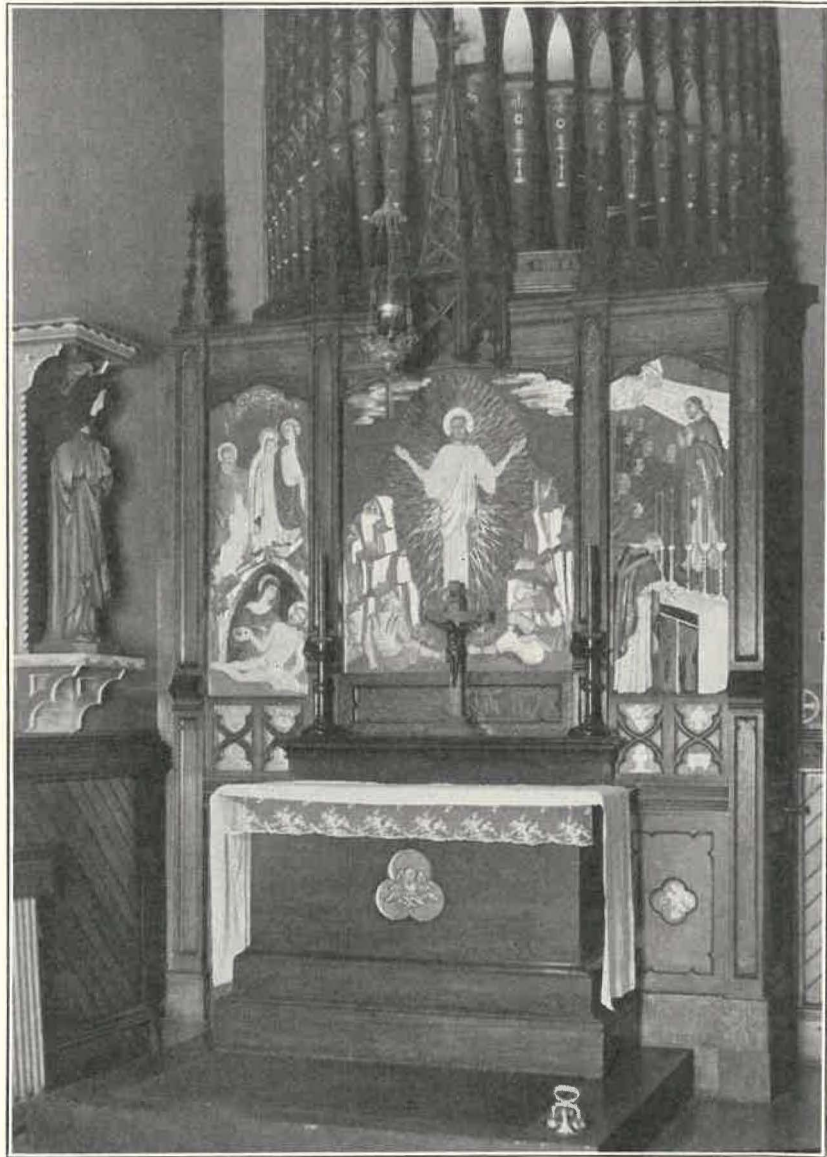
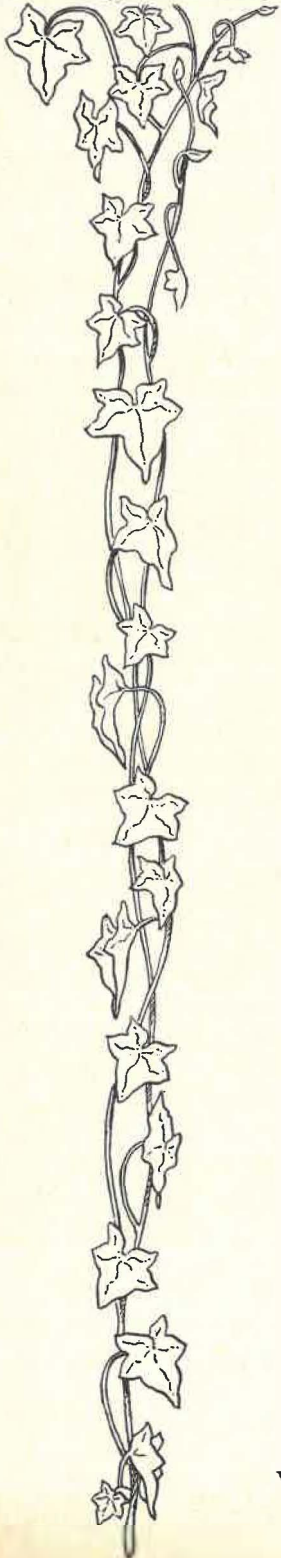


March 20, 1940



# The Living Church



RESURRECTION REREDOS

Three polychrome panels in the Stetson memorial reredos, St. Augustine's chapel, New York, show (left to right) the entombment, the Resurrection, and the preaching to the "spirits in prison" (I St. Peter, 3:17). The panels are the work of Robert Robbins.

# CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

## Cyclone Damage

**TO THE EDITOR:** The destructive cyclone which recently visited Albany, Ga., missed St. Paul's church by a single city block. None of our own people were killed or injured, and the church suffered no loss of any kind.

We are showing our thankfulness for this by bending every energy toward the relief of those who are in distress.

I thought Church people generally would be glad to know this.

(Rt. Rev.) M. S. BARNWELL,  
Savannah, Ga. Bishop of Georgia.

## Social Security Act

**TO THE EDITOR:** Having read the discussion pro and con, as between Dr. Spencer Miller Jr. and Bradford B. Locke in the January 17th number of THE LIVING CHURCH, I want to present a few reactions. Although I do not speak as an actuary or a financial expert, I do feel qualified to present a point of view which I believe merits attention.

My father, until his death in 1925, was Bishop of the diocese of New Hampshire. During my youth and early manhood, I grew to know much about the personal and family problems of the city and rural ministry, both lay and clerical.

For over 20 years, I have been engaged in secular social work in New York City, in Connecticut, and New Jersey. At the present time, I am executive director of the numerically largest private welfare agency in our state. In addition, I have served as a member of the diocesan board of social service in the dioceses of Newark and Connecticut; as a board member of the Church Mission of Help; and as an executive committee member of the provincial synod social service committee. All of these contacts have brought me in touch with the personnel of the Church in three dioceses, both clerical and lay, in all branches of activities.

I have seen too much of privation, actual and threatened, among the clergy, before the establishment of the fund, to be willing to see it endangered. This, however, is not an issue, since the clergy would be excluded from the Social Security Act.

England has constantly improved its corresponding act. The same should be true here. It is admitted that no provision for 95% of the lay employees of the Church exists at present; that a strong moral obligation exists to do so. Mr. Locke tells us that this group is three or four times as numerous as the clergy. We also know that because of the government contribution, bargain rates can be secured.

Many who object to the National Council plan, say they dislike the Social Security Act. However, we all know that repeal is a political responsibility. It would seem wise, therefore, to face reality and make the act work.

The problem seems to boil down to about this: We have gone on record, both by pastoral letters from our bishops and at several general and diocesan conventions, as in favor of old age security. How can the Church decently advocate one course of action, and then deny what it has professed for its own household? Are we, by a process of wishful thinking, to maintain that a vastly larger Church Pension Fund will be forthcoming,

at a time when all know how difficult it is to raise money for all private enterprises? Are we to say that the lay employees of the Church should make full provision for their old age, out of the kind of salaries that most receive?

Such a course seems to the writer almost an invitation to staff the Church with third and fourth-rate men and women lay workers. If, however, this should not result, the other horn of the dilemma is even worse; we would then continue to punish the self-forgetful for their spirit of unselfish consecration.

Newark, N. J. EDWARD L. PARKER.

## On Dope and Dynamite

**TO THE EDITOR:** I have often thought that it would be a good thing if sermons could be followed immediately with discussion, for then clergy would not be able to get away with so much of what I imagine the Rev. Francis J. Bloodgood would call dope.

But I have found that people who talk dope never like to be challenged to explain what they mean. Mr. Bloodgood's last paragraph [L. C. February 14, 1940, p. 7] looks to me very much like dope in spite of his statement that religion is not dope but dynamite.

But it may be that Mr. Bloodgood is one of those who likes to be asked to explain. I do. So I shall be glad if he would tell us what he means by his answer to his own question, "Should men work together for a common end or should they work against each other for private profit?"

His answer seems to mean that if we believe in religion, we shall do the right thing. But will he tell us what the right thing is? Does he mean that men work against each other when they make profit? And if he means they should work together for a com-

mon end, will he tell us what this common end is? How are they to avoid profit, if that is what he wishes them to do? In a word will he be explicit and tell us what he is driving at? (Rev.) EDWARD G. MAXTED.

Pascagoula, Miss.

**TO THE EDITOR:** After reading the short essay that I wrote entitled A Christian Answer To My Communist Mail, Fr. Maxted has written asking me to explain myself.

First, I would remind him that what I attempted to do was to make a Christian answer. I did not attempt to make a political answer nor the answer of an economist.

Second, the point of my question is in the words, "work against each other." It is a matter of common observation that men work against each other in Socialist states as well as in those that are designated as capitalist. It seems to me the Christian religion forbids us to "work against each other."

In conclusion, what I have tried to say is that I believe both in the judgment of God and in the grace of God. And I have the presumption to suggest to Fr. Maxted that he write to Fr. A. T. Mollegen at the Virginia theological seminary and ask for a copy of his illuminating essay on The Church And Social Change. I would like to quote Fr. Mollegen's conclusion: "Many of our people have put their trust in Utopia rather than in the Eternal God."

(Rev.) FRANCIS J. BLOODGOOD.  
Madison, Wis.

## The Saints and War

**TO THE EDITOR:** It was good to read the letter from Mary McEnnery Erhard in your recent issue, and to know how carefully my own letter had been read. I think that in our knowledge of the saints, the lady has me.

St. Francis has so completely satisfied me as a saint, that I probably have neglected the rest. His prayer is my own daily prayer, and I humbly recommend it to all Churchmen. "O, Lord, Our Christ, may we have Thy mind and Thy spirit; make us instruments of Thy peace."

When Miss Erhard refers to the attitude of St. John the Baptist and our Lord toward soldiers, however, she shows a common misinterpretation of the Christian pacifist position. No Christian pacifist, whom I know, condemns any soldier who believes it is right to be a soldier. All honor to the noble Finns who march to war singing, "A mighty fortress is our God."

Yet Finland, wise country that she is, provides in her compulsory service, I am told, for two classes of conscientious objectors. Even in Finland there are followers of the suffering God, who "see beyond the years" and who believe that the only real hope for the world is in the slow way of Redeeming Love.

We neither condemn armies for fighting, nor do we condemn governments founded on force for the necessary use of force. But we do believe that the Church should be set over against the world. We believe that the Church's witness should be the witness of pure Love. Let Christian statesmen make the compromise between God's way and the world's way as best they can. But why must priests of God compromise the Word of God?

## The Living Church

744 N. Fourth St., Milwaukee, Wis.  
Established 1878

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

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"I don't want to go to church any more," said a little girl I know recently. "Ministers aren't Christians!"

This is the cry I am hearing month after month as young people come into my house from Harvard and Vassar. For their sakes, I plead, "Let the Church be the Church."

MILDRED WHITNEY STILLMAN.

New York City.

Another C —————

**T**O THE EDITOR: We are becoming swamped with challenges. We have, for example, the challenges of Communism, of Fascism, of poverty, of wealth, of the public school, of the private school, of the Sunday school, of the dust bowl, of the flowing bowl, of the soup bowl, of the finger bowl, and, when all else fails, the old reliable challenge of youth. Like Eliza crossing the Ohio, we hop from challenge to challenge. But there the comparison fails, for it is recorded of the Colored girl that she did get across.

To encourage our Church editors to come out from among them and set a good example to our orators, both in and out of the pulpit, I'll gladly furnish a good lunch to any of them who can show that he has carried on for six months without once using the word "challenge" in a headline. This may tend to discourage both the use of the word and the reporting of meetings where its use is assumed to mark a high point of spiritual interest.

The use of substantive and participial and such-like forms of the word must also be included. I shall not require strict proof, only such as might satisfy a reasonable man, and this in spite of the fact that the presumptions are all the other way. The candidate has only to appear in Chicago with his proof, call me at Dearborn 4762, or come to the Law Institute in the County building and make himself known. It will indeed be a joy to entertain him. VICTOR CRONK. LaGrange, Ill.

We think we qualify. We'll check up before our next visit to Chicago, and if we do, we'll certainly accept Mr. Cronk's chall—ah, invitation. —THE EDITOR.

"Protestant"

**T**O THE EDITOR: Not being a theologian or professor of Church history or a D.D., but just a plain parish priest, here are some facts that I cannot understand:

Today there is no Protestant body in the United States that has the word Protestant in its legal title.

The Episcopal Church whose creed proclaims, "I believe in the Holy Catholic Church," is the only religious body in the United States that has the word Protestant in its legal title.

More than 45 years ago I left a denomination and came into the Episcopal Church because I was convinced that it was not a Protestant denomination.

Did I make a serious mistake, and if so, why? (Rev.) OLIVER DOW SMITH. Chehalis, Wash.

The Church in Summer Resorts

**T**O THE EDITOR: I wonder if I may use your paper to ask possible assistance in a certain research investigation? For some time I have been collecting data about adult religious education in the Episcopal Church. One possible kind of such work is, obviously, that conducted in summer resorts and winter resorts.

Casual inquiries at sample places have revealed almost no use being made of these opportunities. Often the Church activity seems

confined to the holding of Sunday services by superannuated or vacationing priests. Rather than continue to make such inquiries widely, to the possible embarrassment of local parochial authorities, I have lighted upon the idea of appealing to your readers.

I am not interested in what is *not* being done in such places, but in what *is* being done in those Churches which have realized the large possibilities that exist for teaching religion at such resorts and have taken advantage of them.

Will those who know of such activities at any resort place, please inform me of them, as specifically as possible? Is teaching done through classes, conferences, retreats, or summer missions? Which subjects are taught, how often, how, and by whom? How is the work financed? What are typical difficulties and how are they dealt with? My investigation covers only adults; that is, those over 18 years of age.

(Rev. Dr.) BERNARD IDDINGS BELL. 12 Blackstone Blvd., Providence, R. I.

Positive Pacifism

**T**O THE EDITOR: I am deeply grateful to you for the article on Positive Pacifism by the Rev. John Nevin Sayre. It should give new hope and courage to every Christian who is convinced that the Way of the Cross, or the Way of Redemptive Love, is the only way a follower of our Lord Jesus Christ can travel. The article should help us to see that, although we all hate war and agree that it is wrong and sin, the method or instruments we use to stamp out war must be ones Jesus, on the Cross, showed us we can use.

(Rev.) ERNEST W. CHURCHILL. Nyack, N. Y.

Negro Self-Expression

**T**O THE EDITOR: The disposition, upon the part of some in the Church, to prevent and hinder the self-expression of the Negro, in affairs which concern himself, recalls an incident of a hundred years ago. A certain Abolitionist attempted to coerce Henry Highland Garnet, an escaped slave, into her way of thinking. Dr. Garnet replied to such attempt:

"I was born in slavery and have escaped to tell you and others what the monster has done and is still doing. It, therefore, astonishes me to think that you should desire to sink me again to the condition of a slave by forcing me to think just as you do.

"My crime is that I have dared to think and act contrary to your opinion. I am a Liberty party man; you are opposed to that party. Far be it from me to attempt to injure your character because you can not pronounce my shibboleth. While you think as you do, we must differ.

"If it has come to this, that I must think and act as you do, because you are an Abolitionist, or be exterminated by your thunder, then I do not hesitate to say that your Abolitionism is absolute slavery."

Baltimore. (Rev.) GEORGE F. BRAGG JR.

Period of Grace

**T**O THE EDITOR: A year ago, we were living in a great fear that war between leading powers of Europe would be ushered in by savage attacks, instead of formal declarations of war. Five months have now passed since the latter were made, and we find that peoples of Great Britain, France, and Germany are still at peace with each other. Not a foreign correspondent whose reports I have read, but notes the lack of the war hatreds of last World war.

Is it not as if God had granted them a few months of grace? If so, to what more

godly purpose can we devote this period of grace than to that of increasing prayer to God that He may reveal to His children a peaceful way out of our present miseries?

The Lenten season falls within this period of grace and to my lay mind, this should impress us at it never has before with its significance. Only sincere repentance can avert the terrible desolation that threatens the world. Only to humble and contrite hearts, has God promised an answer to prayers.

To hearts filled with hatred, with pride of victory and bitterness of defeat, God brought no peace 20 years ago. And if we are to have peace, it must be made now, during this Lenten period of grace, before war's savagery has filled hearts again with hatred and revenge. . . . FRANK D. SLOCUM.

New York City.

The Crucifer

**T**O THE EDITOR: At last, someone has had the courage to write denouncing the silly custom that obtains in parishes where the crucifer reminds one of the drum major of a band. How did this affectation ever start, and how could any priest with good taste ever permit it? Of course, no person possessing good taste ever did allow it.

Thanks to Father Washburn for his efforts toward the abolition of this nuisance, which is American in its origin. May it die an early death! ALEXANDER GREENE. Chicago.

Carrying Pastoral Staff

**T**O THE EDITOR: In regard to the letter from the Rev. A. L. Washburn on page two of the February 14th issue about carrying the processional cross upright, see picture on page 14, same issue. Shouldn't the Bishop's pastoral staff likewise be carried vertically? (Rev.) HERBERT C. MERRILL. Syracuse, N. Y.

Appeal for Books

**T**O THE EDITOR: May I ask through your columns whether there are not clergy and others who would like to send books to the theological seminary of the Polish National Catholic Church, for the use of its students?

This Church has much in common with the Episcopal Church, and is doing a splendid work among some 200,000 Polish people throughout the country. Most of the young men who go into its ministry are making real sacrifices, and look forward to much opposition, if not actual persecution. Neither they nor the seminary can spare enough for proper equipment in the way of working libraries.

Can we not, some of us, make up a box of about 50 good books—not those that are sadly out-of-date—but those which we have found helpful and are no longer reading; and send them to the Very Rev. T. A. Czarkowski, Savonarola seminary, 1031 Cedar ave., Scranton, Pa.? They surely will be appreciated. Needless to say gifts of single books will also be appreciated.

(Rev.) THEODORE ANDREWS.

Hackensack, N. J.

The Layman's Magazine

**T**O THE EDITOR: At last we have it! A magazine of genuine interest to the layman. Such is your new venture into the field of religious journalism. The first copy is splendid, and I do hope and pray that you will make every endeavor to keep it on that high plane. My best wishes and heartiest congratulations. More power for good to you. Los Angeles. (Rev.) WILLIAM D. FOLEY.

# WIN!

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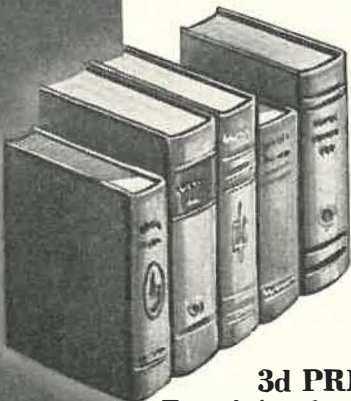
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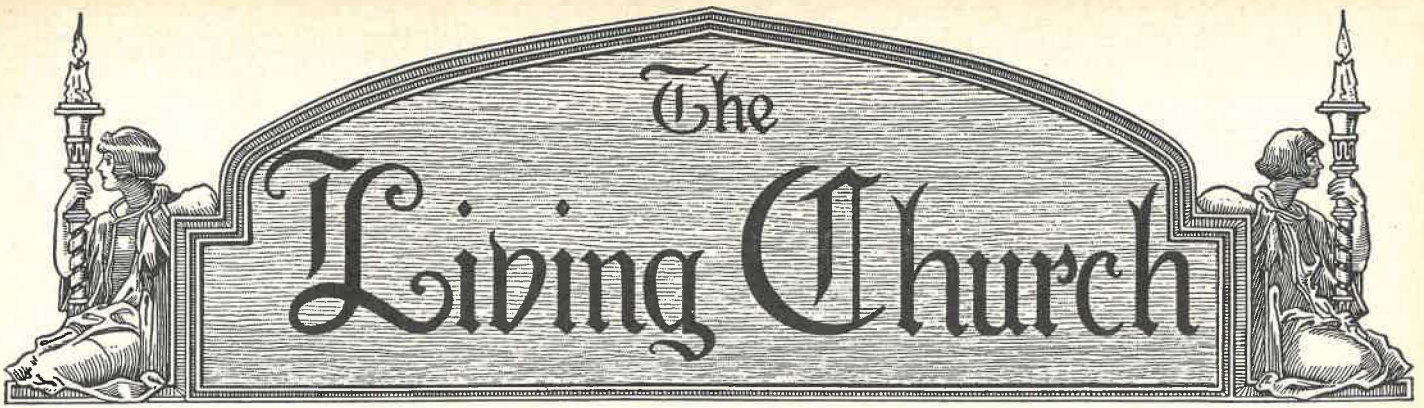
The  
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MILWAUKEE, WIS., MARCH 20, 1940

No. 11

## EDITORIALS AND COMMENTS

### The Victory of Christ

**O**VER 1900 years ago a little company of heart broken men were meeting in Jerusalem, the capital of a small country in an obscure province of the Roman Empire. These men had been followers of a Leader, Jesus, of whom they expected great things. He had been proclaimed as the Jewish Messiah, God's own representative bringing a new revelation; but He had been rejected by His fellow countrymen, publicly disgraced, and executed after a mockery of a trial.

Now those who had been His closest companions were in despair, hopeless and afraid, not knowing which way to turn or what to do, living among a people whose chief men hated their Leader and therefore hated His followers. Sorrowful and despondent, the band of disciples had touched the lowest depths of human experience.

Yet in a few days these men were bouyant with hope, joyful beyond measure. Humble of origin, without worldly influence, most of them lacking broad experience, never before able to make a move on their own initiative, with hardly a spark of courage, they now consecrated themselves unreservedly to convince the world that their leader was its Saviour, that in Him alone could renewed life be found. They declared this because they knew Him to be alive. They had seen Him, talked with Him, and were receiving through Him power from on high.

Of all the striking and dramatic changes the world has ever seen none is more astounding than the change in the apostles between Good Friday and Easter Day. There can be no doubt of what the gospels show of their belief and their work. The picture is clear. It shows these disciples of the Christ as a group who, while He lived with them, followed Him only falteringly, always lagging just behind, never quite level with His teaching—a group who loved passionately, but were so slow to understand and so weak in following that we could never imagine them as founders of a new faith. We see them scattered on Good Friday; on the day before Easter, dazed, stunned, huddling behind closed doors, with shaken hearts, in shuddering expectancy, knowing that in all likelihood their turn would come next. They were consumed with two thoughts, a pained and shamed penitence for their own cowardice when the crisis came; full of remembrance of all the

companionship (now lost) had meant, and overwhelmed at the utter shattering of all their hopes.

And now—now these weak men became strong; the cowardly became bold; the despairing were full of confidence; the dull of understanding were learning more and more of the significance of their experience. They carried a treasured secret so rich that the world had not the price to buy it away. They cared little, therefore, for what might befall them here; they had everything to look forward to, beyond. Let death come, it would be for them an entrance into life. Their Master had conquered death; He was with them, alive; He had risen from the grave and in His victory had vindicated His life and teaching and fulfilled all that He had promised for them.

There are seeming discrepancies in the story (and these are of little importance if we know how the gospels were written, as the newer criticism shows us); but nothing can break the facts. These were the men who established the Church and won converts by the thousands, who when brought before the council boldly threw down this challenge: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

**W**E HAVE some of us heard sermons at Easter which dwell vaguely on the hope of immortality and hardly mention the name of Jesus. And there is something to be said for such addresses. For without this hope life has no meaning; it ends in a nadir of nothingness. Can we suppose that God is constantly establishing intelligent connection between Himself and the universe, and then continually destroying this sensitive bond by the perpetual destruction of the personalities through which the bond is established? That would mean that we are living in a moral madhouse.

Because "This pleasing hope, this fond desire, this longing after immortality" helps many sad souls, we would not refuse the comfort that hope holds. But Easter is not a festival of hope; it is a festival of certainty. "Now is Christ risen from the dead and become the first fruits of them that slept." We do not argue; we know. Only three months ago, all the world was keeping Christmas. But many who kept it gave the story

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**THE GIFT OF THE BEAUTY OF SACRIFICE**

(Ajaccio — Good Friday)

**T**HE blue sea after storm, the mountains' blue,  
And sudden sunlight down an olive tree;  
Delight of scent and color—and a new  
Delight not born of mountains or the sea.

Power and peace and certainty and joy,  
Of deeper root than any silver tree,  
Which fire nor night nor tempest can destroy,  
Nor moods of men, nor moody destiny.

For there was richer light rose with this sun  
Than any yellow glitter after rain.  
There was immortal music played by One  
Who spent His breath on beauty's grandest strain.  
There was the masterpiece of Joy begun  
With colors from the palette labeled "Pain."

DOROTHY LEE RICHARDSON.

---

of Jesus little place in their thoughts save as a lovely poem. Let us see that Easter means everything if it proclaims the victory of the Victim of Good Friday.

Victory—yes. Make Jesus Christ *everything*, and victory over sin and peace after strife will make Easter a festival, a victorious festival, not alone of hope but of certainty. But the victory was won on Good Friday. Easter only proclaims it in terms every man can understand.

### The Russell Controversy

**B**ISHOP MANNING has rendered a distinct service to the public in his outspoken and courageous attack on the appointment of Bertrand Russell as a professor of philosophy at the College of the City of New York. It is an encouraging thing that so many religious, patriotic, and civic groups and individuals have followed his lead in demanding the recall of the appointment, and it is to be hoped that the authorities of this college, and of the other universities in which Mr. Russell has been offered lectureships, will rescind their invitations.

Let's think clearly about this matter. Mr. Russell (since he prefers not to use his title of nobility) is a brilliant mathematician and a philosopher of note. He is also a vigorous exponent of a code of morals that is diametrically opposed to that of Christianity and to the law of the land. Briefly, his teaching may be summarized in his statement that "outside human desires there is no moral standard," and that "in the absence of children, sexual relations are a purely private matter which does not concern either the State or the neighbors."

Americans are a liberty-loving folk, and we rightly allow a wide freedom of expression on the part of both citizens and guests within our borders, but there are necessarily limits to that freedom if it is not to be allowed to degenerate into license. We do not, for example, permit any man, citizen or alien, to advocate the overthrow of our government by force. Is it not much more harmful to advocate the overthrow of the fundamental basis of morality upon which not only our government, but our whole civilization rests? If we forbid adultery, and do not permit the Mormons to practice bigamy even when it is based on their religious principles, how shall we justify cloaking with the mantle of academic authority a man who openly teaches such subversive moral principles as those advocated by Mr. Russell? This is not academic freedom, but downright short-sighted foolishness.

We hope the trustees of City college will reconsider their decision and withdraw their invitation to Mr. Russell. If they do not, we trust that Christian and Jewish students, alumni, and parents will also exercise their academic freedom by refusing to support the college with their patronage while this appointment stands as an insult to their religion and basic standards of decent conduct.

### Christian Citizens

**T**HE good Churchman is also a good citizen. If he actually practises his religion to the extent of making it the driving force of his daily life, he becomes the kind of man that the community recognizes as a good neighbor and community asset.

Two recent honors awarded to distinguished members of the Episcopal Church illustrate this truth. Recently we recorded the recognition bestowed upon Dr. Coleman Jennings, prominent Churchman and member of the Forward Movement Commission, as "first citizen of Washington." Now we learn of the conferring of the annual Bok award in Philadelphia upon Dr. Thomas S. Gates, another prominent Churchman, president of the University of Pennsylvania and of the Church Society for College Work.

A former Morgan partner, Dr. Gates resigned his high position in the financial world to devote himself to the cause of education. That he has a truly Christian concept of education is indicated by his appointment, reputedly at his own personal expense, of a full-time university chaplain with full academic standing to teach religion and minister to the spiritual needs of the students.

In paying tribute to these two notable citizens and Churchmen, the citizens of Washington and Philadelphia respectively have given appropriate recognition to those principles of honor, integrity, and self-sacrificing service which are the fruit of the practical application of the Christian religion to daily life. Such men as Dr. Jennings and Dr. Gates—and, thank God, there are many of them—are living examples of the power of faith in the lives of men, today as in every age.

### Bishop Woodcock

**T**HE WHOLE Church mourns the death of Bishop Woodcock, which is reported in our news columns this week. After retiring from his post as Bishop of Kentucky to make way for a younger man, he did not lapse into unfruitfulness, but continued to exert a wide spiritual influence.

THE LIVING CHURCH is particularly grateful to Bishop Woodcock for sending us many short "filler" articles which our readers have seen tucked into spare corners of the magazine from time to time. A considerable number of readers have written us to say how helpful they found their unending insight into everyday spiritual and moral difficulties.

The latest of these brief articles was one on despair, in which he said:

"Religion can have no real meaning for us unless it is able to support us in our hour of sorest need. We are not able to solve some of the mysteries of life nor to heal all the heartaches. But in the day of deepest despair there is still left for us the sustaining power of believing where we cannot see."

As Bishop Woodcock's valedictory in our columns, perhaps we can find in this paragraph a note of consolation for those who mourn his departure from the world. The sustaining faith which he imparted to his associates enables us all to pray confidently that he be received into the blessed company of the saints in light.



# In Praise of Hope

By the Rev. Clifford L. Stanley, Th.D.

THE most charming and lovely word in the Christian vocabulary is the word hope. Hope is a kind word, a gentle word with no hurt in it. Hope is a word whose very sound warms people's hearts and stirs their souls. Men's eyes shine at the mention of hope.

Hope makes us think of a flame—a quiet flame full of warmth and affection, almost a jolly thing. The flame of hope is also a piercing flame, burning most courageously when fierce winds blow against it, burning reassuringly when the night is dark.

What is its meaning? We might approach it negatively and define it by its opposite. The true opposite of hope is despair. Despair is cold, while hope is warm. Despair is dark, while hope is bright. Despair is leaden, while hope leaps and runs.

One further word about the nature of hope: hope is connected with time. If you want to understand hope fully, you must work out the meaning of time. If you want to understand time fully, you must decide what you mean by hope. Hope is connected with that aspect of time known as the future. Hope is the power that the future has over the human soul. Just as the moon draws the oceans, so the future magnetizes the life of man and gives it a forward thrust. Hope is the word which describes the element of movement in the soul of man, the lunge forward, the ever-renewed march toward the sunset.

Hope, then, is the happiness man finds in connection with things that do not yet exist. Hope is the sacrifice of contentment in what we *have* for the joy of what we *shall have*. Though hope is a joy *about* the future, it is a joy possessed in the present. It is like a promissory note. The note is not cash. But if the signer is dependable, it is as good as cash, and better in some senses. So with hope. Though it is a hope for something that is to be made real tomorrow, it makes today joyful. Anticipation is ever the better part of realization.

Hope is a most important part of the Christian endowment. Among other things that you may say about a Christian man, you may say that he is a man of hope.

This means, in the first place, that he is full of hope about this world. Now it is true that there is something otherworldly about a true Christian, something of a deep, incurable pessimism. The classical statement of it is in the Scripture: "Here we have no continuing city."

Yet we must not stop there. To do so is to miss the plain implication of Christ's words about children. The child has perfect hope. He throws himself into activity all day long without a second thought. He is completely satisfied and joyous in the activity. A simple, unspoiled pleasure in the common activities of life such as this is the gift of Christianity to the people who know it. It brings a sort of springtime into the world. The scales drop from the eyes. The most ordinary activity becomes thrilling and things regain their halos.

A man who believed that Christianity takes the zest out of life once wrote:

"Thou hast conquered, O pale Galilean  
And the world has grown gray at Thy breath."

Oh no, it is rather sophistication and world weariness and pride and lust that take the wonder out of life. Christ gives men back their world and sets hope to singing.

There is another aspect to the hope of the Christian. It is not only a hope about this world, but a hope centered beyond.

In fact, the hope that is about this world is based on the hope that goes beyond this world.

Why is this necessary?

Let me mention two reasons. First, there is disillusionment. The deepest seers have recognized that man is greater than any of his activities, that he has to stoop over to do them, so to speak. The poet Keats expressed it when he said: "Love full feasted falls short of utter Heaven." Nothing quite satisfies man. For this reason there is a disillusionment present in the higher souls. All of us may not feel it in ourselves, but these more sensitive people are disillusioned for us in a representative sense. In their disillusionment we, too, are disillusioned.

Second, there is frustration. Empires and cultures both decay internally and are stricken from without. This is a very tragic circumstance, for no life lives without its environment. Spoken language, for example, is only a social reality—if the social body which gave rise to the language goes, the language becomes a "dead" language. There are styles in ideas, just as in dress, and what we think depends on our mental climate, which in turn is produced by nations and cultures. The values we hold are individual values, and yet they also have a social reference. They are like the currency in your pocket—valuable to you if valuable to society. So men are in every way tied to nations and cultures. These in turn die, and when they decline, men's lives are frustrated.

Here then are disillusionment and frustration. When men have these in their souls, they lose the taste for life. The springs of hope dry up. There is no going back. Not even Christianity can take you back. Christianity assumes disillusionment and frustration. For this reason, it anchors your hopes in a realm above the spirit of man and not below it. For this reason, it anchors your hopes in a deathless realm where there is no frustration. Jesus called it the Kingdom of God.

It is, as He told Pilate, a Kingdom not of this world. It is precisely because this fleeting world is not the seat of our deepest hopes, that we may have hope in it. For we are not asking it to give something higher than it can give or something more permanent than it can give.

The Christian lives amid the hopes of this world like a grown up playing childhood games with a child. The child plays those games on their own level. Their joys satisfy him. The adult has lost his taste for these games. Yet for a moment he pretends that he is a child. He pretends that this is his kind of game. To be sure he lacks the inner harmony with the game possessed by the child. Nevertheless he brings certain things the child lacks. He knows that there are other activities more richly and deeply rewarding than childhood games. Precisely because he bears these things in mind, he is able to limit himself and to find for an hour something of the child's own joy in the game.

In like manner, the Christian cannot recover the original hope that preceded disillusionment and frustration, a hope that ended in despair. But bearing in mind his deathless and super-human hope, he knows a hope in the transient things of this world like that of the child both in intensity and extent.

At this point, we recall that Jesus did not command us to be little children, for that is impossible. He said, "Except ye become *as* little children, ye cannot enter the Kingdom of God."

# A Twelve Year Plan\*

*For Unity With the Presbyterians*

By the Rev. S. Whitney Hale

THOSE of us who were delegates to last General Convention will recall with what high hopes we received the report to go ahead with the avowed purpose to achieve organic union with our Presbyterian brethren.

I remembered what the Archbishop of Toronto said at one of the mass meetings, quoting the Archbishop of York: "It is not by understanding one another, but by understanding Him that we are drawn closer to each other."

I went home, thinking, "We shall soon be called on to meet with the Presbyterians and pray together, probably in small groups, in thousands of places. Out of the deepened fellowship will come, sooner or later, some plan for healing one of the wounds in the Body of Christ."

And then to my utter amazement, before the rank and file of us even got together once, a plan for consummating the union was announced.

I can't imagine the unity which characterized the early Church being achieved in that way.

In fact, the editor of the *Christian Century* assures us that unity was a by-product of a common devotion to the Person of Christ:

"Christianity began as an actual and closely knit community that had emerged it knew not how; it only knew that it had emerged in the companionship of a small group around the personality of Jesus of Nazareth. . . ."<sup>†</sup>

I wonder if all of us can't start with the assumption that Christian unity is a by-product of knowing, loving, and obeying God as revealed in the Person of His Incarnate Son, and in the fellowship of His Holy Spirit.

For myself, I must make another assumption, not mine but Bishop Brent's:

"Church unity must not be limited; it must be something so tremendous as to lie above and beyond all concrete conceptions we may be able to give to it; it must include the whole Christian Church." . . . "Any pan-Protestant movement that is inaugurated should be inaugurated with reference to the balance of the Church, which is Catholic."

The proposed concordat seems to some of us too much the product of minds already congenial and too little the by-product of uncongenial minds made congenial by the fellowship of the Holy Spirit.

Those of you who have taken part in conferences at the College of Preachers in Washington know what I mean. There, men of varying types of Churchmanship gather. Nothing much is said about fellowship, but there emerges a fellowship of uncongenial minds, the by-product of living and praying together in a common cause. Those who attended the daily devotions of the World Conference on Life and Work at Oxford, testify to the same unifying influence of the Holy Spirit.

Rightly or wrongly, some of us, perhaps many of us (both Episcopalians and Presbyterians), simply can not accept the present concordat, because it violates or compromises certain truths about which we have honest and firm convictions.

We may be wrong. But the fact that we honestly and sincerely hold them, is a fact that should be recognized.

Unity cannot come by violating the consciences of sincere believers.

"God has already provided a unity deeper than all our differences; that we have not to create a unity, but to find the unity which is involved in the very nature itself of Christianity; and that the Holy Spirit, who is the author of the fruits of the Spirit in all Christians, is One Spirit."<sup>‡</sup>

Believing this, may I be bold to offer something constructive, though obviously in need of revision.

We Anglicans have done a lot of talking about Church unity and furnished some leadership but we have not done enough praying together, or with others who differ from us, under the leadership of the Holy Spirit.

HERE is a rough outline, a tentative suggestion for a twelve year plan to be carried out in the atmosphere of prayer, in conscious dependence on the Holy Spirit, in order to promote a greater unity between Presbyterians and Episcopalians.

After preliminary arrangements are made, the first two years would be devoted to separate group meetings of the clergy; the Presbyterian clergy meeting together; and the same with the Episcopal clergy, care being taken to have the groups small and representative of different schools of thought within the respective bodies.

These meetings should begin and end in prayer, with as much of the fellowship of silence as possible. Provincialism should be guarded against by establishing groups wherever Presbyterians and Episcopalians exist in considerable numbers throughout the world.

The first year would be spent in discussing and praying about differences and agreements *within*; the second year, differences and agreements *between* the two Churches.

The third and fourth years would follow the same procedure, still confined to the respective Churches, still in small groups, still emphasizing the fellowship of prayer and silence, but with the laity (the clergy sitting in, as leaders but not dominating).

By the fifth year, certain findings, the result of fellowship in the Holy Spirit, could be presented to joint group meetings of clergy of both bodies. After two years of this, there would be two of joint meetings of both clergy and laity of both Churches.

By the ninth year the Holy Spirit would, no doubt, have indicated the next step, e.g., regional representative meetings for two years, to be followed the 11th year by national gatherings in the United States, Canada, Scotland, and various mission fields, wherever they were prepared for by smaller group meetings; culminating in a great international affair to ratify whatever the Holy Spirit indicated as the result of previous fellowships of the Holy Spirit.

IT MIGHT be a happy thing if in connection with joint meetings there could be two celebrations of the Holy Communion, one Presbyterian with the Episcopalians present and not receiving, but none the less sincerely trying to understand what that service means to the Presbyterians; with perhaps a preparation service such as preceded the Quarterly

\*From a speech at the Alumni Dinner of the Episcopal Theological School, Cambridge, Mass., held recently at the Harvard Faculty Club.

†*Christendom, Autumn, 1938*; p. 594.

‡Hebert, A. G., *Intercommunion*, p. 123.



Communion in the Presbytery  
 Alexander Whyte's tirade  
 Episcopal, the Presbytery  
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 not usually  
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 was,  
 simple  
 Sacramental  
 the Bishop

MEMORANDUM FROM  
 THE CHURCH BOOK STORE  
 NEW YORK 17, N. Y.  
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He was with the Army of Occupation at Coblenz, Germany, the Christmas following the Armistice. He told us of accepting the invitation of the Roman Catholic Bishop to preach at the High Mass. Earlier that Christmas he celebrated the Holy Communion according to the Book of Common Prayer, at a side altar, clad in vestments, a Roman Catholic priest serving him. He was at the First World Conference at Lausanne, where he met the non-Roman Christians of the world. He was in New York while Cardinal Hayes was in New York. He was warmly welcomed by the minor clergy kneeling to him. They felt at home together, trusted sharers of the Sacramental experience.

More we can make successful ecclesiastical approaches toward ecumenical Christianity, we must have more ecumenical Christians!

## Church of St. Patrick

Edward Rochie Hardy, Jr., Ph.D.

Instructor, General Theological Seminary

IT HAS been remarked that the ordinary Churchman thinks of saints as dead Roman Catholics. St. Patrick is doubtless thought of in addition as a dead Irishman.

A moment's thought will correct the latter impression; obviously the benefactor and apostle of Ireland came from somewhere else. But although St. Patrick's day is one of the saints' days most firmly fixed in the popular mind, few know anything about his life beyond a vague association with the Irish.

Yet our knowledge of St. Patrick is not dependent, as with so many other saints, on later legends, or even on contemporary records by others. Among the most priceless documents of early Church history are the two short writings of St. Patrick, the *Confession* and the *Epistle*. They give the essential facts of his career, but their importance is not merely informative. For the biographical facts which are given in them occur because of their relevance to the crises in which St. Patrick wrote, crises about which he felt deeply. Hence they give us not merely the outline of the life of the saint, but a glimpse of the heart of the man.

"Patricius the sinner, most unlettered (*rusticissimus*) and least of all the faithful, and despised by many," wrote his *Confession* at a time when his character and conduct had been attacked. His enemies charged him with mercenary conduct as Bishop, and hinted vaguely at his having left his home in Britain under a cloud.

In reply to the first charge, he appeals to known facts. Has he not refused gifts offered to him personally, even when they were placed on the altar? He has incurred expenses to preserve his own freedom and that of his companions. His guides have been paid even more than was customary. Has he ever expected a reward from the thousands of men he has baptized, or from the clergy whom he has ordained?

What is his reward? He sees the Gospel preached even at the ends of the earth, beyond which there is no man, and "in Ireland those who had no knowledge of God, but up till now ever worshipped idols and unclean things, whence have they now become the Lord's people and children of God?"

Sons of the Scots and daughters of their princes now appear as monks and virgins of Christ." (The word Scot until the Middle Ages refers to the Irish, and through Irish immigrants gradually became the name for the people of what we call Scotland.)

Patrick has often been in danger of his life; but that matters little, since it is for the hope of the heavenly Kingdom and the sake of the Gospel that he returns to the nation from which he once escaped.

As to the conduct of his friends in Britain, he is distressed that even his best friend, who supported his elevation to the episcopate, should bring up now sins which were repented of even before he was a deacon. After all, his real conversion did not occur until at the age of 16 he was carried off by pirates to Ireland.

While tending the flock of a pagan master, he learned to pray and to trust in God, remembering the teaching of his boyhood, when he was at home at Banavem Tabernae, at home with his father, the deacon Potitus, and his grandfather, the priest Calpurnius. Only because divine providence saved him from captivity, and God guided him in dreams and visions, did he feel that he had to return to the land of the heathen. Certainly he would like to visit his fatherland once more, and to see his brethren in the faith in Gaul; but as long as duty calls him, he must stay where he is needed.

The *Confession* is a defense; the *Epistle* is a protest against a recent outrage. The soldiers of Coroticus, in alliance with Scottish and Pictish pirates, have attacked a group of Patrick's converts, who were still in their white baptismal robes, with the holy chrism fresh on their brows. Some have been killed, and others, baptized Christians, carried off into slavery. Such men are not "fellow-citizens of mine, or of the holy Romans," he writes, "but rather fellow-citizens of devils."

Patrick demands that Coroticus and his men be excommunicated and cut off from all fellowship with Christians until they do penance and "free the servants of God and baptized handmaids of Christ, for whom he died and was crucified." The Christian Romans of Gaul ransom captives

from the Franks; will not those of Britain show at least some interest in their fellow-Christians? So may they hope to reign with Christ and his apostles and martyrs. As for Coroticus, he has forfeited eternal life for the sake of temporal gain which lasts but for a moment, unless he repents, and so deserves to live with God.

**S**UCH is the voice that comes to us out of the Dark Ages in the writings of Patrick. If there were no other traditions about him, there would be no way of telling whether his work in Ireland was widespread or confined to a small area.

But there would be no difficulty in ascribing at least an approximate date to it. The situation reflected is that of the first half of the fifth century. Patrick still thinks of himself as a citizen of the Christian Roman Empire. Yet piratical raids by Irish on Britain and Britons on Ireland obviously do not belong to the period of effective Roman control. Niall of the Nine Hostages, High King of Ireland in the early 400's, is recorded to have fought abroad. Welsh princes not unlike Coroticus in character and behavior are known in the period; one named Ceredig may possibly be Coroticus himself. Patrick apologizes for his bad Latin, knowing that there were good Latin scholars among the British clergy to whom he was writing. All indications fit in with a date about 450.

The historian naturally turns to Irish sources to see what they have to add. Unfortunately, the Irish did not develop an interest in their own Church history until the later sixth century, 200 years after Patrick's time. Some time about 670, Bishop Tirechan collected memoranda on the life of Patrick, mainly gathered from the various Churches in Northern and Western Ireland which traced their foundation to him.

The first formal life was produced by Muirchu some years later. He seems to have had some source, perhaps another Patrician document now lost, for Patrick's connection with Gaul. Critically interpreted, his narrative seems to say that Patrick was ordained deacon by Bishop Amator of Auxerre, and consecrated Bishop by his successor, Germanus. Germanus was a well-known scholar and leader who twice visited Britain, so that the connection is a likely one. But for Patrick's career in Ireland, Muirchu is dependent on legends, in which the career of the missionary is summed up in battles with Druids and stories which tell us much about the early Irish, but little about Patrick.

**T**HE Patrick legend has produced in modern times a Patrician controversy and a Patrician problem. Some have argued that there never was any St. Patrick, and the *Confession* and *Epistle* were written by someone else named Patricius; others, since the Middle Ages, have felt that the evidence pointed to two or three men of the same name. Modern controversies have produced the Protestant Patrick and the Popish Patrick, who wonderfully and prematurely expressed themselves on the controversies of a thousand years later.

It is known that in 431 Pope Celestine consecrated a bishop for the Christian Irish, one Palladius. Apart from the question of papal claims, that was a perfectly natural thing for him to do. The Bishop of the leading see of the Roman West was concerned for the welfare of all the Churches of that region, and would naturally be interested in such missions as they might undertake. But whether Palladius ever reached Ireland, and what his relation to Patrick was, remains uncertain.

Shortly afterward, the barbarian invasions cut off communication between Italy and the British Isles, and it was two centuries before a Pope was in touch with the Irish again. Patrick, like any Christian of his time, doubtless venerated

#### WAY OF SORROW

**T**HIS is the path, my soul, that you must walk  
Alone with grief and pain, your senses numb;  
And when you seek to make your peace with God,  
The lips are moving but no words will come.

When, drained of trust and love so long outpoured,  
You find this darksome, fearful maze to tread,  
You stumble onward crying out to heaven,  
And grope toward Him who walked this way, and bled.

Then lo, you find a cross upon the path,  
And, bending low to shoulder it, you smile  
And then press on with thankfulness that you  
May thus be nearer Him, this little while.

KATHERINE ANDREWS.

the see of Peter and Paul, and would have welcomed guidance from its Bishop. But it is doubtful whether he was ever in a position to receive any.

The later Irish Church had several unusual features. Until about A. D. 1000, jurisdiction was in the hands of abbots, who were usually priests. Bishops were consecrated to perform their sacramental functions, but had no part as such in the government of the Church. In Ireland there were no towns, and hence the monasteries provided the only fixed centers of Church life. Patrick cannot be credited (or blamed) with organizing this system, but it would have grown naturally out of the state of things reflected in his writings.

As a wandering Bishop, like the apostles in the first century, he ordained clergy in the various places where he worked. Himself an ascetic, he encouraged the growth of monasticism, and helped to give it the prestige which it enjoyed in Ireland. A group of early canons are ascribed to Patrick and two other bishops. They are probably authentic, although they may incorporate later amendments. They reflect the Irish system in an early stage of development. Bishops travel from place to place, and are to be received with respect; they should receive a share of the offerings, and be entrusted with funds for the redemption of captives. But the local Churches are under the direction of presbyter-abbots.

**T**HE Irish annalists were probably right in making Patrick the chief figure in the conversion of their fathers, although he was neither the first nor the only missionary to Ireland. Their dates, 432 for his consecration and 461 for his death, are something like the truth, whether or not any accurate memory was preserved. The historical problems involved in his life are complex. Fortunately there is enough in his own writings both to anchor him firmly in history and to justify his reputation as a great and apostolic soul.

The place of St. Patrick's burial remained unknown, and this fact suggested to later writers a comparison with Moses. But his closest similarity is to St. Paul, whom he quotes again and again even in the few pages he has left us.

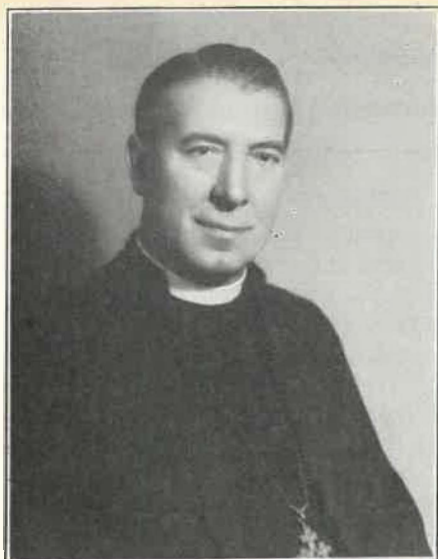
Like St. Paul, he was converted by the mighty power of God's grace. Like him, he knew he was not worthy to be called an apostle, and yet was sent to preach Christ where He had not been known before. Like him, he received his vocation in a heavenly vision to which he dared not be disobedient. For while at home, he saw in visions of the night a young man bringing a letter headed "the voice of the Irish," and heard them crying beside the Western Sea. Like St. Paul he had left all for Christ, and knew that therein was great gain.



# A Visitor from Australia

*An Interview With the Archbishop of Brisbane*

By E. Sinclair Hertell




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THE MOST REV.  
JOHN WILLIAM C.  
WAND, D.D.

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IN THE pulpit of New York's historic Trinity church, with a carved figure of our Lord hanging on the rood behind the preacher, stood an amiable, youngish looking man robed in the purple cassock and mozetta of a prelate. He was the Most Rev. John William Charles Wand, D.D., Archbishop of Brisbane and Metropolitan of Queensland. Developing his theme—that neither the Church nor the faithful Christian can ever compromise with evil—His Grace's voice rang out clearly and crisply in the large church crowded for the Lenten noonday service. There was no sign of what is generally called a British accent; just an occasional inflection of the voice which gave a rather melodious tone to the preacher's sentences. He spoke almost without gestures, only now and then wagging a finger at the congregation as he wished to drive home a point. Listening to him one had the very definite impression that here is a man who believes in what he says and says it with conviction. There was a good deal to suggest the teacher rather than the preacher. This was quite natural, for Dr. Wand has held several posts at Oxford, including the deanship of Oriol college. As we left the church we overheard a man say to his companions: "That's the kind of a talk that makes sense. I'm coming again tomorrow."

Later in the day Archbishop Wand found time in a week's crowded schedule in New York to honor us with an interview. Only, because His Grace is so friendly, the interview was far more like a chat with an old friend.

We told the Archbishop that we had been at Trinity church that noon. He puffed on his pipe, turned toward us and smiled. "Did you see the people standing in the rear?" he asked. "That is one of the most astonishing things I have found in my tour of America. Everywhere there is such an intense interest in Lenten noonday services. Of course, I recall throngs in some of the principal London parishes, but here in America even the churches in the smaller cities are crowded. It has been a revelation to me, and I should call it very encouraging, indeed."

This was one of two things in the American Church which had made a deep impression on Dr. Wand. The other was what he called "the business efficiency and organization" of our parishes. We could understand the Archbishop's reaction in this matter for he struck us as person who would tackle his own job with efficiency.

The Archbishop pleased us by saying that he had seen the first issue of *THE LAYMAN'S MAGAZINE*, and that he was keenly interested in its progress. He thinks the appeal to the

layman is going definitely along the right track. He told us that his interest stems not merely from the fact that he is a prelate, but also from a journalistic point of view, for when he was, in England he was a regular contributor to that admirable weekly, the *Church Times*.

Dr. Wand and his wife had thoroughly enjoyed the first half of their two months' visit to America when we saw the Archbishop. Coming on an American liner their 17-day voyage was pleasant and unmarked by blackouts and other war-time inconveniences. They felt right at home the minute they came down the gangplank and set foot on California soil. "California is very like Australia in both climate and terrain," Dr. Wand said. "Of course, we in Australia are really still in the pioneer stage. California is half a century ahead of us. But this is all to our advantage, for since our problems are quite similar to those surmounted in California, such as irrigation, you know, we can draw on California's experience in solving many of our difficulties."

THE Archbishop was glad that his first visit to America has taken place now rather than when he was still in England—he was vicar choral of Salisbury cathedral, and later vicar of St. Mark's, in the same city, before he went to Oxford—he might, like most English visitors, have seen only the Atlantic seaboard. As it is, Dr. Wand has seen America from the Pacific to the Atlantic. "One has to see all of America to really grasp its greatness and diverse beauty."

The New York and Washington cathedrals have been of great interest to the Archbishop since he is building a new cathedral in Brisbane. Dedicated to St. John the Evangelist, the early French Gothic structure is now half completed. The sanctuary and transepts are open for use; the nave has yet to be erected. But Dr. Wand, who has been Archbishop of Brisbane for the past six years, is in no hurry to finish the cathedral. What he wants first is to achieve his goal of building 100 temporary churches to serve the needs of his people scattered over the vast expanse of his diocese. In two years' time 50 churches have been put into service and the Archbishop is pleased with this progress.

Speaking of this matter led His Grace to say that the great problem of the Australian Church is to provide church structures in a country which is so vast and the population so widely scattered that it calls for strenuous work on the part of the clergy to serve the people regularly. Fortunately, Australia has the services of the Bush Brotherhoods of which the Archbishop spoke warmly and with a great sense of appreciation. Each Australian diocese has its own Bush Brotherhood, the members of which are responsible to the diocesan. Members take the vow of celibacy for five years (many of them renew their vows for a second and third period), and they work in remote areas where there are no churches, holding services in homes and a public building if there is one available. They receive no salaries but depend on the offerings of the people for their simple needs. Once a quarter the members come together in the Diocesan Brotherhood headquarters for a week or ten days of friendly contact and to lay plans for the next quarter's work. Some idea of the immensity of their work was indicated by Dr. Wand's remark that although he has 140

clergymen in his diocese, two-thirds of the area of the See are ministered to by the 10 members of the Brisbane Bush Brotherhood.

The war came into our conversation naturally since we recalled that the Archbishop had served as a chaplain in the Dardanelles campaign in the World war, from which he had been sent home wounded. The only difference the present conflict has made in the work of the Australian Church has been to provide clubs and hostels for the men who are engaged in compulsory military training. A few chaplains have gone to the Near East with the Australian Expeditionary Forces, but not enough to cause any shortage.

Dr. Wand had only two minor complaints to make against America. Like almost every Britisher who comes to visit us, he found our rooms kept too warm. His Grace laughed heartily when we told him of an English friend of ours who always says that our rooms are too hot and our drinks too cold. His Grace's second criticism was that we don't seem to know much about Australia, and practically nothing at all about Brisbane. "Brisbane? Brisbane?" he said he could imagine many Americans saying to themselves when he is introduced to them and the title of his see is given, "Now where in the world is that? And I daresay they have to consult an atlas to find out! But seriously, I do wish you would take more interest in Australia. It is a country of the most striking contrasts, modern cities on one hand and a primitive aboriginal civilization on the other. We have a great deal in common with America; perhaps even more so than with England. Our young people talk just like young Americans, the inevitable result of your films. Yes, Americans should become Pacific-conscious. We should like nothing better than to welcome a lot of you to Australia."

### Trivialities of Life

EVERYTHING in life has two sides to it. It is interesting to note how a certain attitude can be good under one set of circumstances and just the opposite under another. We frequently hear someone say: "It is too much trouble, I cannot be bothered with it." This expression is a case in point. It typifies either a good or bad spirit depending upon its use.

If it is used as we face the non-essential trivialities of life, then it is a fine thing to say. If we have a real appreciation of the value of time and if we have a keen sense of stewardship of our lives and our talents, most assuredly non-essentials are too much trouble and we cannot be bothered with them. Anyone who really wants to live at his best and use his powers and capacities to the greatest advantage will not waste time on trivialities and nonessentials.

On the other hand, it is indeed a severe indictment on ourselves when we say of a really supreme thing of life, "It is too much trouble, I cannot be bothered with it." It is no credit in the least when used in connection with the things that vitally concern our highest well-being.

—The Rev. Dr. Granville Taylor.

### I HAVE THEE

THINE and my own forever,  
Christ on Thy hillcrest tree:  
Thou hast its steep and summit—  
And I have Thee!

Thine and my own forever,  
Love which yet lifteth me:  
Thou hast its utmost measure—  
And I have Thee!

LILLA VASS SHEPHERD.

## Sursum Corda

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

### Easter

"IT IS I; be not afraid," says Jesus to my soul on Easter Day. Then is my heart glad, when I do see the Lord. "Do not cry for sorrow any more," He tells the Magdalen—and me. There is no need in life for tears like those that we have shed. He calls me by my name, as He did Mary; and He who calls has gone through all of life and death, kind, undefeated and undefeatable. "My joy," He tells me, "no man takes away from Me. If My joy be in you, then your joy truly is full." Yes. When I find Him again in the paschal breaking of the bread, all sorrow is removed from me, the mist of my anxiety is dissolved. There is left in me no fear; and a song of gaiety is singing in my heart: "The winter is past; the rain is over and gone; the time of the singing of birds is come."

With Him to love me, with Him for me to love, life has no bitterness. What shall separate me from the love of Christ? I am persuaded that neither death nor life, nor present war nor subsequent confusion, nor height of general hysteria nor depth of crowd despair, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus, the Lord.

Because it is so, it may be that now for Him I can be of some small use to my brethren in the crowded world. Can I lift a little the dull weight of their distress? If I am joyful, with His joy, knowing that all evil cannot quench the compassion nor thwart the will of God, I can be, perhaps, at least a better friend. Since I am aware that in Him is heart's delight, I need not wrangle with my brothers for possession of the lesser goods, nor share with them the imposition of those chains that are forged in the fire of a mutual coercion. I shall be able to endure the loss of all things, save the loss of Him, and He will not forsake me. "Because I have been lifted up," He says, "I draw to Me all that travail and are heavy-laden. So I have drawn you, child of man, that I might refresh you. Peace I have given you, not as the world gives. Your heart is now untroubled, and it need not be afraid. As My Father has sent Me, even so I now send you; and I am with you to the ages of the ages."

"Behold, I go before you into Galilee"—back into the world of everyday, where man must labor, where at length he grows old and dies—"and there shall you see Me." And in Galilee . . .

"Simon, son of Jonas, you denied Me in the hour of trial, in that hour when in despair of Me you took the sword, in that hour when in an even greater despair you knew the futility of the sword—yet had no other hope, in the hour when I stood alone. Simon, son of Jonas, do you love Me?"

"Lord, You know all things. You know that now, when I have both gazed upon Your compassion and perceived Your glory, I do love You."

"Yes, Simon, I know it. Go feed My sheep."

### War is Symptom

HORRIBLE as war is, it is only a symptom of the real disease hidden beneath hatred, plunder, destruction, suffering, and death. It is with this disintegrating, destructive disease that we must come to grips, if ever the appalling present conditions are to be overcome, and peace established.

—Bishop Maxon.



# NEWS OF THE CHURCH

## National Council is Urged to Take Stand

Committee on Teaching Religion in Public Schools Awaits Statement Revealing Church's Attitude

**N**EW YORK—The National Council should adopt without delay a policy revealing the attitude of the Church in regard to weekday religious instruction in public schools, and the religious education of Episcopal students should be under the supervision of Episcopal clergy. These were the recommendations made at the recent meeting here of the Committee on Teaching Religion in Church secondary schools.

The committee, appointed last autumn by the Presiding Bishop, has also devised practical means by which the Church may help the headmasters, headmistresses, and principals of Church secondary schools to analyze and deal with the religious problems in their own schools.

Members of the committee include the Rev. Walden Pell II, headmaster of St. Andrew's school, Middletown, Del.; Prof. Adelaide Case of Columbia university; the Rev. Dr. Bernard Iddings Bell, Providence, R. I.; Sister Abbie Tuller, superior of the Teachers of the Children of God, Barnstable, Mass.; the Rev. Dr. Powel Dawley, Roland Park, Baltimore; and the Rev. Dr. D. A. McGregor, educational secretary of the Church.

In response to many requests, the committee prepared two courses of study, one for boys and girls of 13 or 14 on *The Religion Contained in the Prayer Book*, and the other, a course in *Modern Apologetics* for them in their last year before graduation. These are now being used experimentally in 15 chosen schools. They will be revised in the summer on the basis of criticisms received from the schools that are trying out the material, and will be available in published form by September 1st of this year.

Because there was a demand for a course in preparation for confirmation for use in



**BISHOP WOODCOCK**

The late Bishop of Kentucky is shown (second from right) at the consecration of his successor, Bishop Cliveman. Others in the picture are (left) Bishop Burton, retired, and Bishop Perry of Rhode Island, then Presiding Bishop.

schools, with material based on the *Offices of Instruction* and with a workbook of auxiliary material and tasks, Prof. Case and Dr. Dawley were requested to see that such a course prepared for trial use be ready in autumn.

To meet the needs of headmasters who have requested some adequate method of surveying the religious condition of their schools, a subcommittee, consisting of Dr. Bell, Sister Tuller, and Dr. Pell, was instructed to prepare, in conjunction with selected heads of schools, a series of questions which, if asked by a school about itself, would reveal the problems involved in its religious life and indicate the way these are, or are not, being solved.

## Students Attend Church Forums on Sunday Evenings During Lent

**MADISON, WIS.**—Great interest is being shown by Church students of the University of Wisconsin in a series of Church Action forums conducted on Sunday evenings during Lent at St. Francis' house, student center.

The addresses, which follow a supper and Evensong, are on various aspects of the general subject of *A Christian Society*.

Speakers include Charles L. Dibble, chancellor of the province of the Midwest; the Rev. Francis J. Bloodgood, rector of St. Andrew's, Madison; Clifford P. Morehouse, editor of *THE LIVING CHURCH*; the Rev. Dr. Sherman E. Johnson, professor of New Testament, Nashotah House; and the Rev. Walter K. Morley of the Cathedral Shelter, Chicago. Discussions have been led by members of the university faculty.

## Demand Bibles in Germany

**LONDON (RNS)**—The demand for Bibles among German Protestants has increased 50% to 70% every year since 1934, according to *Die Furche*, Berlin.

It was also noted that ten times as many Biblical commentaries were printed last year as five years ago.

*Die Furche* reported a similar trend among Roman Catholics, who are being asked to study the Bible in classes.

## Kentucky's Former Diocesan Is Dead

Rt. Rev. Dr. C. E. Woodcock Dies on March 12th After Life Marked With Service

**F**ORT MYERS, FLA.—The Rt. Rev. Charles Edward Woodcock, D.D., LL.D., retired Bishop of the diocese of Kentucky, died on March 12th after a heart attack at Naples, Fla.

BY PHILIP S. JULEY

The life of Bishop Woodcock was replete with usefulness and influence among people of divergent culture and traditions.

He was born at New Britain, Conn., to Joseph and Caroline Shaw Woodcock, on June 12, 1854. He attended school at Waterbury, Conn. He became a confirmed member of the Church in 1870 at the age of 16. His later schooling was under private tutors. His theological training was received at Berkeley divinity school, Middletown, Conn.

He became a student preacher in 1880, serving for two years in Portland, Conn. He was deacon at Grace church, Baltimore, from 1882 to 1884. He became rector of the Church of the Ascension, New Haven, Conn., in 1884, continuing as such until 1888, which charge was followed by his rectorship at Christ church, Ansonia, Conn., from 1888 to 1900.

A complete change of environment followed when he became rector of St. John's church, Detroit, Mich., where he remained until 1905. As a result of his elections as deputy to General Convention, his acquaintance in the Church at large was greatly enlarged and quickly transformed into firm and loyal friendships by the charm of his personality as well as his eloquence as a preacher.

He was elected November 16, 1904, as the third Bishop of the diocese of Kentucky immediately succeeding the dynamic Rt. Rev. Thomas Underwood Dudley, the

## Auxiliary Helps Diocese to Relinquish Aid of Council

**COLUMBIA, S. C.**—Partly as a result of the coöperation of the Woman's Auxiliary in the diocese of Upper South Carolina, the executive council of the diocese recently voted to relinquish all financial aid from the National Council, except that paid as salaries to the several United Thank Offering workers.

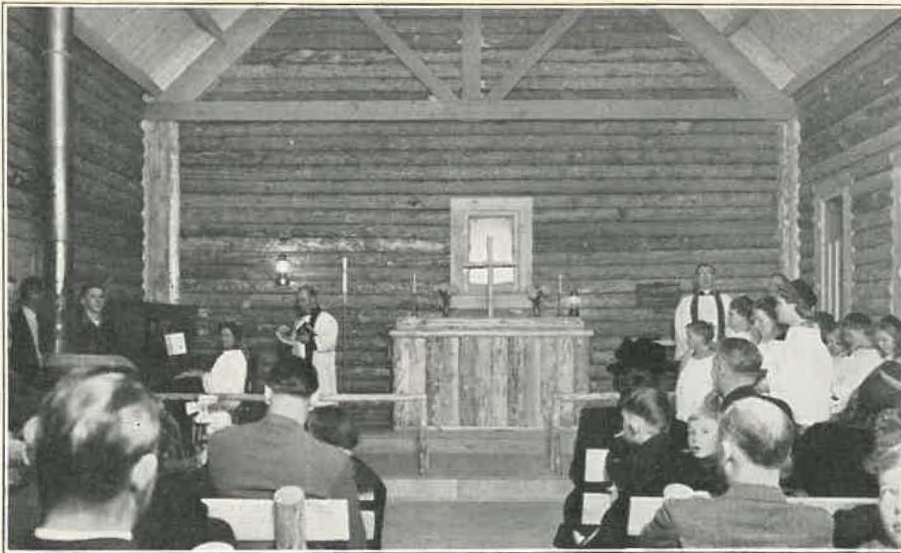
Up to 1935, the diocese received varying amounts, the maximum total in 1931 of \$2,777.76; this was reduced, until from 1935 through 1939, only \$432 was received annually.

## Bishop Ingley to Present Broadcast on Easter Day

**N**EW YORK—Bishop Ingley of Colorado will be the Easter Day speaker on the Episcopal Church of the Air, from 10 to 10:30 A.M., Eastern Standard Time (8:00 to 8:30 A.M. Denver time) with the program originating at Station KLZ, Denver, and going out over an extensive Columbia network.

Bishop Ingley has chosen as his topic, *Easter's Message to a Troubled World*, and will discuss the Christian remedy for present-day world ills.





NEW LOG CHURCH IN WYOMING

On February 14th Bishop Ziegler dedicated the new log Church at La Barge, Wyo., St. Lawrence in the Foothills, this being the fourth new log Church built in the missionary district of Wyoming since Bishop Ziegler's arrival in December 1936. The Church was filled to capacity—150—with people from La Barge, and Calpet, and friends from Kemmerer and Big Piney. The new Church is located in the heart of a new oil development. The Rev. Dudley B. McNeil is priest in charge.

last Bishop to preside in that capacity over the diocese comprising the whole state of Kentucky.

Bishop Woodcock often stated that he took cognizance of the magnitude of his task in following in the footsteps of such a predecessor. In his first sermon in his new diocese, he pointedly stated that instead of having "come to take the place of Bishop Dudley," as some one had remarked, "he had instead come to make a place for himself."

In this undertaking he abundantly and promptly succeeded. In evidence of that achievement stands to witness the unanimous resolution of the 108th convention of the diocese of Kentucky, which stated in part:

"This tribute of its appreciation and gratitude, its love and devotion, its admiration and reverence for the Rt. Rev. Charles Edward Woodcock, D.D., LL.D., is adopted upon his resignation after 31 years as the Bishop of the diocese of Kentucky. Coming to this diocese from experience and service exclusively in Northern dioceses, his innate good will to all men, his genial friendship, his unflinching sense of kindly humor, quickly attracted and permanently retained the love and affection of all who came under his influence, of whatever diverse traditions, creed, color, or station in life.

"As in times of peace he has spent himself without stint in support of all worthy causes, so in time of national peril his tireless leadership and inspiring eloquence rallied our people to their country's aid."

Bishop Woodcock held a diploma of Hobart college, Geneva, N. J., which afterward conferred on him the honorary degree of Doctor of Divinity. Similar degrees were conferred by the University of the South, Sewanee, Tenn., and by Berkeley divinity school; he received the degree of Doctor of Laws from the University of Louisville.

His marriage to Ellen Austin Warner was happy. Indeed, the resolution of the diocesan convention already quoted, proceeded to honor her thus:

"If to add to this memorial and heartfelt tribute to the fine character and noble attributes of Mrs. Woodcock be not in accord

with custom under such circumstances, the convention offers no apologies for its indulgence in such departure from precedent. It but quotes Bishop Woodcock himself in according to her a large share in the success of his episcopate."

There were born to the couple three children and there survive two daughters, five grandchildren, and two great grandchildren.

## Panama's Bishop Notes Gains in 20 Year Period

ANCON, PANAMA CANAL ZONE—At the convocation held at St. Luke's cathedral on February 22d to commemorate the 20th anniversary of the establishment of the Panama Canal Zone missionary district, the Rt. Rev. Harry Beal, D.D., told of the increase in the number of communicants from 1,435 to 4,025, and the number of baptized persons from 9,783 to 19,750 during the 20 years.

A pleasing feature was the presence of retired Bishop Morris of Louisiana, who upon the creation of the district was consecrated as the first Bishop. Bishop Morris had been invited with Mrs. Morris to be the guests of the convocation at this commemoration. Bishop Morris addressed the delegates at a luncheon.

The Rev. A. F. Nightengale was elected secretary of the convocation, and all officers of the district were reelected.

Deputies to the General Convention: Clerical, the Ven. Edward J. Cooper; alternate, the Very Rev. C. Alfred Voegeli. Lay, Herbert H. Evans; alternate, William Stayers.

## Bishop Dedicates Organ

GAINESVILLE, GA.—Bishop Mikell of Atlanta, during his recent annual visitation to Grace church, dedicated the Kilgen organ and confirmed six adults. The Bishop also attended a buffet luncheon given by the rector, the Rev. G. C. Hinshelwood, and his wife on the occasion of their 25th anniversary.

## Hits Reservation of Blessed Sacrament

Bishop Refuses to Institute Priest Unless Assured That Reservation Will Not Be Practised

By MARJORIE KING

LONDON—The Bishop of Truro, the Protestant successor to the late Dr. Walter Frere, has caused great consternation among Catholics in his Cornish diocese by persisting in his refusal to institute a priest to a benefice unless he gives an undertaking to discontinue the practice of the Reservation of the Blessed Sacrament, a long established custom in the parish concerned.

A petition, signed by 21 of the clergy and 40 of the laity, and presented by the Archdeacon of Cornwall, respectfully asked the Bishop to reconsider his decision; but this Dr. Hunkin declined to do, taking his stand on an archiepiscopal opinion expressed as long ago as 1900, and disregarding the sanctioning of the custom, and even its encouragement in war-time in many dioceses.

Other important happenings included the recent appeals made by the Archbishop of Canterbury, one on behalf of the Finnish people and their Church, and the other, on behalf of the children of Great Britain whose education has been neglected during the war.

The appeal for Finland was made at a special service of intercession, held in St. Paul's cathedral and attended by many members of the English episcopate, the civic dignitaries of London and representatives of its university, and a group of distinguished members of the Orthodox Churches of the East. The Archbishop likened the stand being made by Finland against Soviet Russia with that made by Judas Maccabeus.

### EDUCATION NEGLECTED

In the House of Lords, the Archbishop drew attention to the unsatisfactory condition to which the war has reduced national education. Between 400,000 and 500,000 children, who had remained in or returned to vulnerable areas had had no schooling for five months, he said.

His Grace fully recognized that the dislocation was inevitable, but was convinced that it ought not to continue. The British government is at one with him on this point, as is shown by the decision to make school attendance compulsory, as in normal times, in the evacuated areas, although at the same time, parents are urged to leave their children in the safe zones to which they have been removed.

### New Cantata Honors Bishop

CHICAGO—A new sacred cantata, composed by Dr. Leo Sowerby and dedicated to Bishop Stewart of Chicago, will be presented for the first time by the choir of St. James' church on March 22d, Good Friday evening.



## Churchmen Oppose Russell Appointment

Speaking for Romanist Archbishop,  
College President Argues Against  
Choice of Board

NEW YORK—The Rt. Rev. Monsignor Francis W. Walsh, president of the College of New Rochelle, speaking on March 10th for the Roman Catholic Archbishop Spellman, upheld Bishop Manning of New York in his stand against the appointment of Bertrand Russell at the College of the City of New York.

At the same time, Charles H. Tuttle, chairman of the board of trustees' committee on administrative affairs at the college, sent an open letter to members of the board saying the appointment was illegal because the philosopher had not become an American citizen.

Mr. Tuttle voted for the appointment at the last meeting of the board, but said later that he was not aware of the facts revealed by Bishop Manning. Mr. Tuttle is a prominent Episcopal layman.

Monsignor Walsh, a member of the Archbishop's board of archdiocesan advisers, told 6,000 policemen at the 22d annual communion breakfast of the Holy Name Society of the New York Police Department that Bertrand Russell "shall not be countenanced in this city." Monsignor Walsh was introduced by the Rev. Joseph A. McCaffrey, chaplain of the department, as a representative of the Archbishop.

After reminding the policemen that they have learned the full meaning of the so-called matrimonial triangle by finding one corner of the triangle in a pool of blood, Monsignor Walsh said:

"I dare say, therefore, that you will join me in demanding that any professor guilty of teaching or writing ideas which will multiply the stages upon which these tragedies are set shall not be countenanced in this city and shall receive no support from its taxpayers."

### BISHOPS RENEWS ATTACK

Bishop Manning, who previously denounced Mr. Russell as a foe of religion and morality in a letter to the New York newspapers, renewed his attack in a sermon on March 10th at St. Bartholomew's church. He stated:

"The right-minded people of this city of all churches are protesting against and demanding the rescinding of a most astonishing appointment to a professorship in our City college.

"The upholding and defending of adultery is not only offensive and degrading morally and contrary to the law of God, it is contrary to the law of our land. And yet there are some who are so confused morally and mentally that they see nothing wrong in the appointment as a guide and teacher of our young people of a man of this type."

At a communion breakfast of the Wall Street branch of the Anchor Club of America, John A. Matthews, advisory chancellor

## 7 Episcopal Clergy Sign Birth Control Statement

NEW YORK—Seven prominent clergymen of the Episcopal Church were among 20 clergy of this city who signed a statement issued by the National Committee for Planned Parenthood. They said that birth control advice should be made available through the medical profession and public health agencies to all married couples who desired this information.

The statement said:

"Intelligent control of the forces of nature is in accord with the spirit of modern religion. We hold that all children should come into the world welcome and with an adequate birthright of love and care."

Signing the statement were the Very Rev. Arthur B. Kinsolving II; Canon H. Adye Prichard of the Cathedral of St. John the Divine; and the Rev. Drs. Donald B. Aldrich, John Howard Melish, George Paul T. Sargent, Guy Emery Shieler, and Joseph H. Titus.

## "Being a World Christian" Is Theme of New Program Unit for Young Churchfolk

NEW YORK—Being a World Christian is the theme of the latest program unit for young people issued by the National Council's Department of Christian Education and prepared by the Girls' Friendly Society in the series, Christianity's Answer.

The new unit sets four goals for study of its subject: A new sense of world-wide fellowship as Christians; knowledge of native Christian leaders of other countries; fellowship with other Christian groups in the community; and work with some such group in a project of service. The introduction to the unit says:

"There are tragic and terrifying forces loose in the world today, fear, hatred, war, famine. These we must reckon with. But there are other forces at work in this same world; love, fellowship, efforts to build instead of destroy; these we can work with if we will. Building a world Christian fellowship today is a task to be undertaken in the face of apparently unsurmountable obstacles. But today, for the first time, in the modern world, we begin to see this task as possible, if we and all Christians choose to enlist in it."

The unit gives material for six meetings, with questions, true-false tests, workshop suggestions, and lists of resource material.

of the state of New Jersey, told 800 brokers, bankers and employees in the financial district that he opposed the appointment.

Opposition came also from the Greater New York Federation of Churches, the Social Service Commission of the diocese, and the Regis High School Alumni Association.

William P. Larkin, a member of the board of higher education, disclosed that he had written to Ordway Tead, chairman, informing him that at the next board meeting he would move for a reconsideration "with a view to rescinding Russell's appointment."

## Program Announces Conference Classes

Wellesley Conference, June 24th to  
July 3d, to Add New Lecturers to  
Distinguished Staff

BY ELIZABETH McCracken

WELLESLEY, MASS.—Many new courses have been announced in the program of the Conference for Church Work, or the Wellesley Conference as it is usually called.

The dates of the conference will be June 24th to July 3d, and the customary buildings on the campus of Wellesley college will again be used: Tower Court, Severance Hall, Founders' Hall, Billings Hall, and the College Chapel. Sunset services will be held, as in so many years past, beside the lake.

Among the new courses will be one on Christian Apologetics by the Rev. Dr. Theodore O. Wedel, formerly of the National Council and now canon chancellor of Washington Cathedral and director of studies and librarian of the College of Preachers. Dr. Wedel's Course will consider Christianity in the Modern World.

Another new course will be on Christian Education: The Practice of Religion, given by the Rev. Stephen Webster, rector of St. Peter's church, Weston, Mass., instructor in the Diocesan school of Religion.

Still another new course will be Youth in the Church, given by Mrs. Theodore O. Wedel (Cynthia Clark). This course will discuss the work of young people in the parish, the diocese, the province, and in the Church at large. Both leaders of youth and the young people themselves are eligible for this course.

For certain other courses new leaders have also been secured. Spencer Miller, consultant on industrial relations of the National Council, will give a major course in Christian Social Ethics and will conduct discussions on the social problems of today.

The major course in the Old Testament, which the Rev. Dr. Cuthbert A. Simpson has given with distinction for several years, will be given by the Rev. Frank North of the General theological seminary, the subject being The Religion of the Psalter. Bishop Roberts of Shanghai will give the course on missions, taking for his subject, Church Extension: China, the official course of the Board of Missions for 1940-41.

### NEW ACTING DEAN OF MUSIC

The most prominent change in leadership, however, is in the School of Church Music. Frederick Johnson, its dean, is taking a year's leave of absence from the conference, and the head of the Music School this year will be Everett Titcomb who will be acting dean; he will also give a major course on Church Worship and direct the Conference Chorus which meets daily in the Great Hall of Tower Court.

Another course in the School of Church Music will be The Boy Choir, by Albert F. Robinson, organist and choirmaster of



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Trinity church, Potsdam, N. Y., and director of music at Silver Bay Conference, Lake George, N. Y. Still another course will be that on The History of Church Music, given by the Rev. Cuthbert Fowler, rector of St. Andrew's church, Belmont, Mass., and lecturer on this subject in the Diocesan School of Religion.

A course on Organ Playing will be given by George Faxon, organist and choirmaster at the First church, Belmont, Mass., and assistant to Mr. Titcomb. A course of lectures each by a different expert in the particular field, will be given as part of the regular curriculum of the Music School. Organ recitals and carillon recitals will be features of the afternoon and evening hours.

With so much that is new, the conference is glad to continue several of its most distinguished courses, given by leaders known throughout the Church. The Rev. Dr. Burton Scott Easton will give a major course in the New Testament, his subject being What Jesus Taught. The Rev. Dr. Phillips Endicott Osgood will give a course in Religious Drama, taking for his subject Eternal Characters Familiar to All. In eight lectures the following heroes will be considered: Ulysses, Hamlet, Machiavelli's Prince, Shylock, Don Quixote, Peer Gynt, Pickwick, Cyrano.

Miss Evelyn Spikard will return to give two courses, which will be in the form of classes. One will be on Primary and Junior Children in the Church school; the other, on The Upper School. Bishop Keeler, Coadjutor of Minnesota and director of the Conference for Church work, will again give one of his fine courses on personal religion, his subject being, Christian Faith and Life.

It is expected that a course on Preaching, for the clergy, may be offered. Later announcements will give the title and the name of the leader.

**Daily Lunches for School Children**  
Sponsored by Woman's Auxiliary

ST. ALBAN'S, W. VA.—Daily lunches for about 40 children at Central school are being sponsored by the Woman's Auxiliary of St. Mark's church, under the leadership of Mrs. T. S. Tompkins.

The WPA was willing to provide three-fifths of the food required to serve the children and pay two women to cook and serve the food, provided that some local group gave the remaining two-fifths.

Per capita cost per day is seven cents, so the cost to the community will be much less than \$2.00 per day.

**Company Changes Location**

NEW YORK—The Westminster Memorial Studios, Inc., moved recently from West 23d street to larger quarters in the Madison Square building on East 26th street.

The company was organized by Charles W. Nussbaum upon the death of Louis C. Tiffany, founder of Tiffany Studios. Its aim has been to design and execute stained glass windows and other memorials in keeping with the artistic standards of its founder.

**Chicago Groups Hold Marriage Institute**

**Project of Youth Commission and Social Service Department Aims to Aid Young Couples**

CHICAGO—Getting young people started on the right road to a happy married life is, in effect, the object of a Marriage Institute being conducted here as a joint project of the Youth Commission and the department of social service of the diocese.

The course consists in a series of four lectures relating to marriage generally and to problems of the first two years particularly. The lectures are designed specifically to interest young couples who have been married for a period of from six months to two years.

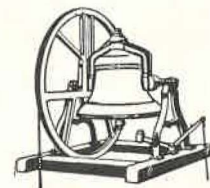
The announced lecture subjects cover all phases of early marital problems, and discussions are led by authorities on the various subjects. These include Dr. Harold S. Hulbert, noted psychiatrist, who speaks on Personality Adjustments; Dr. C. R. Landis, prominent physician, Physical Adjustments; Howard Bigelow, of Kalamazoo, Mich., Economic Aspects of Family Living, and Dr. Harold Holt, diocesan chairman of the department of religious education, Building Family Foundations in Church and Community.

The purpose of the Institute, according to the Rev. Rex Wilkes, chairman of the Youth Commission, is to give aid, help, and instruction to younger married couples who are establishing homes. Through emphasizing the Christian principles of marriage and affording an outlet for proper discussion of marital problems, the course aims to guide young people into a course of understanding which will take them safely through the early years of marriage, when so many unions head for the divorce court.

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## Accepts Rectorship at Princeton, N. J.

Dr. Kinsolving to Assume Duties at Trinity Church, Replacing Late Rev. Robert Williams

PRINCETON, N. J.—The Rev. Dr. Arthur Lee Kinsolving has resigned as rector of Trinity church, Boston, to accept the rectorship of Trinity church here. He will assume his new duties in September.

The rectorship at Princeton has been vacant since the death last October of the Rev. Robert Williams who had been rector for 21 years.

In making the announcement of Dr. Kinsolving's acceptance at the morning service in Princeton on March 10th, Bishop Gardner of New Jersey stressed the wide field of influence open to the Church in the university communities of America. He congratulated the members of Trinity church, Princeton, and Dr. Kinsolving on their mutual recognition of the importance of this work and said:

"Trinity church, Princeton, with its splendid congregation and its magnificent opportunity for service to one of our great universities presents one of the outstanding challenges in the American Church."

Dr. Kinsolving graduated from the University of Virginia and then spent some years at Oxford as a Rhodes Scholar. Receiving his degree of Bachelor of Divinity from the Virginia Theological Seminary in 1924, Dr. Kinsolving's first charge was rector of Grace church and director of religious activities at Amherst college, from which he received the honorary degree of Doctor of Divinity in 1931 and where he is now a member of the board of trustees.

In 1930 he was called to the rectorship of Trinity parish, Boston, at the age of 31, being one of the youngest clergymen ever

### Department of Religious Education Sponsors Club

LOUISVILLE, KY.—The diocesan department of Christian education, with the Rev. Harry S. Musson as chairman, is sponsoring a club at the University of Louisville to unite students who are members of the Episcopal Church.

After a survey, it was found that there are about 70 Episcopal students in the various schools. These have been organized into the Canterbury Club, a name already adopted by numerous Church groups in other colleges. A monthly luncheon is held with a prominent speaker. At the February meeting the Rev. Gardiner M. Day was the guest speaker.

Miss Virginia Durrett, great granddaughter of the late Bishop Dudley of this diocese, is temporary chairman of the Canterbury Club pending the adoption of the constitution and its approval by the University of Louisville. The faculty advisor is Dr. Charles F. Virtue.



DR. A. L. KINSOLVING  
(Bachrach Photo.)

to become the rector of one of the leading metropolitan parishes in the Church. Preceding him in the rectorship of Trinity parish, Boston, were the Rev. Dr. Henry Knox Sherrill, now Bishop of Massachusetts; the Rev. Dr. Alexander Mann, now Bishop of Pittsburgh; and the Rev. Dr. Phillips Brooks who became Bishop of Massachusetts in 1891.

#### RELATIVES AMONG CLERGY

A grandson of the Rev. Dr. Ovid A. Kinsolving, the new rector of Trinity parish, Princeton, comes from a long line of clergymen.

He is the son of the Rev. Dr. Arthur B. Kinsolving, who has been rector of historic St. Paul's church, Baltimore, since 1906, and in whose rectory was held one of the first sessions of the House of Bishops in the United States.

One uncle, lovingly referred to as "Texas George," was the Bishop of Texas. Another was the Missionary Bishop of Southern Brazil for 30 years. A cousin is now the Dean of the Cathedral of the Incarnation at Garden City, Long Island.

Trinity parish, of which the Reverend Dr. Kinsolving will become the ninth rector, was organized in 1833. It was consecrated by the famous Bishop George Washington Doane, the consecration sermon having been preached by the Rt. Rev. Dr. William White, who in 1786 was consecrated in Lambeth Palace chapel as the second Bishop of the American episcopate. In recent years the work of the parish among the students at Princeton university has been conducted in conjunction with the Proctor Foundation.

In 1937, the Rev. Dr. Kinsolving married Mary Kemp Blagden, daughter of Mr. and Mrs. Augustus S. Blagden of Ambler, Pa. They have two sons.

#### Church Becomes Chapel

DETROIT—St. Peter's church, the oldest Episcopal parish in Detroit west of Woodward avenue, has become a chapel of St. John's church, according to a recent announcement by Bishop Creighton.

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God grant that we all may truly find in this Eastertide that *newness of life*, just through serving and pleasing Him, and because we love His Dear Son, Our Lord.

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## Opium, Communism, War Hurt Missions

### Work of Church in China Reported Handicapped by Japanese Rulers, Communistic Godlessness

BY M. H. THROOP

SHANGHAI—A flourishing opium trade, a sullen Japanese administration, and Communistic godlessness are the chief obstacles to mission work in China at present.

In the January, 1940, issue of the *Chinese Recorder*, Prof. M. S. Bates of the University of Nanking published an article on Narcotics in Nanking, exposing the tactics of the Japanese and their puppet government in that city.

Nanking has a population of about 480,000 served with opium by 30 public stores, 175 licensed smoking dens, and 14 hotels with licenses for supplying the drug. There is, in addition, a large illegal trade which officials try to force into channels profitable to themselves. That is the extent of their "suppression."

The drug is furnished by the "Opium Suppression Bureau" at \$19 an ounce to the stores which in turn pass it on to the dens and private buyers at about \$22. The daily sales made in regular fashion average 3,000 ounces or \$66,000, retail. And a good deal is sold irregularly.

What is true in Nanking is true in large measure throughout the Japanese-occupied portions of the provinces of Kiangsu, Anhui, and Chekiang. The "Reformed government" which conducts the opium business in these parts of the country receives a monthly income of \$3,000,00 from a tax of \$3.00 per ounce on a million ounces of opium sold to the depressed Chinese.

The trade in heroin is not publicly organized so it is hard to report it statistically. Heavy packages of it come from Dairen and Tientsin.

There are four well known merchants in Nanking, called "Heroin Kings" with a selling organization of 2400 persons. Adicts number tens of thousands.

#### RUSSIA SPREADS GODLESSNESS

While Japanese officials are exploiting and debauching the people of Eastern China, in the far West the Communists under Russian influence are at work suppressing all religion, especially Christianity, according to the report of one of the last missionaries to leave that country.

Mission work in Sinkiang or Eastern Turkestan was started by the Swedes in 1892. For 25 years they had to do difficult pioneering work and made only 30 converts. In the following 20 years, the Christian community increased steadily and four congregations were organized, three of converts from Islam and one of Chinese. The Church went through two great persecutions stirred up by Mohammedan fanatics. In the first many Christians were imprisoned for a whole year but none of them was killed. In the second, which took place during a Moslem rebellion, some of

the Christians were martyred. Then for a time the Church flourished. But gradually the Communist influence grew stronger and the "godless" propaganda became more and more virulent. Then many devout Muslims, seeing the inability of Islam to resist this movement, inquired into the Gospel and became believers.

But the hostility of the "godless" increased in clearness and violence. First the Christian schools were closed. Then those who came for medical treatment were threatened, and those who attended services were arrested and thrown into prison. Finally last summer, city and countryside were combed for Christians till almost all of them were found and incarcerated. Up to now none of them has been released, and some of them have been cruelly tortured to death. The missionaries have been forced to leave Turkestan with deep regret. But they and the few native Christians who managed to escape are waiting for a new opportunity to proclaim the Gospel in that land.

Meanwhile in the diocese of Shanghai, Christian work is going forward most encouragingly. One hundred baptisms are reported from Zangzok by the Rev. Hollis S. Smith at Christmas; and 49 at St. John's pro-cathedral, Shanghai, by the Rev. Dr. F. L. Hawks Pott.

A fund of \$6,500 was raised last month in honor of the 70th birthday of Bishop Shen's mother. This is to be used as an endowment fund, with the interest to pay the expenses of a theological student preparing to work in the Chinese Church Mission in Shensi under Bishop Shen.

#### RETURNS TO POST

The Rev. S. C. Kuo who has been studying for a year and a half in America is returning to work in this country. He will resume his duties as rector of St. Paul's church, Nanking.

Despite soothing words and specious promises, however, the Yangtse River has remained closed. Sister Augusta, OSA, and Mr. and Mrs. Kemp of the Boone school have been in Shanghai for over two months waiting for Japanese permission to go up the river to resume their work at Hankow.

Canadian missionaries of the Anglican and other missions have been forced out of the province of Honan in central China, north of Hankow. The gates of the mission compounds were picketed by the police under orders from their Japanese masters, and Chinese were forbidden to have any contact with the missionaries. Crowds of starving Chinese were hired at 20 cts. a day to parade the streets displaying anti-British banners and shouting slogans, such as, "Down with British imperialism," and "Set up a new order in Eastern Asia."

Nobody was impressed by all this, but when the continued presence of the missionaries was seen to involve the Chinese Christians in persecution, the missionaries withdrew. When the members of Bishop Tsen's staff were leaving Kai-feng, the chief of police in that city called and assured them that the measures taken against them had been taken under compulsion and that their return at the nearest possible date would be welcomed by the whole population.



**NBC to Broadcast Series  
Based on Biblical Events**

NEW YORK—A program unusual in the history of radio was launched on March 18th, when the National Broadcasting Company began a new weekday dramatic series which translates the Bible into modern prose.

With Dr. James H. Moffatt of Union theological seminary, known as one of the leading Biblical authorities in the world, as program consultant, the series, Light of the World, will be heard under sponsorship of General Mills, Inc., replacing the seven year-old Betty and Bob serial. The programs will be heard Mondays through Fridays at 2 P.M. (EST), over NBC.

**Friendly But Determined  
Competition Marks Drive  
to Fill Green Mite Boxes**

KENOSHA, WIS.—Glamour promised for 10 cts. by one beautician is apt to be guaranteed for 5 cts. by a rival, in the friendly but determined competition for business at Kemper Hall, where students and faculty are attempting during Lent to raise money for missions.

A Kemper Labor Relations Board has been appointed to settle the arguments of the Kemper Industrial Organization and the Kemper Federation of Labor (KIO and KFL), and offer protection to those who operate beauty shops, laundries, shoe-shining parlors, or other enterprises in order to fill the little green mite-boxes.

Everyone in the school has entered into the spirit of making as much as possible toward the \$300 goal which the Missionary Society has set as this year's objective. Floor mothers collect pennies for articles left out of place. Tardiness to classes or meals costs the offender a penny. One faculty member pays her mite-box a penny whenever she loses a game of solitaire.

A substantial amount is made each year at the art auction, where handiwork brings bids ranging from 5 cts. to \$3.00. At the Friday morning assembly period each week in Lent a talk is given on some one of the countries to which the mite-box money goes. At these meetings the girls in business have a chance to advertise free; otherwise they must pay 5 cts. rent for bulletin board space.

The money-making enterprises, however, take care of only one of the three notable Christian duties. On Ash Wednesday the Lenten resolutions are offered and blessed at the Mass.

On February 16th and 17th, as in previous years, a group of upper school girls attended an overnight retreat at DeKoven Foundation for Church Work, Racine. The conductor was the Rev. Thomas Rogers, assistant priest at the Church of the Holy Spirit, Lake Forest, Ill.

On February 24th the entire junior school went to DeKoven Foundation for a quiet day. The Rev. William Wyckoff, chaplain at DeKoven Foundation, conducted the retreat. The meditations were on the Three Christian Duties—Prayer, Fasting, and Almsgiving.

**Increased Giving is  
Noted in Arkansas**

**Diocesan Convention Reports More  
than 100% Increase in Giving to  
General Church Program**

FORT SMITH, ARK.—More than a 100% increase in giving to the General Church program and a 142% increase in gifts to the Missionary Shortage Fund were reported at the convention of the diocese of Arkansas. The convention was held in St. John's church here.

Although attendance was below normal because of the zero weather that prevailed, it was a very inspiring gathering and business of prime importance was satisfactorily disposed of under Bishop Mitchell's chairmanship.

Amendments to the constitution proposed at the previous convention passed their second and last consideration. The status of the cathedral parish, of Trinity, Little Rock, was canonically defined, the diocese assuming responsibility for administration of the cathedral, under the Bishop and a chapter elected by the convention. It was decided that it would be necessary to strengthen the Permanent Episcopate Fund, now standing at \$57,000, before undertaking to provide an adequate episcopal residence. Measures were taken to increase the fund substantially as quickly as possible.

Provision was made for a more adequate representation of Negro congregations in the convention.

Elections resulted as follows:

The Rev. J. Dean Maurer was elected secretary to replace Thomas E. Wood.

The new standing committee consists of the following: the Rev. C. C. Burke, chairman; R. E. Lee, secretary; the Rev. Messrs. George L. Stowell, Cotesworth P. Lewis; and Messrs. E. B. Garrett, and Theo. C. Treadway.

Elected to the executive council were the Rev. Messrs. C. D. Lathrop, Frank E. Walters, Harry Wintermeyer, and Dr. W. P. Witsell; and Messrs. George H. Adams, F. N. Burke jr., W. R. Gamble, Humes Hamilton, Crawford Noble, and Henry H. Rightor jr.

Deputies to General Convention: Clergy, John Williamson, C. D. Lathrop, Frank E. Walters, M. A. Curry; lay, Crawford Noble, Henry H. Wrightor jr., W. Henry Rector, William A. Seiz jr.

Alternates to General Convention: Clergy, C. C. Burke, Geo. C. Merkel, Cotesworth P. Lewis, and Dr. W. P. Witsell; lay, Dr. Lewis N. Frazier, Messrs. Grover T. Owens, F. N. Burke, and J. E. Coates jr.

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### CHARLES H. ARNDT, PRIEST

GERMANTOWN, PA.—The Rev. Charles Henry Arndt, D.D., for many years rector of Christ church here, died January 18th, following an illness which began on Thanksgiving, when he was stricken with a heart attack. He was in his 76th year.

Dr. Arndt was born in Adrian, Ohio, but spent the early part of his life in the town of Sandusky in the same state. He attended Kenyon college, receiving his degree of Bachelor of Arts in 1889, his degree of Master of Arts in 1892, and his degree of Doctor of Divinity in 1921. He graduated from the Philadelphia divinity school in 1892 and in 1893 was ordained to the priesthood.

On graduation he became assistant to the rector of Christ church, Germantown, the Rev. John B. Falkner, D.D. In 1898 he married the daughter of Dr. Falkner, Helen Moore Falkner.

He was associate rector of the church from 1894 to 1899. In 1895 he was granted a year's leave of absence to take charge of the Church of the Holy Spirit, at Nice, France. On his return in the fall of 1896, he again took up his position as associate rector of Christ church.

In 1899, on the resignation of Dr. Falkner, Dr. Arndt was unanimously called to the rectorship. This position he held until June, 1933, when, on account of advancing years, he tendered his resignation and was made rector-emeritus. His entire ministry, therefore, with the exception of the one year's leave of absence was carried on in the one parish.

He is survived by his wife and three sons, John F., David B., and Robert N. D. Arndt.

### F. M. DeFOREST, PRIEST

BETHEL, VT.—The Rev. Dr. Frederick M. DeForest, rector of Christ church here for many years, died March 4th in the rectory following several years of failing health.

He was born in 1872, in Bridgeport, Conn., a son of Robert E. and Rachel (Marcy) DeForest. He was graduated from Bridgeport high school and Yale university, where he received his degree of Bachelor of Arts.

For two years he studied in German universities, but returned to Yale for graduate study, receiving a degree of Doctor of Philosophy.

He taught in the classical department in St. Paul's school in Concord, N. H., five or six years and then for two years in Spokane and Walla Walla, Wash.

Returning to Massachusetts, he devoted his time to Church duties, having parishes in Chicopee and Dalton, Mass. Then he accepted a call to a parish in Northfield, Vt., where he remained for seven years, until he came to Bethel about 1926.

For several years he taught Greek and Latin in Norwich university, in addition to his parish duties.

He was married to Miss Winifred Helen Ripley of Springfield, Mass., and is survived in his immediate family by his widow and by two brothers, Robert G. DeForest of Bridgeport, Conn., and Dr. John B. DeForest, Burlington, Vt.

Bishop Van Dyck of Vermont officiated at the funeral services which were held on March 6th at Christ church.

### MRS. EDWARD H. COLEY

UTICA, N. Y.—Julia Seely Covell Coley, wife of Bishop Coley of the diocese of Central New York, died here unexpectedly at Memorial hospital, March 4th after a brief illness.

Mrs. Coley was born in Troy, N. Y. in 1864, a daughter of the late Silas L. and Mary Elizabeth Seely Covell. At an early age, with her widowed mother, she moved to Stamford, Conn. where she was educated at Miss Aiken's school.

In 1889, she was married to Mr. Coley, former curate at St. John's church, Stamford, then rector-elect of St. Mary's church, South Manchester, Conn., where they resided until 1893 when Mr. Coley returned to St. John's church, Stamford, as assistant rector.

She came to Utica in 1897, when her husband accepted a call as rector of Calvary church, which position he resigned when he was elected to the episcopate in 1924. Mrs. Coley interested herself in the religious, civic and philanthropic affairs of the community at Utica. She was especially interested in the Woman's Auxiliary and

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the Junior Girls' Friendly Society, and at the time of her death was honorary president of the diocesan Girls' Friendly Society.

Besides the Bishop, Mrs. Coley is survived by three daughters, Mrs. Edmind J. Gates, Waterville; Mrs. John Futhey Fox, New Rochelle, N. Y.; Miss Mary Huntington Coley, Chapel Hill, N. C., and nine grandchildren.

With a large group of the diocesan clergy present in the chancel, the burial service was held at Calvary church here on March 6th. Bishop Peabody, Coadjutor of the diocese, officiated, assisted by the Rev. D. Charles White, rector of the parish. Interment was at Westport, Conn.

**MRS. SAMUEL F. HOUSTON**

PHILADELPHIA—On February 24th occurred the death of Charlotte Harding Houston, wife of Samuel F. Houston, president of the Real Estate Trust Company of Philadelphia and warden of the parish of St. Martin's in the Fields, Chestnut Hill. She was in her 73d year.

Mrs. Houston was born in New

Orleans, La., the daughter of Captain Charles M. Shepherd. She was twice married, her first husband being Charles Wardell Brown. She married Mr. Houston in 1902 at Alexandria, Va.

Mr. and Mrs. Houston were decorated by the French government and she was made a Chevalier of the French Legion of Honor in 1927 in recognition of their rebuilding of the village of Arcis le Ponsart, near Fismes, where their son, Henry Howard Houston II, fell in the World war. She was also a member of the Colonial Dames.

The burial service was held in St. Peter's church here on February 26th, and her body was interred in the Chapel of St. Michael and All Angels at the Cathedral Church of Christ, Roxborough. The chapel was a recent addition to the cathedral and was the gift of the Houstons.

Surviving her are her husband, two daughters, Mrs. W. West Frazier and Mrs. L. M. Smith; one son, Charles W. Brown; and two step-daughters, Mrs. R. R. Meigs and Mrs. H. P. Brown jr.

**MRS. JAMES SHEERIN**

HANOVER, N. H.—Mrs. James Sheerin, mother of the Rev. Dr. Charles W. Sheerin, vice-president of the National Council, died here on February 28th. On March 21st she would have been 70 years old.

Surviving are two daughters, Mrs. Theodore M. Lay, Plandome, Long Island, N. Y., and Mrs. Benfield Pressey, Hanover, N. H.; as well as Dr. Sheerin.

The late Rev. James Sheerin was for the four years preceding his retirement in 1930, in charge of the American Episcopal Church in Munich, Germany, and Mrs. Sheerin was always actively associated with his work there. She arranged receptions and teas for students and was influential among them, sharing in all the activities of the Munich parish.

Prior to her marriage in 1892 she was Mary E. Picking of Bucyrus, Ohio.

Of Mrs. Sheerin, an acquaintance said, "She always typified to me a real Christianity; she was understanding, sympathetic, helpful, and constantly engaged in work among people and in the Church."

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## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

ARLIN, Rev. W. AUBREY, formerly in charge of St. John's Church, Clyde, and of St. Stephen's, Wolcott, N. Y. (Roch.); was installed as rector of St. James', Hammondsport, N. Y. (Roch.), on January 11th.

DELLA CIOPPA, Rev. THOMAS E., formerly vicar of L'Emmanuel Mission, Philadelphia, Pa.; is temporary assistant at the Pro-Cathedral of St. Mary, Broad and South Sts., Philadelphia, Pa.

GARDNER, Rev. GERARD C., formerly at Jerome, Ariz.; is vicar of Trinity Church, Fillmore, Calif.

NOCE, Rev. WILLIAM S., formerly rector of St. Mark's Church, Erie, Pa. (Er.); to be rector of St. Thomas' Church, Port Clinton, Ohio, effective April 1st.

STURGIS, Rev. RICHARD L., formerly in charge of St. James', Conroe, and of St. Stephen's, Huntsville, Texas; to be rector of St. John's Church, Decatur, Ala., effective April 1st.

### NEW ADDRESSES

PERRY, Rev. DR. E. HUNTER, formerly 106 Ben Lomond St., Uniontown, Pa.; Christ Church Rectory, Delaware City, Del.

WILLIAMS, Rev. G. CROFT, formerly 3006 Monroe St.; 4111 Trenholm Road, Columbia, S. C.

### RESIGNATION

EASTMAN, Rev. FREDERICK S., resigns after 16 years at St. Peter's, Akron, Ohio; to retire. As secretary of St. Philip's Society for Teaching Missions, he plans to hold missions and conferences on missions especially among young people and in smaller parishes.

### ORDINATIONS

#### PRIESTS

KYOTO—The Rev. SHUZO MIZUTANI and the Rev. ISSO OWADA were advanced to the priesthood by Bishop Nichols of Kyoto in St. Agnes' Church, Kyoto, Japan, February 16th.

The Rev. Mr. Mizutani was presented by the Rev. Yoshimasa Ooka and the Rev. Jiro Saruhashi, and is rector of Trinity Church, Gojo, with address at 228 Gojo, Gojo Machi, Nara Ken, Japan.

The Rev. Mr. Owada was presented by the Rev. J. J. Chapman and the Rev. Umataro Uda, and is rector of Holy Trinity Church, Fukui, with address at 120 Haruyama, Shimo Cho, Fukui Shi, Fukui

Ken, Japan. The Rev. Dr. P. O. Yamagata preached the sermon.

LOS ANGELES—The Rev. HOWARD A. JOHNSON was advanced to the priesthood by Bishop Stevens of Los Angeles in St. Andrew's Church, Elsinore, Calif., March 7th. He was presented by the Rev. Henry C. Smith, and is vicar of St. Andrew's Church, Elsinore. The Rev. John M. Krumm preached.

#### DEACON

KYOTO—TAKESHI GORYO was ordained to the diaconate by Bishop Nichols in St. Agnes' Church, Kyoto, Japan, on February 16th. He was presented by the Rev. Matsunosuke Murata and the Rev. Kiyoo Hamada, and is chaplain of St. Luke's Church, Obama, with address at Nishizu, Obama Machi, Fukui Ken, Japan. The Rev. Dr. P. O. Yamagata preached the sermon.

## CHURCH CALENDAR

### MARCH

21. Maundy Thursday.
22. Good Friday.
23. Easter Even.
24. Easter Day.
25. Easter Monday.
26. Easter Tuesday.
31. First Sunday after Easter.

# CHURCH SERVICES

### DISTRICT OF COLUMBIA

**St. Agnes' Church, Washington**  
46 Que street, N. W.

REV. A. J. DUBOIS, S.T.B., Rector

Sunday Mass, 7:30, 9:30, and 11 A.M.  
Evensong and Benediction, 7:30 P.M.  
Daily Mass, 7 A.M. Second Mass, Thurs., 9:30 A.M.  
Holy Hour, Fri. 8 P.M. Confession, Sat. 7:30 P.M.

### FLORIDA

**St. Stephen's Church**

Coconut Grove, Miami

THE REV. BENJAMIN W. SOPER, B.A., Rector

Sunday Masses: 8 A.M. and 11 A.M.  
Daily Masses: 8 A.M.  
Benediction, Last Sunday of Month, 8 P.M.

### MASSACHUSETTS

**Church of the Advent, Boston**

Mt. Vernon and Brimmer Sts.

REV. WHITNEY HALE, D.D., Rector

Sunday: Low Masses, 7:30, 8:30, 9:30; Matins 10:30; Sung Mass 11:00 A.M.; Evensong with address at 6:00 P.M.  
Weekday Mass, 7:45; Evensong 6:00 P.M.  
Second Mass, Thurs. & Saints' days, 9:30.  
Confessions, Friday, 5-6; Saturday 5-6.

### NEW YORK

**St. Paul's Cathedral**  
Buffalo, N. Y.

VERY REV. AUSTIN PARDUE, Dean

Sundays: 8, 9:30, 11 A.M., and 5 P.M.  
Weekdays: 8 A.M., 12:05 noon  
Wednesdays: 11 A.M., Holy Communion, Quiet Hour.

**The Cathedral of St. John the Divine**  
Amsterdam avenue and 112th street  
New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermons; 4, Evening Prayer and Sermon.  
Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.  
Organ recital, Saturday at 4:30

### NEW YORK—Continued

**St. Bartholomew's Church, New York**  
Park avenue and 51st street

REV. GEO. PAULL T. SARGENT, D.D., Rector

Sunday Services  
8:00 A.M., Holy Communion.  
11:00 A.M., Morning Service and Sermon.  
4:00 P.M., Evensong; Special Music.

#### Weekday Services

Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.

The church is open daily for prayer.

**Church of the Incarnation, New York**

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M., and 4 P.M.  
Wednesdays and Holy Days: Holy Communion, 10 A.M.  
Fridays: Holy Communion, 12:15 P.M.

**St. James' Church, New York**

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, Rector

#### Sunday Services

8:00 A.M., Holy Communion  
9:30 A.M., Children's Service and Church School  
11:00 A.M., Morning Service and Sermon  
8:00 P.M., Choral Evensong and Sermon  
Holy Communion

8:00 A.M., Wednesdays  
12:00 M., Thursdays and Saints' Days

**Church of St. Mary the Virgin, New York**

46th street between Sixth and Seventh avenues

REV. GRIEG TABER, Rector

Sunday Masses: 7:30, 9, and 11 A.M.  
Evensong with Address and Benediction, 8 P.M.  
Weekday Masses: 7 and 8 A.M.  
Confessions: Thursdays, 4:30 to 5:30 P.M.; Saturdays, 3 to 5 and 8 to 9 P.M.

**Church of the Resurrection, New York**

74th Street, East of Park Avenue

THE REV. GORDON WADHAMS, Rector

Sunday Masses: 8, 9:30, and 11 A.M. Evensong, Sermon and Benediction, 8 P.M.  
Weekday Masses: 7:30 A.M. (Fri., 10; Wed., 12 Noon).  
Confessions: Saturday 4 to 5, 7 to 8 P.M.

### NEW YORK—Continued

**St. Thomas' Church, New York**

Fifth avenue and West 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 and 11 A.M. and 4 P.M.  
Daily Services: 8:30 A.M., Holy Communion;  
12:10 P.M., Noonday Service; 5:15 P.M., Evensong and Address (except Saturdays).  
Thursdays: 11 A.M., Holy Communion.

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Vespers and Devotions, 4 P.M.

**Trinity Church**

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REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.  
Weekdays: 8, 12 (except Saturdays), 3 P.M.

### PENNSYLVANIA

**St. Mark's Church, Philadelphia**

Locust street between 16th and 17th streets  
REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.  
Daily Masses: 7 and 7:45 A.M.; also Thursdays and Saints' Days, 9:30 A.M.  
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

### WISCONSIN

**All Saints' Cathedral, Milwaukee**

E. Juneau avenue and N. Marshall street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and Sermon).  
Weekday Mass: 7 A.M.  
Confessions: Saturdays, 4:15-5, 7:15-8.  
Evensong: 5:30 daily.



**ACKNOWLEDGMENTS**

**CHINA EMERGENCY FUND**

Trinity Mission, Marshfield, Mass. ....	\$ 6.66
In Memory of John W. Gordon .....	5.00
In Memory of M. D. P. ....	5.00
Trinity Church, Apalachicola, Fla. ....	2.67
Two members of St. Mary's Church, Kansas City, Mo. ....	2.00
	<b>\$21.33</b>

**FINNISH RELIEF FUND**

Ithaca, N. Y. ....	\$ 10.00
M. D. ....	10.00
In Memory of John W. Gordon .....	5.00
Two members of St. Mary's Church, Kansas City, Mo. ....	5.00
St. Mary's School, Springfield, S. D. ....	1.60
	<b>\$31.60</b>

**INTERNATIONAL CHILD SERVICE FUND**

M. E. J. .... \$ 1.00

**REFUGEE FUND**

A. M. B. .... \$10.00

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**COMING EVENTS**

**APRIL**

- 2-3. Convention of Sacramento, Sacramento.
- 3. Convention of Georgia, Thomasville.

- 3-4. Convocation of Salina, Hutchinson, Kans.
- 7. Convention of Kansas, Topeka.
- 7-8. Convention of Oregon, Portland.
- 10. Convention of Massachusetts, Boston; convocation of New Mexico, El Paso, Tex.
- 14-15. Convocation of Spokane, Walla Walla, Wash.; Convention of Colorado, Denver.
- 16. Convention of South Florida, Fort Pierce.
- 16-18. Convocation of Western Nebraska, Hastings; of Eastern Oregon, Klamath Falls.
- 17. Convocation of Southern Brazil, Porto Alegre; convention of Indianapolis, Evansville, Ind.
- 23-24. Convention of South Carolina, Charleston.
- 23-25. National Council Meeting, New York.
- 25-26. Convention of Western North Carolina, Valle Crucis.
- 30-May 3. Synod of Province of Pacific in Salt Lake City, Utah.

**C L A S S I F I E D**

**ANNOUNCEMENTS**

**Appeals**

**EUCCHARIST VESTMENTS**—Mission priest would like to receive as gift or to purchase used Eucharist vestments and vestments for junior choir, ages 12 to 16. Box B-1434, THE LIVING CHURCH, Milwaukee, Wis.

**Died**

**HOUSTON**—Entered into rest February 23, 1940, Charlotte Harding Shepherd Houston, daughter of Captain Charles M. and Josephine Kenner Shepherd of Louisiana, and wife of Samuel Frederic Houston of Chestnut Hill, Pa. Services February 26th at Old St. Peter's, Philadelphia. Interment within diocesan cathedral.

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**AMERICAN MISSAL** wanted. Box R-1440. THE LIVING CHURCH, Milwaukee, Wis.

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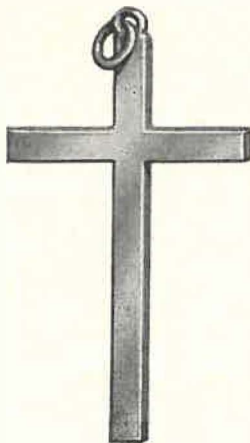
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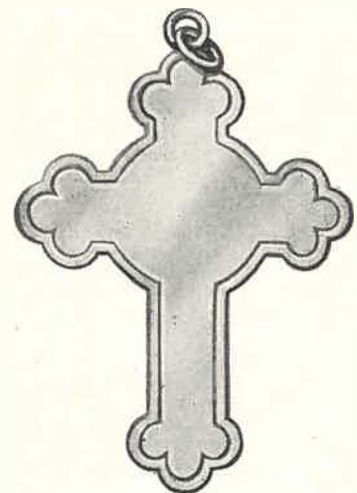
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