C Sat 5-  
5:30, 8-9

## ANSONIA, CONN.

**CHRIST** Rev. G. Ross Morrell, B.D.  
Sun HC 8, 9:45, 11, 7:15; Daily: Wed 9:30, 7:30,  
Sat 9:30, HD 9:30

## ATLANTA, GA.

**OUR SAVIOUR** Rev. Roy Pettway, r  
1068 North Highland Ave., N.E.  
Sun Masses: 7:30, 9:30, 11; Sta Sun 8; Mat, Mass,  
& V daily; C Sat 4

## BALTIMORE, MD.

**ST. MICHAEL & ALL ANGELS' 20th & St. Paul Sts.**  
Rev. Don Frank Fenn, D.D., r; Rev. Robert St. A.  
Knox, c  
Sun 8, 9:30 HC; 9:30, 11 Ch 5; 11 MP in Feb.,  
HC in Mar.; 8 EP; HC & EP daily; Wed 8 EP &  
Ser

## BOSTON, MASS.

**ADVENT** Mt. Vernon and Brimmer Sts.  
Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn;  
Rev. Harold G. Hultgren  
Sun HC 8, 9; Sol Mass & Ser 11; EP & B 6; Daily:  
HC 7:30, Wed 8:30, Thurs & HD 9:30; Wed Lit &  
Addr 8; Fri Healing Service 5; C Sat 5-6, 7-8

## BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Edward R. Welles, M.A., dean;  
Rev. R. R. Spears, Jr., canon  
Sun 8, 9:30, 11; Daily: 12. Tues 7:30; Wed 11

**ST. ANDREW'S** Rev. Gordon L. Graser  
Main at Highgate  
Sun Masses: 8 & 10, MP 9:45; Daily: 7 ex Thurs  
9:30; Sta & B Wed 8; C Sat 7:30

## CHICAGO, ILL.

**ATONEMENT** 5749 Kenmore Avenue  
Rev. James Murchison Duncan, r; Rev. Robert  
Leonard Miller  
Sun 8, 9:30 & 11 HC; Daily: 7 HC, Wed Lit &  
Instr 8

**ST. BARTHOLOMEW'S** Rev. John M. Young, Jr., r  
6720 Stewart Avenue  
Sun 7:30, 9, 11 HC Others posted

**ST. FRANCIS'** The Cowley Fathers  
2514 W. Thorndale Avenue  
Sun Masses: 8 Low, 9:30 Sung with Instr, 11 Low  
with hymns & Instr; Daily: 7, Fri 8 Sta, Instr & B

## DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun 7, 9 & 11 (High)

## EVANSTON, ILL.

**ST. LUKE'S** Lee St. & Hinman Ave.  
Sun: Eu 7:30, 9, 11; Daily Eu 7, 7:30, 10, MP  
9:45; C Sat 4:30-5:30, 7:30-8:30; School of Re-  
ligion Mon 8:15 "Lent with the Bishops"; HH  
Fri 8:15

## GLEN COVE, L. I., N. Y.

**ST. PAUL'S** Rev. Lauriston Castleman, r  
Sun 8 & 11; Wed 7:30 & 10 HC; 8 EP; HD 10.  
Church open daily for prayer.

## HOLLYWOOD, CALIF.

**ST. MARY OF THE ANGELS** Rev. Neal Dodd, D.D.  
4510 Finley Avenue  
Sun Masses: 8, 9:30, 11; Lent: Fri 7:45 V & B

## INDIANAPOLIS, IND.

**ADVENT** Rev. Laman H. Bruner, B.D., r  
Meridian Ave. & 33rd St.  
Sun 7:30, 9:30 HC; 11 Morning Service & Ser;  
Daily Wed 10:30, 7:45 EP & Ser

## KANSAS CITY, MO.

**ST. MARY'S** Rev. Edwin W. Merrill, r  
13th & Holmes  
Sun 7:30, 11; Mon, Thurs & Sat 9:45; Tues, Wed  
& Fri 7:30; C Sat 3-5

## LINCOLN, NEBR.

**ST. MATTHEW'S** 24th & Sewell Sts.  
Rev. William Paul Barnds, D.D., r  
Sun 8, 11; 7 Y.P.; Wed 11:30 HC; Fri 9 HC

Key—Light face type denotes AM, black face, PM; addr, address; anno, announced; appl, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

## MADISON, WIS.

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c  
Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30)  
Confessions Sat 5-6, 7:30-8

## NEW ORLEANS, LA.

**ST. GEORGE'S** Rev. Alfred S. Christy, B.D.  
4600 St. Charles Avenue  
Sun 7:30, 9:30, 11; Tues & HD 10

## NEW ORLEANS (METAIRIE), LA.

**ST. MARTIN'S** Rev. David C. Colony, r  
Metairie Road and Arlington Drive  
Sun 7:30, 9:30, 11 & 7:30; Daily: HC 7:30, MP 9

## NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-  
days: 7:30, 8, (also 9:15 HD & 10 Wed), HC;  
9 MP; 5 EP sung. Open daily 7-6

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
Rev. Geo. Paull T. Sargent, D.D., r  
Sun 8 HC, 11 Morning Service & Ser, 4 Evensong;  
Daily: HC Wed 8, Thurs & HD 10:30, 12:10 Mon to  
Fri Special Preachers, Wed 8:30 Special Musical  
Service

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. Henry Darlington, D.D., r; Rev. R. Richard  
P. Coombs, Rev. Robert E. Terwilliger  
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

**HOLY TRINITY** Rev. James A. Paul, v  
316 East 88th Street  
Sun 8 HC, 9:30 Ch S, 11 Morning Service & Ser,  
8 EP; Daily: MP 9, Wed HC 7:45, Thurs HC 11,  
Lent Thurs 8 EP & Ser

**INTERCESSION CHAPEL** Rev. Joseph S. Minnis,  
Broadway and 155th Street D.D.  
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily: HC 7  
& 10, MP 9, EP 5:30, Sat 5, Int 12, Wed 8 Vicar's  
Evensongs (during Lent)  
C Sat 4-5 by apt



CHAPEL OF HOLY ANGELS  
ST. MARY'S CHURCH  
KANSAS CITY, MO.

## NEW YORK CITY (Cont.)

**ST. JAMES'** Rev. Arthur L. Kinsolving, D.D., r  
Madison Ave. at 71st St.  
Sun 8 HC; 9:30 CH 5; 11 Morning Service & Ser; 4  
Evening Service & Ser; Weekdays: HC Wed 7:45 &  
Thurs 12

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th & 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1  
4:30-5:30, 7-8; Sat 2-5, 7-9

**ST. THOMAS'** Rev. Roeliff H. Brooks, S.T.D., r  
5th Ave. & 53rd St.  
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Daily  
ex Sat 12:10

**Little Church Around the Corner**  
**TRANSFIGURATION** Rev. Randolph Rey, D.D.  
One East 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4;  
Daily ex Sat 12:10

**TRINITY** Rev. Frederic S. Fleming, D.D.  
Broadway & Wall St.  
Sun 8, 9, 11 & 7:30; Daily: 8, 12 ex Sat 3

## PHILADELPHIA, PA.

**ST. MARK'S**, Locust St. between 16th & 17th Sts.  
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T.  
Fitter, Th.B.; Rev. Francis Voelcker, B.D.  
Sun: Holy Eu 8, 9, Ch S 9:45, Mat 10:30, Sung Eu  
& Ser 11, Nursery S 11, Cho Ev & Address 4;  
Daily: Mat 7:30, Eu 7 (ex Sat) 7:45; Thurs & HD  
9:30; EP & Int 5:30; Wed & Fri addr 12:15; Fri  
Lit 12, Sta 5:15; C Fri 12-1, Sat 12 to 1 & 4 to 5

## PITTSBURGH, PA.

**CALVARY** Shady & Walnut Aves.  
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N.  
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Sun 8, 9:30, 11 & 8; HC Mon, Wed, Fri 7; Tues,  
Thurs, Sat 9; Wed & Fri 10:30 & 12; EP daily 5;  
Wed 8 (Special Preachers)

## RIDGEWOOD, N. J.

**CHRIST** Rev. Alfred John Miller, r  
Franklin Ave. at Cottage Place  
Sun 8, 9:30, 11; Wed in Lent, 8; all Fri & HD 9:30

## SALISBURY, MD.

**ST. PETER'S** Rev. Nelson M. Gage  
Sun 8, 9:30, 11; Wed 8; Fri 11

## SAN FRANCISCO, CALIF.

**ST. FRANCIS'** San Fernando Way  
Rev. Edward M. Pennell, Jr.  
Sun 8, 9:30 & 11; Thurs 10:30 HC; HD 9:15 HC

## SCHENECTADY, N. Y.

**ST. GEORGE'S** Rev. Darwin Kirby, Jr., r  
Sun 8, 9:30, 11; HC daily during Lent, 12 Noon

## SHREVEPORT, LA.

**ST. MARK'S** Texas Ave. & Cotton St.  
Rev. Frank E. Walters, r; Rev. Harry Wintermeyer, c  
Sun: 7:30 HC, 9:25 Family Service, 11 MP; HC 1st  
Sun; 6 Young Churchmen; Lenten Services: Tues,  
EP, 7:30 (Special Preachers); Thurs HC, 10; Fri,  
Twilight Service, 7:30

## SPRINGFIELD, ILL.

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Very Rev. F. William Orrick, r & dean; Rev. Wil-  
ham C. Cowles, ass't  
Sun Masses 8, 11; Daily 7:30; Wed 7

## UTICA, N. Y.

**GRACE**  
Rev. Stanley P. Gasek, r; Rev. Edwin K. Packard, c  
Sun 8, 9:30, 11, 4:30; HC Tues & Thurs 10, Wed  
& Fri 7:30; EP 5

## WASHINGTON, D. C.

**ST. AGNES'** Rev. A. J. duBois, S.T.B.  
46 Que Street, N.W.  
Sun Masses: 7:30 Low, 9:30 Sung, 11 Sung with  
Ser; Daily: 7; C Sat 7:30; Fri 8 Sta and Ser

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Rev. Charles W. Sheerin, D.D.; Rev. F. Richard  
Williams  
Sun 8 HC, 1st Sun 11, 8; MP & Ser 11; EP & Ser 8  
ex 1st Sun; Thurs HC 10:30, 12:30; Preaching  
Service daily 12; daily ex Sat 5:30

## WAUKEGAN, ILL.

**CHRIST** Grand at Utica  
Rev. Osborne R. Littleford, r; Rev. David I. Morn-  
ing, associate; Rev. Richmond R. Burge, c  
Sun 8, 9:15, 11; Wed & Thurs 7, 9:15