

# The Living Church

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



## **The Purpose of a Retreat**

*Constance Garrett*

Page 12

## **NEW TEXAS CATHEDRAL**

**Historic Christ Church, Houston, was made a Cathedral on February 6th.**



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## LETTERS

### Transfer

**TO THE EDITOR:** I wish to take this opportunity to express my personal thanks and that of the many recipients of the gracious assistance from your readers to an appeal by myself in your column for food stuff and clothing to those in need in Berlin.

At this time I am being transferred to the 98th General Hospital, Munich, Germany, APO 407-A, c/o PM New York, N. Y. I shall, of course, be most happy to receive any further assistance that may come to my hand for distribution to any Germans which have need there. Also I should be happy to hear from any communicants or rectors of any Episcopalians in the service in Munich or its vicinity, so that I can be of greater service to the Church there.

(Rev.) EMMETT G. JONES.

### Lenten Masses

**TO THE EDITOR:** At the risk of being considered a victim of "Roman Fever"—a false diagnosis inasmuch as I have returned to the Ecclesia Anglicana after several years sojourn in Rome—I would present the following for the consideration of your readers.

In my own parish we are instituting the daily celebration of the Holy Sacrifice during this Lenten season, a matter of deep interest to the members of our parochial family, and God willing, a source of grace for us and all the faithful. But how tragically barren is the Lenten liturgy of the Prayer Book which insists that the priest repeat for six consecutive days the proper of the mass of the preceding Sunday. And what monotonous spiritual diet for the devout layman who would assist more frequently at the altar during this time!

Now it is not my intention to disparage our Book of Common Prayer, most especially in this anniversary year; however, let us consider a few facts. As Catholics of the Western Rite we have at our service the great ferial masses for every day of Lent—these were composed in the sev-

## The Living Church

Established 1878

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

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

Subscription \$6.00 a year.  
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## LETTERS



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enth and eighth centuries, long before the unhappy division occurred, during the great ages of faith when all of Christian Europe worshiped at a common altar. We, with our blessed privilege of a liturgy in the vernacular, have a glorious opportunity to make these masses live again, to make them a source of devotion and meditation for priest and people which will enrich our Lent beyond measure.

There is no gulf between our clergy and laity — our people need not read their prayers to themselves while the celebrant speeds through the Latin in an inaudible voice. How many in Rome avail themselves of the splendid devotional aids of their liturgy? Why do we not print these Lenten masses in an attractive, durable little book and place them in the pews during the Holy Season? The Ordinary of the Eucharist could be placed in the center of the book thus giving the laity a small practical missal to handle during their devotions. This would not replace the Prayer Book but would serve to supplement and enrich it and fill up a lamentable void. At the approach of Easter these little books would be stored away until Ash Wednesday of the following year.

The liturgy of the West is ours by heritage, and a precious heritage it is.

EDWARD L. PLANK.

New York

### The Forgotten Diaconate

TO THE EDITOR: Your editorial, "Wanted — 2,000 Priests" (LIVING CHURCH, February 6th) is excellent. However, I have wondered for many years why we have lost sight of the diaconate as offering a true vocation to many young men? (I do *not* refer to the Perpetual Diaconate; which, as I understand it, is for old men). Need our normal ministry be confined to the order of priests, with a few called to the episcopate? I am convinced that hundreds of young men have been lost to the Church and its ministry because we have not offered them a wider goal than rector of a parish. Recently I saw a booklet entitled "On the ministry" put out by a large Protestant Church. It pointed men to all kinds of varied goals. Consider the thousands of men in YMCA work, Boy Scout work, etc. Does not the Episcopal Church have a "ministry" here? Or, is it too much to consider the possibility that men thinking of becoming lawyers, medical doctors, teachers, business men, etc., might consider their work a real ministry, and like to enforce it by being ordered deacons? The deacon was once of more importance than the priest; men aspired to be deacons who never thought of the order of priests — unless my history is very incorrect. Perhaps our fault is that we need to broaden out, and by using an order of the Sacred Ministry we have forgotten we might solve a real problem of clerical shortage!

(Rev.) NORMAN S. HOWELL.

Bolton Landing, N. Y.

### Editor's Comment:

One great difficulty is that the diaconate has no place in General Convention, and very little place in the other councils of the Church.



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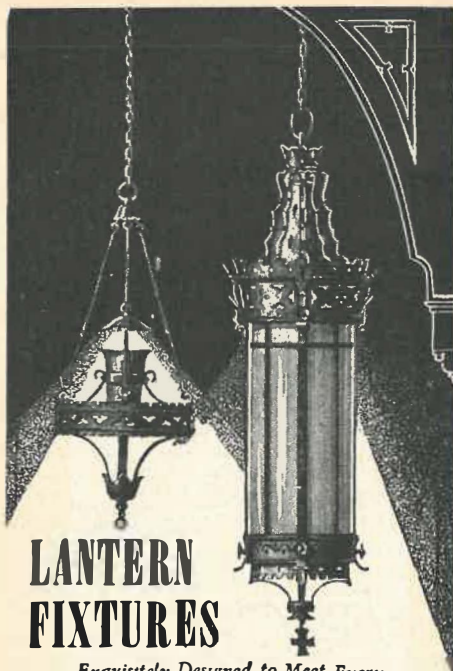
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# The Question Box



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• *I would like to inquire by what authority a priest of our Church made the following statement this morning over the radio, in broadcasting an eleven o'clock service:*

*"On the first Sunday of the month we have Holy Communion at this service, and we welcome to the altar all Christians who acknowledge Christ as their Lord and Master."*

If the "we" in the broadcast statement refers to the practice of his own parish, his statement is correct but misleading as most of his hearers will assume he is referring to the practice of the Episcopal Church, which has a well established procedure for admitting to communion.

• *A young man has more than once come in much too late to make the general confession, only to go with the rest to the altar—and the rector assures me it would be embarrassing to correct such a situation.*

The young man in question, if his lateness is due to some serious and unavoidable cause, should recite the general confession quietly during the silence while the priest is making his own communion. He should inform the rector that that is his custom when he is late. It is the priest who must decide the manner in which he confers the absolution. The priest is quite right in thinking that pronouncing confession or absolution audibly would cause confusion and make the young man's lateness too conspicuous.

• *Will you kindly explain the meaning of the following sentence taken from the July 1, 1948 issue of THE DIAPASON? "Mr. White retains his title of Music Director to the Society of the Free Church of St. Mary the Virgin" (New York). Is not this Church an Episcopal Church, subject to the bishop and other regulations, as are all Episcopal Churches? How can an Episcopal Church be free in the generally accepted use of the term?*

The term "free Church" means primarily a Church in which there are no rented or privately owned pews. At the time St. Mary's was founded (1867) the pews in most churches were the property of the family which sat in them,

being originally bought at an auction held to finance the erection of the building. They could be conveyed by sale or by will or lease like any other piece of real estate. There is a reference to this in Clarence Day's *Life with Father*. It is an interesting fact that when the new St. Thomas Church on Fifth avenue was opened a real estate firm which had become owner of a number of pews, sued the parish for a title to an equal number of pews in a similar position in the new building. (The case was decided in favor of the Church.) The practice made the pew holders the actual owners of the property and in many places they, not the communicants, elected the vestry.

A "free church" therefore is free, not from the diocese nor from the canon law but from its own congregation or rather its pew holders. Such a church elects a board of trustees instead of a vestry. These trustees have all the rights and duties of vestrymen, as is carefully defined in the canons of General Convention. The Church of St. Mary the Virgin has never rented pews, much less sold them and has therefore the "free" type of organization. This is why its parish is known as the Society of the Free Church of St. Mary the Virgin. There are other peculiarities in the constitution and administration of such a parish but this is the principal difference.

• *Please advise on the following question: Should Eucharistic lights and the missal be left on the altar when not in use, as during choir offices? When visiting parishes, I note that some clergy leave them on the altar at all times and some do not.*

The tradition is that nothing should be stored upon the altar, so the missal and its desk or cushion should certainly be removed. If the two candles that are lighted at the early Eucharist are the only ones on the altar, they should be left there at all times. If there are six lights permanently on the altar then the two candles of which you speak should be removed. Of course, if there are several early communions, it is proper to put them on the altar for the first one and remove them after the last. It is not necessary to light two candles in addition to the six at a choral Eucharist.



FOURTH SUNDAY IN LENT

## GENERAL

## LENT

Parishes Offer Noon Services  
in Many Dioceses

Churchmen in almost every diocese in the country are observing Lent by attending noon-day services.

Attendance is reported to be higher than usual in New York. At Trinity Church, the Ash Wednesday speaker was the Rev. Dr. Powel M. Dawley. For the following weeks, the speakers at the noon services are: March 7th-11th, the Rev. Dr. S. Whitney Hale; March 14th-18th, Bishop Quin of Texas; March 21st-25th, Bishop Pardue of Pittsburgh; March 28th-April 1st, the Very Rev. Dr. Claude W. Sprouse; April 4th-8th, Bishop Chang of Fukien, China; April 11th-14th, the Rev. M. C. Davies, rector of St. George's Church, Walkerville, Ontario, Canada; at the Three Hour Service on Good Friday, the Rev. Dr. Cuthbert A. Simpsom.

At St. Thomas's Church, speaking at the noon services are: March 2d-4th, Bishop Donegan, Suffragan of New York; March 7th-11th, Bishop Carpenter of Alabama; March 14th-18th, the Rev. Dr. C. Rankin Barnes; March 28th-April 1st, Bishop Scaife of Western New York; April 4th-8th, the Rev. Dr. Powel M. Dawley; April 11th-14th, Bishop Dallas, retired, of New Hampshire. The rector, the Rev. Dr. Roelif H. Brooks, will preach at the Three Hour Service.

Lenten week-day services at St. James's Church are held at 5:30 PM. The speakers are: Ash Wednesday, Bishop Gilbert of New York; March 2d and 4th, the Rev. Michael Coleman, canon missionary of British Columbia; March 8th-11th, the Rev. Dr. Theodore P. Ferris; March 15th-18th, the Rev. Robert McC. Hatch; March 22d-25th, Bishop Kinsolving of Arizona; March 29th-April 1st, the Rev. Cornelius Trowbridge; April 5th-8th, the Rev. Harry Lee Doll; April 12th-14th, Bishop Donegan, Suffragan of New York. On Good Friday, the rector, the Rev. Arthur Lee Kinsolving, will preach at the Three Hour Service.

At the Church of St. Mary the Virgin, there will be visiting speakers on Friday evenings. Every day there will be a ten minute address after the 12:10 mass.



BISHOP JONES OF LOUISIANA: Consecrated on March 9th at Christ Church Cathedral, New Orleans.

The rector, the Rev. Dr. Greig Taber, and the other priests of the parish, will preach. On Holy Saturday there will be held, beginning at 10 AM, the Blessing of the New Fire and the Paschal Candle, the Prophecies, the Blessing of the Font, the Litany of the Saints, and the First Mass of Easter.

At the Church of the Transfiguration, there is the customary Celebration of the Holy Eucharist at 12:10 PM, on every week day in Lent except Thursday and Friday, with Intercessions. On Thursdays, there are Intercessions and an address by the Rev. George A. Heald. On Fridays, except Good Friday, the rector, the Rev. Dr. Randolph Ray, gives the addresses after the Intercessions. The

Rev. Miles Lowell Yates will preach at the Three Hour service on Good Friday.

## SOUTHERN VIRGINIA

Noon-day Lenten services are being held daily for the first time in the history of 187-year-old Trinity Episcopal Church, located in downtown Portsmouth, Va., in the diocese of Southern Virginia.

"A great effort has been made to get people of other communions to join Trinity communicants in worship at these noon-day services and so far, we feel we have been rather successful," Fr. Stephen C. Walke, rector of Trinity Church said today in commenting on the services held thus far during Lent. The 20-minute services have attracted increasingly large congregations daily.

The Rev. Beverly Tucker White, rector of St. Andrew's, Norfolk, spoke on Ash Wednesday and for the balance of the first week. He was followed by the Rev. H. Fairfield Butt, III, Christ Church, Baltimore. Other guest speakers are the Rev. Messrs. Francis W. Hayes, jr., the Falls Church, Falls Church, Va.; Boyd R. Howarth, Memorial Church, Baltimore; John K. Mount, Severn Parish, Crownsville, Md.; Eric S. Greenwood, Church of the Holy Communion, Memphis, Tenn.; and Julien Gunn, O.H.C.

## CHICAGO

Noon-day Lenten Services in the diocese of Chicago, which have been sponsored by the Church Club for more than half a century, will be held this year only during Holy Week, according to Ernest Robinson, president of the Church Club. Bishop Conkling will speak.

The location of the services will be changed this year to the Great Northern Theater on Jackson Boulevard, one half block west of State street. As in previous years, the services will be held daily Monday through Good Friday, from 12:10 PM to 12:30 PM, and will open with a short organ recital.

Bishop Conkling will speak on "Practical Questions for Present Day Christians." The titles of his five addresses are: "Can I Know God?", "Am I Important?", "How Am I Doing?", "How Can I Better Myself?", and "Can I Win?"

George Dutton, Grace Church, Oak Park, is general chairman of the services,



and Malcolm Campbell, Church of the Mediator, is chairman of arrangements.

## ROCHESTER

Speakers at the Lenten noon-day services sponsored by the Episcopal parishes of Rochester, N. Y., at St. Luke's Church, Rochester, are: Bishop Ivins of Milwaukee and Bishop Chang of Fukien, China; the Rev. Messrs. Charles R. Stinnette, jr., Chaplain of the University of Rochester; George L. Cadigan, St. Paul's Church, Rochester; James A. Pike, J.S.D., chaplain-elect for Columbia University; Minto Swan, St. John's Church, Kingston, Ont.; Dean John B. Walthour of St. Philip's Cathedral, Atlanta; and Dr. Albert T. Mollegen, professor of Christian Ethics, Virginia Theological Seminary.

## ARIZONA

"Marriage and the Christian Home" is the subject of a Lenten forum which is attracting large and enthusiastic groups at Trinity Cathedral in Phoenix, Ariz. Clergymen are presenting talks on such phases of the theme as evidences of maturity of marriage partners, inter-personal relationships that make successful marriage, marriage and the means of grace, and marriage: 1949 model vs. Christian marriage.

Assisting in the program is Mrs. Mildred Weigley Wood, a member of the Cathedral congregation, author of *Living Together in the Family*. Mrs. Wood is also a member of the National Conference on Family Relations.

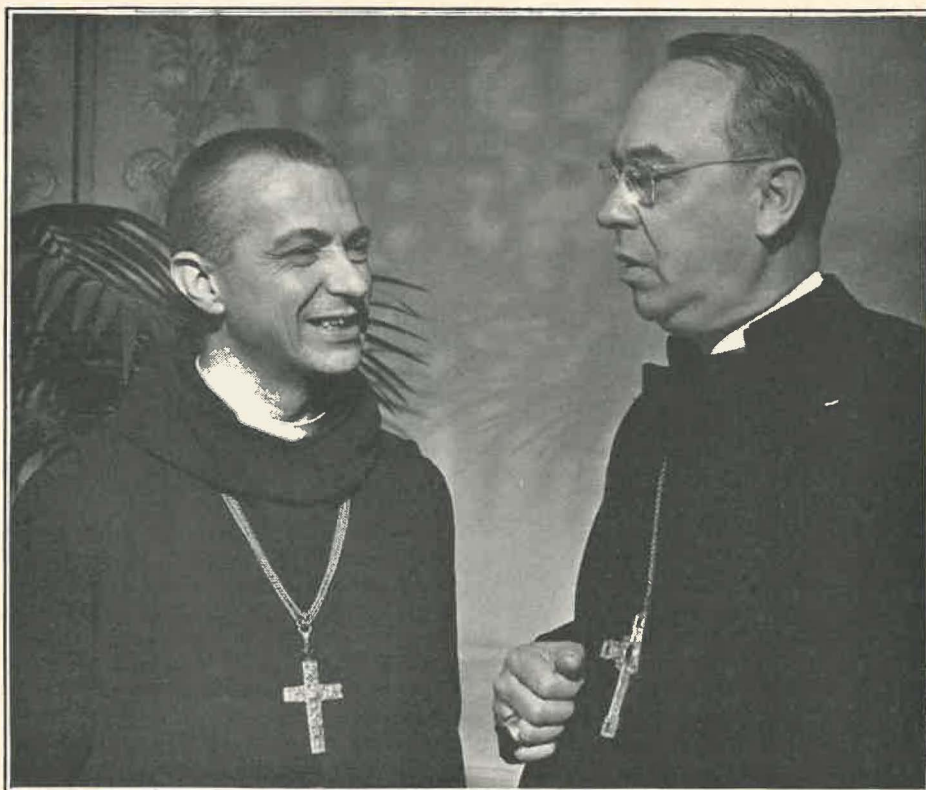
## VISITORS

## A Message From St. Benedict

By the Rev. GREGORY MABRY, D.D.

Despite his splendid title — the Rt. Rev. Lord Abbot of Nashdom — Dom Augustine Morris, O.S.B., is at once a simple and a witty man. He is exactly the opposite of what an average American conceives an Englishman to be, much less a mitred Abbot. He has a flow of stories unsurpassed even by a professional comedian, which he uses to lead men to seek God. He is a profound and penetrating thinker; he has an extraordinary understanding of humanity, man's store of knowledge, current life, and souls. And he has the ability to convey these things to others in simple and graphic terms.

Dom Augustine arrived in America last January 10th, on the belated *Queen Mary*, but hastened through Manhattan without so much as a glimpse of the skyline, to the infant Benedictine Community at Three Rivers, Michigan, which is the primary reason for his visit. He has, however, a crowded schedule of



BENEDICTINE AND BISHOP: Dom Augustine Morris and Bishop DeWolfe.

engagements which will take him well over America before he returns to England on May 20th. On the insistence of laymen who heard the Abbot on February 24th, he will return to New York for a large public lecture on April 28th. On his recent stopover there, between the conclusion of his engagements in New England and the opening of a retreat in Glendale, Ohio, he was a guest at the General Theological Seminary.

## SPEAKS TWICE IN NEW YORK

The Abbot arrived at 5:30 PM, and went immediately to the Seminary, where he dined in hall, had coffee with the tutors, and at 7:30 spoke to some seventy students, afterward answering their questions on the spiritual life. Then, until midnight, he sat in the midst of a circle of tutors and students, both hearing them, and asking them questions.

The next day Bishop DeWolfe was host to a group of bishops, priests, and laymen at a luncheon at Sherry's in honor of the Abbot, at which he again spoke. Generally guests at a stag luncheon run for their offices as the hands of the clock approach two. But not this time. They were there asking the Abbot questions until he was snatched from them at three-thirty, to catch his train for Cincinnati.

This reporter was commissioned to interview Dom Augustine. The Abbot answered a number of questions precisely, penetratingly, independent of what others have said on the same sub-

jects, always arrestingly. He is a thinker, but recognizably a thinker whose philosophy is Benedictine, or, as he would probably express it, Early Christian, or maybe just Christian; for the true Benedictine aspires to be truly Christian, with nothing added. The Abbot has a thorough Benedictine education, both theological and scholastic, for he entered the monastery at the age of 18, and received all his intellectual training there. Probably he has been thinking as a Benedictine for 30 years. He commented on such matters as Church-going in England, liturgical confusion there, choosing bishops, disestablishment, the American Book of Common Prayer, Communism and other forms of Totalitarianism, the Church in Russia.

"What has the Benedictine presentation — which, after all, is 1,400 years old — of Christianity to offer to our troubled 20th century?" and "What contribution does the Benedictine Community at Three Rivers hope to make to America and the Episcopal Church?" Those were the primary questions asked on behalf of THE LIVING CHURCH.

In answering the first the Abbot was highly illuminating as to why the modern world is in such a convulsion, and, incidentally, why fewer people attend church, for he said:

"Both the Reformation and Counter-Reformation were expressions of extreme individualism; both were concerned with self-culture; both were subjective. The Reformation was a revolt against the cor-



porate thought which had dominated people so long. But in their attempt to escape the bonds of repressive corporateness they got lost in self. It did not occur to them that interdependence is a basic law of society.

"So far as the Reformation affected Christianity, the dangers and weakness of disunity did not occur to the leaders. Divisions among Christians did not worry people even so late as 100 years ago. But man has changed in that 100 years. He failed to find security within himself; so now he distrusts self, nor does he any longer even look within himself. He has swung all the way from individualism, subjectivism, and self-culture. Man now seeks salvation in the collective idea, more often than not in the State. So he has swung over to corporateness and objectivism. Both Fascism and Communism are extreme manifestations of that spirit. There is a process of depersonalization going on. This is as mistaken, of course, as extreme individualism.

"Man will not find his answer in the State. The answer lies in the Church. Her Gospel of Salvation is for both the individual and society. The Gospel is a synthesis of the two. Men must re-think the principle and purpose of God. Man's freedom is in God.—'Christ hath made us free.' Yet St. Paul wrote of himself as 'the prisoner of Jesus Christ.' Christ is both our liberator and our bond. How well St. Paul realized that! Correct understanding of Christianity is the answer."

"Correct understanding?"

The Abbot was asked to explain.

"Yes. The Benedictine tradition—mark you, I did not say interpretation—of Christianity has persisted through the ages. Modern scholarship confirms it. That is why St. Benedict has a very great deal to say to modern man. You see St. Benedict lived not only before the Reformation revolt, but also long before the overdevelopment of the corporate sense of the Middle Ages which caused it. His period was that of the collapse of the great Roman Empire, when society was much in the same state as our own. I believe modern man can find the solution for his difficulties by looking back beyond the Reformation and the Counter-Reformation to the Early Church—to the spirituality St. Benedict represents.

"The Early Church was concerned with God—not self. We moderns must shift our concern from self to God, if we are to find our balance, for in Him we can find our only continuing security. St. Benedict's cry—'seek God'—saved European civilization through the Middle Ages; his monasteries were both the seats of learning and the schools of service of God. He emphasized that the Christian's duty is Godward—to worship God; and his second duty is manward—to extend security by bringing others to worship Him. While his first concern is worship, yet he was highly evangelical, too. But, on the other hand, his teaching was equally social and corporate, for if a man truly serves God unavoidably he will serve his neighbor."

Speaking of St. Gregory's Priory, the new Benedictine foundation situated five miles out of Three Rivers, in the diocese

of Western Michigan, he said that at present the Community there consists of two American professed, two British professed, one American under temporary

The Rev. Dr. Leicester Crosby Lewis died March 18th at St. Luke's Vicarage, New York City, from a heart ailment. Further details next week.

vows, and two novices, while there are aspirants in the offing.

"We shall keep some British Benedictines at St. Gregory's until it strikes root. We at Nashdom are perfectly willing that the American Community should live off of the blood of the Mother House until it can achieve autonomy."

He continued:

"St. Gregory's possesses some 25 acres of eroded farmland, situated amidst pleasant scenery of hills, lakes, meadows, and woods. It is quite an ideal spot for the Benedictine Life. The buildings consist of the small farm house which was on the place when we acquired it, and two recently erected Quonset huts, one of which serves as our chapel, the other as a dormitory for the monks. Of course these are temporary arrangements. Some day permanent buildings will have to be constructed.

"The community is wholly dependent upon the alms given it, but it is happily fulfilling its purpose, for the *Opus Dei*—the work of God, worship—is daily fully and carefully performed, with complete fidelity to the Benedictine tradition. Of course the brethren do all the manual work about the monastery and farm, and engage in such intellectual pursuits as time permits. Our monastery at Nashdom has made notable contribution to the scholarship of the whole Church. To mention two names only, Dom Gregory Dix, and Dom Anselm Hughes, is to justify both the Benedictine spirituality and the monastic life.

#### ST. GREGORY'S CONTRIBUTION

"You inquired what in particular does St. Gregory's hope to contribute now to the Episcopal Church, and America through it. Prayer. Preëminently prayer. Can you imagine anything the world needs more? Admittedly, everything else has failed. Only prayer can teach us the meaning and proper use of the vast scientific knowledge of our age. We need desperately to understand. Of course the brethren will go out for retreats, missions, and preaching engagements. But they will accept no outside work which might impair the *Opus Dei*, for always that must remain the Benedictine's chief gift to God and to men.

"St. Gregory's is a tiny flame set in the Episcopal Church, to point the 20th century pilgrim, in these times of strain and uncertainty, to that security which is only in God. Its poverty is a rebuke to materialism. Its message is St. Benedict's—'Seek God.'"

## FEDERAL COUNCIL

### Asks Senate Delay on Atlantic Pact

An appeal that the Senate delay action on the projected North Atlantic defense pact until the people have had a chance to understand it fully, was wired to government leaders in Washington by the executive committee of the Federal Council of Churches which met recently in New York.

The appeal was part of a message on "Moral Responsibility and United States Power" issued recently by the National Study Conference on the Churches and World Order in Cleveland. This message was approved by the Federal Council executive committee at its session.

In its telegram, which was addressed to President Truman, the Secretary of State, and the Senate Foreign Relations Committee, the Church group warned against military pacts which "add to insecurity."

An appeal to all Churches to stand together in resistance to Communist efforts to destroy the influence of religion has been made by the Federal Council.

In a "Declaration on Religious Freedom," adopted by its executive committee, the Council said Communist-controlled governments were directing a "systematic" assault on all forms of organized religion "which refuse to be the tools of a secular policy."

The executive committee also approved a message to the Churches on "Moral Responsibility and United States Power" adopted in Cleveland by the recent National Study Conference on the Churches and World Order. Another document the committee considered was "Freedom of Religion and Related Human Rights" which was likewise referred to it by the Cleveland conference.

In considering the latter document, the executive group called on the Federal Council's advisory committee to confer with officers of the World Council of Churches, Geneva, to weigh the attitude of the Churches in other lands toward proposals made in "Freedom of Religion."

## UNITED NATIONS

### To Consider Cardinal Mindszenty's Trial

The case of Cardinal Mindszenty was placed before the United Nations at Lake Success on March 17th, after Church and government leaders in many countries protested against his trial. The Cardinal was convicted by a Hungarian court on February 8th on presumably trumped-up charges, including that of plotting to overthrow the Communist-dominated government of Hungary.



## The Atlantic Pact

**O**NE of the most vital decisions in our history faces the people of the United States as we consider whether or not to ratify the North Atlantic Defense Pact. Because of the moral implications involved in so far-reaching a policy, it is a question that deserves particularly thoughtful and prayerful consideration by sincere Christian people.

For months the public has been awaiting the text of this important agreement, which all the world has known was being negotiated, and of which tantalizing "sneak previews" have been given by the State Department. Now the text has been published, and the representatives of the participating nations will sign it early in April. The next step, so far as American participation is concerned, is the submission of the text to the Senate for ratification. In this connection, we hope that adequate time will be given for full and free discussion by the American press and public, and that hearings will be held in which all pertinent arguments, pro and con, may be presented.

The Federal Council of Churches, in its National Study Conference recently held at Cleveland and subsequently in action taken by its executive committee on the eve of the State Department's announcement of the text, declined to take action either endorsing or rejecting the Pact because it did not have the actual text for consideration. The executive committee did, however, outline the kind of pact that it thought this nation might support, based on the findings of the Cleveland conference. The committee wired the President its view that "since the foundation for a universal structure of law and order is still inadequate, the United States can properly join its political power with that of other nations in such regional pacts as are authorized and encouraged by the United Nations Charter."

In our opinion, the Atlantic Pact does meet that test. It is drawn in careful conformity to the requirements of Articles 51 and 52 of the Charter, and should tend to strengthen rather than to weaken the effectiveness of the United Nations. We hope that it will be ratified by our Senate, and by the other nations concerned; and that it will be reinforced by such a program of mutual consultation and of lend-lease materials as will make it a genuine bulwark of peace and security to the democracies of Western Europe, Scandinavia, and North America. If that is done, we believe it will prove to be a genuine and important step toward the stability and sense of security which alone can be the basis for enduring world peace.

It is unhappily true that the value of the European Recovery Program has been greatly limited by the sense of insecurity that hangs like a pall over Western

Europe. The essence of the Marshall Plan was that help would be extended by the United States simultaneously with the vigorous mobilization of all resources for self-help on the part of the receiving countries. But, to take a single example, French capital is being largely withheld from constructive use because of the fear of the Soviet army poised in Central Europe, aided by the fifth-column of French Communists and bolstered by a flood of propaganda. The recent declarations by Communist leaders in France, Italy, and even Britain and the United States, that in any "capitalistic" war their allegiance will be not to their own countries but to Soviet Russia, have added fuel to that fear.

**T**HE countries of Western Europe, and of Scandinavia, see themselves largely at the mercy of Russia if war should break out. Therefore, before they throw in their lot with America, they want to know what practical measures we are prepared to take to prevent them from being occupied by Soviet troops, as so many of them were recently occupied by Nazi troops. Given the situation, the question is a natural one; and it is one that we must answer, if we want their continued friendship and coöperation.

We have already assured these countries that a Soviet attack on Western Europe would be regarded as an attack upon the United States, and that we would doubtless take action to counter it. But this is not enough for democratic leaders in Europe, who fear that any such counter-measure would come too late to prevent occupation of their countries and liquidation of their leadership. Eventual liberation is a poor prospect, set against the threat of foreign occupation. Western Europe wants a more immediate and surer guarantee than that, and wants it in terms not only of food and equipment but of weapons and the assurance that our power will be used to prevent any such eventuality.

The problem is not only one of the security of Western Europe; it is also and primarily — from the American standpoint — a problem of the security of the United States. This country does not want war; its people are indeed the most peace-loving on the face of the earth. But if war is to be forced upon us, or if the world has become too small for the conflicting ideologies of Communism and democracy to exist side by side, then we certainly do not want to see all of our friends and potential allies swallowed up one by one, until we are left to face a powerful enemy alone.

As Christians, however, we are bound to weigh the moral considerations underlying any such alliance, and not simply to justify it as a military measure.



There is, we believe, strong moral justification for taking measures to knit together the peoples of the democratic nations, and to provide for their defense against the Red totalitarianism which is so destructive of every divine and human value. There is less moral justification, if any, for a purely military coalition, set up on the assumption that war is inevitable and that any means of winning it is warranted.

**WE** do not think that the Atlantic Pact is primarily a military alliance, in the old balance-of-power tradition. True, it has important military features designed to promote mutual self-defense, and these are essential in the present uncertain state of the world. It would be foolhardy to blind our eyes to the threat of military aggression by Soviet Russia, in the light of the history of the past four years. But the Pact is definitely defensive, not offensive, in nature. And its objective is not to force American ideas upon European nations nor to hinder the process of peaceful internal change, but to provide the framework of security within which the recovery and rehabilitation of Western Europe may go forward.

The North Atlantic Pact is, we believe, a realistic and statesmanlike plan to strengthen and underwrite the community of interest between this country and the European democracies. If it can allay the penetrating fear that now paralyzes Western Europe, and that is beginning to affect our own country, it will be a good thing. And it is just as well that we should recognize clearly that the future of America is intimately bound up with that of Europe. The world has become too small for us to return to a policy of isolationism, even if we wanted to do so.

The strongest guarantee of a united free world is not the detailed provision of military commitments in case of this or that contingency, but a common determination on the part of free peoples to throw off the shackles of fear by working together for the good of all, and to remove the evils that lead to the false philosophies that thrive on disunity, chaos, hunger, and fear.

We believe that the proposed North Atlantic Pact will help to underwrite the security and sense of unity which must be the basis for progress toward such a free world. We believe that it is in harmony with the provision of the United Nations Charter for regional pacts, and that it is defensive in nature. We wish it might be universal rather than regional, and that it might serve to guarantee the security of the whole world rather than only of a part of it. But it is Soviet Russia, not the United States or the other democracies, that has chosen to split the one world into two. If and when the Russians "come to themselves" and decide to cooperate with the other nations in forming a world community, the door will still be open to them.

It is important that any such far-reaching national policy as that involved in the Atlantic Pact

should be made in the light of full knowledge and free discussion, for it will vitally affect every man, woman, and child in the United States. No treaty of a democracy can or should be stronger than the public opinion that stands back of it. Therefore we hope that full opportunity and sufficient time will be given for study of the terms of the proposed Pact before it is brought up for vote in the Senate. We are confident that the result will be general recognition that the Pact is both necessary and desirable, and that it will give force to what the Cleveland study conference called "the moral use of American power."

### *Protest Higher Postal Rates!*

**WOULD** you like to pay an additional \$1.00 a year for **THE LIVING CHURCH**, with correspondingly higher subscription rates for all the other periodicals to which you subscribe? Of course not; and we should not like to boost our rates again, just when many commodities are beginning to be cheaper. But we should have to do so, and so would other periodicals, if HR 2945, "A bill to readjust postal rates," were to be passed by Congress.

This bill is a part of the program of the Post Office Department to increase its revenue and balance its budget. Generally speaking, we are in favor of balancing budgets, even government ones, and we believe that there is merit to the request for some increase in postal rates. But the increases set forth in this bill are so drastic that they would be prohibitive. Representatives of newspapers and religious periodicals, testifying before the House Postoffice Committee, say that the proposals would mean an increase of about 300 percent on newspaper mail costs, and from 400 to 700 percent in the case of many religious periodicals. The burden is particularly heavy upon some religious publications, because the bill would eliminate preferential treatment now given to periodicals issued by religious and other non-profit organizations.

Most religious periodicals are published at a loss, with the annual deficit being met either by official Church agencies, by Church publishing houses, or by contributions and sustaining subscriptions. Few, if any, are published for profit, and when their books do come out in black instead of red ink the surplus is invariably put back into the publication itself, or into related religious agencies.

We know of no case in which a religious periodical could absorb anything like a 400 to 700 percent increase in postal rates, nor could any such periodical raise its advertising rates enough to compensate for such an increased cost. The only alternatives would be to increase the subscription rate — perhaps beyond the ability of its subscribers to pay — or to cease publication. The editor of one of the largest interdenominational publications (which consequently has one of the largest postal bills) has stated unequiv-



ocally that, if this measure should pass, his magazine would have to discontinue publication.

As for *THE LIVING CHURCH* we have, after years of effort, succeeded in achieving a rather precariously balanced budget, with the aid of our loyal sustaining subscribers. Unlike periodicals published officially by Churches or other non-profit organizations, we are not entitled to the special flat rate allowed to those periodicals, but have to pay a higher rate based upon the percentage of our advertising. Our subscription rate, though in line with comparable publications, is higher than we like, and we know it is a burden to many of our subscribers. But if this bill should pass in its present form, we would be compelled to raise our subscription rate, perhaps as much as \$1.00, to compensate for the increased postal costs. Such an increase would, we fear, be prohibitive to many readers.

Prompt action is necessary if this prohibitive increase in second-class rates is to be prevented, or kept within reasonable bounds. If you don't want a big increase in the subscription rates of *THE LIVING CHURCH* and other periodicals, particularly religious ones, *write your Congressman now and protest against HR 2945*, or any similar bill to raise second-class postage rates drastically.

### *A Common Front on Religious Liberty*

ONE of the most significant and controversial questions raised at the recent national study conference on the Churches and World Order, recently held in Cleveland, was that of consultation with the Vatican on the question of religious liberty. The study conference passed this "hot potato" on to the executive committee of the Federal Council of Churches; this body in turn tossed it to the World Council of Churches. We hope it will not be quietly buried by that body.

The Federal Council adopted a "Declaration on Religious Freedom" which declared that "all the Churches are involved in the defense of a rightful religious freedom as over against the pretensions of the totalitarian state." The declaration cited especially "the attacks of the Communist-controlled governments," especially in Hungary and Bulgaria, but coupled with them "grievous abridgments of religious freedom" in Fascist totalitarian states, notably Spain and Argentina. "In championing religious freedom," the statement continued, "we mean freedom from coercion by any earthly power, whether political or ecclesiastical, that assumes the prerogative of God and attempts to control the conscience of the individual."

We hope the World Council of Churches will take up the suggestion of a conference with the Vatican on religious freedom. It is not only poor strategy but faulty Christianity for the Roman Catholic, Orthodox, and Protestant Churches to fight each

other on this subject when all alike are under attack by militant Communism. It is well that our Roman Catholic brethren should be made aware of the fact that violations of religious liberty by the Church of Rome or by such Fascist governments as that of Franco, operating with the apparent blessing of Rome, are as objectionable as those by the Communists.

Nor are the skirts of Protestants entirely clean. In this country especially there are too many ministers and Church periodicals that use anti-Catholicism as their principal stock in trade. Anglo-Catholics as well as Roman Catholics are frequent victims of vicious verbal attacks. And it must be admitted that sometimes they yield to the temptation to retaliate in kind.

Soviet Communism threatens all religion — Catholicism, Protestantism, and Orthodoxy. Christians ought to stand shoulder to shoulder in a common front against its atheistic materialism. But they cannot do so if they are constantly looking for a chance to knife each other.

We should like to see a top-level conference between representatives of the World Council and the Vatican. We hope that it might lead to the kind of mutual understanding and forbearance that is necessary if Christianity is to put up a common front against the forces of secularism and materialistic Communism.

### *Civil Rights*

THE filibustering senators have reversed the battle of Appomatox. States rights are supreme, at least so far as the national civil rights program is concerned.

Perhaps in a way it is just as well. The prohibition experiment of the 'twenties demonstrated that a law that did not have the support of the overwhelming majority of the people could not be enforced, even if it was written into the Constitution and buttressed with a strong enforcement act.

But the defeat of the civil rights program puts a grave responsibility upon the protesting states. They have been successful in their stand for states' rights in the important matter of race relations. Let them now make good their claim that they know best how to handle the interracial problem. If we can't have civil rights on a national basis, let's have them on a state basis. But let's have them on the ground of the Christian doctrine of the dignity and worth of every man, regardless of race or color, and not on "Jim Crow" principles.

Moscow will make much of the defeat of the civil rights program. The Communists in this country will use it to bolster the specious claim that they are the Negroes' best friends. Now that they have won their point, what do the filibustering senators and the states they represent propose to do to offset this claim?



## Jesus Among the Gadarenes

### IV. "They Saw What Was Done"

By Bishop John of Brooklyn

Translated from the Russian by S. Taneyew

**T**HE DEMONS had testified to the existence of the power of Jesus in the world, that power which so many people refuse to acknowledge.

And the power of Jesus has reduced the demons to submissive, shivering creatures, and thereby revealed their presence in the world, in order that men should not deny the existence of the incorporeal world but learn to recognize the invisible as well as the visible fiend.

The greatest defeat of the devils takes place when they are brought to light, when the masks with which they disguise themselves are torn off.

The fact they were exposed before the eyes of the world constitutes an even greater victory than the fact of their having been expelled.

Demons exert every effort to hide from the world. Suicides, before they take their lives into their hands, are utterly unaware of the indescribably repulsive evil spirit which stands at their shoulder and prompts them to destroy the body, to break the precious "earthen vessel," which encloses the soul, until the time set by God. The evil spirit counsels and urges, and threatens with all sorts of fears, so that the man will pull the trigger or jump out of the window, fleeing from life, from his unbearable anguish. He does not suspect that the "unbearable anguish" was wrought upon him, not by life, but by him from whom all those thoughts which vindicate suicide emanate. The man thinks that it is he himself who reasons and adopts the suicidal decision. But, in truth, it is not the man at all, since his thoughts are swayed by him whom the Lord has called "a murderer from the beginning." The man merely gives his consent by casting aside his will; unwittingly he takes the sin of the devil upon himself, identifying himself with the sin and the devil . . . One repentant word of prayer, the tracing of the redeeming sign of the Cross even in thought, and the web of evil is broken, the power of God has saved the man from perdition. Only a small spark of living faith and devotion to God, and the man is saved! But do all those saved from suicide or from some other sin realize that a disgusting evil spirit had stood

beside them (and may still be standing near or drawing close), a creature that can only be detected through a certain spiritual sensitiveness and keen spiritual apprehension?

Not by any means all men (even among Christians) realize the acts and manifestations of the evil spirits of whom the word of God speaks with such astounding power and clarity.

Poisoned with ever-present skepticism, inexperienced spiritually, these "children," by spiritual age but not by humility—though they may be white-haired elders—deny the actual existence of evil spirits. There are others who merely laugh, or turn off with a joke, when told of the invisible evil powers. They do not suspect that their crude disbelief itself of the words of the Saviour and of what has been asserted and scientifically, experimentally substantiated by the apostles and all the saints, is but one of the manifestations of the influence of that spirit whose existence they deny.

There exists, however, one more diabolical stratagem: it is to make people accept their existence in a symbolic sense only.

The revelation of the devilish power in the world is helpful to man, and a spiritually aroused person will always perceive it whether in the world around him or in the depths of his human consciousness. Any one leading a genuine, sober, spiritual life will see many mysteries cleared away before his spiritual eye.

Why did the Lord, after expelling the devils, "suffer" them to enter into the swine? Why did He not chase them "into the deep"?—For the same reason, no doubt, for which He had suffered them to take possession of the man, in order that they might be revealed to the world; that all humanity might be aroused against them; that men might be drawn to Himself. The conscience of a morally inert humanity, should by means of the devils, become clearly aware of evil.

If, upon being driven out of man, the devils had been permitted to leave the earth for the deep, men might have been led to think that the possessed had not been tormented by devils, but had suffered from some simple physical disease. "Nerves," for instance, to which many clergy and

laymen so easily refer in our day. Of course, no one knows how these minute, purely physical fibers in the human organism can produce moral phenomena of good and evil, such as to induce men to bless the Name of God, or with dreadful words to blaspheme that Blessed Name. Yet for some people the word "nerves" explains everything.

This congenial and very modern contemporary "positivism" has many adherents in our days, despite all the events in the world, and the speedy approach of the last Day of Judgment.

The population of Gadara, too, would perhaps have explained the healing of the possessed in some materialistic way of their own were they not themselves to suffer from the devils.

Aware of this lack of faith in men, the Lord did everything in such a way as to teach the people to believe in an invisible world.

By fulfilling the prayer even of the devils, the Lord teaches that devils do exist in the world! The invisible power of evil does exist, and, though infinitely treacherous and false, that power is subject to the Lord in everything except as to its own wicked will, which He cannot change to good, as genuine goodness, essentially, precludes any constraint.

Yes, devils do exist in the world! It is necessary to struggle against them. We need vigilance, attention, and an unshaken faith in the power of Christ which destroys all the strongholds of the foe.

We see how the swine, heretofore, peacefully grazing near the rocky shores, but now possessed by the devils, suddenly, as if caught up by some invisible whirlwind, in clear weather, and despite their instinct for self-preservation, hurl themselves from the cliff into the lake and are drowned.

Thus do people hurl themselves into various senseless acts, which inspire horror even to themselves . . . How many murders and suicides have been prevented, how many homes saved, how many crimes avoided—only by a single look at the Word and the Cross; the Cross which visibly as well as invisibly arrests the human soul on the threshold of its perdition.



# The Purpose of a Retreat

*First of Two Articles*

By Constance Garrett

**A** RETREAT is a withdrawal from the world for a short time for fellowship with God. It is a time of rest, for the mind and body as well as for the spirit. It is a time of being still, and knowing that God is God. "Today if ye will hear his voice, harden not your hearts. . . . They do always err in their heart; and they have not known my ways. . . . They shall not enter into my rest." If we would hear His voice and know Him, we must enter into His rest. "Be still, and know that I am God."

The retreat is for everyone who longs for closer fellowship with our Lord, growth in grace, advancement in spiritual life, and strength to live the spiritual life. It is for everyone who wants or needs God. The retreat is for everyone. Jesus Christ recognized retreat as a necessity of His life. From the very beginning of His earthly ministry when "the spirit driveth him into the wilderness" for a 40-day retreat, until the very end when He went even away from His disciples "a little farther" into the Garden of Gethsemane, "and fell on his face, and prayed" alone — all through His ministry, Jesus Christ practiced retreat. He could not have done His mighty work, could not have assuaged the sorrows and suffering of others, could not have endured the betrayal, shame, and agony of His own life, without the strength that came to Him from solitary communion with God.

What Jesus Christ found so valuable in His own life, He taught His disciples to practice. Jesus found retreat in solitary places of all kinds, particularly in the mountains. And again and again He called His disciples unto Him there. But He went further, He called even the multitude to Him that He might teach them in retreat. He still calls the multitude into retreat.

Retreat is not for the saints alone, not just for the clergy and religious workers. God is still calling the multitude into retreat — the business man and the homemaker, the husband and the wife, the mother and the business woman, the professor and the high school boy and girl, the busy and the idle, the experienced Christian and the one who longs for but has not found God.

Jesus, by His own act, taught the use of retreat for those who suffer temptation. Alone in the wilderness He faced the temptation to pride and rebellion against God, the temptation to presumption on the goodness of God, the tempta-

tion to short-cuts to glory. There He received strength and divine wisdom to deny Satan and to rely upon God. In retreat we, too, learn to face our temptations and we gain strength to withstand. There we are clothed with "the whole armour of God" so that we are "able to stand against the wiles of the devil." There we are prepared to live in the world, without being a part of the world.

In retreat Jesus found comfort in sorrow when His friend, John the Baptist, was beheaded. For then He departed "into a desert place apart." When He had found His comfort in God, He called His disciples, some of whom were John's sorrowing disciples, saying, "Come ye yourselves apart into a desert place, and rest awhile." In retreat is comfort in time of sorrow — alone with "the Father of mercies, and the God of all comfort."

When weary from constant contact with the multitude—healing them, feeding them with bread and with truth, teaching them—Jesus went into retreat. "And when he had sent the multitude away, he went up into a mountain apart to pray. . . . And in the morning, rising up a great while before day, he went out, and departed into a solitary place and there prayed. . . . And he withdrew himself into the wilderness, and prayed." In retreat, the weary finds physical rest and spiritual refreshment—of body, and mind, and spirit—a renewal for the work ahead.

When Jesus was ready to select His apostles that He might send them out to witness, "It came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God." He had a decision to make—He could not make it without God's direction. He must be alone with God to learn His will. How much more do we need the solitude of retreat when we have an important decision to make!

Jesus Christ called His disciples aside that He might train them for the work of witnessing for Him. After He had gained wisdom for His choice of apostles, alone with God, He called these chosen ones unto Him to the mountain top, "and they came unto Him. And He ordained twelve." Again, when they returned from the mission He had assigned them, "he took them, and went aside privately into a desert place" to hear of their experiences. Training for God's work is found in solitude with Him.

Again, it was apart in one of His fa-

vorite places of prayer that His disciples came to Him and said, "Lord, teach us to pray." In solitude with our Lord, we learn to pray.

As the time drew near when Jesus' earthly life was to end, He drew those who were able to receive the full truth ever closer unto Him. He "took the twelve disciples apart in the way, and said unto them, Behold we go up to Jerusalem: and the Son of man shall be betrayed." It was on the Mount of Olives, that His "disciples came unto Him privately, saying, Tell us, when shall these things be?" It was when He "was alone praying" and His "disciples were with Him," that "He asked them saying, Whom say the people that I am? . . . But whom say ye that I am?" It was only in solitude that Peter could learn the great truth, "Thou art the Christ, the Son of the living God." For Jesus "took Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them." There, in the solitude of the mountain top, these chosen disciples were given a vision of the triumphant, risen, enthroned Christ. This is the one great, the ultimate, purpose of all retreat—a vision of God.

What He granted to the three on this mountain top He was soon to grant them all. But He had to prepare them for it in retreat. On His last peaceful evening on earth, "He sat down with the twelve" in the "upper room furnished and prepared" for them. It was there in the quiet of seclusion that He gave them His last teaching, and there that He instituted the Holy Communion by which He would ever give to them His Body and Blood, in which He would ever be with them—and with us. This room became a place of retreat for them, and in it they waited His return, and later waited the coming of the promised Comforter. There the eleven were gathered together after the crucifixion when "Jesus Himself, stood in the midst of them, and saith unto them, Peace be unto you." Now they all had a vision of their Risen Lord—the reality of His ever-living Presence. He came unto them again on a mountain where He Himself had made an appointment with them, and from there He sent them out unto "all nations" with the promise, "Lo, I am with you always."

And then, one day, "He led them out as far as to Bethany, and he lifted up His hands, and blessed them. . . . He was parted from them and carried up into



heaven. And they worshiped Him, and returned to Jerusalem with great joy." For Jesus had commanded them "tarry ye in the city of Jerusalem, until ye be endued with power from on high." They were there in the appointed place, waiting in solitude "with one accord," "and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were filled with the Holy Ghost."

In retreat God stands in the midst of us; there He gives us His peace, gives us a vision of the living, triumphant Christ. It is from retreat that He sends us out to "all nations," and says, "Lo, I am with you always." It is there we learn to worship Him without ceasing, and there we receive "power from on high." And it is there we are filled with the Holy Ghost.

What may we today get from retreat? First, retreat means now, as always, withdrawal from all worldly cares, duties, problems. For a short time all responsibility to family, business, and the world are put aside, only to be taken up again with renewed wisdom and discrimination. With this withdrawal comes physical and mental relaxation—rest in God. Periods of mental and physical rest are necessary to prevent serious breakdowns in health. This relationship is recognized by all, now, and rest periods, vacations with pay, and shorter working hours are accepted as necessities in the business world. We have thoroughly recognized that a tired mind makes a tired body. Now we are beginning to recognize that a tired spirit can cause a nervous or a physical breakdown. Spiritual stress is much more common than most people recognize. Harmony of spirit, spiritual rest, peace—these are necessary conditions for complete health of mind and body. Nowhere else can one find this spiritual harmony and peace as in retreat. Some day both psychiatrists and physicians will recognize this fact and contribute to the establishment of retreat houses throughout the land. This recognition caused retreat houses to increase both in numbers and in use in England during the war. "Be still, and know that I am God." Relax; rest in God.

#### INNER SILENCE AND PEACE

The retreat brings a new fellowship, one with another, because all have been united in God by meditation, prayer, and purpose. These fellowships often become very deep and of mutual benefit, forming out in the world small "fellowships of reconciliation," cells of power and love. From them have come united effort in work for Christ's kingdom on earth, and

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from what some have been prone to think of as ivory tower experiences have come "practical" work in the parish.

Shorn of all worldly affairs and considerations, in outward solitude and silence, one comes into inner silence and peace. There he comes face to face with God. When one sees God, two things happen: he bows in adoration of the holy God, and he bows in shame for his own sin and faithlessness. Humility always comes from looking steadfastly upon God. Self-examination follows: examination of values and purposes, of use of time, strength, intellect, and ability which brings about resolutions and confession. Sometimes self-examination leads to tearing down the old without the ability to build anew. The spiritual director is there to help in the building of the new. Confession, either sacramental or informal, is often found necessary to restore fellowship with God.

"He therefore that intends to attain to the more inward and spiritual things of religion, must with Jesus depart from the multitude and press of people," says the author of *The Imitation of Christ*. In the world values are distorted and forgetfulness or neglect of God results. In retreat comes spiritual reorientation. God is seen as the center, the focus, of every life. With this reorientation comes renewal of purpose. Self-dedication is renewed and intensified. There comes a clearer understanding of God's will for one's life, and strength to do that will. Life becomes simplified, centered down. So many things that were harassing one's life, occupying one's time, demanding one's energy simply fall away, never to be taken up again. Other things take on new value, and re-pointed toward that Center of life, they fall into their rightful places and are made sacred through this association. Nothing of value or importance is lost; a new joy is found. This new joy is that which the apostles had as they went about carrying the good news of the Gospel of Christ, founding new communities of believers, suffering yet rejoicing with a joy unspeakable and not to be taken away.

Out of retreat comes closer communion with God, not just for the time spent in retreat, but for all the days to follow. One goes back into the world from retreat, not to be taken up by the world, but to take the world up to God.

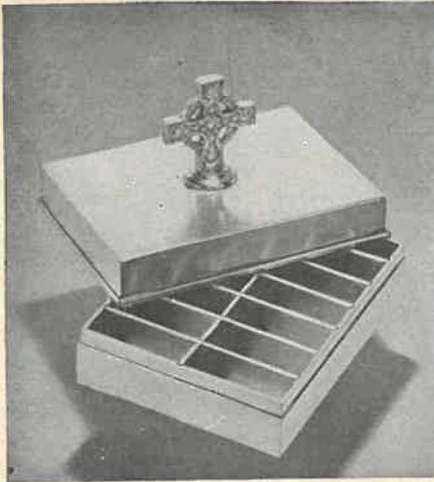
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REV. C. E. SIMCOX, Editor

**History vs. The Papacy**

THE ROMAN CLAIMS. By C. P. S. Clarke. London: Mowbrays, 1948; distributed in USA by Morehouse-Gorham. Pp. 27. Paper bound. 50c.

This tract is a masterpiece, nothing less. Every parish tract table should be plentifully supplied with it, and every Churchman who is troubled by "the Roman claims" should read, mark, and learn.

Canon Clarke is a well established Church historian. There need be no misgiving as to either his knowledge of the facts or his ability to handle them judiciously. Most of his arguments countering the Roman claims will be familiar, at least in their substance, to all who are grounded in classic Anglican apologetics. But whether you already know his arguments or not, you will not find them anywhere more simply and cogently stated. He shows that the alleged existence of a Petrine-Roman primacy in the primitive Church rests upon a medieval mirage which in its turn gained plausibility from such forgeries as the Pseudo-Isidorian Decretals. It is to be regretted perhaps that the author does not explicate his thesis a little more sharply. His thesis is that the papal claim in its modern form rests upon a fraud for its sole support from "historical" evidence. He is so much the gentleman in controversy that he understates his case. But he demonstrates his case, and that is his real task as an historian.

C.E.S.

**On the Atonement**

SO GOD LOVED. By A. E. Simpson. Westminster: Dacre Press, 1948. Pp. 97. Paper bound. 3/.

This is the latest in the series of "Mirfield Books," which are tracts for our times either written or sponsored by the Community of the Resurrection at Mirfield. The author is a canon emeritus of Chester. "It is an attempt," says Fr. Simpson, "to help the ordinary Christian who is no theologian to see what the death of Christ should mean for him."

Books on this subject of the Atonement are notoriously hard to write. None ever written can claim to be an exhaustive treatment. This and all other things considered, Fr. Simpson has done a praiseworthy job. He gives us a good solid treatment of the Atonement that is reasonably lucid, thoroughly Catholic and in no wise opinionated or doctrinaire. It is suitable to put in the hands of the intelligent inquirer who is ready to search deeply into the meaning of the Cross.

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# A Layman's Faith

By Edward T. Gushee

THE vague way we feel about our religion undoubtedly springs from two things: (1) Lack of instruction and, therefore, lack of understanding, and (2) the failure on the part of laymen to bring to matters theological the same kind of logic which we bring to secular affairs. We accept the advice of lawyers, doctors, and engineers when we need professional services. But in matters theological we are insistent on our right to interpret the most profound of sciences entirely on our own and, by and large, to interpret it without study.

The idea of the infallibility of individual opinion probably flows directly from the Reformation. It would not be so tragic if every individual had the time and the will to read and to study. But opinions are largely based on (1) inherited prejudice plus (2) a sort of inferiority feeling that, if we yield to authoritative interpretation in theology, we give up our intellectual freedom. And yet, we freely give up that freedom in relation to the law, science, medicine, art, literature, and so on *ad infinitum*. We forget that God has promised that His Church will be guided by God and the Holy Spirit. But, I want to emphasize and reemphasize, if we are willing to read and study, we can intellectually prove the basis of our Faith. Faith rests on reason.

## SACRAMENTAL RELIGION

We all know that our religion is a Sacramental religion. We know, for instance, that the Prayer Book makes specific provision for all seven sacraments. But the Sacrament of the Body and Blood of our Lord is so central to our Faith, so much the heart of our worship, that it is worth while for us laymen to consider together the proof of our Lord's Real Presence in the Sacrament of the Eucharist.

First, I must make due acknowledgment. I am no theologian. I am not going to report anything new; it isn't original. I suppose I got most of it from reading and the core of the argument from my father, the late Canon Richard H. Gushee.

Now, let us postulate a position, a taking-off place. It is this—I take for granted that we all believe that Jesus Christ is God and man. Let us be warned, however, for that word God is a mouthful and a mindful. God—all powerful—eternal—omniscient—all knowing, can do *anything*. Let us postulate further that God made man in His own image and endowed man with free will and that He left a Church in which, as we say in the Creed, "we believe"—

a Church which the Holy Ghost guided in giving us the New Testament.

Let me, next, invite your attention to three canons of speech.

First, that the purpose of human speech is to carry from the speaker's to the hearer's mind the speaker's meaning, as succinctly and clearly as possible.

Second, that tropes or figures of speech come to have in the course of years certain definite meanings, *e.g.*, if I say "winter went out *like a lamb*," "like a lamb" means gently, nothing else—a distinct and invariable meaning.

Third, that it is the art of a teacher to commend his subject to his auditors in the most attractive language possible.

## CHRIST'S AUDIENCE

In addition to these canons, I would have you keep in mind the fact that our Divine Saviour was talking not to Sophists and rhetoricians, but to the plain people, fishermen and peasants, who had become accustomed to witnessing the most astounding miracles performed by the Lord Jesus.

Moreover, when once the Divine Master is divulging a doctrine and He is misunderstood, when His auditors understand Him literally and He intends to be taken figuratively, He loses no time in undeceiving that audience. I now ask your attention to three parallel texts, which show conclusively how our Lord hammered home His meaning.

The proposition: 1. Unless a man be born again, he cannot see the Kingdom of God. The objection: How can a man be born again? Can he enter a second time into his mother's womb and be born? The explanation: Verily, verily, I say unto thee, unless a man be born of water and of the spirit he cannot enter into the Kingdom of heaven. Note the Nicodemus objection—but our Lord does not let him get away with it. He explains what He means. There is no more question of an earthly rebirth in Nicodemus' mind. That bogey is laid.

2. Let us note the second text—the second example of how our Lord made clear His meaning. The proposition: Abraham, your father, rejoiced to see my day and he saw it and was glad. The objection: Thou art not yet fifty years old and hast thou seen Abraham? The reiteration: Verily, verily, I say unto you, before Abraham was I am. Here our Lord reiterates to make sure that there can be no misunderstanding of His exact meaning. This text is worth our study in and of itself as evidence of Christ's Godhead, His eternalness—but we must get on.

3. And now, having illustrated our

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Lord's method by two texts, we come to His own words on His Real Presence in the Eucharist. The proposition: And the bread that I will give is My Flesh. The objection: How can this man give us His Flesh to eat? The reiteration: Verily, verily, I say unto you, except ye eat the Flesh of the Son of man and drink His Blood ye have no life in you.

Our Lord intends to be taken literally as in the second parallelism He makes crystal clear by repeating that there is *no* other sense to His words.

Now let us continue our examination. Let us recall the second canon, that tropes or figures of speech come, with use, to take on distinct and definite meanings.

#### "EAT THE FLESH"

I call your attention to the phrase used by the Divine Teacher — 'Except ye eat the Flesh of the Son of Man.' If our Lord did not intend to teach the Real and Objective Presence; if He was employing a trope or figure of speech and did not mean to be taken literally, when He used this trope 'to eat the Flesh of'; He used a figure of speech which in the phraseology of the Bible means 'to do harm to a person,' 'to calumniate him,' 'to injure him.' Therefore, if our Lord did not mean to teach the Real Presence, if He employed a figure of speech, He employed one which would convey to His auditors, this sense — "except ye calumniate or vilify me, ye cannot enter into the Kingdom of Heaven." Which, on the face of it, is absurd.

Moreover, recalling the third canon of speech — *i.e.*, to commend the subject to His auditors, if our Lord did not mean to be taken literally, He used language which was abhorrent to His Jewish listeners for the Jew's tradition taught them that if any man "eat blood I will set my face against his soul and will cut him off from my people" (Lev. 7, 10) and to drink human blood was the greatest curse that God could inflict upon His enemies.

Our Lord has made a statement sufficiently startling it is true, but to people who were accustomed to seeing Him perform astounding miracles He was talking simply and plainly and earnestly to the plain people, to Jewish peasants not to Greek Sophists; — "The Bread that I will give is My Flesh." They misunderstood Him. Like many today, they say, "How can this man give us His Flesh to eat?" Contrary to His invariable custom He does not with a few simple words remove their misunderstanding, but goes on reiterating, driving into their minds the very point to which they objected and in so doing, moreover, He used phraseology which, from the usage of their language and their tradition, if it was not literal, was both absurd and abhorrent.

But our Lord goes further. Many, therefore, of His disciples when they had

## Mothering Sunday

We've written about this, the fourth Sunday in Lent, almost from the time we began talking to our friends about the things pertaining to Our Lord and His Holy Church. We'll probably keep on doing it until we die. There is so very much of sweetness, of rare thoughtfulness, of filial and personal affection wrapped up in the tradition of Mothering Sunday, and so little said or made of it in The Church, that we wonder why, especially in this era, which is not renowned for either sweetness or thoughtfulness. For generations back into the dim past, in the Church of England, the fourth Sunday in Lent has always been known as Mothering Sunday. On that day, children brought their mothers a cake, and especially so on the part of those who had married and started homes of their own. Mother's Day, as the Church began it, has always been a prized and lovely occasion, free from pink commercial maudlinisms. The day has also been known over the years as Re-

freshment Sunday, when those who cared to, could for the day freely drop the disciplines of their Lenten Rules and enjoy their normal wholesome pleasures and privileges again, before girding up their loins for a home-stretch effort in discipline until Easter.

We're much more interested in the Mothering idea than that of personal let-downs. Have you a mother here? Are you thoughtful of her—thoughtful enough? Or is she in Paradise? Do you remember her there, in your prayers? And if there is no earthly mother to whom you can bring a cake of love, why not remember some other lonely soul who on this day would be grateful to be remembered even by just a card. In other words, Mothering Sunday has great value as a teaching by Mother Church in that it trains us to charitably remember those whom we are too prone to forget so easily—we, who will dread being forgotten when our days of loneliness come upon us.

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heard this said, "This is a hard saying, who can bear it?" Just as those who deny the Real Presence do today. Here was another opportunity for the Lord Christ to clear up this misunderstanding if He did not intend to be taken literally; for manifestly His auditors still misunderstand Him if He were taken figuratively.

Does He minimize His words, does He tell them that He did not intend to be taken literally as He told Nicodemus?

Listen to His answer. "Doth this offend you? What and if ye shall see the Son of Man ascend up where He was before? Is this mystery of My Real Presence in the Eucharist a greater mystery than the Ascension of the Son of Man?"

From that time, we read, many of His disciples went back and walked no more with Him. Do you comprehend the significance of that? It rounds up this whole instruction of Jesus Christ on His Eucharistic Presence, for it tells us that rather than minimize one jot or tittle of His words concerning the Real Presence in the Blessed Sacrament, "the Bread that I will give you is My Flesh," He allowed many of His disciples to leave Him.

### INSPIRATION OF THE SPIRIT

We can see with our intellects how our Lord hammered away at His teaching. But intellectual proof alone will not give us faith. That comes from the inspiration of the Spirit, the indwelling of God the Holy Ghost in answer to prayer.

Certainly, believing that He is God, we can't believe that He would go to such lengths of reiteration and emphasis just to mislead us.

Now, if we apply logic to this fact: The Real, the Actual Presence of our Lord — doesn't there flow therefrom a whole series of actions on our part as Churchmen?

Perhaps the first of these is the recognition of the centrality of the Eucharist, in which our Lord gives us His Body and Blood. If God is specially present in the Sacrament of the Altar, is it not natural that we should frequently seek Him out, not only in attendance at the Holy Eucharist on Sundays and Holy Days, but often during the week for quiet conversations with Him?

Isn't it natural that our Communion takes on a wholly different aspect and that we approach the partaking of the Body and Blood of our God in a way vastly different than as if it were a mere symbolic action? Does not proper preparation before Communion become an intellectual must? Is not frequent Communion compelling?

If God is specially present on our altars, is there not reason to make our worship beautiful as a tribute to that Presence? We decorate our dining tables with flowers and lights when we have

guests. We put on suitable garments. If God is our guest, can we do less? It has been said that creeds follow heresies and that ceremony, ritual if you will, follows upon a faith in the Real Presence.

And then too, in other fashions does this Faith pattern our thoughts and actions? For instance, in relation to our clergy, it isn't very important whether or not we like our clergy personally. We don't go to Church because of them; we go to worship God. It would be fine if all our rectors could preach like Lacordaire. But we don't go to hear them preach, we go to worship God. But, there is one thing that is of prime importance in relation to our clergy. That thing is their sacerdotal power, the fact that they are a link in the apostolic chain stretching from our Lord to the apostles and from them to our bishops and priests. They are endowed with the power to consecrate. It is through them, as agents, that our Lord comes to us in the Sacrament of the Eucharist. That is what sets them apart. Our clergy are always undignified and a little absurd when they try to be hail fellows. It isn't because they are not human; it is because they have been set aside by the sacerdotal power conferred on them in ordination. This we will remember in our love of God, in our Faith in His Special Presence, and we will treat our clergy with the respect due God's Special Agents.

### ACCEPTANCE

Of course, we can't understand how God accomplishes this miracle of His Objective, His Actual Presence, but believing that He is God, omnipotent, and can do anything, we can accept it. We must have the courage to be logical.

Devotion is a good word. It is a particularly good word in relation to God and to His Special Presence. Our faith in the Real Presence of Jesus Christ on His Throne of Glory (His altars), our knowledge that God is actually there, makes devotion to Him a natural thing. And from devotion flow worship and love, and understanding, and a good life, and a good death; and Life Everlasting.

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# DIOCESAN

## TEXAS

### Dr. Kellogg Named Dean of New Cathedral

Christ Church, Houston, Texas, was made a Cathedral on Sunday, February 6th and the rector, Dr. Hamilton H. Kellogg was inducted as dean.

Priests were made honorary canons because the parishes which they serve are the six oldest in the diocese of Texas. They are the Rev. A. C. Maxted, Christ Church, Matagorda; the Rev. E. H. Gibson, Trinity Church, Galveston; the Rev. Scott Field Baily, Christ Church, Nacogdoches. Canons will also eventually be named at Christ Church, San Augustine, and St. John's Church, Brazoria. At present there is no regular priest for either parish.

The Rev. S. Moylan Bird, of St. Peter's Church, Brenham, Texas, who is the senior priest of the diocese, was named Honorary Canon for life. Fr. Bird was elected rector of St. Peter's Church in 1905. A native of Galveston, he was a graduate of both the college and seminary of the University of the South. He was admitted to the diaconate on March 13, 1903, and was ordained to the priesthood December 21, 1903, by

the late Bishop George Herbert Kinsolving.

The name of Stephen Moylan Bird has been associated with the diocese of Texas for 77 years, beginning in April, 1872, when the Rev. Stephen Moylan Bird, Sr., became rector of Trinity Church, Galveston.

## EAU CLAIRE

### Delegates Vote More Aid to National Council

Delegates at the 21st annual council of the Eau Claire diocese voted to increase financial support of the National Council's missionary department.

Discussion at the January 30th and 31st convention covered the layman's work in the Church, and the Church in rural areas. Bishop Horstick of Eau Claire presided over the convention which met in Christ Church Cathedral, Eau Claire.

Fr. Daniel Corrigan, St. Paul's Church, St. Paul, Minn., spoke on "Effective Pastoral Ministry in Rural Areas."

ELECTIONS: Diocesan trustees for two years: the Bishop, Mr. E. B. Bundy, Mr. G. Van Steenwyk. Standing committee: Very Rev. G. E.

Brant; Rev. Messrs. R. D. Vinter, M. G. Argeaux; Messrs. C. L. Baldwin, W. V. Jackson, Jesse Symes. Executive Board: Rev. Messrs. A. R. P. Heyes, J. E. Allen, K. Crosby; Messrs. Ralph Owen, jr., W. V. Jackson, J. G. McCutcheon. General Convention delegates: Rev. Messrs. R. D. Vinter, R. E. Ortmyer, G. E. Brant, K. Crosby; Messrs. G. Van Steenwyk, M. G. Eberlein, Carl Borge, Jesse Symes. Alternates: Rev. Messrs. H. F. Coykendall, J. E. Allen, R. C. Warder, Frank Alvarez; Messrs. Ralph Owen, jr., O. W. Moehle, Warren Winton, R. O. Grigsby. Commission for securing conference center: Mr. Charles Ambelang. Diocesan secretary, Rev. R. E. Ortmyer; Mr. M. J. Leinenkugel, diocesan treasurer, Mr. H. C. Olson, missionary treasurer.

## ARKANSAS

### "Beginning to March"

The 77th annual convention of the diocese of Arkansas and the 53d annual meeting of the diocesan Woman's Auxiliary met jointly in Trinity Parish, Pine Bluff, Ark., on January 26th and 27th—in the oldest church building and the newest parish house in the diocese. There was a banner attendance in both bodies, with a larger number of congregations represented than in many years.

The spirit of both bodies was that "The Church in Arkansas is just beginning to march" and steps were taken for a new cycle in diocesan advance. Outstanding actions were: The relinquishment of all aid from the National Council for white



## WE CAN SEE LIGHT THROUGH THE FOREST!

From all over the Church, proof for the need for a college such as ours continues to be shown by the letters of inquiry and support coming from interested educators, bishops, priest, parent and laymen—not to mention prospective students. Our faculty and curriculum are improving and ex-

panding, and "internally" the college now compares equally with other small co-educational liberal arts colleges—with several advantages not found elsewhere—all coming from a spiritual life which flows only from the foot of the altar.

## BUT WE ARE NOT YET OUT OF THE WOODS!

We still need the support of thousands of small donors, at least a hundred middle-sized donors (\$100.00, \$50.00, etc.) and a half-dozen large donors (\$500.00 to \$5,000.00). We do not have an alumni group to which we can appeal, but we do know that as our needs have been shown they have been supplied by Churchmen all over the country.

This—the Church's newest missionary venture is succeeding—but it needs your continued support.

Be our "missionary": interest your friends in the college, send us Episcopalian students; provide a parish scholarship for a student; help us with your gifts until the inflationary gap between income and expenses is narrowed; write the college into your will; and most of all, remember the college in your prayers.

This year: give first to God and His Church—give to Canterbury College.

## CANTERBURY COLLEGE DANVILLE, INDIANA



SCHOOLS

FOR GIRLS

All Saints' Episcopal

For girls. Accredited 2 yr. college, 4 yr. high school. High academic standards. Situated in historic Vicksburg National Park. Near Natchez. Separate music and art departments. All sports, riding. For viewbook and bulletin, address:

The Rev. W. C. Christian, Rector  
Box L, Vicksburg, Miss.

ST. JOHN BAPTIST

School for Girls  
Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 7-12, inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life. Moderate tuition. For complete information and catalog, address:

THE SISTER SUPERIOR  
Box 56, Mendham, New Jersey

KEMPER HALL

Boarding and Day School for Girls.  
Beautiful Lake Shore Campus.



Thorough college preparation and training for purposeful living. Fine arts encouraged. Sports program. Junior school department. Under direction of the Sisters of St. Mary.

For Catalog address: Box LC KENOSHA, WIS.

MARGARET HALL

Under Sisters of St. Helena  
(Episcopal)

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

FOR CATALOGUE AND VIEW FOLDER, ADDRESS:  
Sister Rachel, Prin., O.S.H., Box 8, Versailles, Ky.

Saint Mary's School

Mount St. Gabriel  
Peekskill, New York

A resident school for girls under the care of the Sisters of Saint Mary. College Preparatory and General Courses. Modified Kent Plan. For catalog address:

THE SISTER SUPERIOR

FOR BOYS

CATHEDRAL CHOIR SCHOOL  
NEW YORK

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

ST. PAUL'S SCHOOL

Garden City Long Island, N. Y.

A Church Boarding School for boys. Est. 1877. Small class plan, sound scholastic work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Catalogue. St. Paul's School, Box L, Garden City, L. I., New York.

COLLEGES

CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President

Carleton is a co-educational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions.

Carleton College  
Northfield Minnesota

missionary work; increasing the 1949 expectation to the National Council to \$8,000 or \$1,000 in excess of the quota assigned to the diocese; action to secure up to \$15,000 additional immediately for putting the new diocesan conference center into operation next June; adequate provision for a diocesan headquarters.

In these years two churches and five parish houses have been built and four rectories have either been built or bought; and a domestic science building at the Negro school in Forrest City has been built.

Three years ago a magnificent site of 400 acres on Mount Petit Jean was bought for \$10,000, with several buildings and a swimming pool already on it. In the past three years \$30,000 has been raised for developing this property into a diocesan conference center; and, as stated above, an additional \$15,000 is to be raised quickly so that this property may be ready for use in June.

The Woman's Auxiliary has made fine growth both in size and spirit and program. It has developed a unified program of worship and study and giving and action; an educational program which is outstanding; and it has broadened the horizon and deepened the spiritual perceptions of the women of the diocese. Its operating and service budget has increased three-fold and its United Thank Offering has increased four-fold in the past decade.

Special speakers at the convention were the Rev. Dr. John Heuss, director of the Department of Christian Education of the National Council, and the Rev. Paul Tong of the diocese of Yunkwei, China, who arrived in this country from Shanghai just in time to reach Pine Bluff by air.

Elections were as follows:

Secretary of the diocese, Rev. T. P. Devlin, treasurer, Mr. W. A. Seiz, Jr.

Standing committee: president, Rev. Edgar R. Neff; Rev. Clyde L. Jardine, Rev. Frank N. Butler, Rev. T. P. Devlin; Mr. W. Henry Rector, secretary; Messrs. Theo C. Treadway and Paul Caperton. Deputies to General Convention: Rev. Clyde L. Jardine, Rev. Roland Moncure, Rev. Paul Abbott, Rev. T. P. Devlin; Messrs. William A. Seiz, Jr., Clem Moore, W. H. Daggett, and Paul Caperton. Delegates elected by the Woman's Auxiliary to the Triennial were: Mrs. Larry McWilliams, president; Miss Betty Hail, educational secretary; Mrs. R. Bland Mitchell, U.T.O. treasurer; Mrs. Clive R. Lane, retiring president, and Mrs. G. S. R. Sharp.

MINNESOTA

Youth Congregation

To instill in young people of the parish a strong sense of their membership in the Church and of their responsibilities as Christian Churchmen, Gethsemane Church in Minneapolis has organized a "youth congregation" patterned after the parish's own organization.

Still in the proving stage, the "youth

congregation," made up of members under the age of 21, has its own elected vestrymen and wardens. The youth vestry supervises social affairs of the young people, choir rehearsals, scout activities, and athletic contests. The young people also help to raise the money that finances their budget.

The life of the youth congregation centers in the parish communion. Though the Sunday services are open to persons of all ages, youth is well represented, not only by acolytes and choir members, but also by boy ushers who share their duties with the older members of the parish.

After breakfast in the parish house, when the adults gather for Bible study and the smaller children for Sunday school, the young people of high school and college age meet for group discussion.

Rector of Gethsemane Church is the Rev. Neville Tinker, who conducted a similar program for young people at St. Paul's Church in Chicago for five years.

FLORIDA

Christ Church Designated  
as Cathedral

Official action of the council of the diocese of Florida, meeting at Christ Church, Pensacola, January 25th to 27th, designated St. John's Church, Jacksonville, as the cathedral church of the diocese.

The council admitted St. Paul's Church, Jacksonville, into union with the council as a parish and accepted the Margaret Tebeau School in Gainesville as a diocesan project.

A committee was appointed for the celebration by the diocese of Bishop Jahan's 25th anniversary as diocesan.

Two new missions were organized since the council's previous meeting. St. Barnabas', Williston, and Holy Cross, Jacksonville, which is being sponsored by St. Mary's Church.

Bishop West, recently ordained Bishop Coadjutor of the diocese, preached at the evening service which preceded the opening of the council.

ELECTIONS: Deputies to General Convention:

SCHOOLS

NURSING

A three year course in  
NURSING  
is offered to High School graduates  
Scholarships available  
Write to Director of Nursing  
HOSPITAL OF SAINT BARNABAS  
685 High Street Newark 2, N. J.  
Affiliated with Rutgers University



**DIOCESAN**

The Rev. Messrs. D. B. Leatherbury, H. B. Hodgkins, R. G. Urban, Grover Alison, Jr.; and Messrs. Arthur Platt, R. A. Jockey, Norborne Brown, R. D. Barker.

**WESTERN N. C.**

**Quonset Hut and Jeep Aid Work of Mountain Parish**

Holy Cross Church, Valle Crucis, N. C., has assumed an almost warlike aspect due to the erection of a quonset hut parish house and the presence of a jeep which was given to the church. The quonset hut was the result of two years' work on the part of the mission to provide a suitable place for parish activities. After the fund-raising campaign was completed, the building was erected entirely by men and boys of the church.

The gift of a jeep pick-up truck was the indirect result of an advertisement

in the August issues of **THE LIVING CHURCH**. The priest in charge, the Rev. W. C. Leach, surveying the damage done to three cars in seven years of driving over mountain roads, inserted a request for a four wheel drive jeep. A friend of Fr. Leach, who knew of the advertisement and had visited the mission field, gave the jeep.

Holy Cross Church has a three-acre garden on which a crop is raised for market each year. This year the jeep was used to haul the crop out of muddy fields where no other truck could go.

Holy Cross stands on the side of the first monastic house established in the Anglican Church after the Reformation. The Society of the Holy Cross was established in Valle Crucis by the Rt. Rev. Levi S. Ives in 1845. Bishop Ives, second Bishop of North Carolina, named the valley in which the church stands Valle Crucis because the streams in the valley seemed to run together to form a cross. He had taken the name from a Welsh abbey.

**CLASSIFIED**

**GUEST HOUSES**

**EPISCOPAL COTTAGE** of Chautauqua, Inc. Simple but comfortable rooms at famous Chautauqua, N. Y., are available for the 1949 season. For information and reservations write: Mrs. W. D. McCreery, President, Episcopal Cottage of Chautauqua, Inc., 5840 North Bay Road, Miami Beach 40, Florida.

**LINENS & VESTMENTS**

**PURE IRISH LINEN**, pre-war qualities, D.M.C. imported embroidery thread, patterns, transfers, for all Altar and vestment needs. Also cassock cloth, books etc. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

**CATHEDRAL STUDIO**, surplices, albs, stoles, burses, veils, Altar Linens, Material by yd., Two new books in 2d Edition. "Church Embroidery & Church Vestments," complete instructions, 128 pages, 95 Illustrations. Patterns drawn to scale for perfect enlargement, price \$7.50. Handbook for Altar Guilds 53c. Address: Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

**POSITIONS OFFERED**

**PARISH** in South Florida needs temporary assistant for six months, May through October. Apt. furnished, reasonable stipend. Could use active retired man. Calling and services. Reply Box S-233, The Living Church, Milwaukee 3, Wis.

**RESIDENT NURSE**, registered, for Episcopal college preparatory school for girls. Well equipped infirmary, reasonable hours and duties, good salary. September, 1949. Apply to Principal of Stuart Hall, Staunton, Virginia.

**SUMMER SUPPLY** wanted for the month of July. Please reply as soon as possible for full details. Rev. George Boardman, Church of St. Luke and St. Matthew, 520 Clinton Avenue, Brooklyn 17, N. Y.

**POSITIONS WANTED**

**CHURCHMAN** desires Executive Position in South. Offer 18 years of sound administrative background in accounting, finance and general management of varied enterprises. References. Reply Box B-229, The Living Church, Milwaukee 3, Wis.

**ORGANIST-CHOIRMASTER**, Churchman, English training and diplomas, 25 years experience, desires change. Boy Choir preferred, good organ and adequate salary essential. Reply Box A-235, The Living Church, Milwaukee 3, Wis.

**PRIEST**, married, in thirties, administrative experience and good record in two parishes, interested in suitable move West this summer. Willing communicate with Bishop or Vestry in confidence and without obligation. Reply Box C-236, The Living Church, Milwaukee 3, Wis.

**COMPANION** to lady, refined, middle aged, no driving or cooking. Housemother in school anywhere. Reply Box A-232, The Living Church, Milwaukee 3, Wis.

**CATHEDRAL** Assistant in large city desires rectorship. Moderate churchman. Reply Box P-234, The Living Church, Milwaukee 3, Wis.

**ORGANIST-CHOIRMASTER**, adult and youth choir experience. University trained, available after June 12th. Thomas J. Tonneberger, 212 E. Logan, Tecumseh, Michigan.

**CLASSIFIED**

**BOOKS**

**SECOND HAND AND NEW BOOKS.** Liturgy ceremonial, dogmatics, commentaries, devotional, psychology etc. Send for Lists. Francis, 29 Lower Brook St., Ipswich, England.

**BOOKS WANTED**

**RELIGIOUS LIBRARIES** purchased. Send list or write for details. Baker Book House, Grand Rapids 6, Michigan.

**CHURCH FURNISHINGS**

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

**DEVOTIONAL EASTER CARDS**

**PACKET I**—Containing 12 assorted cards \$1.00. **PACKET II**—containing 18 assorted cards \$1.00. Address: The Grace Dieu Press, Maryhill, Mount Sinai, L. I., N. Y.

**FOR SALE**

**MASS SETS:** 2 Black; 1 each, gold, violet, red. Other vestments. Repair work. Vestments purchased. Inquire, Vestment Service, 1123 Curtiss St., Downers Grove, Ill.

**PEWS, STAINED GLASS** windows, chancel furniture and other furnishings for sale. Grace Church, A Ave. & 6th St., N. E., Cedar Rapids, Ia.

**TUXEDO**, size 38. In fine condition, price \$25. Please address Mrs. H. C. Fallis, 12 Lockeland Ave., Arlington 74, Mass.

**GOOD FRIDAY SUPPLY**

**PRIEST** with real message on Seven Words available for well attended Good Friday service. Reply Box H-237, The Living Church, Milwaukee 3, Wis.

**NOTICE TO SUBSCRIBERS**

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

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

**THE LIVING CHURCH**

**THE LIVING CHURCH RELIEF FUND**

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

**CARE for Old Catholics**

Previously acknowledged .....	\$7,550.39
St. Luke's Society, University of the South, Sewanee, Tenn. ....	30.00
In memory of M .....	10.00
	<hr/> \$7,590.39

**Save the Children Federation**

Previously acknowledged .....	\$5,227.98
G. B. S. ....	10.00
Mrs. Catherine Thomas .....	2.00
	<hr/> \$2,539.98

**Children in France**

G. B. S. ....	\$ 15.00
Grace Church, Providence, R. I. ....	10.00
Caroline B. Cooke .....	2.50
	<hr/> \$ 27.50

**Canterbury College**

Previously acknowledged .....	\$ 354.00
Well-wisher .....	10.00
	<hr/> \$ 364.00

**New Guinea Mission**

Previously acknowledged .....	\$3,064.36
In memory of M .....	10.00
Mrs. Wm. H. Mooney .....	5.00
Mrs. Lucy Schulze .....	5.00
	<hr/> \$3,084.36

**Middle East Relief**

Previously acknowledged .....	\$ 853.50
Katharine Lee Jones .....	5.00
Mrs. Franklin Smith .....	2.00
	<hr/> \$ 860.50

**Japanese Brotherhood of St. Andrew**

Previously acknowledged .....	\$ 402.00
Estelle C. Young .....	5.00
	<hr/> \$ 407.00

**RATES** (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 10 cts. a word for 1 insertion; 9 cts. a word an insertion for 3 to 12 consecutive insertions; 8 cts. a word an insertion for 13 to 25 consecutive insertions; and 7 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements same rates as unkeyed advertisements, plus 25 cts. service charge for the first insertion and 10 cts. service charge for each succeeding insertion. (D) Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date.



# DEATHS

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

## Theodore Patton, Priest

Theodore Patton, priest, rector of St. Michael's Church, Savannah, for the past three years, died suddenly of a heart ailment early in the morning of March 7th at his home. A requiem was celebrated the morning of March 8th in St. Michael's Church by the Rev. T. Porter Ball, rector of St. Paul's Church, Savannah. That afternoon Fr. Ball and Bishop Barnwell read the Burial Office of the Church. Interment was the following day in Augusta, Ga.

The Rev. Theodore Patton was 41 years old, a native of Chattanooga, Tenn. He attended Sewanee Military Academy, the University of the South, the School of Theology of the University of the South, General Theological Seminary, and Union Theological Seminary. He was ordered deacon in 1933 by Bishop Maxon; priest in 1934 by Bishop Creighton.

He was headmaster of Ascension Day School, Staten Island, N. Y., 1937-1942, and served missions in New York and Maryland. He was a Navy chaplain for three years before moving to Savannah in 1946. Under his direction a parish day school has been organized in St. Michael's parish.

He is survived by his wife, Margaret Gray Johnson, and two daughters, his father and stepmother, a brother and a sister.

## Mrs. Edith Foster Flint

Mrs. Edith Foster Flint, Emeritus professor of English literature, University of Chicago, was killed in an automobile accident on February 22d, in Santa Barbara, Calif., where she was spending the winter months. She was 75 years old.

After receiving her degree from Chicago University in 1897 as a member of its first graduating class, Mrs. Flint was made an instructor there, and then served as a full professor for 41 years.

Mrs. Flint had been a communicant of the Church of the Redeemer, Chicago, for 43 years and helped incorporate the Episcopal Church Council at the University of Chicago.

She was the wife of the late Prof. Nott Williams Flint, and is survived by a son, Dr. Richard Foster Flint, Yale University.

Funeral services at the Church of the Redeemer were conducted on February 28th by the Rev. Canon Bernard Iddings Bell. Requiem mass was sung by the Rev. F. William Lickfield.

## Mrs. Henry Gaillard Lucas

Alba Capps Lucas, wife of Henry Gaillard Lucas, of Brownwood, Texas, died on February 19th, at San Antonio of a heart attack.

Mrs. Lucas had been president of the Woman's Auxiliary of the diocese of Dallas, vice-president of the Province of the Southwest, a member of the National Executive Board, and a member of the United Council of Church Women.

Mrs. Lucas was born in Forth Worth, Texas, on February 11, 1890, the daughter of Judge William Capps and Sallie Brooke Capps. She was educated at schools in Washington, D. C., and at Stuart Hall, Staunton, Virginia.

A lifelong member of the Episcopal Church, Mrs. Lucas was active in Church work from childhood. She had been a communicant of St. Andrew's, Fort Worth; St. Matthew's Cathedral, Dallas; and, for many years, of St. John's, Brownwood.

Surviving are her husband; a daughter, Mrs. James C. Matlock; a granddaughter, Nanette Matlock; a sister, Mrs. Frank M. Anderson; and a brother, Count B. Capps. Burial services were at St. John's, Brownwood, with the Rev. Richard A. Hayes, rector, officiating. Interment was at Greenleaf Cemetery, Brownwood.

## Thomas J. Powers, Jr.

Thomas J. Powers, jr., a prominent layman of the diocese of New York, died on March 9th, at Peekskill Hospital after a short illness. Mr. Powers' home was Dodge Farm, Chappaqua, N. Y., near Peekskill.

Mr. Powers, who was 75 years old, was for many years an insurance dealer and real estate operator in Peekskill. He retired from business a few years ago. He had been an active member of St. Peter's Church since 1890, and had held various offices, among them that of lay reader. Formerly, he was a vestryman of St. Mary's Church, Lake Mohegan, N. Y., and of St. Uriel's Church, near his summer home at Sea Girt, N. J. He was a member of the council of the convocation of Westchester for many years. At the annual meetings of the diocesan convention and at special conventions Mr. Powers was always a leading layman.

He was one of the organizers of the Associated Charities of Peekskill and of the Peekskill Memorial Museum. He was a director of the Peekskill Hospital, a trustee and former president of the Peekskill Y.W.C.A., and a former president of the Peekskill Board of Trade.

Surviving are seven children. Funeral services were held on March 12th at St. Peter's Church, Peekskill.



## GO TO CHURCH DURING LENT

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visting in the city.



### ALEXANDRIA, VA.

**GRACE** Rev. Edward L. Merrow, B.D., r  
3601 Russell Rd. Near Presidential Gardens  
Sun 8 & 11 H Eu, 9:30 Ch S, 7 EP & Instr

### ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Rev. Roy Pettway, r; Rev. T. B. Epting  
Sun Masses: 7:30, 9:30, 11; C Sat 4-5

### BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r  
Sun 7:30, 9:30, 11; H Eu daily

### BOSTON, MASS.

**ADVENT** Mt. Vernon & Brimmer Sts.  
Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn,  
Rev. Arthur C. Kelsey, Assistants  
Sun: 7:40 Mat; 8 & 9 HC; 11 Sol Mass & Ser;  
6 EP. Daily: 7:10 Mat; 7:30 HC; 9:30 Thurs & HD,  
HC add'l; Fri 5:30 Service of Help and Healing;  
C: Sat 5 to 6 by appt

Key—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, 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.

### BROOKLYN, N. Y.

**ST. ANN'S** Rev. Melville Harcourt  
Brooklyn Heights  
Sun 8 HC, 11 MP, (1st Sun HC), Weekdays  
HC 7:30 (ex Sat), Wed HC 10:30, 8 EP

### BROOKLYN, N. Y. (Cont.)

**ST. BARNABAS'** Rev. Fergus M. Fulford, v  
727 Belmont Ave., at Elton Street  
Sun Masses 8 & 11; Daily: Mon-Thurs 8; Fri 7;  
Sat 9; Ev, Lit, & Ser Wed 8; Sta, Instr, & B  
Fri 8; C Sat 8-9 & by appt;

### BUFFALO, N. Y.

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

**ST. ANDREW'S** Main at Highgate  
Rev. John W. Talbott  
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex  
Thurs 9:30; C Sat 7:30

**ST. JOHN'S** Colonial Circle  
Rev. Walter P. Plumley, Rev. Harry W. Vere  
Visit one of America's beautiful churches.  
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC





# GO TO CHURCH DURING LENT

(Continued from preceding page)



## CHARLESTON, S. C.

**ST. MICHAEL'S** Rev. DeWolf Perry, r  
Meeting and Broad  
Sun 8 HC, MP 11:15 (1st Sun HC), Family HC  
3rd Sun 9; HC daily: 7:30 Tues, Fri, Sat, 10 Mon,  
Wed, Thurs; Visiting Lenten Preachers 1: Tues,  
Wed, Thurs, Fri; Spiritual Counsel by appt

## CHICAGO, ILL.

**ATONEMENT** 5749 Kenmore Avenue  
Rev. James Murchison Duncan, r;  
Rev. Robert Leonard Miller  
Sun 8, 9:15, 11 HC; Daily 7 HC

**ST. BARTHOLOMEW'S** Rev. Jahn 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; Daily: 7; C Sat 7:30-8:30 & by appt

**OUR SAVIOUR** Rev. William R. Wetherell  
530 W. Fullerton Pkwy. (Convenient to loop)  
Sun Masses: 9:30 & 11; Daily Mass; 1st Fri  
Benediction 8; Confessions Sat 4-5, 8-9.

**REDEEMER** 56th & Blackstone Ave.  
Rev. F. W. Lickfield, r; Rev. W. N. Hawley  
Sun 8, 9, & 11; Daily: 7, 7:15 & 5:30

## CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS** 3626 Reading Rd.  
Rev. Francis Campbell Gray, r  
Sun Masses: 8 & 10:45, MP 10:30; Daily Mass;  
C Sat 7-8.

## DECATUR, ILL.

**ST. JOHN'S** Church & Eldorado Sts.  
Rev. E. M. Ringland, Rev. W. L. Johnson  
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily  
7:15 MP, 7:30 HC, 5 EP

## DENVER, COLO.

**ST. ANDREW'S** Rev. Gordon L. Graser  
2015 Glenarm Place  
Sun Masses: 8 & 11, Ev & B 8; Daily: 7:30 ex Mon  
10; C Sat 5. Close to Downtown Hotels

**ST. MARK'S** Rev. Walter Williams  
Cor. E. 12th Ave. & Lincoln St.  
Sun 8, 9:30, 11, 3 Sun 7:15; Ch S 10:10; HC Thurs,  
Fri & HD 7, Wed 10; C by appt. Near State Capitol

## DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun 7, 9 & 11 (High); Wed 10:30, Fri 7

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun Eu 7:30, 9, 11; Weekdays Eu 7, 10; Fri (Re-  
quiem) 7:30; MP 9:45; Mon Adult Sch of Religion  
8:15; Wed Ch Sch instr thru Grade 6, 3:45; Fri HH  
& B 8:15, Confirmation Instr young people 11,  
adults 2:30; C 4:30-5:30, 7:30-8:30 & by appt

## FORT WAYNE, IND.

**TRINITY** Rev. George B. Wood, r  
West Berry St. at Fulton  
Sun 8, 9:30, 11; Eu Mon & Fri 9:30, Tues, Thurs,  
& Sat 8, Wed 7; EP 8

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

**ST. PAUL'S** Lauriston Castleman, r  
Sun: 8, 9:30, 11; HD 10; Wed 7:30, 10, 8 (spec.  
preachers)

## HOLLYWOOD-BY-THE-SEA, FLA.

**ST. JOHN'S** Rev. Harold C. Williamson  
17th Ave. at Buchanan  
Sun 7:30, 11, Ch S 9:30, YPF 6:30, HC Wed &  
HD 10

## INDIANAPOLIS, IND.

**ADVENT** Rev. Laman H. Bruner, B.D., r  
Meridian Ave. & 33rd St.  
Sun 7:30 HC; 11 Morning Service & 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; C Sat 3-5

## KEOKUK, IOWA

**ST. JOHN'S** Rev. G. E. Graham, r  
Fourth at Concert  
Sun 8, 11; Wed 7 (Special Preachers); Fri HC 7

## 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; 7 Service

## LOS ANGELES, CALIF.

**ST. PAUL'S CATHEDRAL** 615 S. Figueroa  
Very Rev. J. M. Krumm, Ph.D., r;  
Rev. P. T. Soderstrom, Canon Assistant  
Sun 8, 9 HC; 11 MP & Ser, 7:15 EP; Tues & Thurs  
10 HC; Daily (ex Sat) 12:05 Visiting Preachers.

## 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

## MIAMI, (COCONUT GROVE), FLA.

**ST. STEPHEN'S** 3439 Main Hy.  
Sun 8 HC, 9:15 & 11 Cho Service & Ser; Week  
Days: Daily 7:30 ex Mon at 10 & Fri at 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 HD & 10 Wed), HC; 8:30  
MP; 5 EP. Open daily 7-6

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
Rev. Geo. Paul T. Sargent, D.D., r  
Sun 8 HC; 11 Morning Service & Sermon; Week-  
days; HC Wed 8; Thursday & HD 10:30  
The Church is open daily for prayer

**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. Gilbert Dar-  
lington, D.D., Rev. Richard Coombs, Rev. Robert E.  
Terwilliger, Ph.D.  
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

**HOLY ROOD** Rev. Nelson L. Chowenhill, r  
Port Washington Ave. at 179th St.  
Sun HC 8, Ch S 9:30, Cho Eu & Ser 11; 4th  
Sun Ev & B 8; Wed HC 7; HD 10; C Sat 7-9

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

**ST. JOHN'S IN THE VILLAGE** 218 W. 11  
Rev. C. H. Graf, r; Rev. E. J. Nutter  
Sun 8 HC, 11 Cho Eu & Ser

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 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. PETER'S** Westchester (Westchester Sq.)  
Rev. Leslie Lang, Rev. Thomas Brown  
Sun 8, 9:30, 11; Daily 7, also Mon, Thurs; Sat,  
9:30, Wed 6:30 & 8, Father Joseph, O.S.F.; C Sun  
9, Sat 4:30-5:30



ST. PAUL'S CHURCH  
GLEN COVE, L. I., N. Y.

## NEW YORK CITY (Cont.)

**ST. THOMAS** Rev. Roelif H. Brooks, S.T.D., r  
5th Ave. & 53rd St.  
Sun 8 HC, 11 MP, 11 1st Sun HC, Ev 4; Daily:  
8:30 HC; Thurs & HD 11 HC

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

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

## PHILADELPHIA, PA.

**ST. MARK'S** Locust between 16th and 17th Sts.  
Rev. William H. Dunphy, Ph.D., r;  
Rev. Philip T. Fifer, Th.B.  
Sun HC 8, 9, Lit (in Procession), Sol High Eu & Ser  
11, Mat 10:30, Cho Ev 4; Weekdays: HC 7 (ex  
Sat) 7:45, H Eu 12:10; HD & Thurs 9:30; Mat  
7:30, Ev 5:30; Address Wed & Fri 12:30; Tues  
Sch of Religion 5:15 (The Rector) "The Forgotten  
Book of Common Prayer: 1549-1949"; Fri Lit 12,  
C 12 to 1, Sta 8; Sat C 12 to 1 & 4 to 5

## PITTSBURGH, PA.

**CALVARY CHURCH** Shady & Walnut Aves.  
Rev. William W. Lumpkin, Rev. A. Dixon Rollit,  
Rev. Nicholas Petkovich, Mr. Richard J. Hardman,  
Lay Ass't  
Sun 8, 9:30, 11 & 8; HC: Mon, Thurs, 7:30; Fri 7,  
7:30, 10:30; Sat & HD 10:30

## QUINCY, ILL.

**CATHEDRAL OF SAINT JOHN**  
Very Rev. Edward J. Bubb, dean  
Sun 8, 9:30 & 11, daily 11:45; Thurs 8:30

## RIDGEWOOD, (NEWARK) N. J.

**CHRIST CHURCH**  
Rev. Alfred J. Miller  
Sun 8, 11; Fri & HD 9:30

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30;  
Thurs V 7:30

## SALISBURY, MD.

**ST. PETER'S** Rev. Nelson M. Gage, r  
Sun 8, 9:30, 11 Cho Eu & Ser;  
HD Low Mass 11

## SAN FRANCISCO, CALIF.

**ST. FRANCIS'** San Fernando Way  
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert  
Sun 8, 9:30 & 11; HC Wed 7:30, HD & Thurs 9:15

## SCHENECTADY, N. Y.

**ST. GEORGE'S** 30 N. Ferry Street  
Rev. Darwin Kirby, Jr.; Rev. David E. Richards  
Sun 8, 9, 11, HH 7; Daily HC 7 & 12; Wed Lit &  
Ser (Guest Preachers) 8; C Sat 8

## UTICA, N. Y.

**GRACE** Genesee and Elizabeth Streets  
Rev. Stanley P. Gasek, r; Rev. Edwin K. Packard, c  
Sun 8, 9:30, 11, 4:30; Tues & Thurs HC 10; Wed  
& Fri HC 7:30; Thurs noons, Lenten Preaching  
Service

## WASHINGTON, D. C.

**ASCENSION AND ST. AGNES** Rev. A. J. duBois, r;  
Rev. F. V. Wood, c 1215 Massachusetts Ave., N.W.  
Sun Masses 7:30 Low, 9:30 Sung with Instr, 11  
Sung with Ser, 8 EP & B; Daily 7; Fri 8 Stations &  
Instr; C Fri 8:30, Sat 4 & 7:30

**ST. JOHN'S** Lafayette Square  
Rev. C. Leslie Glenn, Rev. Gerald F. Gilmore  
Sun 8, 9:30, 11 & 7:30; Daily 12, Wed, Fri 7:30;  
HD 7:30 & 12

**ST. PAUL'S** K St. near 24th N.W.  
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;  
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat  
5 & 7 and by appt

## WATERFORD, PA.

**ST. PETER'S** Rev. Paul K. Abel, r  
Sun 8, 9:45 & 11; HD 10:30;  
Others as announced



# Spring Books

Published by  
**MOREHOUSE-GORHAM**  
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## THE SECRET WAY



A Handbook  
of Biotheology

By

Joseph  
Wittkofski

No study is more important than that in which man can come to know himself and his destiny. In *The Secret Way* we have a new approach to Christian mysticism that is yet as old as the teachings of all the great men and women of every age who have found their peace of mind within the life of God.

This is study material on a subject of which little has been written in the American Church. The author uses the truths of such sciences as Physics, Biology, and Psychology to underscore those of Biotheology—the spiritual science of the human life in God. Most important of all he offers the reader, as Bishop Pardue says in the foreword, a program that will lead him toward the spiritual dynamic which will again make alive the Church of Christ. Probable price, \$2.50

## AN *Outline* HISTORY OF THE EPISCOPAL CHURCH

By Frank E. Wilson  
Revised by The Rev. Edward E. Hardy, Jr.

Bishop Wilson's popular survey of the Anglican Communion in the USA revised and brought up-to-date, with a new last chapter, "Forward into the Future." Dr. Hardy has rewritten considerable portions of the booklet, at the same time bringing the story of the Church into the 1940's. An appendix gives a table of the Presiding Bishops of the Church. Additional new illustrations. Probable price, 75 cents

## WHEN THE DOCTOR SAYS IT'S NERVES

By The Rev. Henry J. Simpson  
Author of *Pastoral Care of Nervous People*

A sound and wise guide to the conditions of mental health. This book is directed to the nervous individual, whose cure, through a process of emotional re-education, lies within himself. It follows two basic steps: first, the gaining of a clear picture of just what a nervous condition is and what it is not; second, readjustment, through means of a guidance period and understanding the problem. Probable price, \$1.25

## THE STORY OF THE PRAYER BOOK

By The Rev. Verney Johnstone

Honoring the 400th Anniversary of the Book of Common Prayer, this is a special American edition of an English publication devoted to that great document's origin, history, and contents. Before his death in 1948, the Rev. Verney Johnstone completed the first eight chapters dealing with three centuries of worship and the Prayer Book in the Church of England. He shows the conditions that in 1549 led to the publication of the Prayer Book in English, and describes the changes throughout the successive years, particularly 1612, and the vicissitudes of the Prayer Book since that time. The following two chapters are by Canon Ernest Evans; and the final chapter, by the Rev. Leicester C. Lewis, of St. Luke's Chapel, New York City, gives the story of the American Prayer Book, up to and including the 1928 revision.

Probable price, \$2.00



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

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