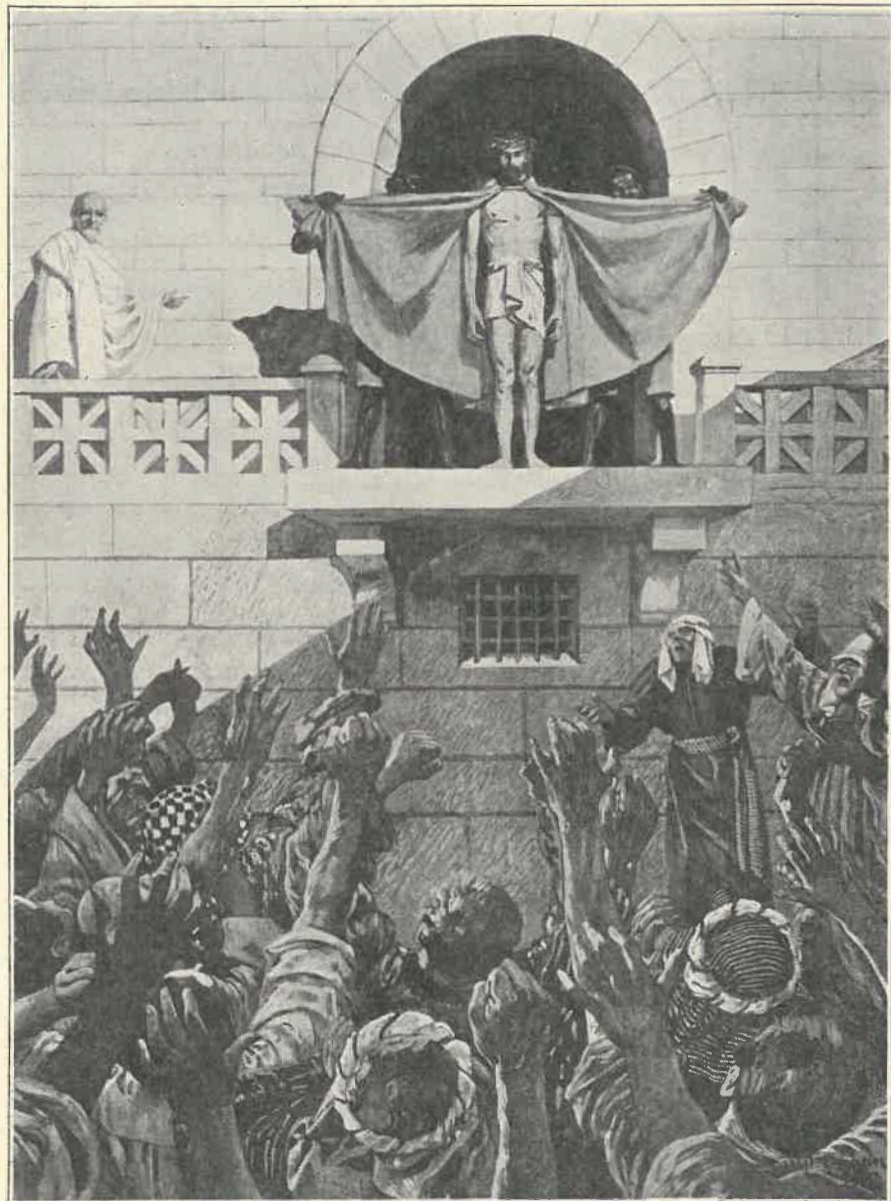
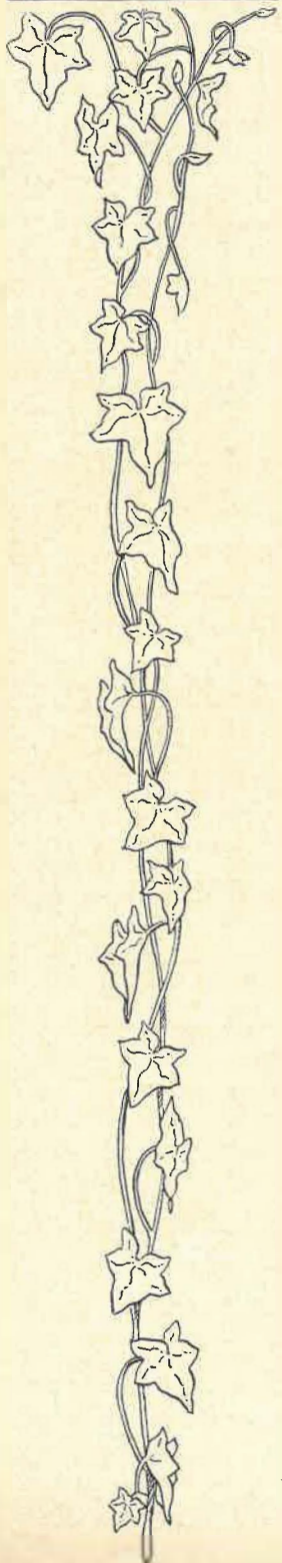


April 9, 1941



The Living Church



"ECCE HOMO"

This dramatic depiction of the presentation of Jesus to the Jerusalem mob by Pontius Pilate is from a painting by Hans Lietzmann.

Vol. CIII, No. 12

Price 10 Cents

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of The Living Church

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Chinese Schools

TO THE EDITOR: I have just been reading *THE LIVING CHURCH* for March 19th and was specially interested in the notes about schools and colleges in China. I have a little additional note that might interest you.

When I was in Kuling in the summer of 1938 conducting an institute for the workers of the diocese of Anking, I received letters from some of the teachers of St. James' School, Wuhu, asking permission to reopen the school at a small town called Moulin about a hundred miles south of Wuhu. I gladly acceded to this request, but made it plain that I had no money. The school was opened with about a hundred scholars. I was able later to restore some of the financial assistance which the school had formerly though it was always chiefly dependent on school fees.

When I left China in June, 1940, it had an enrolment of nearly 400. Moulin is, of course, in Free China and is an exceptionally nice place for a school, being beautifully situated in a fine mountain country and having the best built houses of any interior town that I know in China. Also it has not been bombed, having no military value.

(Rt. Rev.) D. T. HUNTINGTON,
Retired Bishop of Anking.

Wellesley, Mass.

Enforced Union

TO THE EDITOR: This letter is partly a result of the enclosed clipping*, which gives food for thought to those who still treasure Magna Charta, and, with Roger Williams, can abhor an opinion and yet maintain the right of others to express it. Union is increasingly pressed upon Christian thought, by some, as bringing all who profess and call themselves Christians into one visible group; by others, as uniting all Protestants, including Anglicans, ignoring our Catholic element. Saints and theologians so much accept this as surely the will of our Lord, that it seems presumption to doubt it. Still, the right of individual judgment, in all not "of the Faith" is inherent in the Anglican spirit and involves responsibility.

In the light of history and fact, how far is this urge to union inspired by the Holy Spirit, how far is it an expression of the totalitarian impulse, whose natural outcome is either the abandonment of any corporate maintain-

* The clipping enclosed reported the proposal of a Methodist minister, the Rev. Paul V. Galloway, that the government should enforce formation of a national Protestant Church.

The Living Church

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Established 1878

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

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ing of "the faith once delivered," or such utter loss of religious freedom as that young minister desires? Does his idea warn of the goal to which some prevalent thought unconsciously tends?

We are frequently urged to fulfill our Lord's prayer (Is there no sacrilege in such thought?) "That they all may be one: as Thou, Father, art in Me, and I in Thee." Was this a visible unity, or such as we recognize in Christians of all faiths, regardless of differing views, impossible to reconcile without violation of conscience? The soul of the Church is not just a theological conception, but a great reality bearing witness to Him who creates it. Enemies of Christianity know this, recognize and hate Christ in all those in whom they find Him.

Was the "Great Schism" in itself all sin, or, regardless of worldly motives, God's way of dealing with the Church in danger of lapsing into idolatrous polytheism? Can one consider moral and spiritual conditions, preceding the Reformation and the effect of that upheaval upon Christendom, and honestly doubt that God was in that movement, however distorted by the human element? Has the Church been more alive where there is one dominant communion, or where those divisions exist, which are inevitable in real freedom of religion, "till we all come in the unity of the Faith and of the knowledge of the Son of God . . . unto the measure of the stature of the fulness of Christ." Deep convictions produce regard for all convictions. Much so-called "Liberal" theology would give away the faith of others, for which martyrs have died and are dying today.

Can we soberly believe our own unique heritage is the result of chance or the will of man, who has often sought to destroy or mutilate our ancient Church, within whose fold are Christians who find comfort and inspiration in the reserved Sacrament and those whose faith is that of extreme Protestantism? Only the Catholic structure of the Church and a sincere love of freedom of conscience makes this possible, and, if, for the shadow of external unity, we weaken that foundation preserved to us through all past vicissitudes, shall we not fail to hold our own sector, and so weaken the whole battle line?

Such movements as the Inter-Church Student Conference, loyal to faith held, yet co-operating with those who differ, give cause for thankfulness to those who see in the history of the Church God's overruling of man's sin, and who see Christian unity as a fact man can neither make nor break.

Is it not our part to bear more faithfully our own witness, and so hasten the day when God may find us ready to be trusted with outward union?

FLORENCE L. A. EVANS.
Daytona Beach, Fla.

Predestination

TO THE EDITOR: It is surprising that my friend and seminary classmate, the Rev. Irwin St. John Tucker, should express so superficial an interpretation of Article 17—as though it proclaims Calvinism.

The sense of the article is this: (1) Predestination to Life is the purpose of God to deliver mankind from damnation to salvation through Christ. Men are called to a life of Grace; and, as they respond, they attain this salvation. (2) This consideration of predestination is of comfort to the godly. Also, to the carnal, the (implied) threat of a predestination to damnation leads to desperation and loose morals. These are not the works of God but of the devil. (3) There is a Scriptural doctrine of predestination and

election as there is a Scriptural presentation of what is God's Will for mankind.

It will be seen from this that (1) stress is laid on the positive doctrine of predestination to Life; (2) the article stops short of a negative doctrine of predestination to damnation and implies that such a doctrine is devilish, not godly; and (3) it also implies that the only Scriptural doctrine of predestination and election is that to Life.

Now, the official statement of Calvinistic doctrine (See Westminster Confession, Chapter III, Of God's Eternal Decree) declares (1) Predestination to Life for those who are the elect, and (2) predestination to damnation for those who are not the elect; and affirms that these together are the true doctrine contained in scripture.

This comparison should make it clear that if Article 17 "proclaims predestination and election to be the faith of the Church of England," something other than the Calvinistic doctrine is meant; and the contention of the Rev. E. D. Weed is upheld against the conclusion jumped at by the Rev. Irwin St. John Tucker.

(Rev.) THEODORE J. DEWEES.
Binghamton, N. Y.

Armed Forces

TO THE EDITOR: The National Committee of Diocesan Altar Guilds has appointed a special committee to cooperate with the Army and Navy Commission of the Episcopal Church in providing equipment for chaplains. The chairman is Miss Mary Chester Buchan. The office of the Commission and also this committee is 1 Joy Street, Boston, Mass.

Write Miss Buchan and ask what you can do to help immediately.

(Miss) HARRIET PHILIPS BRONSON,
Chairman of the National Committee
of Diocesan Altar Guilds.
New York.

Conscientious Objectors

TO THE EDITOR: In answering my letter commending the Union Seminary students who resisted the draft, E. Agnew Webster writes as a statesman and politician, rather than as a Christian. Although a social institution, war is a hideous sin. That is why I class it with legalized vice and other social sins. A Christian may sometimes be compelled to decide which of two inescapable evils he will submit to. But that is not choosing. There can be no compromise with sin.

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

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THE WAY

Meditations for Lent on the Adventure of St. Paul

By James Murchison Duncan

VII. THE VICTORY

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Corinthians 15: 57).

PICTURE the Upper Room on the night in which our Lord was betrayed. Jesus had instituted the Blessed Sacrament. He has fed the Twelve for the first time with Himself. Now He is speaking to them in farewell: "If the world hates you, you know that it hated Me before it hated you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said unto you, a servant is not greater than his lord. If they persecute Me, they will also persecute you; if they keep My word, they will keep yours also. . . . They shall put you out of the synagogues; yes, the hour is coming that whosoever kills you will think that he does service to God. . . . These things I have spoken unto you, that in Me you may have peace. In the world you have tribulation: but be of good cheer; I have overcome the world."

Thus the Lord promised hatred, persecution, tribulation. Life for the disciples could not be tranquil; but they could be victorious in assurance of an inner peace.

Picture the same Upper Room on the evening of the first Easter Day. The Apostles have already been met by the hatred and persecution of which their Lord had spoken and have locked the doors "for fear of the Jews." Where is that peace which the Master once promised? He has been crucified and is dead. They are disillusioned and utterly discouraged. Suddenly, Jesus is standing in the midst and saying to them, "Peace be unto you." And when He has said this, He shows to them His hands and His side. Then are the disciples glad, when they see the Lord. Then says Jesus again to them, "Peace be unto you."

Thus the Risen Christ gave assurance of victory to the fearing disciples. He did not withdraw His former promise of the world's hatred, persecution, and tribulation. These hard realities re-

mained, but they were transfigured by His peace.

This was the experience of the Twelve. Unlike them, St. Paul, insofar as we know, never did see the Risen Christ in the flesh; but the Lord was willing to make known His glory to the Apostle in extraordinary mystical manifestation. In certainty from these, St. Paul found peace and joy and strength. In these moments, and in remembrance of them, he knew the peace which enabled him to rise above hatred, bitterness, persecution, and tribulation.

Discipleship always meant for St. Paul a stern discipline. He saw life as a struggle, as a battle that must be waged by heavenly assistance: "Put on the whole armour of God. Stand, having your loins girded about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the Gospel of peace, taking the shield of Faith wherewith you shall be able to quench all the fiery darts of the wicked. Take the helmet of salvation, and the sword of the Spirit."

The Christian must wrestle not only "against principalities, against powers, against the rulers of the darkness of this world," but also against self: "Know you not that they which run in a race run all, but that one receives the prize? And every man who strives for the mastery is temperate in all things. I therefore so run, not as uncertainly; so fight I, not as one that beats the air; but I keep under my body, and bring it into subjection."

In this spirit St. Paul faced life's struggles, and in this fashion he obtained the peace which gives victory. Toward the end of his earthly pilgrimage, he uttered a cry of triumph: "I have fought a good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give to me."

How may the victory come to me, as it did to St. Paul? Unlike the Twelve, I can not see in the flesh the glory of the Risen Lord. It is not given to me even to see Him in such mystic vision as that which has been vouchsafed to St. Paul and to others of the saints. I can know

Him, notwithstanding. I find Him at the altar. There it is that He gives to me the "peace which passes understanding." There it is that I find strength and joy. From Him I must not demand any softening of His promise, any leniency from the world's hatred, its persecution, its tribulation. The world opposes any honest Christian—it always has, it always will—because his standards of living are not the world's standards. He must fight against its greed, the temporal values by which it measures both life and possessions, its compromises with the powers that be. At times, even one's friends resent one's Christian living. They try to force or entice one from the narrow to the broad highway.

But even greater than the Christian's struggle against the world, is his fight against self. Day by day, he must wage relentless warfare against the death-giving sins of pride, anger, envy, covetousness, gluttony, lust, and sloth. He is called upon daily to resist the temptation to seek an easy religion, one of comfort, one which will not make changes in manner of living, nor large demands.

Through all these conflicts, I have the promise from the Risen Christ that He will impart to me the victory of His peace. Trust in God will be my armor. I shall run the race as a disciplined contender. In my communions I shall meet my Risen King, and from Him receive sufficient grace to endure whatever of tribulation, or of affliction, life has in store for me. In the end, please God, "with the multitude which no man can number, redeemed out of every race, who have come out of great tribulation," I shall join in the heavenly shout of triumph: "Thanks be to God, which giveth the victory through Jesus Christ!"

Prayer: O Almighty God, who alone canst order the unruly wills and affections of sinful men; grant unto Thy people that they may love the thing which Thou commandest and desire that which Thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. Amen."

The expressions pacifism and pacifist are sneered at by many today. Let me suggest another term and say we war objectors are humanitarians. That might at least put our critics on a fresh track.

(Rev.) A. L. BYRON-CURTISS.

Utica, N. Y.

Negotiations with Presbyterians

TO THE EDITOR: May I have the privilege of replying to Fr. Richardson's criticism [L. C. March 19th] of my letter in the February 5th issue?

I am sorry that he has read into my language a meaning which is not there. It

has always been my aim in writing to say clearly what I am seeking to express, rather than "seeming to imply."

With regard to the particular offense, with which Fr. Richardson charges me, that of "seeming to imply" that our negotiations with the Presbyterians constitute an inquiry to discover if they are "eligible for membership in our communion" (quoted by him from my February 5th letter), I think that the matter of negotiations was not mentioned by me.

After expressing my appreciation of Bishop Wilson's admirable statement of the Anglican position, I said that if our Presbyterian brethren could accept this, they certainly

were eligible to join the Anglican communion. The Bishop's statement embraced such matters as the Episcopate, Orders, the Sacraments, and the Nicene Creed; I still believe that this statement is true, not only for Presbyterians, but for all our Protestant brethren—Fr. Richardson to the contrary notwithstanding.

Unity involves the basic structure of the Church, and unless there is agreement on it, unity is out of the question. It is not my understanding of Christian charity for separated brethren that it demands a sacrifice of principle.

(Rev.) EDMUND S. MIDDLETON.
Baltimore.

The Living Church

NATIONAL

CHURCH AND STATE

Ambassador Discusses Food Problem With Religious Leaders

The British Ambassador to the United States, Viscount Halifax, paid his first visit to New York, March 26th to 28th, and conferred with the dignitaries of the Episcopal and the Roman Catholic Churches and with other religious leaders. Lord Halifax saw the Presiding Bishop; Bishop Manning of New York; Bishop Oldham of Albany; Archbishop Spellman; Dr. Henry Sloane Coffin, president of Union Theological Seminary; Rabbi Louis J. Finkelstein, president of the Jewish Theological Seminary of America; Dr. Luther A. Weigle, president of the Federal Council of Churches; Dr. Samuel McCrea Cavert, general secretary of the Federal Council; Dr. Douglas Horton, executive secretary of the Congregational-Christian Churches; Dr. Henry P. Van Dusen, of Union Theological Seminary; Dr. David de Sola Pool, rabbi of the Spanish and Portuguese Synagogue, and Dr. Israel Goldstein, rabbi of the Congregation B'nai Jeshurun.

The British Ambassador discussed with the religious leaders the problem of feeding the populations of Nazi-dominated countries in Europe, presenting the viewpoint of the British government and seeking the attitude of Church groups on the issue. Another question discussed was the proposed visit of the Archbishop of York to the United States.

The Archbishop of York is expected to attend a conference of leading Churchmen from North and South America to be held in Toronto, Canada, June 3d to 5th to discuss the Church's responsibility in formulating a new post-war world order, as well as its task in the present crisis.

ARMED FORCES

War Department to Spend Twelve Million Dollars for Chapels

Religious worship in the Army will be taken out of improvised buildings and the open fields in a historic construction program that will provide 604 chapels in posts, camps, and stations throughout the nation,

where soldiers of the Protestant, Catholic, and Jewish faiths may make their devotions.

Never before in the history of the Army has there been such an undertaking. The War Department announced on March 20th that \$12,816,880 had been appropriated to build these chapels within six months. In appearance they will resemble the typical small church found in every community in America—a slant-roofed frame building

with a steeple at the front. Costing \$21,220 each, they will have seats for 400 soldiers. Every chapel will have an electric organ.

REPLACING MAKESHIFTS

During previous emergency mobilizations when the ranks of the Army have been swollen suddenly, the chaplains have had to set up altars in any spare space available. When the Church call sounded, the men marched for prayer to theaters, mess



A. L. Gustafson
THE BRITISH AMBASSADOR AND LADY HALIFAX: They visited the Cathedral of St. John the Divine and saw the construction for the unfinished choir and sanctuary, in the company of Dean DeWolfe and Bishop Manning.

halls, recreation buildings, tents, the parade ground, or a clearing in the woods.

Sometimes the soldiers built, out of salvaged materials, a place designed solely for worship; but out of 160 posts that needed chapels, only 17 had them. In 22 years only \$969,542 was spent for chapels in the Regular Army.

Under such conditions the chaplains of the Army have been handicapped in providing for the spiritual needs of the sol-

be office space for all of them. Incorporated in the building will be an Ark to hold the Jewish Book of the Law; this is an innovation in Army chapels. The organ will be placed on the balcony.

"In this program is reflected the Army's concern for the moral welfare and spiritual training of the trainee and its recognition of the spiritual qualities of true military character," commented a recent bulletin of the Bureau of Public Relations of the War

Kirchhoffer of Indianapolis. The mushroom growth of a gigantic national defense industry in Charlestown, Ind., almost on the doorstep of Southern Ohio, has called for the coöperation of these neighboring dioceses in meeting a pressing need.

Charlestown, a sleepy Indiana village of 1,800 people, has become a city of more than 10,000 within a few months. This great influx has resulted from the building of a \$74,000,000 powder plant for the



TRAILER CAMPS: *The rapid growth of the munitions industry has brought hundreds of construction and munition workers into Charlestown, Ind. The workers live in trailer camps such as the one shown above. Church workers are pictured preparing to visit one of the 15 mushroom settlements.*

diers. Men from well-organized parishes found themselves praying on Sunday in the same room in which they danced the night before; frequently they had to sweep the place to prepare it for devotions.

ONE CHAPEL PER REGIMENT

The magnitude of the present project may be understood from the fact that the basic distribution will be one chapel for each infantry regiment. In the larger cantonments as many as 15 or 20 churches will arise among the tents and the barracks. Specific allotments are as follows:

Triangular division: one per infantry regiment, one per division artillery, one for all other division units; square division: one per infantry regiment, one per artillery regiment, two for all other division units; replacement and reception centers, one per 2,000 men; stations less than 3,000, one per camp; stations over 3,000, one per 2,000 men.

Of the 604 chapels, 545 will be for ground troops and 59 for the Air Corps. There is now one chaplain for each 1,200 men; a total of 1,200 chaplains, to be increased to about 1,500 by the end of June. The chaplains are especially selected and accredited by their Churches.

A feature of the new chapels will be an altar that can be moved back on a track, when the chapel is used for pastoral and cultural activities. Then the altar fits into a recess at the rear of the chapel, so that the front of the altar becomes an architectural element of the wainscoting.

The chapels will be used at different hours by the chaplains of the Protestant, Catholic, and Jewish faiths, and there will

Department. "It is part of the Army's determination to fulfill its duty to God as well as to country.

"Like the church or chapel in the home community, the Army chapel will be a focal point of influence. In camp it will provide the soldiers, their relatives, and their friends with a comforting point of orientation relating the military environment of the soldier to that of his civilian status."

Editor's Comment:

The provision of adequate chapels as a part of the normal standard equipment of every army post is a notable forward step in the provision of religious care for the troops. The chapels will make it possible for chaplains to minister to men in a more dignified and proper manner than has heretofore been possible. The very presence of the chapel will also be a constant reminder to officers and enlisted men of the importance of religion. With these improved facilities, and the increasing recognition of the army chaplain as a spiritual leader and not merely a recreational handy-man, it should be possible for chaplains to do much more effective work in making religion vital to the armed forces of the nation.

DEFENSE WORKERS

Southern Ohio's Trailer Cathedral to Visit Mushroom Town

A trailer-church will visit a trailer-town this month when Southern Ohio's Wayside Cathedral rolls into the diocese of Indiana on a mission program designed by Bishop

Du Pont munitions industry. The plant, still under construction, is rapidly approaching completion.

Many of the men now employed at the plant are construction workers, and of course, constitute largely a "floating population." But their presence has created serious, if temporary, problems of housing, sanitation, and social and religious welfare.

FIFTEEN CAMPS OF TRAILERS

Fifteen trailer camps have sprung up on the town's vacant lots, and families are sleeping in tents, barns, and every available space in the town. A census taken March 14th revealed that there were 529 auto trailers in Charlestown. An old barn has been converted into a bunk-house with cots for 30 men at a time. These cots are occupied in three shifts of eight hours each, 24 hours a day. Many of the workers have found lodgings in neighboring towns, and railroads are running commuters' trains to get them to work. The town is literally full to overflowing.

The diocese of Indianapolis has recognized the need for the Church under such conditions, and has had a worker, Miss Caroline Gillespie, serving there for the past three months. Because there is no Episcopal church in the community, plans have been made to erect a frame building, in the public square for church and recreational use. This center will be under direction of Miss Gillespie, assisted by WPA workers. Plans for the building, which will be 36 by 85 feet, have been approved, and construction will start at once. It will include a library as well as facilities for Church services.

Bishop Kirchhoffer has asked Bishop

Hobson for the use of St. Paul's Wayside Cathedral, the trailer unit of the diocese of Southern Ohio, for a two weeks' mission in Charlestown. The Wayside Cathedral will be sent on April 20th, with Charles Ayers and Frank Bowman, field workers on the Southern Ohio staff. Working with a group from Bishop Kirchhoffer's staff, they will call at trailer homes in Charlestown, with daily services at the trailer camps, and a service in Charlestown proper each evening.

ORDERS

First Solemn Professions to the Benedictine Rule

The first solemn professions to the Benedictine Rule by members of the American community were made on March 21st, the feast of St. Benedict. The professions were made at St. Gregory's House in Valparaiso, Ind., by Dom Paul Severance and Dom Francis Hilary Bacon. Receiving the vows was the Very Rev. Dom Anselm Hughes, OSB, the Prior of Nashdom Abbey in Burnham, Buckinghamshire, mother house of the Order. Dom Anselm officiated as the deputy for the Abbot of Pershore and Nashdom.

The professions were made at the conventional Mass following Terce. Bishop Gray of Northern Indiana was present attended by the Rev. Dr. Edward S. White of Chicago. Other visiting clergy assisting at the solemnities were the Rev. Father Stephen, OSF, of Chicago, and Canon V. A. Peterson of Cleveland.

Dom Paul and Dom Francis Hilary made their novitiate and part of the juniorate at Nashdom Abbey in England and were among those sent to Valparaiso in 1939 to begin the foundation at St. Gregory's House. This house is a cell of Nashdom which will gradually become an independent abbey. In addition to carrying on the life and work of the House, members of the community are serving missions at Gary, Hobart, and Valparaiso in the diocese of Northern Indiana.

BROADCASTS

St. Thomas' Choir to Give Performance of Brahms' Requiem

Radio broadcasts during Holy Week and on Easter morning will be made by many Episcopal clergy and choir members. Among these programs will be a performance of Brahms' Requiem on Good Friday by the men's and boys' choir of St. Thomas' Church in New York. The choir will be under the direction of Dr. T. Tertius Noble and will be heard over the National Broadcasting Company's Blue Network from 2:00 to 3:00 P.M. (EST).

On Easter morning, the Rev. Dr. Ralph S. Meadowcroft, rector of All Angels' Church of New York, will read the Resurrection story from the King James' version of the Bible. The program will be heard from 8:00 to 8:30 A.M. (EST) over the NBC Red Network.



The Stillness of the Sanctuary

By Edna G. Robins

AS WE kneel alone before the Tabernacle, we are conscious of a great stillness. The world seems hushed. The sanctuary, the whole church, is pervaded by the expectant silence. The Lord is present, and we wait with bated breath on His word.

We think of all the times during His earthly life when the same awful stillness accompanied His Presence. When He lay hidden in the Virgin's womb, she worshipped Him in the stillness. All through His childhood, all through the years of toil in Nazareth, there was no sound to proclaim to a waiting world the presence of the Messiah. In silent faith Mary attended Him, knowing that in time she would penetrate the mystery that surrounded Him.

Wonderful as are the words of the Saviour, comforting us in all our distresses, His silences are no less effective. When Jesus was awaiting His condemnation, He overheard Peter vehemently denying any acquaintance with Him. Jesus uttered no word of reproach, but His sorrowful glance turned upon Peter drove him out of the hall in tears of penitence.

In the judgment hall while the chief priests and elders made their fierce accusations against Him, Jesus maintained an unbroken silence, not endeavoring to justify Himself, or to win favor with Pilate. He could with a word have destroyed His enemies utterly, yet He refrained from speech.

When He was finally lifted up on the Cross, He said few words. We cherish the few sentences that did fall from His lips and make them the subject of pious meditation. But through the long hours His silence pleaded for His people. Nor did it plead in vain. The dying thief who had exhausted himself in railing against his fate became conscious of the dignity and even serenity with which the Lord bore His sufferings. Humbly he acknowledged the majesty of Jesus. "Lord, remember me when Thou comest into Thy kingdom."

The crowd of people who stood by the Cross watching the Saviour die also felt the strange influence of His silence. They became amazed, and although they could not fully understand who it was that hung upon the Cross, they realized that a great wrong had been done and that the darkened heavens proclaimed the wrath of God.

After His death there followed the silence of the tomb. There was an unearthly stillness in the garden where Jesus slept. But He slept as the seed sleeps, to waken to a more glorious and radiant life.

If we would learn rightly to under-

stand our Lord, let us hush our hearts to stillness. Let us try to shut out the world and to wait in patience and lowliness till the Lord speaks to us from the silence of the tabernacle. Perhaps He seeks us out to lead us to the hidden life of the cloister, there, like His blessed Mother, to attend Him, to keep close to Him in a life of contemplation until He manifests Himself in His kingdom. Perhaps we bring sinful, wayward hearts into His presence. Without a word of reproach, He turns His sweet and loving glance upon us.

Perhaps our hearts are filled with bitterness. Perhaps in spite of our humble posture, our souls are disfigured by pride and resentment, and we ask God to revenge us on our enemies. In the silence we seem to see Jesus pleading for His foes. We see Him scourged, dying, yet uttering no word of complaint against His persecutors. We are humbled to the dust and peace takes the place of bitterness in our hearts.

Some of us who seek Jesus at the altar do not know Him. Our way of life leads us through the tumultuous thoroughfares of the world. We have never known or sought the spiritual pleasures of a sanctified life. Yet it may be that some sudden sorrow or disappointment fills us with a distaste for the world, and we kneel before Jesus. In the stillness of the sanctuary we suddenly find in Him our Saviour and our God.

For many reasons we seek Him where He rests in the tabernacle as in the tomb, enclosed in stillness and mystery. In His Blessed Presence we find comfort and peace, knowing that this stillness of the tabernacle is but the prelude to the calmness and peace of paradise, where we hope to find with Him a rest from the turmoil of the world, of sorrow, of sin, where with a love and joy too great for expression, we will gaze on Him who has blessed us so abundantly in the stillness of the sanctuary.

PRAYER: *Dear Jesus, as we kneel before the silent tabernacle, as we think of Thee extended on the Cross, bearing pain and insult in quietness, draw us away from the noise and bustle of the world that confuse and deafen our ears to Thy heavenly voice. Make us long to come apart with Thee, more and more, and to listen more and more eagerly to Thy commands. May we, like the dying thief, cast ourselves humbly on Thy mercy. Then, even in this very day, we will be caught up in spirit to paradise the blest, knowing the joy of those who are altogether possessed by the love of God, whom no harm can touch, for they rest in Thy sacred arms.*

ENGLAND

King and Queen Join in Prayers for Nation's Deliverance

Millions of British subjects attended services on March 23d, a national day of thanksgiving and prayer for deliverance. The King and Queen, accompanied by their daughters, Elizabeth and Margaret Rose, joined in a simple service in an unidentified country town. Wearing a field marshal's uniform, the King led the congregation in prayer.

Many congregations gathered at churches and chapels that bore the marks of severe air raids. At Hammersmith, 35 parishioners gathered outside the roofless Chapel of St. Catherine Coleman. Fifteen hundred persons prayed in the crypt of St. Paul's Cathedral.

In an Evensong service that was broadcast the Archbishop of Canterbury urged his countrymen to approach God "in a spirit of humility and penitence in our national life."

"Have we not reason," he said, "to feel exalted rather than humiliated by the thought that it has been given to us, this generation which lives perhaps in the greatest time in our history, to maintain the greatest cause ever entrusted to this nation?"

Government Payments for Church Property Damaged or Destroyed

Through its War Damage Bill, the British government has undertaken to pay compensation for property damaged or destroyed in aerial attacks in return for compulsory premiums from all owners. But it has made an exception in the case of ecclesiastical and charitable property, undertaking to pay compensation without contributions.

This arrangement is a most welcome one. Had the Church been treated for the purposes of this bill in the same way as owners of secular property, the premiums would have imposed a crippling burden at a time when the Church is already in sore financial straits. The government's generosity is the more marked, in view of the considerable amount of valuable ecclesiastical property which has suffered grievous damage in the raids, both in London and in the provinces. Meanwhile, the Archbishops of Canterbury and York are sponsoring a Central Relief Fund for the purpose of enabling first-aid repairs to be done to damaged churches.

"The Sums From America Will be Devoted to Specific Undertakings"

The Missionary Council of the Church of England has informed the Presiding Bishop of its adoption of a plan for allocation of the Aid to British Missions Fund.

"The American benefaction" will be apportioned to the 11 recognized missionary societies: the Society for Promoting Christian Knowledge; the Society for the

Propagation of the Gospel; the Church Missionary Society; the Church Missions to Jews; the Colonial and Continental Church Society; the South American Missionary Society; the Melanesian Mission; the Universities' Mission to Central Africa; the Church of England Zenana Missionary Society; the Jerusalem and the East Mission; and the Bible Churchmen's Missionary Society. The Missions to Seamen have voluntarily waived their claim to a share.

The allocation of shares is to be proportioned to the average yearly collections, subscriptions, and donations received by each society for the past three years before the outbreak of war.

The Missionary Council is asking the beneficiary societies that so far as their policy and convenience permit, "the sums from America be devoted to specific concrete undertakings, in order that the Church in America might have the satisfaction of knowing what special purposes their gifts had served."

Death of Noted Churchmen

Named among the Church of England's recent losses by death are a renowned Anglo-Catholic scholar, Dr. Darwell Stone of Oxford; and one who in his day was a great missionary bishop in South Africa, the Most Rev. Dr. W. M. Carter, formerly Archbishop of Capetown, who died in his 91st year.

JERUSALEM

War Brings Almost Unparalleled Opportunities for Church Work

The representative of the Episcopal Church in Jerusalem, Canon Charles T. Bridgeman, has expressed the opinion that conditions of semi-war in the Near East have increased the possibilities for Church work to an extent almost unparalleled in the history of the Church in Jerusalem.

Unfortunately the opportunities have come at a time when the missionary resources of the British Dominions are at a very low level. Britain's share in the annual Good Friday Offering for work in the Holy Land will probably be even less this year than usual because of the war. The Presiding Bishop has, therefore, issued a Church-wide appeal for increased interest in the Good Friday Offering:

"The war has swept into the Mediterranean," he stated, "and completely isolated the whole Near-Eastern area with Jerusalem and the Holy Land at its center. . . . You need hardly be reminded that this offering, made by all branches of the Anglican communion, supports a notable work in Jerusalem and the Holy Land.

"War disturbance throughout the world has caused an inescapable reduction in missionary resources. These ordinarily would flow from America and British Dominions and supply the sinews for the splendid efforts of the British in Jerusalem. Reductions are tragic, threatening whole units of the work. As a result America

once more must come generously to the rescue of this enterprise."

Bishop Tucker pointed out also that General Convention allocated a total of \$2,000 from the Good Friday Offering for use of the Russian Orthodox Seminary in Paris. "This action," he said, "must not reduce the total of our giving to Jerusalem. Rather it requires an earnest effort to increase by that amount the total of the fund."

A GERMAN MONARCH BEGAN IT

The present rulers of Germany might be surprised to learn that just 100 years ago King Frederick William IV of Prussia contributed 15,000 pounds, or half of the total sum needed, to send an English Christian Jew, Michael Solomon Alexander, as a bishop to convert his brethren in Jerusalem.

This was the origin of the present Anglican bishopric in Jerusalem. England and Germany were to support the work jointly and alternate in nominating a bishop. The King of Prussia hoped by this means to restore episcopal orders to Lutheran Germany. The project is said to have been started on his initiative.

Germany withdrew from the arrangement in 1881. The bishopric was reconstituted in 1887 for work with the Eastern Churches represented in Jerusalem, as well as for work among Jews and Moslems. Gradually educational and medical work was developed.

The present Bishop, the Rt. Rev. George Francis Graham Brown, is the sixth Bishop in Jerusalem. His jurisdiction includes work in Palestine, Transjordan, Syria, Iraq, Cyprus. In his charge are 23 churches, 16 British clergy, and 10 of Jewish or Arabic race, many teachers and medical workers, six hospitals, and many schools. Canon Bridgeman, the American representative, is on the cathedral staff in Jerusalem, working closely with the Armenian Theological School.

JAPAN

"The Best Plan was Impossible, Until the Goodwill Gift Arrived"

The extent to which the new religious legislation of Japan will affect the schools, colleges, and hospitals of the Nippon Seikokwai is not as yet clear. In general, the law states that the executive heads of Church organizations must be Japanese and that Churches and Church activities must be supported by the Japanese.

Since the regulations have gone into effect, a "goodwill gift" of \$25,000 has been made by the American Church to each of the three missionary districts of Japan. There has been no action on the part of the Japanese government to prevent the Church from receiving the very sizable sum, presumably because it was presented with "no strings attached" and with obviously kind intent.

A recent letter from Bishop Reifsnider, who is in charge of North Kwanto under Bishop Sasaki of Mid-Japan, told of the

very good use to which the money is being put in North Kwanto.

"The Goodwill Gift has made it possible for North Kwanto to fulfil the requirements for becoming a self-supporting diocese [L. M. April]. I cannot stress too strongly the importance of this gift, and the relief and appreciation felt by me and by the Japanese in this district when it became known.

"We had found no way by which the work in this district could go forward. The plan mapped out, which itself seemed impossible of realization, could only provide for salaries for the clergy ranging from 30 to 50 yen per month, an amount on which they could not possibly live."

The Good Will Gift has been used in three ways. It has provided a retiring allowance, a lump sum, to eight workers already retired whose pensions had been paid annually by sums received from the United States; to eight Biblewomen whose support cannot be continued; and to 10 others, clergy over 60, who are being retired. In addition, 33,644 yen was added to the North Kwanto Bishopric Fund started by Bishop McKim with a gift of 10,000 yen. The income from this fund will pay the salary and travel of the Japanese bishop, yet to be elected. The balance was put into a fund for clergy salaries to be used from the beginning of 1941 to augment what the parishes are able to give.

RESIGNATIONS

Bishop Reifsnider has resigned as president of St. Paul's University and Middle School, and Dr. Toyama, for the past several years director of the university, has been elected to the presidency by the board of directors, of which the Bishop is a member. There are now two foreigners and five Japanese on the board. Bishop Reifsnider believes that the endowment of the university, together with tuition fees, will be sufficient to continue the work as at present, with the exception of the support of the American missionary teachers. A definite ruling on the status of American teachers had not yet been made.

Bishop Reifsnider was less certain of the status of St. Paul's Middle School. There is a plan to double the number of students, raise the fees, and with the aid of the Alumni Supporting Committee, erect a new building for the additional classes.

St. Margaret's School, the Bishop believes, will be able to go on, under a plan somewhat similar to that under consideration for St. Paul's Middle School. Miss C. G. Heywood has resigned as principal.

Mrs. David St. John has resigned as principal of the College of Nursing, St. Luke's Hospital, but will continue for a time as advisor to her successor. The college is supported largely by an endowment from the Rockefeller Foundation. It is believed that support for St. Luke's International Medical Center can continue to come in part from the United States, as it comes under the control of the Department of Public Welfare. However, foreign missionaries who were heads of departments in the hospitals have resigned supervisory positions and are continuing to work under Japanese successors, with the exception of Miss Helen K. Shipps,

head of social service work. Miss Shipps, who was in America on furlough, has been succeeded by Miss Kanda, who was trained in the United States.

Bishop Reifsnider is still director of St. Luke's International Medical Center and a member of the board of directors, and has been asked to remain in that position. Bishop Binsted is still chairman of the board.

It is probable that St. Barnabas' Mission to Lepers at Kusatsu, will be closed and the inmates transferred to the Government Leprosarium. The home for healthy children of leper parents will be able to continue, since it is endowed.



Mauritius from Black Star

PASTOR NIEMOELLER: *Thousands of German clergymen share his fate.*

GERMANY

Clergy in Concentration Camps

Between 2,000 and 4,000 Catholic and non-Catholic clergymen are now in concentration camps in Germany, according to Dr. Hans Hirschberg. The German lawyer, who defended Pastor Martin Niemöller and other clergymen tried in Nazi courts, made this estimate during a recent address in Rochester, N. Y.

According to reports relayed from the Reich to Holland in the offices of the Religious News Service in New York, many German clergymen have been mobilized and their pulpits filled by laymen, usually laborers.

Government regulations in Germany recently provided that public religious services must not be held before 10 A.M. whenever air raid alarms sound during the night. Reports indicate that the ruling is being disobeyed in the Rhineland, where faithful Roman Catholics have been attending "private Masses," entering their churches through the sacristies.

An official statement of the German army high command stated recently that prisoners are permitted to attend church one Sunday a month, never at the same time

with the civilian population. Sermons for prisoners must be submitted to previous censorship, and no literature may be distributed. Priests who are prisoners themselves may minister to their fellow prisoners, but they may not hear confessions. Their sermons are censored, also.

MOTORIZED CHURCHES

Thirty-eight motorized churches have been constructed by the Roman Catholic Church in Germany in order that priests may travel into isolated villages that are unable to support a church. A recent report to the *New York Times* stated also that the construction of 10 more motorized churches is planned for use by army chaplains. Church authorities are supporting the motorized churches despite the difficulties caused by the rationing of gasoline and automobiles.

RUMANIA

Iron Guardists Urge Canonization of Their Former Leader

BY WILLIAM A. WIGRAM

In Rumania, the leaders of the Iron Guard have made an attempt to get Codreanu, the sometime leader of their faction, canonized by the Rumanian Orthodox Church as a saint. It is not that they assert that he was of a saintlike character—his habits were too well known for that—but that "he died as martyr on the altar of his country" (a somewhat flattering description).

If that plea were admitted, the number of canonized saints in the Balkans would become very large and would include some very odd types. In this case, however, there is no immediate danger of a scandal, for the Patriarch of the Church in Rumania has indignantly refused to do anything of the kind, saying that he would resign his office first and retire into a monastery.

But the fact that the effort has been made is interesting to a student of history as showing how mediocrally the mind of man still works in those lands. We need not gibe at the Rumanians because of it, for after all Edward II (who was almost as unsatisfactory as a man as he was hopelessly bad as a king) was almost canonized by popular consent, merely on the ground that he was most foully and horribly murdered. The fact that the Choir of the great abbey of Gloucester—it is the cathedral now—was actually rebuilt by the offerings made at his tomb, shows how near it came to being his shrine.

CUBA

Rejection Came as a Great Relief

Justifiably or not, many Churchmen of the island experienced great relief when Senor Riestra, the recently designated Spanish Consul to Cuba, was officially rejected by the government. The naming of Senor Riestra as consul had been regarded by the Cuban press as an overt threat to free institutions and the probable forerunner of Fascist and Nazi undercover activities.

The Army and Navy Commission

What It Has Done, and What Remains to Be Done

By the Rev. Henry B. Washburn, D.D.

Executive Secretary

TWO points of value have recently been made by contributors to **THE LIVING CHURCH**. Dr. Bernard Iddings Bell has said that the Church should meet the enlisted man as he enters the camp and keep him actively in mind from that time on. Dr. Bell's opinion is based on the admirable chaplains' organization at the Great Lakes Naval Training Station during the last war. The Rev. Francis J. Bloodgood has drawn attention to the part that has been and may be played by the parishes situated near the camps. Not only his experience in the last war, but also his very recent duties as chaplain at Camp Beauregard, La., give weight to what he says.

Both points are of primary importance. The Army and Navy Commission, while caring for other essential aspects of the problem, is increasingly active in these ways. It is hoping to assist the chaplains within the camps and the rectors of parishes near the camps in getting the names of men either as they enter or shortly thereafter, and to meet them personally as fellow-Episcopalians.

It must be remembered, however, that the identification of these men must come largely through the rectors of the home parishes, or through the men themselves, or through the efforts of the Episcopal camp chaplains, for registration on entering the camp classifies the man only as Catholic, Jewish, or Protestant. There is no official permission given a representative of our Church to take such a religious census.

CLEARING HOUSE

The Commission is already becoming somewhat of a clearing-house for these names. If, until some better method is discovered, rectors will give us the names of their enlisted parishioners and their units, the Commission will see that they are sent to the Episcopal chaplain of the unit, or, when there is none, to the rector of the parish nearest the camp. The commission of the diocese of California is doing excellent work of this kind.

The essential difference between this emergency and the last lies in the fact that the Army recognizes no religious workers in the camp but the chaplain. The so-called civilian chaplain has no standing whatsoever. He, or rather, his equivalent, the nearby rector, enters the camp as a minister only at the request of the chaplain. Now, so far as our own men's religious welfare is concerned, this rests a heavy responsibility on the parishes adjoining the camps, for, first, when there is no Episcopal chaplain in the camp, the chief chaplain, whatever his communion, may ask a neighboring rector to take charge of regular celebrations of the Holy Communion, and,

second, the rector may find that many of the soldiers prefer to communicate in the parish church. Instances of both practices are of frequent occurrence.

AID TO PARISHES

Beyond this, however, the Commission finds that the parish (or sometimes an association of parishes) is looked to for entertainment and hospitality. In many cases, in most cases in fact, the financial burden is too heavy for the parish. The Commission has now under consideration requests for aid amounting to about \$10,000—and these represent only a beginning. Assisting clergy, if on full time, should not receive less than \$2,000 a year. The entertainment budget will vary with the location. But Chaplain Bloodgood is right in suggesting that one of the most effective ways of helping our men is to assimilate them, in so far as possible, into the normal parochial life of the community.

A chaplain dropping into this office today thinks that 15% or 20% of the men in his camp are Episcopalians, or near-Episcopalians. Imagine how a situation of this kind might effect a neighboring parish! And imagine the cost of meeting it helpfully! The Commission has made a beginning in its attempt to aid. All will depend on the Commission's income.

AID TO CHAPLAINS

The Commission, however, while realizing the importance of these aspects of the work, must care for other matters as well. And here are some of them.

Pension Premiums: Many of the chaplains have now been on duty for three or four months. In most cases neither they themselves, their parishes, nor their dioceses can continue to pay their pension premiums. In practically every instance the Commission is meeting the premiums and paying the arrears—much to the relief of the chaplains.

Discretionary Fund: In the last war, the Commission gave the chaplains a discretionary fund of twenty-five to fifty dollars a month. The response was enthusiastic, for the chaplains were able to supply delicacies and necessities for the sick and to meet many needs not officially cared for by the Army. The Commission is beginning with a monthly allowance of \$10. The response is one of great relief, although the Commission is at present able to touch only the fringe of the demand.

Supplies: While theoretically the Army and Navy are expected to supply the chaplains with their fundamental needs, they are not as yet fully able to do so. The Commission, therefore, is meeting the emergency.

With the assistance of the National

Altar Guild, the Commission has equipped about 30 chaplains with either portable altars or Communion sets and the necessary linen. An edition of 10,000 copies of a four-page outline *Order for the Administration of the Holy Communion* will shortly be exhausted. Approximately 10,000 Forward Movement booklets have been supplied, the most popular being *Offices of Instruction*—a reprint from the Prayer Book—and the *Wayside Hymnal*. Bibles and New Testaments are being called for in great numbers. At the time of writing, the Church Pension Fund is publishing a 50,000 edition of *A Prayer Book for Soldiers and Sailors*, consisting of the Holy Communion, an Order of Worship, Selections of Prayers, passages from the Bible, Psalms, and Hymns. The small volume may easily be put into the soldier's or sailor's pocket. Khaki and blue are the colors of the binding, and each copy has a pocket for an identification card, photograph, or anything else of personal value to the owner. The Commission has guaranteed the cost of 25,000. The Church Pension Fund is assuming the risk of another 25,000. It now looks as if a second edition, equally large, would be necessary.

And just to indicate the wideness of the chaplains' needs, the Commission is also being asked for portable typewriters and tables—necessary not only for the chaplain's daily routine, but so that he may more easily write, when necessary, to the families of men in sickness or trouble.

This morning the Commission received a letter from a chaplain, part of which reads as follows: "I am delighted to discover, just this morning, the 1,000 Holy Communion folders, and the portable altar, equipped with vessels, cross, candle-sticks, candles, ciborium, font, etc. Please accept my sincere gratitude for your kindness in requisitioning and shipment of these items so necessary to my labors as chaplain. . . . I shall promptly dedicate them and will carry them with me as I pay my official visits to the more than 80,000 soldiers."

SITUATION MAY BE PERMANENT

It should be remembered that while the Commission should steadily prepare itself to meet any emergency, it should adjust itself to problems incident to years of military training. We are not facing a temporary crisis. Rather, we are confronted with an opportunity the duration of which may be permanent.

It will have been observed that the Commission is still financially cautious. A greater freedom of action will depend altogether on the generosity of the Church. Up to this time of writing, the Commission has received from individual gifts about \$20,-

000. During two years in the last war, the Commission spent \$700,000.

MEMBERSHIP

The men to whom the General Convention has entrusted this work are: Rt. Rev. Dr. Henry K. Sherrill, Chairman; the Rev. Dr. Henry B. Washburn, executive secre-

tary; Mr. Henry S. Morgan, treasurer; the Rt. Rev. Drs. Karl Morgan Block, William T. Capers, Robert E. Gribbin, Henry W. Hobson, Malcolm E. Peabody, James DeWolf Perry, and Winfred Hamlin Ziegler; Rev. Drs. Sydney K. Evans (Captain, U.S.N.), Churchill J. Gibson, Frederick P. Houghton, Z. B. Phillips, and

Clayton E. Wheat; Rev. Messrs. Arlington A. McCallum (Lt. Col.), Luther D. Miller (Major), J. Murt Webster (Lt. Col.); Messrs. F. Trubee Davison, Charles D. Dickey, Thomas S. Gates, Robert Isham Randolph, H. L. Rust jr., Edward L. Ryerson jr., Charles P. Taft, and Dean Vincent.

The Passion in the Light of the Beatitudes

By the Rev. William J. Alberts

Part II

¶ *This is the second part of an article by the assistant rector of Grace Church, Newark, N. J., in which he points out a significant parallel between the messages of the Seven Words and the Beatitudes. The first part of the discussion appeared in THE LIVING CHURCH of April 2d.*

FIFTH WORD

"I thirst."

"Blessed are they that hunger and thirst after righteousness, for they shall be filled."

The spiritual trial is over. Now begins the trial of the body. The demands of the body follow the demands of the soul. It is worthwhile noticing this order in passing. We are so apt to reverse it in our lives. Instead of literally seeking first the kingdom of God as Jesus taught us, we seek first the other things and then as almost an afterthought, we seek the Kingdom of God. We believe optimistically that if we feed the body, the needs of the soul will take care of themselves. Every time you look at the crucifix, you are seeing a concrete manifestation of the falsity of this belief in the eyes of God.

We are grateful for this word. As the

Way of the Cross

The ten episodes of the Way of the Cross described in Scripture, from the Condemnation of our Lord by Pilate to His burial are shown on the succeeding pages in a series of forceful block prints by Allan Rohan Crite.

Mr. Crite is a young Negro artist of Boston, Mass., who has achieved recognition for his religious and secular drawings and prints, some of which have been exhibited at the Fine Arts Museum in Boston.

Fr. Earle Maddux, SSJE, says of his work, "It has a very real freshness and vitality. He interprets the Catholic religion in Negro forms. All the figures of his holy pictures are Negroes—which is, after all, in the tradition of some of the best religious painting."

cry, "My God, My God, why hast Thou forsaken Me?" teaches us that even the highest spirituality has its moments of desolation and spiritual aridity, so this cry, "I thirst," this evidence of the reality of Jesus' suffering, helps us to dispel the false idea that goodness means freedom from pain. It helps us also to realize that if we suffer, it is not necessarily due to some sin which we have committed or to God's displeasure with us.

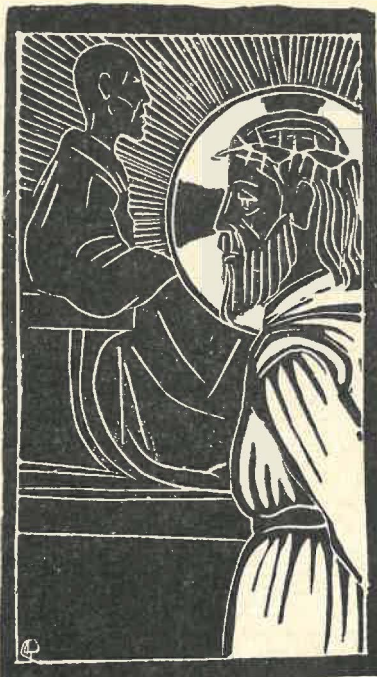
Yet having said that we must also say that whatever the final answer to the problem of evil may be, we can say for certain that sin is in some way bound up with it; and that sin not only punishes the one who does it, but also affects innocent persons.

Jesus did not sin, yet the sins of greed, of covetousness, of envy, of hatred, of malice, and all uncharitableness crucified Him. The sins of those we love—brother, sister, wife, husband—often crucify us too. We cannot escape the consequences of sin. The Cross tells us that sin is never a private thing. We can never sin and take refuge behind that shallow sophistry that says, "It is my own life, and I can do what I want with it." It is not our own life; and we can do what we want with it only if we care nothing about the inevitable effect it will have on the rest of the world. For make no mistake about it, we are, whether we like it or not, members one of another. We can deny that, disregard it, laugh at it. Nonetheless the truth will remain, and no shutting of

eyes will change it. What we do affects others and affects God, and our whole relationship with Him and with our fellow men.

While we cannot explain the problem of evil, we can say something about how we may best deal with it. The fact of suffering and pain can only be met if we live daily with a strong positive desire to do the will of God under any and all circumstances, cost what it may. Jesus "hungered and thirsted after righteousness," and because He did so, He could "set His face like a flint to go up to Jerusalem" to do what He knew meant certain death. If one hungers and thirsts to do the will of God, then while pain is no less pain, it is pain with a purpose. It can then be borne without spiritual and moral disintegration.

Lest anyone here think I am being merely pious and theoretical about this, let me prove my point. A mother sits watching the child she loves. Her whole maternal instinct is centered in the child. A savage dog comes down the street and attacks the child. Instantly that woman—she may be a timid thing otherwise—leaps in and beats off the dog. In the conflict she sustains severe wounds. They are painful and real. But she has received them for a purpose. They are no longer meaningless aches and



THE CONDEMNATION BY PILATE



THE CROSS IS LAID ON JESUS



JESUS FALLS WITH THE CROSS

pains, but scars of battle, medals for bravery in action.

So it is with our love for God. If our whole hearts are centered in Him, if we yearn to be all that He would have us be, then we are willing to bear very real pain that He may be glorified. Jesus said, "For their sakes I sanctify Myself." The witness of the saints—who are, after all, only Christian soldiers who have been decorated for bravery under fire—is that if one loves God with singleness of heart and thirsts after Him, then all things can be turned into occasions for thanksgiving and praise.

How can we awaken this desire? We can develop a hunger and thirst for righteousness only by keeping ever before us the perfect pattern of righteousness, our



THE WOMEN OF JERUSALEM

Lord and Saviour Jesus Christ. That conscious striving after His way of doing things is one aspect of walking in the presence of God. Then come admiration, imitation, and finally hunger and thirst for realization in our own lives of the greatness which is in His.

May God grant to us patience and steadfastness in our learning, that we may hunger and thirst to do His will, and bear all things and do all things to His glory.

SIXTH WORD

"It is finished."

"Blessed are the peacemakers for they shall be called the children of God."

There are two ways in which we can finish anything. One is with a sigh of relief that the job is over. Our task has not particularly inspired us. It may have been something we definitely disliked. At its termination we murmur a weary, "Well, that's that," or "That's finished anyway."

The other way is to finish with a glad shout of triumph such as might escape from the lips of a victorious runner as he crossed the finish line. Or the glad exultant, "He's made it," which we heard from all sides when Lindberg flew across the Atlantic. In that case the "It is finished" was a shout of victory.

So it was in the case of our Lord. It was not a pious, "It is finished, now I can die," but "I have finished the work Thou gavest Me to do." When something is finished in that way, there is a definite accomplishment. What was the accomplishment which Jesus achieved? It was the establishment of peace between God and man and between man and man.

By the life and sacrificial death of Jesus, the whole relationship between God and man has been changed. In theology we call this part of our Lord's work the Atonement, at-one-ment. Many theologians have tried to express this redemptive work in various ways—all more or less puzzling and presenting problems in themselves. The theory is unimportant. The fact is that which we can verify in our own religious experience—that because Jesus lived, we have access to God in a way otherwise impossible—we can call God Father; we can realize a oneness between Him and us, a relationship so close as to be adequately described only by the word Father. Because Jesus lived, "we have peace with God, and the blood of Christ cleanseth us from all sin." Because Jesus came down to our level and lived as a man among men, we can, by the grace of God and the cooperation of our free will, rise toward His level. That is the at-one-ment which we can all make our own.

St. Paul says: "For He is our peace, who hath made both one and broken down the middle wall of partition."

Yes, Jesus is our peace and our peacemaker. He makes peace between God and man, as we have just seen. And He makes peace between man and man. He has broken down the middle wall of partition, as St. Paul tells us. The old wall which marked the boundaries in the temple beyond which a Gentile could not go on pain of death is now no more. Jew and Gentile, bond and free, Scythian and barbarian—all have free access to God, and in Christ have a relationship of brotherhood with each other. For Christ, especially through the

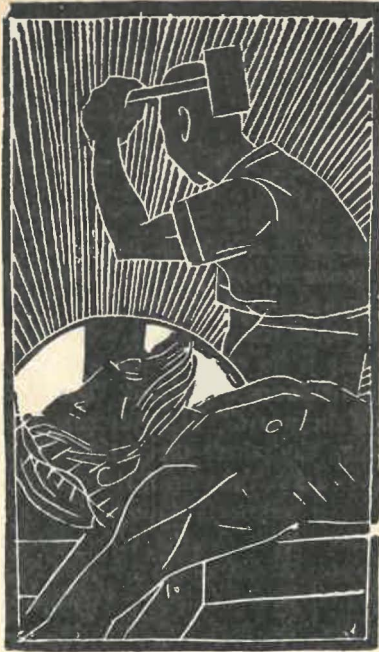


SIMON OF CYRENE

Church, which is the Body of Christ on earth, is the great peacemaking agency which welds all men together into a united brotherhood. At the same altar, receiving the same sacraments; worshipping one Christ, kneel men of every color, of every nation, of every tongue. In Christ old things are done away; all things are made new. The old hatreds that exist between men of different race and color are done away in Christ. In the world Chinese and Japanese blow each other to bits. In the Church of Jesus Christ in China Dr. Francis Wei, Chinese Christian, and Toyohiko Kagawa, Japanese Christian, kneel together and pray in love and peace



STRIPPED OF HIS GARMENTS



JESUS IS NAILED TO THE CROSS

for the conversion of their countries and for each other.

It is true that we see perversions of this doctrine of love and peace. Even in the Church there are men and women who will not kneel at the altar with some person whom they consider of inferior station. But they are not representative of Christ; they are not showing forth the peace of Christ; they do not know the peace of God.

Because Jesus lived, man has peace with man. Although wars and hatreds continue in the world, as we read daily in the newspapers, yet in a real sense, "It is finished." Because Jesus showed in a unique way the wonderful power of man at peace with himself, with His God, and with his brethren, there will never again be a time

in the world when cruelty and war will be accepted as the inevitable lot of human beings. Always, in every age, in every country, someone will catch a vision of the possibility of human life as Jesus lived it. The old order is finished. As Christ is the cohesive element in the world uniting all men to Himself, so He is the destructive element in the world of darkness and evil. He is luminous. Darkness cannot hide Him; it only makes His light shine with greater intensity, and in the fullness of time, the light will overcome darkness. Disunity, hatred, and destruction will give place to unity, peace, and concord. "It is finished." Jesus, our peace and our peacemaker, has finished it from His side. Our task is to take up our cross; and by thinking and living show ourselves true children of God by being peacemakers.

SEVENTH WORD

"Father, into Thy hands I commend my spirit."

"Blessed are the pure in heart, for they shall see God."

*"When ends life's transient dream,
When death's cold sullen stream
Shall o'er me roll;
Blest Saviour, then in love,
Fear and distrust remove;
O bear me safe above,
A ransomed soul."*

Unless frequent repetition has dimmed our understanding, these words of a loved hymn should give us pause every time we sing them.

For some of us, this is the last time we shall contemplate the Three Hours. For all of us some day, the cold stream of death will come, and we shall pass from the earth.

It is against that inevitable moment that this word from our dear Lord is given to us. In His earthly life Jesus taught men how to live. In the beatitude which we naturally couple with this last word from the Cross, Jesus is teaching us how to face and overcome the last enemy. "Blessed are the pure in heart, for they shall see God." The pure in heart are those who serve God with unmixed motives. Those who, whatever their lot in the world, try to do all things to the glory of God.

It is surely heartening to all of us to know that the vision of God depends not upon earthly position or wealth, but is open to the humblest soul if with unmixed motives, with purity of heart, he seeks to serve God. Such a person, like Jesus on the Cross, faces death with a certainty of resurrection that can be achieved no other way. And why? Because he faces death and resurrection not as new experiences, but as that which he has known for certain in his entire life.

To face life squarely and to offer it to God means to die daily. It means deliberately to kill, through discipline and prayer and utter consecration to the best and highest possible goal, anything that keeps us from that goal. Only by dying daily can we keep from dying eternally. If we have tried to live the life Jesus set forth for us, then we have known that in very truth to die is gain; we know for certain that when we die to self, we live to righteousness. We know that when we die to sin, we rise to new heights of moral and spiritual achievement. We know death, and



THE DEATH OF JESUS

we know resurrection. We know them, I mean, not as pious hopes, not only as acts of faith, but as facts of religious experience.

Thus, although there may be that inevitable shrinking before the great awakening, we are sure that if we have lived in this life in such a way that we commended ourselves in everything we did to God, we shall not be afraid to trust ourselves at the last to His goodness and mercy.

"Into Thy hands I commend my spirit" is not a pious hope at the end of a careless life. It is the logical conclusion to the life that is lived as Jesus lived. Such a life sees God here, as well as hereafter. Such a life closes here to begin eternity with a confident prayer: "Father, into Thy hands I commend my spirit."



THE DESCENT FROM THE CROSS



JESUS' BODY LAID IN THE TOMB

“ . . . and the Power of His Resurrection ”

LAST week we considered some of the implications of that longing expressed by St. Paul in his epistle to the Philippians, when he told of his burning desire “that I may know Him, and the power of His Resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead.”

Lent has given us a new opportunity to know our Lord; Holy Week again calls us to share in the fellowship of His sufferings. And Easter, with its message of joy and hope breaking through the gloom of the world, proclaims anew in ringing words its witness to the power of the Resurrection. “Christ is risen from the dead. . . . In Christ shall all be made alive!”

It was the power of the Resurrection that enabled the early disciples to set in motion the conquest of the world. They could never have kept their own faith if the Crucifixion had been the end of the story; certainly they could not have carried the message to others. At best they could only have told beautiful and sad stories of a life that had been lovely to behold, but that had been cut off, as we say, in its prime. Perhaps some of those tales might have been preserved to us in legend and in literature, but they never could have been enshrined in a living faith, or in the liturgy and worship of a world-wide Church.

Sometimes men, thinking themselves wise or scientific, deny the Resurrection because they feel it to be too incredible, too contrary to the natural order of events. But these men are the most credulous of all. Denying the supernatural record of the Risen Christ—a record as well attested as any in ancient history—they must perforce conclude that the whole structure of the Catholic Church, which has grown and spread through nearly two millennia, was built upon fraud, deceit, and self-deception. They must accept the preposterous proposition that the handful of our Lord’s followers, who were so downcast and scattered at the death of their Leader that one of the chief of them denied that he even knew Him, somehow managed to rally and invent, or convince themselves of, a story contrary to the whole experience of the human race; and that, armed with that fiction, they went forth and began the conquest of the world in the name of a dead leader. One who accepts such an incredible idea as that is not a skeptic or a scientific agnostic; he is gullible almost beyond belief!

No, the Resurrection was no myth. It was the central fact of experience upon which the early Christians based their whole message to the world. It was the glorious fact that made the persecuted disciples recognizable by their unaccountable joy and by their love for one another; and that enabled them to face fire and sword and wild beasts with a song in their hearts and a prayer on their lips. It was the source of that power which enabled them to turn the world upside down for Christ, that removed the sting from death, that robbed the grave of victory.

And the power of the Resurrection is as strong today as ever it was in days of old. It is the power that sustains Martin Niemöller and the other courageous confessors, Catholic and Protestant, who languish in Nazi concentration camps, or in the prisons of Soviet Russia, because of their refusal to deny their faith. It is the power that governs the lives of millions of men and women all over the world, and that upholds the ban-

ners of decency and righteousness, of sanity and morality, in a world in which the terrible forces of darkness are doing their utmost to comprehend the Light of the World.

Our Lord never promised that His followers would have an easy time of it. Christianity is no religion for weaklings. “In the world ye shall have tribulation,” He said, “but be of good cheer; I have overcome the world.” He overcame it by the power of His Resurrection, the power that enables us to share with Him the victory over death, the world, and the devil.

Nor did our Lord leave His followers without sure and certain means of access to that power. In the very night in which He was betrayed, He took bread and wine—the common substances of everyday life. And when He had blessed them, He gave them to His disciples, saying “Take, eat . . . drink ye all of this . . . This is My Body . . . This is My Blood.” A simple act, based upon the homely and universal experience of the family meal; but an act of such deep significance and such earth-shaking portent that the greatest scholars and mystics have never been able to plumb its depths. The Holy Eucharist is a mystery beyond the understanding of human experience; yet the act in which that mystery is embodied is within the reach of the humblest Christian. And through it the unworthy but penitent disciple, approaching the altar with awe and reverence, however dim His perception of the mystery may be, can draw into His own soul something of that power that was promised by the Risen Lord to His followers, even unto the end of the earth.

THE world sorely needs the message of Easter in this unhappy year of our Lord 1941. It needs the reminder that even 1941 *is* a year of our Lord. It needs the reassurance that suffering and death are not the end but the beginning of life; that after the darkness comes the dawn; that beyond the grave is Victory.

If this world were the sum and substance of existence, the only habitation of the soul, it would be a sorry place indeed. If there were nothing after death but the decay of the body and the cancellation of the soul, then life would indeed be scarcely worth while. It would be at best a cosmic jest, at worst a diabolical farce. It could not be the creation of a loving God but only (as indeed some believe) the chance product of some impersonal mechanistic force.

But the message of Easter tells us that this world is not the final end of man, and life is not merely a conscious interval between a biological emergence and a physiological decay. “In My Father’s House are many mansions,” says our Lord, and “He that believeth in Me, though he were dead, yet shall he live.”

Christ is risen—proclaim the joyful news from every housetop.

Christ is risen—and in the light of His Resurrection life, which was meaningless, acquires purpose and direction.

Christ is risen—and neither the darkness of the grave, nor the chains of sin, nor the forces of evil can imprison Him nor conquer His people.

Christ is risen—therefore let us keep the feast. And so, with St. Paul and all the faithful Christian souls in all ages, we may know Him, and the power of His Resurrection.

An Army-Navy Prayer Book

THE Church Pension Fund has performed a valuable service in publishing, for the Army and Navy Commission of the Church, *A Prayer Book for Soldiers and Sailors* [L. C., April 2d]. The book, bound in blue cloth for the navy and in khaki for the army, contains six sections: An Order of Worship, The Holy Communion (verbatim from the Prayer Book), Prayers, Psalms, Readings from the Bible, and Hymns.

The selections are appropriate ones, and the book should be a useful one to any Churchman in the services. We hope that it will be widely distributed by chaplains, rectors, and all who come into contact with men in the army and navy.

Lord Halifax on Values

IN HIS address to the Pilgrims' Society Lord Halifax, new British Ambassador to this country and the foremost Anglo-Catholic layman of England, brought a new and higher note into the relationship between the two English-speaking democracies. Lifting the question of Anglo-British relations above the material plane of guns and airplanes, ships and supplies, he dealt with fundamental underlying principles in such forceful manner as to make his speech, in the words of the *Milwaukee Journal*, "almost a textbook of the moral basis of human relations."

"There seem to us to be certain principles that are essential to life as we wish to live it and see it lived," said the Ambassador. "We do well to remind ourselves of what these principles are:

"First, the religious principle of the absolute value of every human soul.

"Second, the moral principle of respect for personality and conscience.

"Third, the social principle of individual liberty.

"Finally, the domestic principle of the sanctity and solidarity of the family."

"Unless we build on these foundations—religious, moral, social, and domestic—we have no hope of finding the way of happiness."

Certainly these four principles are fundamental to the democratic way of life, as they are fundamental in the practice of the Christian religion. But they are exactly the principles that are denied, both in theory and in practice, by the totalitarian philosophies. Their very enunciation makes clear the great gulf that is fixed between the adherents of the contrasting systems. And they indicate why it is that Americans, aroused at last to the inherent evil of the Nazi philosophy, and its threat to our own way of life, are determined to do everything possible to defeat it.

Growing out of the principles enunciated by Lord Halifax are what he described as "certain rights that, following your declaration of Independence more than 150 years ago . . . I would assert for all men today:

"1. The right to think, speak and act freely within the law, and to have free access to the thoughts of others;

"2. The right of free association, both national and international, with their fellowmen;

"3. The right to live without fear of aggression, injustice or want;

"4. The right to believe and worship as conscience may dictate."

There is nothing new in these rights. They are essentially a restatement of the basis upon which our own government

was formed in protest against the denial of them by a British King a century and a half ago. But today Britain and America stand together for these rights, and the principles underlying them. And if we are to preserve them for the future of our own people and of the peoples of all the world, we must first defeat the Nazi attempt to undermine them, and then build out of the ruins of war a new world society in which they shall become the heritage of every nation and race of mankind. That is the task that lies before us.

Marrying Parsons

WHATEVER faults Anglican priests have, they are rarely to be found among the ranks of the "marrying parsons," who marry all comers for a fee, without scrutinizing their motives, creed, or previous condition of matrimony.

A list of the "batting average" of the clergy and judges of Reno, Nev., recently published in the *Nevada State Journal*, throws some interesting light on the situation in that community, which is notorious for the laxity of its marriage standards. In that city of 21,000 population there were issued in 1940 no less than 18,913 marriage licenses, mostly to divorcees or couples evading the stricter marriage laws of adjoining states. The bulk of this marriage business (for a commercial business it certainly is) was divided up among three judges, three ministers, and a justice of the peace, each of whom performed from 1,000 to 4,600 marriages. High ranking minister was a Methodist, with 1,702, but he was closely followed by a Baptist, with 1,496, and a Presbyterian, with 1,052. Highest Episcopalian was the rector of our Trinity parish with 172—far down the list.

Through the Editor's Window

A BLESSED Easter to you all, from the Editor, the staff, and Livy the Office Cat. Alleluia!

By the way, how much do you know about the origin and history of that interesting word, "Alleluia"? It comes from a Hebrew word meaning "Praise ye the Lord," and was probably a refrain used by the Hebrews in answer to a singer chanting a psalm. Its liturgical use, both Jewish and Christian, is very ancient. In the Western Church it is considered a joyous expression for festival seasons, and therefore is omitted in Lent and other penitential seasons, but in the East it is used throughout the year, and even at funerals. Many Protestant sects use the form "Hallelujah," but the Biblical and liturgical form is the one we have used above. It is pronounced with the accent on the *lu*, and rhymes with Julia—at least in this country. But Canon James Adderley, in an annual letter to the *Church Times*, writes: "It does not rhyme with Julia, nor with peculiar, nor with hyperdulia. But it does rhyme with A Happy New Year, and (a friend tells me) with Gruyere." How strange is the English language in the land of its birth!

SERMON IN BRIEF, from an anonymous source: "Church members may be divided into three general classes in a 'skeleton' outline: the wishbones, the jawbones, and the backbones. The wishbones are always languidly hoping that the Church will grow and prosper without their help. The jawbones, of course, do the criticizing. And the backbones—well, they just get under the load and carry it along."

WHY, EMILY POST, what is this new bit of ritual you are advocating? See How to Plan a Wedding, in *This Week Magazine*: "The groom withdraws into the sanctuary to perform a final service of giving the clergyman a marriage fee." You wouldn't mean the sacristy, would you?

SPRINGFIELD

Daily Eucharist in Every Parish

A daily Eucharist in every parish in the diocese during the week of May 4th to 11th was unanimously agreed upon by the clergy and lay delegates of the diocese of Springfield at a meeting held on March 27th at Decatur, Ill.

The daily celebration of the Holy Communion will be an important part of the week set aside for the Roll Call of the movement Forward in Service.

HONOLULU

"I Fired No Accusations at My Audience"

Before a congregation that was Hawaiian, Japanese, Korean, Chinese, Negro, Portuguese, and Caucasian, Dr. William S. Keller, founder and advisor of the Graduate School of Applied Religion in Cincinnati opened the 39th annual convocation of the missionary district of Honolulu with the first formal address of the meeting. Speaking in St. Andrews' Cathedral in Honolulu, Dr. Keller said, "One hundred and sixty years ago Samuel Seabury and nine devout clergymen brought the Episcopal Church to the United States of America in the state of Connecticut. To-



DR. KELLER: His questions raised a storm in Honolulu.

day we must still decide what that Church is to become.

"Since that time a radical, complete change has taken place in human history emerging into a new social order. The Church has come to the point where it must choose and make up her mind whether to accept or reject the Kingdom of God; whether it is the purpose and duty of the

Church to redeem and save a few souls out of a lost and ruined world or to claim the world for Christ, to enter bodily into the world of commerce, industry, education, and politics and declare there, as everywhere, that His will must be done.

"RELIGION CANNOT COMMAND

"So perilous indeed has been the Church's apathy in expressing her mind that many modern scholars and philosophers agree with the words of Dr. Albert Schweitzer when he said, 'Today religion lifts up its voice—but only in protest; it cannot command. We must hold to the fact that religion is no longer a force.'

"When religion becomes preservative instead of creative, when it rests in assumed finalities, instead of new sallies of the spirit, when it retreats into nominal citadels, instead of taking the open road, it is not only false to the historic Christ and His disciples who did the opposite—but by psychological necessity it dooms itself to stagnation and decay.

"The question for us to try and decide today is: How can our Christian leadership 'take hold' of the world most effectively on the social front. We must prove to the world that religion has something to offer, whereby it can reveal to a confused humanity that religion illuminates problems of personal and social existence, right now."

Proof of the fact that Dr. Keller believes

Churchmen in the Army

volunteers and selective service men

need THE LIVING CHURCH and THE LAYMAN'S MAGAZINE just as much as Churchmen in civil life. And perhaps they need the religious reading more. They are young; they are, in many cases, far away from home and friends; and they have just been thrown into an entirely strange environment.

THE LIVING CHURCH and THE LAYMAN'S MAGAZINE will help to keep them in contact with their Church.

To Churchmen at home who want to provide our army boys with subscriptions to THE LIVING CHURCH and THE LAYMAN'S MAGAZINE, we offer a special discount of 20%, thus

making a one-year new service subscription \$3.20. This is in line with the service discounts being allowed by other leading periodicals.

We have already received requests for such subscriptions, and we shall be glad to supply names of army boys who want subscriptions.

The Living Church

744-North Fourth Street

Milwaukee, Wisconsin

in applying the principles of Christian leadership which he set forth at the convocation came when Dr. Keller addressed a meeting of the Pan-Pacific Union, raising some questions on Honolulu's morality which brought a tempest of acid rebuttal.

"I fired no accusations at my audience," he said afterward, explaining his purpose in holding the controversial questions up to public gaze. "I merely stated that if I were a Christian layman in this city, I should feel it a part of my Christian responsibility to get answers to these questions."

Some of the questions the retired physician asked the group were:

¶ Why is Honolulu second to last in a study of 26 cities on the per capita cost of medical care? Is it due to climatic conditions or the medical care provided by your plantations or what?

¶ Why has juvenile delinquency increased?

¶ Are houses of prostitution and rooming houses licensed? If so, on what basis?

¶ On what basis do barmaids and lady barbers operate? Who owns the shops?

¶ What opportunities are provided young women from the poor and congested areas to entertain young men in decent surroundings, properly chaperoned?

¶ Why do many citizens, some nominal Christians, feel prejudice for men in uniform below commissioned officers? Does the commission assure safety? If so, to what degree?

¶ What recreation does the city provide on a non-profit basis for the enlisted men? I have been told on reliable authority that service men were turned away from several churches and at others are neither welcome nor accepted at certain young peoples' meetings.

These matters are potentially a part of Christian responsibility, Dr. Keller declared, and no community calling itself Christian can ignore them.

"Hospitality Week"

By promoting and coordinating the community's observance of a "Hospitality Week" for men in training in Hawaii, the wife of the Bishop of Honolulu, Mrs. S. Harrington Littell, has done much to interest Church men and other islanders in the welfare of the men in the armed forces. Even after the week had officially ended, small groups of the men were honored guests at several of Honolulu's Chinese restaurants, with the proprietors as hosts.

Mrs. Littell received a letter of appreciation recently from Admiral Husband E. Kimmel of the American Fleet in which he stated:

"In behalf of the officers and enlisted men of the Fleet present in the Hawaiian area, I would like to express my deep appreciation for the excellent efforts you and your friends have extended to us in scheduling 'Hospitality Week.' The success of 'Hospitality Week' has been due entirely to the continual interest of each individual citizen in the welfare of our Service personnel. Such patriotism results in maintaining the high morale so essential in the present world-wide unrest.

"We in the Fleet recognize that our

present personnel are of exceptionally high average, many with high school education, and from good American homes. The latter they naturally miss. Opening to them the homes of Honolulu and providing them entertainment which normally is not otherwise available, affords them an unequalled opportunity for recreation and an understanding of your community. . . ."

NEW YORK

Jewish and Christian Children Worship Together

Children from the Church of the Epiphany, New York, and a group of Jewish children from the Central Jewish Institute recently visited each other and worshiped together at both the church and the institute.

One Friday afternoon Miss Jane M. MacMaster's class from the church attended the regular Jewish service for the inauguration of the Sabbath, at which there was used a special prayer, "Teach all Thy children Thy goodly ways," written by one of the Jewish teachers. Both groups of young people and teachers found themselves in complete accord on using such petitions as these:

"Thy will is revealed in him that walks humbly with his fellow men. Bless us, that we may walk humbly with our brethren. Bring peace upon the nations of the earth, O our Father. Close the mouth of the cannon, that Thy will may prevail. Turn the swords into ploughshares and the din of battle into the friendly converse of nation unto nation, for it is not Thy will that man shall strive against man. It is not Thy will that Thy children shall rise in anger against each other. Teach all of mankind the ways of love and friendship, O our Father. Teach all Thy children Thy goodly ways. Teach all Thy children Thy goodly ways."

On a Sunday morning, L. J. Karni of the Jewish Institute brought 20 boys and girls to the 9:30 children's service at the Church of the Epiphany. After it, the Church children showed their church to their visitors and helped answer their questions.

"The two visits," Miss MacMaster explained, "were part of a study in which the purpose was to help my class of junior age understand and feel more friendly towards the Jewish children. On both occasions there was a very good spirit of friendliness and mutual interest, and we felt that our aim was to some extent accomplished."

President Roosevelt Offers Aid to British Missions

President Roosevelt, senior warden of St. James' Church, Hyde Park, has joined his fellow parishioners in offering aid to British missions. With the President in attendance, the parish has taken a special offering, as a part of the \$300,000 which is to go to the British missions this year.

The rector, the Rev. Frank R. Wilson, reminded his congregation of the visit in 1939 of King George VI and Queen Eliz-

Low Sunday

How many of you lay-folk know what that means? Well, that's the appellation which The Church over the centuries has given to the first Sunday after Easter, working on the theory and experience that after the *stress* and *strain* (oh sugar!) of Lent, many Episcopalians couldn't take any more, so they would let down after Easter for a couple of weeks of slump, a sort of falling off the wagon, if you know what we mean.

Ever since we've been in The Church, that Low Sunday business has made us mad. It wearies us that so-called religious people can't spruce up and *really work* at their religion for forty days out of three hundred and sixty-five, without having to "take time out." Don't you know, fellow lay-people, that we've a notion that there's a lot more of you growingly feeling the same way, so let's get our heads together and do something about it. Let's not furnish any more reasons for the use of the term "Low Sunday." Let's all of us make it a point that not a bloom-in' one of us will stay away from The Holy Eucharist that day. Let's all make a good preparation the night before, and be there on our knees that Sunday morning or bust! Make it a matter of spiritual *self respect*, and let's give our parish priests the surprise of their lives. Heaven knows, they've got some such breaks coming to them!

Of course, it takes a good devotional manual to make a good preparation. We'd love to know, just for the fun of it, just how many or how few Episcopal church-folk have such manuals. Personally, we have so many here that we'd like to share ours with you, at, oh well, from 50c to \$1.00 each, depending on how much you want to invest in spiritual things in comparison with your investments each week or month in material "gew-gaws" which perish with the using.

Your interest in a good manual (use a postcard) would cheer us immeasurably, and give us an opportunity of telling you what's available.

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abeth. saying that it was the first time a British ruler and his queen had attended services in an American Church. Upon their return to England, their majesties sent an ancient Bible to the parish in memory of their visit.

PITTSBURGH

Capping Service for Nurses

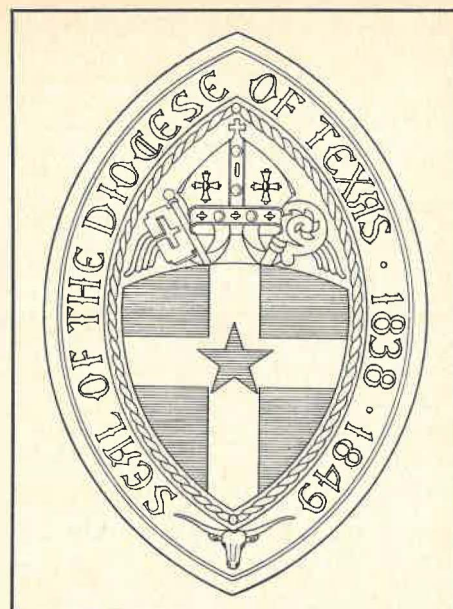
The annual Capping Service for nurses with its lighted candle ceremony, was held recently in St. Margaret Memorial Hospital, Pittsburgh. Eighteen young women who had completed their probationary period were given nurses' caps by the directress, Miss Adele M. Polk, after they had taken the Florence Nightingale pledge.

The young women then came to the altar rail of the chapel, accompanied by "sponsors" from the last year's class, and received a lighted candle from the altar. The Ven. Thomas H. Carson, who also delivered the sermon, presented the lighted candles to the nurses who carried them out of the chapel after the benediction.

TEXAS

"Azure, on a Cross Argent a Mullet Azure"

The new seal of the diocese of Texas, designed by a committee of three and adopted at this year's diocesan council, has combined symbols connotative of the



NEW TEXAS DIOCESAN SEAL

Church with others distinctive of the Lone Star State. The new seal is, therefore, a dignified work, unmistakably Texan.

The designers have followed the usage of the English and American Churches, which was developed out of heraldry. The seal consists of an outer and an inner pointed oval separated by a rope. The outer oval bears the inscription, "Seal of the Diocese of Texas . . . 1838 . . . 1849," and at the bottom a steer's head. The steer's head and rope are reminiscent of Texas' most famous industry and the tradition that the first gift to the Church in Texas was a steer.

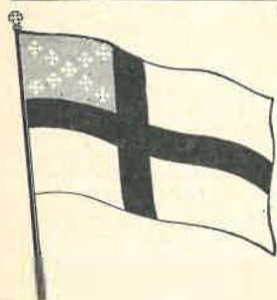
The inner oval contains a blue shield bearing a silver cross with a blue star at the intersection of the arms, and above the shield the episcopal emblems, mitre, pastoral staff, and key. In heraldic language the shield would be described as follows: "Azure, on a cross argent a mullet azure." The cross, of course, symbolizes the Christian Faith; the star, the state of Texas."

In charge of designing the new seal were the Rev. Fordyce E. Eastburn, the Rev. James W. Airey, and W. J. Battle.

SOUTH FLORIDA

Where the Presiding Bishop Spent a Busman's Holiday

South Florida recently enjoyed a visit from the Presiding Bishop, who spent three Sundays in the diocese. Though he was taking a much-needed "vacation," Bishop Tucker most kindly granted requests for his sermons, preaching in Holy Trinity Church, Miami, on the morning of March 2d and in St. Agnes' (Colored) Church that evening. On March 9th he preached in Holy Cross Church, Miami, and on March 16th, he preached and celebrated the Holy Eucharist in St. Luke's Cathedral, Orlando, where he spent a few days as the guest of Bishop and Mrs. Wing of South Florida. Large congregations attended each service.



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PRACTICAL CONFIRMATION INSTRUCTIONS. By John Henry Hopkins. Morehouse-Gorham. 50 cts.

Of making Confirmation manuals there is no end, and none of them will satisfy everybody. So no higher praise can be given this new one than to say it may satisfy more nearly everybody than almost any other. Not because of a vagueness fearful of offending prejudices: the Faith set forth in this little book is wholly sure of itself and of its divine source. But it is a Faith so firmly rooted in essentials that it can recognize the excellence of "the splendid liberty of personal choice which this branch of the Catholic Church permits" (page 98); those who cannot follow Dr. Hopkins in all his conclusions or those who feel he has not gone far enough will both find themselves in hearty agreement with nearly everything he says. And he says it so admirably! His pages are written out of the rich experience of an unusually long and fruitful ministry; he not only tells the young clergyman what to teach but how to teach it—and how to teach it so that the members of his class will understand and remember it.

A few suggestions. Might it not have been well to emphasize that the sacrificial aspect of the Eucharist is double: a "peace-offering" as well as a "sin-offering"? In the temple there were two altars (by the way, not "several"), an altar of incense as well as one of sacrifice, and both have their equivalents in the highest act of our worship. Is full justice done to the Protestant doctrine of the "ministry of the Word"? Have we not suffered from underestimating what is, after all, truly set forth in the New Testament?

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HOW GREEN WAS MY VALLEY. By Richard Llewellyn. Macmillan. \$2.75.

An old Welsh miner looks back on his boyhood, when the valley where he lived was really green and still unspoiled by coaldust and slagheaps. His life was the normal one of any boy of his village and not much happened to him; for this very reason Mr. Llewellyn recalls to existence not an individual but an age. "An age of goodness—and badness too—but more of good than bad—good food, and good work, and goodness in men and women. But you have gone that were so beautiful when you were quick with life. Yet not gone, for you are still a living truth inside my mind." And, by the author's skill, a living truth inside the reader's mind as well, with the beauty that common things have, when there is an eye that can see it.

M.P.E.

Human Documents

COME WIND, COME WEATHER. By Daphne du Maurier. Doubleday, Doran. \$1.00.

The long-expected American edition of Daphne du Maurier's *Come Wind, Come Weather* has now reached the book count-

ers and contributes an interesting note to the reading public who will have the privilege of sharing in the homely stories it recounts.

They are assuredly human documents whose chief value to the struggling follower of Christ lies in the heartening signs that His miracle-moving power still stirs among us even in the dark "Now" of this "distressful" era of the world's history. There are signs too that even as He promised His first followers, when their moment of trial and testing came, that their faith should not fail, despite the shattering of all around them, so we have the blessed assurance that, morally armed with His spirit, the gates of hell shall not prevail against us, but lead us on to spiritual victory and triumphant peace.

We hope that everyone in this broad land may give himself the opportunity of reading Miss du Maurier's book.

E. R. THAYER.

CHURCH CALENDAR

April

10. Maundy Thursday.
11. Good Friday.
12. Easter Even.
13. Easter Day.
14. Easter Monday.
15. Easter Tuesday.
20. First Sunday after Easter.
25. S. Mark. (Friday.)
27. Second Sunday after Easter.
30. (Wednesday.)

COMING EVENTS

April

16. Convention of Indianapolis, Indianapolis.
- 20-21. Convention of Oregon, Good Samaritan, Corvallis; convocation of Spokane, Cathedral of St. John, Spokane.
- 20-25. Conference of American and Japanese Churchmen on the Pacific Coast.
22. Convention of Sacramento, St. John's Church, Marysville, Calif.
- 22-24. Convention of South Florida, St. Luke's Church, Fort Myers.
23. Convention of Georgia, Christ Church, Savannah.
- 23-24. Convocation of Nevada, St. Peter's Church, Carson City.
- 25-27. Convocation of Eastern Oregon, St. Mark's Church, Hood River.
27. Convention of Kansas, St. Andrew's Church, Emporia.
- 27-28. Convention of Colorado, Grace Church, Colorado Springs.
- 29-30. Synod of Quincy, St. Paul's Church, Peoria, Ill.
30. Convention of Massachusetts, Boston.

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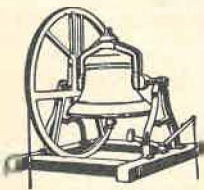
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Franklin T. Eastment, Priest

The Rev. Franklin T. Eastment, rector emeritus of St. Paul's Church, Philipsburg, Pa., former Archdeacon of Altoona, and the oldest clergyman in the diocese of Harrisburg, died on March 8th at his home in Philipsburg. He was 83 years old.

After graduating from the General Theological Seminary, Mr. Eastment served churches in Long Island, New York, and in Pennsylvania. He became rector of St. Paul's in 1907 and retired in 1927. In 1919 he was a deputy to General Convention, and in 1908 he represented the diocese of Harrisburg at the Pan-Anglican Congress in London.

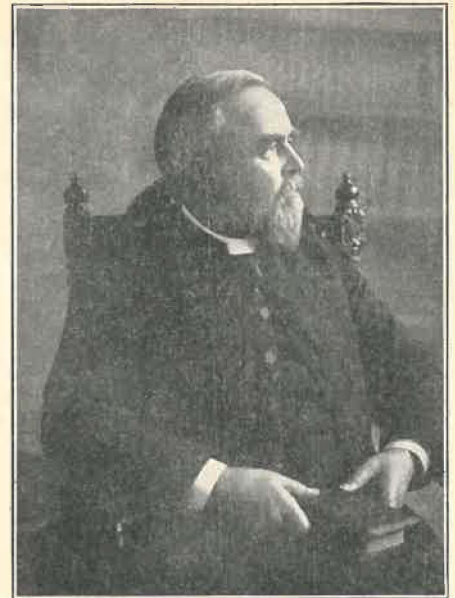
A Requiem Eucharist, with Bishop Wyatt-Brown of Harrisburg pontificating, was held on March 11th. The Burial Service was read in the afternoon by the Bishop and the Rev. F. William Lickfield. In the chancel were the Rev. G. Stanley West and the Rev. E. L. Pee, pastor of the Philipsburg Lutheran Church, a close friend of Mr. Eastment.

Business places of Philipsburg were closed between three and four o'clock on the day of the funeral. The burial was in Philipsburg Cemetery. Mr. Eastment is survived by his widow and four children.

Charles Lewis Mallory, Priest

The Rev. Charles Lewis Mallory, oldest alumnus of Nashotah House, and for 15 years its secretary and a member of its board of trustees, died at Kenosha, Wis., on March 25th, at the age of 94. He had retired from active ministry a number of years ago. The funeral was from St. Matthew's Church, Kenosha, with the Rev. Kenneth D. Martin officiating.

Fr. Mallory was born in Sheboygan, Wis., in 1847 and was graduated from Nashotah in 1872. For three years he was assistant canon precentor at All Saints' Cathedral, Milwaukee, and dean from 1885



DEAN MALLORY

to 1889. For the following two years he was chaplain at Wolfe Hall, Denver, Colo., and then became the rector of St. Paul's Church, Nantucket Island, Mass. After two years abroad he served as archdeacon of Milwaukee for four years.

Always active in diocesan affairs, Fr. Mallory served 19 years as a dean of convocation, was a clerical deputy to six General Conventions, and a member of the diocesan board of missions and standing committee. From 1881 to 1889 he was chaplain at the National Soldiers' Home, Milwaukee.

The Rev. Almon R. Pepper, executive secretary of the Department of Christian Social Relations of the National Council is a grand nephew, and Miss Julia Sharp of Kenosha is a step-daughter.

Lucien Charles Lance

Lucien Charles Lance, senior warden of St. Clement's Church in Berkeley, Calif., died on February 14th at the age of 69. Mr. Lance was one of those who took part in the organization of St. Clement's Church in 1908 and was its senior warden until his death. He was twice deputy to the General Convention and three times a member of the diocesan standing committee.

Mr. Lance is survived by his wife, Eva Florence Lance; his brother, Andrew Hassell Lance; two sisters, Mrs. Alice L. Henderson and Miss Caroline G. Lance; and an adopted daughter, Miss Margaret Jewell Lance.

**AMERICAN CHURCH UNION
 CYCLE OF PRAYER**

April

14. St. Paul's, Phillipsburg, Pa.
15. St. John's, Norristown, Pa.
16. Christ, Rochester, N. Y.
17. St. Luke's, Honolulu, Hawaii.
18. Holy Apostles, Oneida, Wis.
19. St. Matthew's, Bloomington, Ill.

EDUCATIONAL

SECONDARY SCHOOLS

Fr. Sill Retires as Headmaster of Kent School

The Rev. Dr. Frederick H. Sill, OHC, founder of the well-known Kent School and headmaster since its opening in 1906, will retire at the end of the present academic year in June. He will continue to live at the school, with the title and honors of headmaster emeritus. Fr. Sill, who is 67 years old, suffered a stroke in February of last year and has since been a patient in the school's infirmary, obliged to use a wheelchair.

The new headmaster of the school will be the Rev. William Scott Chalmers, OHC, who has been acting headmaster during Fr. Sill's illness. Fr. Chalmers, who is 33 years old and Scottish by birth, is a graduate of the General Theological Seminary.

Fr. Sill founded Kent School in 1906 with only \$200 capital. Classes began with 18 pupils meeting in a rented house at Kent, Conn. There are now 306 pupils

and a long waiting list. The fine school buildings and the beautiful chapel are known to all visitors to Connecticut.

Fr. Sill was the originator of the "Kent plan," now in force in many private schools, by which all the students take part in a self-help and self-government regime. There are no fixed fees, these being regulated by the ability of the parents to pay what is required in addition to the students' own self-help.

Kent school is famous in the boating world. Fr. Sill, himself a noted oarsman, trained the Kent crews on the Housatonic River. Six times he took them to Henley, England, to participate in the Henley Regatta: in 1927, 1930, 1933, 1934, 1936, and 1938. Kent was the first American school to compete. Until a year ago, Fr. Sill continued to be active as an oarsman.

The school is also noted for the high standing of its graduates in college.

COLLEGE WORK

National Commission to Meet in Chicago

The Rev. Alden Drew Kelley, head of the National Council's Division of College Work, has announced that the next meeting of the National Commission on College Work will be held at the Drake Hotel in Chicago on April 18th. This will be the first meeting of the Commission as it is at present constituted.

The Commission is now composed of the following members:

Provincial representatives: Bishop Keeler of Minnesota, the Rev. Frederick B. Kellogg, the Rev. Charles Ricker, the Rev. Dr. Thomas H. Wright II, the Rev. J. S. Ditchburn, the Rev. Herbert Miller, the Rev. Gordon M. Reese, the Very Rev. Dr. Henry H. Shires, dean of the Church Divinity School of the Pacific.

Representatives at large: The Rev. W. Brooke Stabler, the Rev. Dr. C. Leslie Glenn, Canon T. O. Wedel, Dr. Gordon K. Chalmers, Dr. K. C. M. Sills, Dr. Grace Lindley.

Members ex-officio are: The Presiding Bishop, the Rev. Dr. Charles W. Sheerin, the Rev. Alden Drew Kelley, the Rev. Dr. James Thayer Addison, Mrs. Reinhold Niebuhr, and Mrs. Donald C. Stevenson.

PUBLIC SCHOOLS

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The introduction of Bible courses in Central High School, Durham, N. C., was assured when 235 students voted in favor of the instruction and expressed a desire to take the courses when they are offered. City school authorities previously had approved the course provided at least 90 students expressed a wish for the instruction. The introduction of the courses will make the first time that Bible instruction has been offered in the public schools of Durham.

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Sunday Services: 8 and 11 A.M. and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion;

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CHANGES

Appointments Accepted

BAPTISTA, REV. ORLANDO, formerly headmaster of Southern Cross School, Porto Alegre, RGS, Brazil, is rector of the Nazarene, Livramento, RGS.

BURKE, REV. HARRY TAYLOR, formerly missionary of Zamboanga, P. I., is part-time curate of St. John's Church, Los Angeles. New address: 514 West Adams Boulevard, Los Angeles.

CLARKSON, REV. THOMAS S., formerly priest in charge of St. John's, Minden, La.; to be priest in charge of All Saints', Tupelo, Miss., effective June 1st.

DEWEES, REV. WILLIAM L., formerly on the staff of the Philadelphia City Missions; to be rector of St. Paul's-by-the-Sea, Ocean City, Md., effective April 13th.

FLEMING, REV. SAMUEL C. W., rector of St. Barnabas' Church, Sykesville, Md., to be rector of the Church of Our Saviour, Atlanta, Ga., effective May 1st.

GOULD, REV. WILLIAM DUNBAR, rector of St. Paul's Church, Trappe, Md., has accepted temporary appointment as priest in charge of Christ Church, Cambridge, Mass., while the rector, the Rev. Frank Lambert, is absent in military service. Dr. Gould had been rector of Christ Church from 1918 to 1935.

GREENLEAF, REV. CHARLES R., formerly rector of St. Mary's-by-the-Sea, Pacific Grove, Calif.; to be rector of St. John's Church, Ross, Calif., effective April 21st.

HEARD, REV. HENRY HERBERT, formerly priest in charge of the Church of the Holy Spirit, Gallup, N. M.; is rector of St. Andrew's Church, Roswell, N. M., and priest in charge of St. Paul's, Artesia, St. Anne's, Glencoe, and St. John's, Fort Sumner. Address: 503 North Pennsylvania Avenue, Roswell, N. M.

HIRST, REV. PENROSE W., formerly rector of the Church of the Advent, Brownsville, Tex.; to be rector of St. Luke's Church, Marietta, Ohio, effective May 1st.

HUTTON, REV. HAROLD L., formerly assistant at St. Paul's Church, Pawtucket, R. I., is now rector of St. Paul's Church. Address: 50 Park Place, Pawtucket, R. I.

MCGEEHEE, REV. HENRY J., formerly priest in charge of St. Barnabas', Tullahoma, Tenn.; to be priest in charge of Epiphany, Tunica, and Ascension, Hernando, Miss., effective May 1st.

MORRILL, REV. GRANT A., formerly priest in charge of St. Luke's, Chickashaw, and All Saints', Duncan, Okla.; to be priest in charge of St. Matthew's Mission, Bond Hill, Cincinnati, effective April 15.

PITHAN, Rt. Rev. ATHALICIO T., Suffragan Bishop of Southern Brazil; is headmaster of Southern Cross School, Porto Alegre, RGS, Brazil. Address: Caixa 33, Porto Alegre, RGS, Brazil. Bishop Pithan's residence adjoins the school. The Rev. NATHANIEL D. DA SILVA, formerly rector of the Nazarene, Livramento, RGS, has accepted appointment as assistant headmaster and will attend to most of the details of the school's management. Address: Caixa 174, Porto Alegre, RGS, Brazil.

PACKARD, REV. A. APPLETON, OHC, has been in charge of St. Paul's Church, Columbia, Pa., during Lent, because of the absence of the rector for military service.

POWELL, REV. CHILTON, formerly rector of St. James', Grafton, N. D.; to be assistant rector of Gethsemane, Minneapolis, Minn., effective May 1st, and chaplain of St. Barnabas' Hospital, Minneapolis. Address: 905 Fourth Avenue South, Minneapolis.

REGAN, REV. VICTOR M., formerly rector of St. Anne's Church, Campobello, N. B.; to be rector of Trinity Church, Woodfords, Portland, Me., effective April 13th. Address: Trinity Rectory, 119 Coyle Street, Portland, Me.

RESCH, REV. FREDERICK, of St. Peter's, Gulfport, Miss.; to be also in charge of St. John's, Pascagoula, Miss.

SEYMOUR, REV. CHARLES M., JR., formerly associate rector of Trinity, Columbia, S. C., and in charge of St. John's, Winnsboro, and St. Stephen's, Ridgeway; to be rector of St. Thaddeus', Aiken, and in charge of St. Paul's, Graniteville, S. C., effective April 1st. Address, after April 15th: Highland Park Drive, Aiken, S. C.

SMITH, REV. PERRY A., formerly missionary of

the diocese of Kyoto, Japan, is locum tenens of Trinity Church, London, Ohio, effective March 15th.

TRUESDALE, REV. CARL M., formerly vicar of St. John the Divine, Burlington, Wis.; to be priest in charge of Christ Church, Pottersville, N. Y., and associated missions, effective May 1st.

VAN ELDEN, REV. ANTHONY G., formerly rector of St. Matthew's, Sunbury, Pa.; to be vicar of St. Mary's, Waynesboro, Pa., and Prince of Peace, Gettysburg, Pa., effective April 1st.

WITT, REV. RUFERT G., formerly vicar of St. Andrew's, Phoenix, Ariz., is chaplain in CCC camps at Prescott, Ariz. Address: CCC Camp F-19-A, Prescott, Ariz.

New Addresses

DODGE, REV. ARTHUR CAMBER, vicar of St. Michael's Mission, which was formerly at Eastmont, Los Angeles, has moved from 1511 South Bronson Avenue to 728 South Eastmont Avenue, Los Angeles. St. Michael's is now located at 2000 Olympic Boulevard, Montebello, Calif.

Resignation

WALENTA, REV. E. J., has resigned the rectorship of St. Mary's by the Sea, Point Pleasant, N. J. He has retired and is in residence at St. Peter's rectory, Freehold, N. J., with the Very Rev. Dr. J. H. Schwacke, dean of convocation in the diocese of New Jersey.

Ordinations

PRIESTS

ALBANY—The Rev. ARTHUR HENRY MARSH JR. was ordained to the priesthood on March 28th by Bishop Oldham of Albany acting for Bishop Freeman of Washington. The service was held at the Cathedral of All Saints in Albany, N. Y. The candidate was presented by the Rev. Erville B.

CHURCH SERVICES

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A.M.; High Mass, 11 A.M.; Evensong, 4 P.M.

Daily: Masses, 7 and 7:45. Also Thursdays and Saints' Days, 9:30 A.M.

Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

SOUTH FLORIDA

St. Luke's Cathedral, Orlando

VERY REV. MELVILLE E. JOHNSON, Dean

Sundays: 7:30 A.M., Holy Communion; 9:30

A.M., Sunday School; 11:00 A.M., Morning Prayer

(Holy Communion 1st and 3d Sun.).

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ANNOUNCEMENTS

Died

LANCE, LUCIEN C., senior warden, St. Clement's Church, died on February 14, in Berkeley, Calif. The funeral was conducted by Bishop Karl Mergan Block and Bishop Edward L. Parsons, assisted by the Rev. John Henry Thomas, at St. Clement's Church. He leaves behind his widow, Eva Florence Lance; a brother, Andrew Hassell Lance, of Kenosha, Wis.; two sisters, Mrs. Alice L. Henderson, of San Francisco, and Miss Caroline G. Lance, of Berkeley; and an adopted daughter, Miss Margaret Jewell Lance. The family residence is at 2842 Woolsey Street, Berkeley.

WHITE—Entered into rest on March 21, 1941, at her residence in the city of Rensselaer, N. Y., MARY MYER WHITE, aged 96 years, wife of the late Rev. Thomas White of Rensselaer, N. Y.

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CHANGES

Maynard; the Rev. Dr. Stanley Brown-Serman preached the sermon. Mr. Marsh will be the curate of St. Peter's Church, Albany.

CENTRAL NEW YORK—The Rev. LOCKETT FORD BALLARD was ordained to the priesthood by Bishop Coley of Central New York at St. John's Church, Whitesboro, N. Y., on March 5th. He was presented by the Rev. William J. Vincent; and the Rev. Harold E. Sawyer preached the sermon. Mr. Ballard will continue as curate of Christ Church, Greenwich, Conn.

GEORGIA—The Rev. GEORGE E. HARPER was ordained to the priesthood by Bishop Barnwell of Georgia at St. Augustine's Church, Savannah, Ga., on March 16th. He was presented by the Ven. Robert N. Perry; the sermon was preached by Bishop Barnwell. Fr. Harper will continue as the vicar of St. Augustine's Church, Savannah.

LOS ANGELES—The Rev. DENIS A. DELICATE was ordained to the priesthood on March 10th by Bishop Stevens of Los Angeles at All Saints' Church, San Diego. Bishop Gooden, Suffragan of Los Angeles, preached the sermon. Mr. Delicate will be vicar of St. John's mission, Fallbrook, Calif.

MINNESOTA—The Rev. ROBERT MUNRO WOLTERSTORFF was ordained to the priesthood by Bishop Keeler, Coadjutor of Minnesota on March 31st at St. Paul's-on-the-Hill, St. Paul, Minn. He was presented by the Rev. Elliott D. Marston; the sermon was preached by the Rev. Hubert G. Wrinch. Mr. Wolterstorff will be the rector of the Church of the Messiah, St. Paul.

MISSISSIPPI—The Rev. FREDERICK S. RESCH was ordained priest by Bishop Green of Mississippi at St. Peter's Church, Gulf Port, Miss. He will be minister in charge of St. John's, Pascagoula, Miss.

SOUTHERN VIRGINIA—The Rev. GEORGE PASCALIS LABARRE JR. was advanced to the priesthood by Bishop Brown of Southern Virginia in Bruton Parish Church, Williamsburg, Va., on March 9th. The sermon was preached by the Rev. Dr. Bayard H. Jones. The Rev. Francis H. Craighill jr. presented the candidate. Mr. LaBarre will continue as assistant to Mr. Craighill at Bruton, Blissland, and James City parishes in the diocese. There is also much work to be done among students at the College of William and Mary in Bruton Parish.

DEACONS

ALBANY—JAMES WELSH PENNOCK and DONALD O. PLATT were ordained to the diaconate on March 28th at the Cathedral of All Saints, Albany, N. Y., by Bishop Oldham of Albany. Mr. Pennock was presented by the Rev. Dr. Charles S. Lewis; and Mr. Platt, by the Rev. Loren N. Gavitt. The sermon was preached by the Rev. Dr. Stanley Brown-Serman. Both young men will remain at the Berkeley Divinity School until the end of the school year. Mr. Pennock will then become curate of Christ Church, Hudson, N. Y.

CUBA—FREDERICK RALPH DAVIES was ordained a deacon by Bishop Blankingship of Cuba at San Pablo Church, Camaguey, on March 5th. He was presented by the Ven. John H. Tcwusend jr.; the sermon was preached by the Ven. Romualdo Gonzalez-Agueros. He will be on the staff of St. Paul's Church, Camaguey, and will reside at Gonzalo de Quesada 251, Camaguey.

HAITI—JACQUES ANTHONY MACOMBE and JEAN ENOCH PARAISSON were ordained deacons on February 2d by Bishop Burton, Suffragan of Haiti, at the Cathedral of the Holy Trinity, Port au Prince. The Very Rev. Dr. Georges E. Benedict dean of the cathedral, preached the sermon. The Ven. L. L. Paraisson, archdeacon of Port au Prince, and the Rev. David Macombe, the fathers of the candidates, were their presenters.

Degree Conferred

THE GENERAL THEOLOGICAL SEMINARY conferred an honorary degree of Doctor of Sacred Theology upon the PRESIDING BISHOP on March 24th, at a special meeting held in the seminary chapel. Bishop Tucker met with the Missionary Society of the seminary in the afternoon, and spoke at the evening chapel service, after the awarding of the degree.

Bishop Tucker already has the degree of Doctor in Divinity from the Virginia Theological Seminary, from Princeton University, and from Hobart College, and the degree of Doctor of Sacred Theology from Seabury-Western Seminary and Columbia University. In addition, the degree of Doctor of Laws was conferred upon him by William and Mary College last year.

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