

The Living Church

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

The Healing Mission of the Christian Church

Daniel Corrigan

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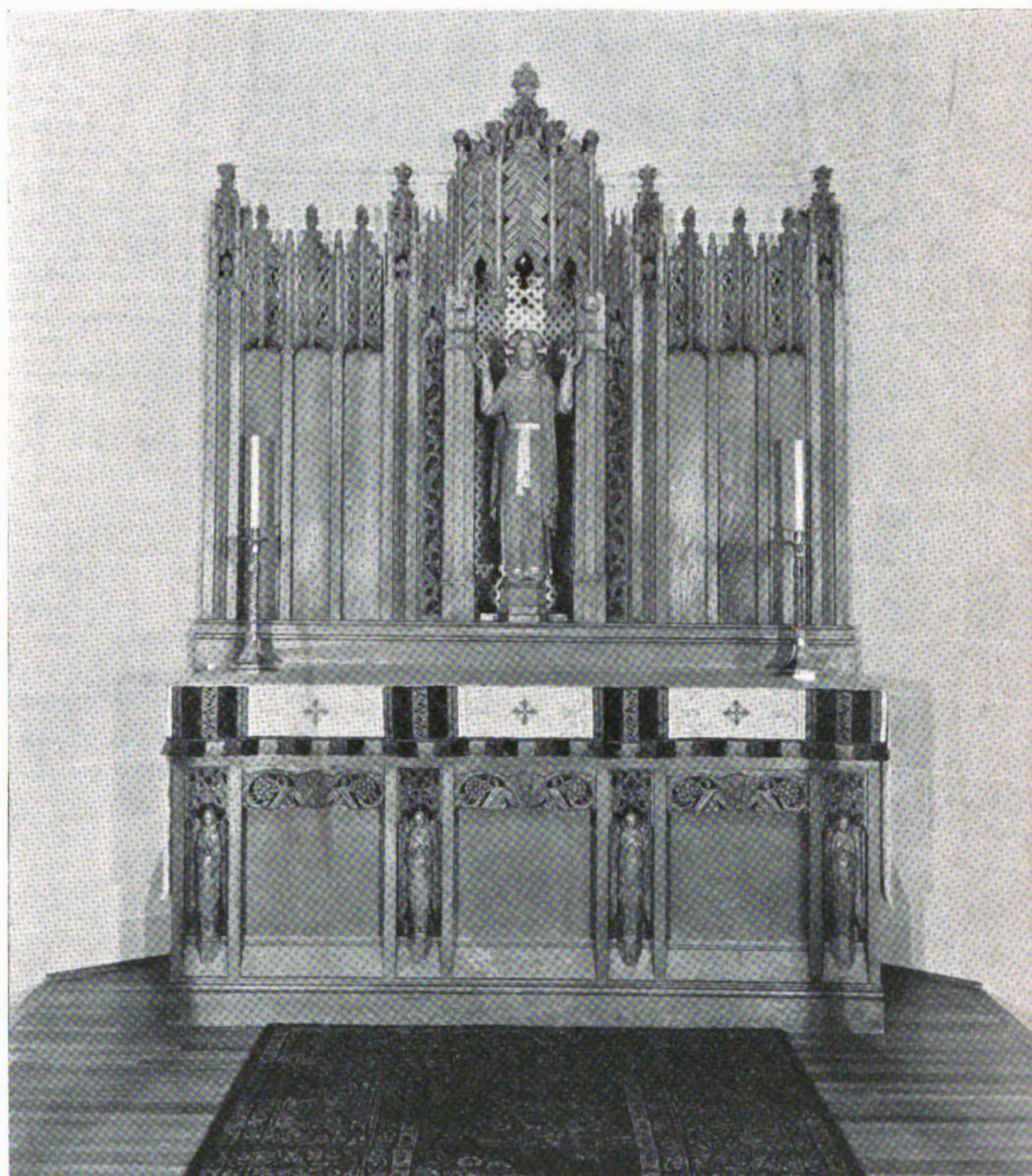
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I. S. Van Der Veer.

CHURCH OF ST. JOHN THE EVANGELIST, NEW BRUNSWICK, N. J. An unusual feature of the recently completed altar and reredos at St. John's Church, of which the Rev. H. E. Perret is rector, is a statue of Christ in the place usually occupied by the cross. The Altar was built by DeLong and DeLong, Philadelphia. The embroidered frontlet is by Georgia Bender.



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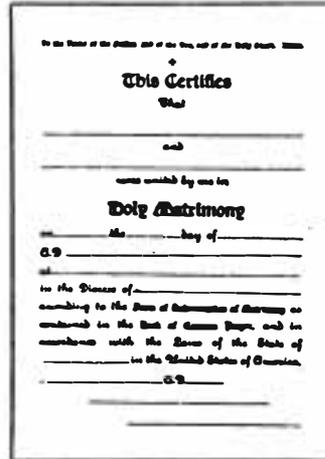
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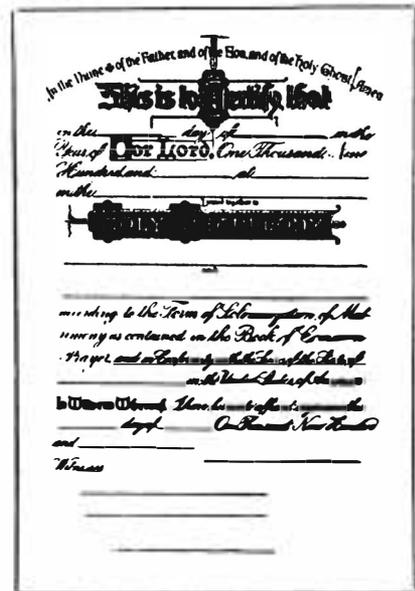


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LETTERS

Armed Forces

TO THE EDITOR: It is terrible the way some rectors treat their men who are away in the armed forces of their country. Maybe you can help the situation by printing this.

I have tried to do some work with the few Episcopalians stationed at a post near me. When I get to know a man I try to find out the name of his rector and his Church, where he is from, etc. (many of them can't tell you the name of their parish church—you'd be surprised).

When I get this information, and if the boy is not already in touch with his rector, which he usually isn't, I write the rector a letter. I ask him to drop the boy a line and also to let the parents of the boy know that the Church is keeping up with their son. I may be presumptuous, of course, in making these suggestions.

But they would help a lot. Those boys in camp are in need of something and most of them don't quite know what it is; if they hear from their rector regularly and know that the Church is really interested in them and loves them, it will be much easier for them to realize that which they need so badly is God and His Church. This little bit of help and "prodding" from the home fires will mean much to them. I know that they appreciate it.

My point is: I have not even had a reply from a letter I have written and until now not a boy has heard from the rector written, except one.

I plead with you to locate your men and bombard them with letters and encouragement. They need it.

(Rev.) ALFRED P. CHAMBLISS JR.

Hagood, S. C.

Paul Rusch

TO THE EDITOR: I have just received the following message from our Department of State:

"The Department has received a telegram dated March 3, 1942 from the American Legation at Bern communicating information from Mr. Paul Rusch through the Swiss Legation at Tokyo to the effect that he wishes everyone informed that he is safe, well and interned and requires funds.

"In connection with the request of Mr. Rusch for funds, you are informed that since no commercial facilities are available for the transfer of funds to Americans in enemy territory, the Department is making every effort to establish an official channel

through which funds may be sent. As soon as such facilities become available for the transmission of funds to Americans in Japan, you will be promptly notified.

"Pending the completion of these arrangements, the Swiss Government has been requested to authorize its representatives in enemy territory to extend temporary emergency relief to Americans requiring immediate financial assistance, and confirmation has been received that such payments are being made."

I am sure you will regard this message as good news from our friend whom we have been backing as an Ambassador of Christ who has been unwilling to retreat in the face of an attack of the enemy.

Paul cabled just before Japan declared War—

"As a Christian I would gladly die for my convictions. Cannot desert my life job."

I have funds now available to be transmitted to him immediately when the Department of State advises me that the means for so doing have been arranged.

In every message received from Paul over the years he has never failed to express his deepest gratitude for the prayers which he knew were being offered up daily by his friends in America for God's blessing on and direction in all that he and his associates were endeavoring to do in fulfilling Christ's commission to them to bring others to know, love and serve Him and do their part in establishing His Kingdom on earth.

Paul has never faltered in meeting the many high tests to which he has been subjected and is now measuring up to a supreme test which, I am sure, will inspire every friend to likewise measure up by remembering him and those whom I know he is remembering every day and praying that they may receive grace and strength to stand fast and finally add another victorious record to that greatest victory of all time established on Calvary. COURTENAY BARBER.

Chicago.

Convert

TO THE EDITOR: Under the heading of Emergency Evangelism the *Christian Advocate* (Methodist) gives this interesting story:

"When war broke out some 25 Japanese were rounded up on the Pacific Coast. Among these was the clergyman of the Japanese Episcopal Church. When Sunday came they arranged to hold services in the corridor of the county jail and the preacher took for his subject, The Babylonian Captivity. One unconverted Japanese was in the group and he professed acceptance of Christ.

"It was the intention of the minister to receive him into the Church right then and there, but first he had to be baptized. But the clergyman, leaving home without ceremony, was without his clerical robe. The group pondered the matter and finally the jailer called up the bishop. That good man assured them that, under the circumstances, it would be perfectly proper to baptize the new convert without the ceremonial garments. He was, therefore, baptized and given the name 'Daniel.' As an instance of using misfortune to the glory of God we commend this story most heartily. Many another man would be a convert if more of us exercised the same diligence."

LENA M. CHAPMAN.

New York.

Tires

TO THE EDITOR: It is very seldom that a missionary from these parts makes an appeal for aid of any kind. However, I believe I have a just cause to make an appeal

CHRIST

and

The Spirit

by

William Samuel Bishop, D.D.

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"This book is a real contribution to modern theology in a field which is attracting at the present an ever-increasing amount of interest."—Anglican Theological Review. \$2.00

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at this time and ask you to publish this appeal.

My field of labor covers 12 counties. We have six churches where I hold regular appointments. The nearest church outside of the town I live in is 30 miles and one is 125 miles. Many of our people live 15 and 20 miles from the church. It seems now that the sick, the shut-ins, those in sorrow and many others are to be deprived of the services of Church and priest.

Has some one asked what can be done? The answer is also a question. Is there some person who has one or two auto tires size 6.00-16 they would send in order that the missionary car may run?

(Rev.) H. H. BLACK.

Colorado City, Tex.

"Malice Toward None"

TO THE EDITOR: [Re Mr. Langley's letter, L. C., Jan. 28th]. "Not failure, but low aim is crime." As the world judges, Our Lord was a failure. For it is by immediate results, that the world judges. If, within years, decades or even centuries, aims have not been realized, the world writes them down a failure. It is only as He, in whose sight a thousand years are but a day, judges that the only aim that is not a failure is that of Our Lord and Master.

To my lay mind, "With malice toward none, with charity for all," is not an ignoble expression of that aim. Judged by the immediate results in the post Civil War Period, the Reconstruction Period, that aim failed—but life aims are not to be compared to the seed that fell in the shallow ground. The sudden springing up of which the world calls success, the no less sudden wilting of which, the world takes little note.

The deplorable immediate results of not only the Civil War, but of all wars, moral corruption and physical destitution, were due to the use of a most unChristian instrument, that of war.

War is not an instrument to achieve Christian ends. It is only as we realize that hard truth, as, I believe, Lincoln realized it when he appealed to the better angels of man's nature before resorting to the sword, that the means of war, those of violence and deceit can be prevented from shaping ultimate ends as they do the immediate.

To the pagan, war is a grandiose way to power. To the Christian, it can be only the sorrowful way of the Cross. And it is only as we Christians accept it that way, that we can have faith that the Christian aims, on which, and on which only, we can support war, will in God's time be realized.

FRANK A. SLOCUM.

New York.

Service

TO THE EDITOR: In your editorial regarding Fr. Clayton as Tanker Chaplain (THE LIVING CHURCH, March 18th), you say of the men on tankers and merchant ships that they "are rendering as patriotic a service to the United Nations as are soldiers, sailors, and marines." Perfectly true! Wholly inaccurate is this sentence from a statement sent the clergy regarding the offering for the Army and Navy Commission—"On that day we shall show our appreciation to all those who are serving their country in these days of crisis." Very misleading, also, is the common expression—"He has gone into the service," meaning simply that he has gone into the armed forces.

There are a thousand ways of serving the nation. Not only are the men on the perilous tankers and merchant ships "serving their country," but so also are doctors and nurses, Red Cross workers, and fire watchers, those who donate blood to save life, and those

who seek to relieve human suffering (e.g. American Friends Service Committee). Still others "in the service" are the miners, digging coal out of the earth for their fellows at the risk of their lives (over 1400 were killed a year ago in accidents). Indeed, in the mind of Christ, it may be that not least among those "in the service of their country" are the C.O.'s in camp or in prison.

No Christian is excused from service, and the noble term should not be grotesquely limited to the military, however we may respect their particular contribution.

Cincinnati. (Rev.) EDMUND L. SOUDER.

Editor's Comment:

Fr. Souder's reminder that many besides members of the armed forces are properly considered in "the service" of their country is timely and, as he indicates, we try to use the proper terminology in our columns. But it is neither uncommon nor improper in popular terminology to use the expression "the services" when referring to the army, navy, and marine corps. This expression is common in time of peace as in time of war. An analogy is the term "the ministry," referring to the ordained clergy. Properly speaking, all Christians who are living up to their baptismal vows are engaged in a form of ministry, and the Prayer Book rightly uses the term to describe any who are engaged in religious ministrations, using the more exact terms "bishop" and "priest" for ministrations requiring men in those orders.

Sacrilege?

TO THE EDITOR: I was so shocked at the photograph in your issue of January 21st under the head of An Army Chaplain's Work, of a celebration of the Blessed Sacrament, with soldiers kneeling at the rail, that I was moved to write and express my disapproval; I have seen pictures before of this, the Church's most sacred service, and was surprised, but a paper of your standing and Faith should know better. To me it seems very sacrilegious, and I am sorry that one of our leading Church papers should have so little reverence for this service; it is given a place in your paper opposite that of young ladies arriving for a dance for the soldiers. Charleston, S. C. SUSAN P. FROST.

See Editorial, Advice Wanted, page 13.

The Living Church

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

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THE WAR

PHILIPPINES

Safety of Personnel Reported

A cable from the Philippines lacking date or point of origin received at Church headquarters in New York on March 11th, tells of the safety of "personnel." It is signed by Sister Ada Clarke, Church Army, and mentions the Rev. R. E. Abbitt and the Rev. J. D. Mears, with the additional information that the Rev. Leo G. McAfee and Mary E. S. Dawson have remained "at station," this being, presumably, at Upi.

A previous cable had indicated that Frs. Mears and Abbitt and Sister Clarke were in Dansalan, a mountain town about 100 miles north of Upi.

The State Department, cooperating with the Swiss Government, has been unable to deliver communications in enemy controlled areas in the Philippines, according to the Department of Foreign Missions.

On February 13th a cable was received from the Rev. Henry Mattocks in Zamboanga saying that all there was well, but that no word had come through from other stations. Since that date, Zamboanga has been occupied by the Japanese.

Red Cross cables have remained unanswered. The Japanese government will not even allow the Swiss authorities to communicate with the Swiss minister at Manila.

"It is expected that eventually all relationships with such civilians as the Japanese may denominate 'internees' will be centralized in or handled through, the Civilian Internees' Bureau, Office of the Provost Marshall General, War Department. However, the Bureau will not really operate until it receives from Japan lists of war prisoners and of internees," the Department of Foreign Missions reports.

It is stated further that the Department will keep in close touch with the State Department, the Red Cross, and any other possible avenues of approach.

It was impossible to confirm the rumor that opportunity was given all American women to leave Manila for Corregidor.

ARMED FORCES

Soldier At Camp Lee
Licensed As Lay Reader

Continued activity in church work after induction into the Army brought its reward last week to Private first class Harvey G. Applegate, chaplain's assistant in the Eighth Quartermaster Training regiment at Camp Lee. Pfc. Applegate,

upon recommendation of the Rev. P. H. Sloan, rector of Grace Church, Petersburg, Va., was given a license as lay reader. His license is authorized by Bishop Brown of Southern Virginia.

As assistant to Chaplain Rexford C. S. Holmes, Episcopal chaplain for the Eighth Q.M. Regiment until his recent transfer, Pfc. Applegate has taken the lead in the various activities of the chapel. Especially prominent has been his work as director of the Brotherhood of St. Andrew, sponsored by Chaplain Holmes, since its inception last August, and, since Chaplain Holmes' departure, by Chaplain Hartley H. Stockham. Pfc. Applegate arrived at Camp Lee last June.

Before induction, Mr. Applegate was active in church work at St. John's Episcopal Church in his home town, Elizabeth, N. J. These activities included the Brotherhood of St. Andrew, the Young People's Society, the Dramatic Guild, and especially the church's Boy Scout troop. In his 12 years of scouting, Mr. Applegate won 25 merit badges, reached the rank of Life Scout, and been for the last two years Scoutmaster of the troop.



Detroit Free Press.

BLOOD DONOR: First clergyman to donate blood to the Detroit Red Cross blood bank, was the Rev. Clark L. Attridge, vicar of the Church of the Incarnation. He is shown examining one of the jars of blood plasma at the Red Cross center. With him is a member of his parish, Mrs. Howard J. Shaw, who, as a driver for the Red Cross motor corps, drove him to the appointment.

MERCHANT MARINE

Living Church Motorboat
Plays Part in Rescue

Announcement has just been made through Governmental channels of the destruction of two steamers off the coast of Haiti, close to Port de Paix, Mole St. Nicholas, and the island of La Tortue.

According to Bishop Carson, "A large number of the survivors made their way to the island of La Tortue on rafts and our mission station, Holy Name of Jesus. Here our lay reader cared for them as best he could, but there was great difficulty in understanding each other's language. About midnight a messenger was sent across the channel to Port de Paix to notify Archdeacon Najac who immediately with a physician and the Commanding Officer of the Garde d'Haiti left for La Tortue on our motor boat, *Eveque Carson*, recently built by the helpful offices of THE LIVING CHURCH. Food and clothing were carried to the victims and medical attention was given to such as needed it and all were carried to the mainland, first to Port de Paix and then to Port au Prince where they are now awaiting transportation to their homes in other West Indian islands.

"The *Eveque Carson* has amply justified every dollar that was put into its construction in this highly Christian work of rescue. Expressions of gratitude came from the hearts of the victims who were rescued through Archdeacon Najac's offices and of the Garde of Haiti."

HOME FRONT

Morale Campaign

"Every patriot shoots a rumor dead on sight!"

"If we all pull together, we'll all pull through."

"A decent world tomorrow depends on how you live today!"

These are some of the thoughts the people of Highland Park, Mich., will ponder and spread in coming days through a community morale program sponsored by the churches of that city.

The Rev. G. Paul Musselman, rector of St. Alban's, Highland Park, received one of the cards from a friend in England, and passed the idea along to the ministers' association, which promptly took it up and the community morale campaign was organized.

In preparation for the distribution of the cards, the preachers of the community

developed the need for morale in their sermons, and the ministers' association sponsored advertisements in the community newspaper, pointing out that "Repentance is our next step in national defense" and announcing their program for "a new spirit in our community."

Over the week-end of February 28th-March 1st, members of a dozen communions, assisted by Boy Scouts, placed a "Morale Card" in each of the 12,000 homes of the community, asking the people to hang them on their walls, study them, and carry these thoughts around with them to their jobs and their recreations.

When the Chimes Ring

The war has brought to America a custom which had its origin in Europe in the Middle Ages. In Parma, in 1318, a bell tolled daily that peace might be preserved in the land. Centuries later, in hundreds of American towns and hamlets a bell rings every evening praying to God in heaven for the coming of the same blessing.

In the center of Laramie, Wyo., the cathedral stands, and residents of the city have been used to hearing the cathedral chimes every quarter hour, all day and evening. Now, by direction of the Bishop, the Laramie cathedral chimes will join in this national devotion by having Hymn 436, played by Hugh Mackinnon immediately after the six o'clock chimes.

Though there be no outward manifestation of the significance of the Cathedral chimes as they ring softly in the twilight, many will pause mentally to think of those boys in far off places where the American forces, by air and sea and land are battling for their lives and for the lives of those back home.

In the peace and tranquillity that so often come at twilight, this hymn will be played and prayers will go up for dear ones and for the peace of the world.

Carry on War and Church Work Supply Secretary Advises

Urging that claims of the war shall not result in a decrease of supply work by the Woman's Auxiliary, Miss Dorothy Stabler, Supply and Social Relations secretary of the Auxiliary, told 100 women of the diocese of Atlanta that their present duty is to "Sew, Sew, Sew." She recommended the establishment of supply closets in parishes, where garments needed by hospitals might be stored.

"The war has changed things for the Auxiliary, just as it has all other phases of life," Miss Stabler said. "Women are increasingly responding to the call for defense and Red Cross work, getting into uniform, and often letting their Church and community projects suffer. Who, besides the Churchpeople, will send clothes to the mission stations? Who will send the individual box to the underpaid missionary clergyman and his family? The Church must go forward. We dare not falter. All defense and war work must be 'plus,' for we are told, 'this ought ye to have done and not to leave the other undone.'"

EPISCOPATE

Pennsylvania Election May 12th

At the March meeting of the standing committee of the diocese, Bishop Taitt, who announced in December his intention to ask for a bishop coadjutor, asked that the annual convention attend to its regular matters of business during the regular sessions, on May 4th and 5th. On May 12th an adjourned meeting of the convention will be held, with the election of a bishop-coadjutor as the sole matter of business.

The new bishop will be asked to undertake the supervision of three of the diocese's six convocations. Bishop Taitt also adds: "It is my irrevocable intention to resign as the Diocesan as of November 1, 1943. If a bishop coadjutor is elected and accepts this May, it may be assumed that he will be consecrated and take office in the early fall. It will then be possible for us to spend a year together in the administration of the diocese before he succeeds to the higher office of Bishop of Pennsylvania, and also gives me an opportunity to attend the General Convention in October, 1943, so that I may fulfill certain duties which I have already undertaken and should complete at that time."

SOCIAL RELATIONS

Spencer Miller Made

N. J. Highway Commissioner

Governor Charles Edison of New Jersey has nominated Dr. Spencer Miller jr., industrial consultant in the National Council's Department of Christian Social Relations as state highway commissioner. The nomination is subject to confirmation by the state senate.

Dr. Miller is a member of the faculty of the New York University school of business administration, and secretary and director of the Worker's Education Bureau of America. At NYU, he teaches collective bargaining. Dr. Miller has lectured on economics, labor relations, crime, and other social problems at a number of universities since 1919, taught at the Fordham school of social science from 1933 to 1935, and was a member of American delegations to world conferences on adult education at Cambridge in 1929 and Vienna in 1931.

Southern Mountain Workers

Mounting deficits in rural life, physical, economic, social, and spiritual, are changing the scene in rural America, according to the Rev. Clifford L. Samuelson, assistant secretary in the Department of Domestic Missions of the National Council, at the Episcopal Church Section of the Southern Mountain Workers conference at St. John's Church, Knoxville, Tenn. He described in detail the exploitation of the natural physical resources of America, the progressive increase of tenancy and lack of economic security of rural folk, the dis-

integration of rural family and social life, and breakdown of community life, and the resulting lack of spiritual and religious life among people living in rural areas.

Mr. Samuelson explained several aspects of the program being developed for the rural work of the Church, stating that it is essential to carry on a constant educational effort to make the 84.5% of the urban membership of the Church aware of the significance of rural life and the rural Church. Equally important is the development of effective missionary methods and missionary zeal on the part of rural clergy and Church members in rural regions.

The Episcopal Group of the Conference gathered 30 delegates, representing each of the dioceses of the Southern Mountain region.

The survey conducted by the Committee on Health appointed by the Southern Mountain Workers Conference disclosed such examples as families with a total cash income of \$50 yearly, paying as much as \$5 to \$20 for the average of one visit a year from the doctor; members of such families dying without a doctor because the family could not pay for medical care; the decreasing percentage of death of those of the Negro race in comparison with the White race.

The report revealed, however, coöperation of leaders in all phases of health work: the medical department of the Farm Security Administration, W.P.A.; Frontier Nursing Service; Appalachian State Teachers' College; Farm agents; and the T.V.A.

CHINA RELIEF

Episcopal Church Ranks Fourth

The National Council has remitted \$1,667.11 to the Church Committee for China Relief, for the month of February. Included in the remittance are contributions from 11 parishes, as well as a considerable number of individual gifts.

In acknowledging the remittance, Fred Atkins Moore, director of the Church committee calls attention to the fact that contributions from the Episcopal Church since June 1, 1941, amount to \$14,432.48, an amount for the period exceeded by only three other communions.

April 12th has been designated as China Relief Sunday by the United China Relief organization.

Endorsed by the Federal Council of the Churches of Christ and the Foreign Missions Conference, China Relief Sunday will mark the launching of a \$7,000,000 fund-raising drive.

Participating groups in United China Relief are: Church Committee for China Relief, American Friends Service Committee, Associated Boards for Christian Colleges in China, World Students Service Fund, American Committee in Aid of Chinese Industrial Coöperatives, China Emergency Relief Committee, China Aid Council, American Committee for Chinese War Orphans, and American Bureau for Medical Aid to China.

ENGLAND

Church Assembly Seeks to Modify Parochial System

The Church Assembly considered at its February meeting, proposals which, it is said, would modify practically the whole parochial system of the Church of England.

The proposals were embodied in an elaborate second report of the Archbishops' Church War Damage committee, over which the Bishop of London presides. Immediately and in the first place, they would apply only to areas where specific war damage had been done to Church properties, but these areas are very large and important, and it is claimed there would almost certainly have to be under the committee's scheme, a great regrouping of parishes. A minor point is that in the new enlarged joint parishes which are proposed, the incumbent would be known as the "rector" and the more senior of the group of curates assisting him would be known as "vicars." This would give a totally new meaning to the distinction between a rector and a vicar which was formerly based upon receipt of the Great Tithes.

The report was received, discussion being largely withheld until the presentation of a measure based upon it at the summer session of the Assembly in June.

The Assembly gave general approval to a measure designed to deal appropriately with "infirm clergy who refuse to resign although it is obvious they ought to;" and it gave general approval also to a measure setting up Church schools committees in each area to maintain closer contact with local education authorities, especially in the period of post-war reconstruction. General approval is the first stage in passing a measure; the other stages being those of revision and final approval.

The Archbishop of Canterbury, the Most Rev. Cosmo Gordon Lang, presided for the last time at the February meeting. Warm tributes were paid to his wisdom and guidance during the 13 years during which he has been Primate of All England. He was previously for 20 years Archbishop of York, so that he has been an Archbishop for 33 years.

NATURE OF ASSEMBLY

"The Church Assembly of the Church of England is really a subordinate legislature under Parliament," the Press and Publications Board explains. "It has also another side as the great central executive of the Church, controlling most of the central administrative departments. Legislation is brought before it in the form of "measures," not "bills" and when the measures have received three readings they go to the Ecclesiastical committee of Parliament, in which both the House of Lords and the House of Commons are represented and which considers the measure to see whether it affects adversely any of the rights of His Majesty's subjects. If no objection is taken by them, the measures are then laid before each House of Parlia-

ment, and if a motion approving them is passed they go automatically to the King for royal assent, and then have the full force of an act of Parliament.

"The Church Assembly must not, of course, be confused with the Convocations of Canterbury and York which are the ancient synods of these two Provinces and are older than Parliament itself. They go back a long way before the Norman Conquest. They are primarily concerned with canons and with doctrinal and other spiritual matters, though their purview also extends to most Church matters if they are raised in Convocation. The members of the four Houses of Convocation, *i.e.*, the House of Bishops and the House of Clergy in each of the two Provinces, constitute the two upper Houses of the Church Assembly, where they are joined by a third House, the House of Laity."

Sir Stafford Cripps Urges Religion in Social and Political Life

Sir Stafford Cripps, Lord Privy Seal, leader of the House of Commons, member of the Church of England, believes that religion must be infused into social and political life.

Sir Stafford is now representing his government as special emissary to India. He is carrying the plans of the War Cabinet for determining Indian status to the Indian leaders.

He declared, in an interview with the *Methodist Recorder* in London that "there must be a new intention and determination to carry into all the activities of our daily life the fundamental teachings of the New Testament."

"And that means," he added, "that we must be prepared to accept all their implications for our social and political life. Different people may interpret those teachings in different ways, and they may differ as to aims and methods of procedure, but I think it is fairly clear, for one thing,

that we have got to move toward greater equality and greater 'community' of living.

"I feel strongly that we have to have a moral background to our whole life. We have tended to divorce our religious and ethical values from our practical affairs. We try to live in two worlds. One is the world of our religion, our thought, our imagination; the other is what we call the 'real' world of politics and society and business. But we must learn to *do as we think*."

Sir Stafford was asked to give his opinion as to the function of the Churches in the framing of a new society after the war. To this he replied:

"If they will take the attitude of the Malvern resolutions and really implement them the Churches will be playing an enormous part. But they must really implement them—not just use them as a screen for doing nothing. I think the Churches have a simply tremendous 'potential,' for they can, if they will, give the moral and spiritual background we so badly need."

HAITI

Chapel Dedication

On February 24th, the dedication festival of the mission, St. Matthias, Grande Colline, was solemnly consecrated by Bishop Carson with the assistance of a large congregation. Of the clergy there were present the Rev. Messrs. Felix D. Juste, Joseph S. Lindor, and Dumont Morisseau, who also preached the sermon, Oscar Macombe, and three deacons, the Rev. Messrs. Antony Macombe, Barthelmy E. Genese, and Enoch Paraison. The builder of the church, Philippe Brun of the Brun Brothers firm, was also present.

It was a festal day and also a sad day because the Rev. David B. Macombe, the missionary in charge of this and adjacent fields had died, February 6th. His loss was felt keenly for he had long looked



ST. MATTHIAS', GRAND COLLINE: *A festal day was also a sad day.*

forward to this realization of his hopes. Haiti's New York Committee raised the funds for the cost of this chapel. It had been hoped to build a modest rectory also but the increased cost of all building material has made this impossible. The large sacristy in the rear of the church will afford ample accommodations for the unmarried priest who may have charge of the mission.

Two of Fr. David Macombe's sons were present, the Rev. Oscar Macombe, priest, and the Rev. Antony Macombe, deacon. Bishop Carson passed the night at Grande Colline, had Mass at 7 A.M., and at 9 A.M. the formal service of consecration took place.

Bishop Burton had expected to be present, but was not able to secure air transportation from the meeting of the House of Bishops at Jacksonville and was denied the pleasure upon which he had counted. He had held the first Mass in the new church in September last.

CHINA

Radio Message Reaches U. S. Listening Post

A message transmitted by the Chinese International Broadcasting Station, and heard in California at an official listening post for the Republic of China, reached Episcopal Church headquarters in New York, March 12th. It revealed that an Episcopal Church missionary holds an important Chinese government post.

The message was sent by Maurice Votaw, publicity advisor of the Chinese Central Government, and formerly on the faculty of St. John's University, Shanghai.

It stated that Dr. Claude Lee of St. Andrew's Hospital, Wusih, is confined to the hospital compound, but is well, and is well treated. Evidently the hospital remains in service, as the message says "Plenty work and food."

The message reports that the Rt. Rev. W. P. Roberts, Bishop of Shanghai, had pneumonia late last year, and that Ellis Tucker, who is a brother of Presiding Bishop Henry St. George Tucker, and B. W. Lanphear are losing weight, but that all are well.

BALKANS

Orthodox Paper Repudiates Proposal to "Deport" Russians

The Rumanian papers, especially the Bucharest paper *Akcium*, have been calling for the deportation of the whole Russian nation from European Russia to Siberia as part of the proposed new order in the East, according to International Christian Press and Information Service.

Akcium bases this demand on "the continual unrest which the Moscow Government has been bringing into Europe since the beginning of the 18th century."

Croven Vestnik, the leading Orthodox Church periodical of Bulgaria, repudiates this view of the Rumanian press, by re-

ferring to the declaration made by Herr Hitler at the beginning of the war against the Soviet Union that the fight is not against the Russian people but only against Bolshevism. The Anti-Comintern Pact, too, clearly stated that it was not directed against the Russian nation. Furthermore, an inquiry made by Rumanian journalists

concerning the war aims of Rumania ascertained that "the government was exclusively concerned to save the Orthodox faith from its barbarous suppression by Godless Communism, and to restore and revive the Orthodox Church among the peoples in the areas freed by this holy war from the spiritual slavery of Bolshevism."

Religion and Life

VIII. Is the Church necessary?

By the Rev. Granville M. Williams, SSJE

Superior of the Society of St. John the Evangelist

EVERY one of us, when he is born into this world, is born, not as an isolated individual, but as a member of a community, a society, a fellowship. First of all, there is the fellowship of my own family; larger fellowships are those of my neighborhood, my city, my country. The very fact of my being born establishes for me certain duties towards these fellowships. I cannot evade, I cannot neglect these duties, even if I would. Human beings are never mere individuals, they are always members of a society as well. Their individual lives must be lived in relationship with the other members of the society into which they are born.

What is true of my birth in the natural world holds true also of my supernatural birth by baptism. By baptism we become Christians. "Except a man be born again, of water and of the Spirit, he cannot see the Kingdom of God" (St. John 3: 3, 5). We enter into a new relationship with God, and at the same time we enter into the Kingdom of God, a community, a fellowship. So my new relationship to God in baptism involves also my relationship and my duties towards the other members of the Kingdom—the Christian fellowship, the Church. Just as I cannot properly evade or neglect my duties toward society at large, so, as a Christian, I cannot evade or neglect my duties towards the Christian society, the Catholic Church.

The Prayer Book teaches me that in Baptism "I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." Each one of these titles involves the necessity of the Church. I am "a member of Christ," as my arm, my leg, my finger is a member of my human body. I am made one with Christ by being made a member of His body, and His body is the Church (Ephesians I: 22, 23). No part of a human body can live or function save as a member of that body. An amputated finger dies. So the attempt to draw near to Christ, while holding apart from His body, the Church, is impossible. As a "child of God," I must remember that I have

duties towards my brothers and sisters in God's family—and that family is the Church. And how can I hope to be an inheritor of the heavenly Kingdom save as I am conscious of my fellow-heirs—my fellow-citizens in that Kingdom? Nothing in our Lord's teaching justifies hope of mere individualistic salvation, or a purely individualistic religion. The promise of His presence is made, not to individuals, but "where two or three are gathered together in my name" (St. Matthew 18: 20). And the Book of Acts tells us that salvation in Christ meant incorporation into His Church. "The Lord added to the Church daily such as should be saved" (Acts 2: 47).

And only in the Church can we receive those life-giving sacraments which our Lord has provided for our soul's health. I can indeed seek communion with God in solitary prayer on a mountain-top or in a forest, and this is good; but the *Holy Communion* I can only receive in the Church. I can seek spiritual guidance by reading my Bible in private, and this is good; but besides this I need the Church's guidance to help me to read the Bible—the Church's Book—aright. And as the love of God involves also the love of my fellow-men, I need to join with them in worship and service through the Church, the symbol of Christian brotherhood, the fellowship of the Holy Spirit.

More and more these days is borne in upon us the necessity of united effort if we are to obtain our objective. What is true of human warfare is even more true of the spiritual combat. We cannot afford to "go it alone." We need the support and strength that comes from the Catholic Church of Christ. And this Church is no mere human organization. It is a Divine Society, a fellowship upheld by the Holy Spirit, the Mystical Body of Christ on earth. To be a good Christian is necessarily to be a faithful member of Christ's Holy, Catholic Church.

¶ *Next week, Bishop Wilson of Eau Claire answers the question: "What is the relationship of Catholicism and Protestantism? Is the Episcopal Church Catholic or Protestant?"*

The Healing Mission of the Christian Church

By the Rev. Daniel Corrigan

Rector of Zion Church, Oconomowoc, Wis.

IT IS the purpose of this article to describe the kind of social experience that makes a ministry of healing possible and to indicate the avenues along which the healing power moves within that society.

The Christian Church is the true home of man on earth, and forever. It is the society in which all his finest possibilities are encouraged to grow. It is the family which places a high value upon character which is like Christ's. It is always seeking to order its common life in conformity to the will of God as it is seen in the life and character of Jesus Christ. In this holy family, this ark of salvation, this temple of healing, every man may find a home where all things that are true and gentle are exalted with admiration and love. Herein sinners may dare to be foolish in the manner of Christ and His saints knowing that commendation will be given such foolishness. Among the servants of God a violent man may dare to be gentle, or a grasping woman may risk generosity. The life within the Christian family is so much better than any other life that anything else seems to be death. We, therefore, think of coming into this family as being born again. Every new member is received as an infant to be warmed and nourished and comforted.

This holy place of light and love is the home of salvation where men may truly live. It is the environment of health.

CONTACT

The life of the group is communicated by contact. Being men we communicate with words and signs and actions. The words we say together are expressive of our common faith and hope and purpose. We speak to each other words of comfort and encouragement. Our very salutations are filled with healing power. "Goodbye" is really a prayer: God be with you, to protect you, to strengthen you, to inspire you.

Each dwelling place in a parish is a school of Christian living. The life of Christ is applied to the time and place. Here the child of God learns the attitude of Christ toward pain, to bless and not to curse, but to transform. In our homes we learn how a follower of Christ handles disappointment; how a Christian dies; how a Christian acts in the presence of death; and how a Christian uses that portion of the physical world over which he has power. In the Christian family we learn not to be afraid of truth, for here the truth is valued and spoken. In this family we can grow up unafraid. In this family we may open up our thoughts, expose our hopes, and lay bare our purposes, knowing that we shall find sympathy, encouragement, compassion, and—judgment. The hands in this holy family reach out to bless and assure, not to strike and to hurt. The

voices are soft and friendly and make us feel glad. The words are not sharp and two edged, stinging like whips and cutting like swords. In the dark of the night the footsteps by the bed are mother's and the hand laid upon the brow to quiet and assure is Father's. The kind hand is in the dark. The Lord is in the dark and with the Lord there is no darkness at all. So falling in love with each other and Him we escape from the burden of loving ourselves.

FORGIVENESS

It is a mark of our loving family that we forgive each other's sins. Sin is treated by forgiveness. The members of our family pick up anyone that falls. And thus we learn to have faith in the forgiveness of sins, we even dare to become forgivers. So all learn to believe that the source of this cherished spirit forgives. It is our common custom to ask the pardon of any we have injured before we ask God to pardon us. The father and mother in a Christian home ask each other's pardon for any injury to each other. They also ask their children to forgive them if they have done wrong. The children are taught always to seek pardon from each other and from their parents. The temper of the family life is kept sweet and clean by this healing custom. It leaves no room where distrust and suspicion may grow. We know from infancy how any failure of charity pollutes the life of all. We know from infancy the joy of unity wrought by confession and restoration. And because we know the calm happiness that comes when our father says "thank you for telling me," we are able to understand

A HYMN OF HEALING

This Hymn, written because of Bishop W. E. Conkling's deep interest in spiritual healing, was sung for the first time on the occasion of his first visit to St. Stephen's, Chicago, of which the author is priest in charge.

With gentle hands came Jesus
And touched a pain-racked head:
Beneath His smile and blessing
The startled anguish fled.
For from the deeps within Him
God told that tortured soul;
"Be fear and fever ended—
Thy faith hath made thee whole!"

O gentle-handed Jesus
Renew that ageless power
Within thy Church, storm-battered
In this tremendous hour.
To bring from gulfs beneath us
And clean, strong heights above,
In healing benediction
Life-currents of thy love.

REV. IRWIN ST. JOHN TUCKER.

what the greater Christian family is doing when we come to the house of the Father of all to say "I beg your pardon" to each other and Him. We understand that the hand of the Father in God is extended in reconciliation as the hands of our parents have touched us to show that we are together again. We are freed by forgiveness.

The contact of the hand often carries the assurance resident in the Christian society. The security that is experienced in and through the body of Christ is often evinced by the touch of the hand and our confidence in His good will toward us is constantly evoked by the common words of the society. Our children are given encouragement and support when we bless them. We often hold our children's hands while we pray with them. For thus the most keen, the most durable of the senses is made to pray, made the avenue over which messages of assurance and good will travel. We often sing hymns with the children at bedtime, holding their hands, smoothing their brows, and the tired and excited, perhaps frightened, little bodies relax.

SYMBOLS

"Don't turn off the light" is a clue we follow. Simple and loving people have always been compassionate to this elemental cry. The soothing effect of the night candle or lamp which reveals the gentle face of the Mother of Christ and her Son cannot be measured. It makes the spirits of darkness go away. The glow of candles in the church recapture this experience for the worshippers and become shining symbols of the triumph of light. Blessed be the God who has made this new light to shine in our hearts.

In the Church there is light for the eye, warmth for the affections, food for the soul and body, the life of "Him" to be shared by all. All the common ministries which make home good, the singing, the kind hand and eye, the care for the weak and the old, the care for the infirm, the gentleness toward the possessed and fallen, all are here in a larger and more inclusive way. The whole parish family gathers round the font to assist in each child's first blessing. On the special days of our childhood we are brought to church that the blessing hands may be laid upon us.

When the parish priest comes to our home he does not leave until he has prayed for all and laid his hands upon the children in blessing that they may grow in wisdom and in stature and in favor with God and man. The chief shepherd comes often to visit our fold and we all crowd round to see him lay his hands upon the boys and girls that they may be strong and understanding. He confirms the infirm. It is a great occasion when young Christian men and women answer the vocation to build new homes that may be havens

of peace and blessing. They are blessed because they are entering upon one of the most important and difficult tasks in our society. If they find it too hard the priest may pray with them again and again, blessing them that displeasure and disagreement between them may be removed, that they may be filled with a sense of the beauty, sanctity, and God imparting function of their relationship, that there may be no coldness in a Christian family. Whenever the hand of a father in God is stretched over us in blessing or forgiveness the thoughts and feelings associated with the stretched forth hands of fathers and mothers and brothers and priests are called back into being. We see in the Church on a larger stage all the lovely ways of living we cherished at home.

Those who try to live outside this society of God can never know life in its wholeness. It is for this reason that they need to be saved. God has called our holy family into being that we may draw all men into our home to share with them His life, to make them strong with the same spirit with which we ourselves are comforted. All who are strangers to our family life must become certain of the love of the family for them before the common words and actions of our society can have meaning and power. The special and effective words and acts of the Christian fellowship are not magical. Their power is based on the love of God but the love and the power of God is experienced chiefly through the brotherhood. The minister does not visit anyone professionally; he is always representative. He is an organ of the community life and his power is as strong as the strength of the community. Before life, then, can be given to anyone he must first be drawn into the family or the family must go out to surround him with the love of God. And then gradually, as in the lives of our children, holy words and familiar actions become for them the effective means of God's power.

FELLOWSHIP

When we are sick because of the natural decay of the body or the accidents of life, when we are laid low by our own sin or the sin of the race, the others come to our help. We can only be helped by their giving us of their life, which is the life of God. We see the father of the family in the person of the father in God and we are carried back through the years to the church, to the home, to the crib. We see again the light. We feel again the soothing hand. We hear again the confident voice. And again the obstacles to grace and healing are removed.

We are moved by the pressure of the fellowship to forgive any we may think have injured us. We restore as we may those who have been hurt by us. We are loosed from the bonds of our sin and again, as of old, our souls are flooded with peace and endued with strength by the touch of the hand, the well remembered voice lifted in blessing and praise, by the breaking of bread and the pouring of wine and oil. The infirm is again confirmed. Though too weak and too tired to see or hear, yet our hand is held by a hand. We grasp it as the hand of our mother. Though our vision is dim, yet in

a moment of clearness the gleam of the candle goes through to the darkness within calling forth visions of light shining before the great Mother's face, of Christmas eve in the parish church, and all the friends gathered together. His healing and mercy have reached us.

This picture of our fellowship is ideal but it is always partly true. We are convinced that it is God's will that His creatures should be whole and we expect Him to use us to make them whole. Whenever our family has difficulty performing its healing mission, when large numbers of our members are hard and brittle and angry, sick in body and soul, then we must confess our guilt. We must acknowledge that these are sick because we have not provided a Christian home. We have been eating and drinking damnation unto ourselves not being aware of the family of the Lord, the Body of the Lord. And that

is why many of us are ill and infirm, and a number even are dead.

The Church in this situation cannot remedy its failure by making a frontal assault with anointing and exorcism and visitation, upon hospital and asylum and jail. There is no magic formula, nor technique whereby we can reach those who have had no vital experience of Christian life. Our first step then must be to strengthen the corporate life of the Church. We must multiply the personal experiences of children and adults drawing health and peace from the Christian community. We all have to experience Christian love and forgiveness and support. We have to become again intimately familiar with the words and acts and signs which help to convey these life giving experiences. Such a society casts out devils, makes blind people see, picks up those who have fallen down and empowers them to walk.

Justice and Faith

Fourth Article of a Series on Christianity and the War

By the Most Rev. William Temple, D.D.

Archbishop of York; Archbishop-Designate of Canterbury

THE difference between the democratic and the totalitarian view of life is clearest when we consider their different conceptions of justice. It is notoriously difficult to define justice; but it is easy to recognize some definitions of it which are offered as a complete repudiation of its very essence as our civilization has valued it. Such a definition is that attributed by Plato to the sophist Thrasymachus, which declares that justice is the interest of the stronger.

But this is the definition accepted by Nazis for the regulation of the relations between States. They think it inherently right that the stronger State should dominate weaker States. That they would think so might have been inferred from their legal code, according to which justice is that treatment of the citizen which most conduces to the interest of the State, or, to put it more shortly and in a form nearer to Plato's—Justice is the interest of the State. But if so, then of course successful robbery by the State is justified—the seizure of Prague, for example.

All Hitler's attacks without warning upon his neighbors are implicit in the system of secret police and concentration camps. Let us always remember that Dr. Niemoeller was acquitted by the Court of Law, and was then immediately re-arrested by the secret police and shut up, not this time in a prison but in a concentration camp.

Our slowness in Great Britain and America to understand what was happening in the world and our failure to take vigorous action when it could have been done at a comparatively small cost was due to an incapacity to believe that such a perversion of civilization was possible. It was true that Hitler had said these monstrous things; but we said they were the ravings of a man irritated by imprison-

ment, and that when actually responsible for his nation's welfare he would not act on his proclaimed principles. Even when he began to do so, we still expected him soon to sober down.

When after treacherously murdering his most intimate friend and a large number of his colleagues on June 30, 1934, he announced that in that moment he was in his own person the supreme Court of Judicature, few people in other countries were ready to declare that a reign of barbarism had been instituted. I am more concerned for the moment with our blindness than with Hitler's wickedness. We all recognize his wickedness; unless we become ashamed of our own blindness, we may easily relapse into it. We were partly infected, not with the evil symptoms of the disease but with the disease itself. We thought Hitler deplorable rather than damnable; and that is our own condemnation.

A ROTTEN FOUNDATION

Let us try to recover an appreciation of the grounds on which we are not so much able as obliged to use such words about what has lately been happening in Germany. What is the sanctity attaching to justice as between man and man, nation and nation, State and citizen? A totalitarian regime may establish and uphold real justice as between man and man; it may come nearer to this than some liberal or democratic State; and then multitudes of people who have no occasion for collision with the State, are prepared to praise that State for its achievement.

But they rest on a rotten foundation. Unless the State recognizes the claim of justice as between itself and its subjects, it will only uphold justice as between those subjects so long as its own interest is furthered by doing so. The vital question

is whether the State (the sovereign) recognizes itself as subject to the demands of justice and thereby acknowledges something superior to itself.

This is why the permanent struggle of the Christian Church must be against Caesar-worship, as it was in the first age of persecution, as it is depicted in the Book of Revelation, as it is presented to us in Germany today. For, if the State is supreme, then it is not required to deal justly, but only to serve its own interests; and if it does not uphold justice, the foundation of human society is destroyed.

GOD ABOVE STATE

Yet plainly the State is supreme unless there is a God to whom it owes allegiance. None but God can in fact claim to stand above the State. Only faith in God can preserve us from totalitarianism and the repudiation of justice inherent in it.

We may look at the same truth from the side of the individual. How can he possibly have a claim against the State? If he is the creature of a moment, one of some millions of contemporaries in the flow of successive generations, this is impossible. He can have that claim only if he is a child of God, a citizen of an eternal kingdom.

Justice and freedom alike depend politically upon the complete distinction between the executive and the judicature—upon the denial of Hitler's claim after the thirtieth of June. Unless a citizen may appeal from the executive officers of the State to its judicial officers, and unless the latter give their decision independently in accordance with duly promulgated law, there is no freedom and there will soon be little justice.

But the executive in a modern State is immensely powerful. It will not submit its actions to courts of law unless it has—that is, of course, those who constitute it and act for it have—a reverence for something greater than the State and acknowledge in every citizen a kinship with that higher power.

BEYOND JUSTICE

We are horrified when we see Nazi Germany outrage justice, freedom, and truth; but we shall not save them by defeating Germany alone; we can save them only by a faith in God which controls our political philosophy as well as our political action.

Here is a manifest function for the Christian Church. It has the responsibility of recalling men to the fundamental principles of their own secular civilization. It has other tasks beyond this, in one sense higher than this. For where the principles of justice, freedom, and truth are admitted, there is still the Gospel call to be sounded forth, the call of the love of God to the capacity for love implanted in man's heart by God. But the Law comes before the Gospel, and the Gospel fulfills or completes, it does not destroy the Law.

So today, though there are other and higher tasks beyond, the most indispensable task of the Church is to recall men to acknowledgment of the sovereignty of God, over all States and persons, as well imperial as private, throughout His universe supreme.

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Ways To God

Lenten Meditations by the Rev. E. Clowes Chorley, D.D.

VI. The Approach Through Service

"O that I knew where I might find him." (Job 23:3).

"Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25:40).

THE preceding meditations have outlined what may be regarded as the general and perhaps the more orthodox ways of approach to God; ways tried and proved in human experience down through the centuries.

It is, however, none the less true that there are many men who have tried these ways without finding their own way of approach. Theirs is an honest desire to find the way. They have sought it through reading the Bible. At times, they have said their prayers; they have gone to church. They have tried to reason their way to God, but, somehow, they have not found the way. They have been aptly described by an English writer as "men of genuine and wistful agnosticism."

For such men is there any way of approach save the traditional and orthodox ways? There is. It is not so direct, but it is none the less sure. It is the approach through *Service*. For the moment cease to seek; instead of searching hither and yon, let such a man give himself to some act of service to his fellow-man. One way to find God whom we have not seen is to find our brother whom we have seen. Many a man who has been baffled in his search for God has found Him through love of the brethren.

A few years ago there was published in England a book of compelling interest and charm under the title: *A Wanderer's Way*. It is the spiritual autobiography of a gentle-born Englishman who became eventually a Cambridge don and canon of an English cathedral, and is today recognized as an eminent theological scholar; incidentally, he is the author of two beautiful books on birds and an authority on moths. His religious upbringing was orthodox. His Christ was the Christ of received tradition, rather than a vivid personal experience. But there came a time when Jesus became to him a living reality.

Before his ordination to the priesthood he came into intimate contact with a layman who took him down to a dingy warehouse in the slums of Liverpool. It was the home of a ragged school and boy's club. The place was packed with bare-legged verminous kids and the "odor was like that of an Irish cattle boat in a rough sea." It was scornfully described by a rector's wife as the "place where they gave the children bread, and then they threw it round the streets."

But it was as Raven worked among these slum children that he first glimpsed a way of approach to God. He writes:

"In the old Colosseum, while I was struggling incompetently to instruct youngsters tougher than myself on the horizontal bar, or reduce to silence rows of obstreperous infants, God came far nearer to me than He had ever done in a cathedral . . . I owe to it a debt that can never be repaid. It gave me the knowledge of the joy and worth of such a service. And it gave me, what hitherto I had had no chance of learning, an unbounded belief in God's poor, and an agony of indignation that such magnificent material should be so thwarted and misused."

In that slum club there came to him the first thought of an extended service through the ministry of Christ's Church. "The first conscious desire to serve came to me, as it has come to multitudes of others, from contact with poverty."

The opportunity of approach through service lies at our very door. The streets and highways are thronged by wanderers who have missed the way. The weak who have been pushed to the wall, or fallen by the wayside. Sheep without a shepherd. The sick in body and mind. Multitudes haunted by fears. The poor; the broken in spirit. Human derelicts. Shiftless; unattractive; sometimes almost repulsive; yet, potentially, children of God. To speak the kindly word; to lend a helping hand; to give the cup of cold water in His name; to raise the fallen and cheer the faint; to re-ignite the star of hope, and to do all without a thought of self;—that is *service*. If there be born in us that spirit of compassion which moved the Master as He saw the multitude, we are surely on the way to finding God through a ministry to the least of these His little ones.

For, in ministering to them, we minister to Him.

"I was hungry and you fed Me,
I was thirsty and you gave Me drink,
I was a stranger and you entertained Me,

I was unclothed and you clothed Me,
I was ill and you looked after Me,
I was in prison and you visited Me."

"I tell you truly, in so far as you did it to one of these brothers of Mine, even to the least of them, you did it to Me."*

Every man in his own order. One man finds through seeking; another through silence; one through love; another through the Eucharist; and if these ways are not for you, there is still the approach through service.

*Moffatt's translation.

The Annunciation

"And the angel came in unto her, and said, Hail, thou that art endued with grace, the Lord is with thee: blessed art thou among women" (St. Luke 1:28, Authorized version, marginal reading).

IF IT is true that the Roman Catholic Church errs in its excessive devotion to the Blessed Virgin Mary, as commonly but inaccurately expressed by the derogatory term "Mariolatry," it is at least equally true that the Anglican Church tends to go to the other extreme. In our determination not to seem "Romish," we hesitate even to mention the name of Our Lord's Mother, and one could attend typical Anglican churches every Sunday for years on end without ever so much as hearing a passing reference to her. Anglicanism is alone among the communions of Catholic Christendom in this uncatholic and unscriptural reticence.

It was, we believe, Bishop Gore who administered the rebuke superb to a clergyman who challenged him on this subject. "Is it not dangerously near Romanism to say the Hail Mary?" this clergyman asked. "Perhaps," replied the scholarly Bishop, "but it is dangerously nearer St. Luke's Gospel."

The festival of the Annunciation, which we observe this week, is the greatest of the commemorations in the Church calendar devoted to the Blessed Virgin, and it is a suitable occasion for us to give some consideration to her place in our religion; and to evaluate her relevance to the contemporary world, steering between the Scylla of overemphasis and the Charybdis of neglect, into which our Roman and Protestant brethren respectively tend to crash.

Let us begin, then with the festival itself. The feast of the Annunciation, or "Lady Day" as it is popularly known in England and on the Continent, is of ancient origin. It was apparently an old established festival when we first find it mentioned in the seventh century. As the collect indicates, the festival properly pays honor not only to the Blessed Virgin but to our Lord, for it is the beginning of the Incarnation itself. It also, as the Epistle indicates, marks the realization of the prophecy of Isaiah, and the fulfilment of many other Old Testament references. But it is, too, a recognition of the unique place in the history of the human race held by her who is, in Wordsworth's phrase, "our tainted nature's solitary boast." For in the person of the Blessed Virgin Mary the human race achieved such a high degree of perfection that Almighty God Himself found it suitable for the Incarnation of His Son. In honoring her, therefore, we give recognition to the high and holy potentialities that lie within our humanity, to the fact that the human body is not merely a physical entity but a temple of the Holy Ghost and a fit habitation for the Most High.

In paying honor to the Holy Mother, too, we show our reverence for all motherhood. Neither womanhood nor motherhood were respected and honored in the heathen world as they were in Judaism; and Christianity, largely because of the influence of Our Lord's Mother and the example of her grace and humility, lifted womankind to a far higher level than ever before. One does not have to read ancient, musty documents to learn the contrast between the way in which women are treated in Christian and in non-Christian traditions. The report of Anthony Eden to Parliament this month, telling

of the unspeakable atrocities committed by the Japanese against British and Chinese women in Hongkong and other occupied areas, provides a contemporary witness to the wideness of the gulf that is fixed between Christianity and even the highest heathen religions in this respect. We wish that the Eden report could be dismissed as an idol "atrocious rumor," but it is too well documented for that. And we recall the eye-witness reports that we received from missionaries at the time of the rape of Nanking in 1937—some of them so horrible that we considered them unfit for publication in a Christian periodical, and refused to pass them on to our readers.

The feast of the Annunciation is therefore the true Christian "Mother's Day." We wish that it might be so observed, without the sentimentality and commercialism that have made a farce of the secular Mother's Day so dear to the heart of American Protestants.

BUT we miss much of the significance of this and the other festivals of the Blessed Virgin if we consider them solely from this angle. We ought to meditate more upon the significance of these days because of the very real person whom they commemorate—the Jewish maiden to whom God gave the unique honor of becoming the Mother of His Incarnate Son, and through whom He became heir to the fullness of our own humanity.

Fr. Bede Frost, the great Anglican mystic, places the subject in its proper setting in the first pages of his book, *The Mystery of Mary*. "To the Catholic," he says, "Mary is an integral, essential, and living part of the Christian Faith, not an 'extra,' a pietistic luxury, a mere concession to sentiment. Without her, Christianity would not exist, for all that it is came to the world by her, mother of Jesus our Redeemer and Saviour, source and model of our eternal life. As the Son cannot be separated from His eternal Father, so He cannot be separated from His human mother, for the bond which unites them is more than a merely human one, strong and abiding as that is. It is a bond forged in the eternal counsels of God who is the Trinity, and to whom the mysteries of the Faith, revealed in time, were known from all eternity. . . . The mother that Mary became at the message of the archangel, that she remains eternally, for, transcending all motherhood, she was united to her Son in an immeasurable degree of love which could never cease—she who, as St. Augustine wrote, conceived Christ in her mind before she bore Him in her womb, and whom all Christian tradition, doctrine, devotion, art, and poetry have unanimously acclaimed as forever with her Son in heaven. Before the chilling shadows of 18th-century Deism and the critical modernism of the 19th-century had diminished that tradition almost to vanishing point, Bishop Ken could write in his *Christian Year*—

"Heaven with transcendent joys her entrance graced,
Next to His throne her Son His Mother placed;
And here below, now she's of heaven possest,
All generations are to call her bless'd."

Reverence to the name of Mary, Virgin and Mother, is not Romish but truly Catholic. The tradition of the Orthodox East bears witness to that fact. And if both East and West have erred, at sundry times and places, in raising the Blessed Virgin to a degree of worship suited only to God Himself,

let us not forget that we too have erred, and still err, by refusing her the proper recognition and reverence that is her due. "For behold," she tells us in her own prophetic song, "from henceforth all generations shall call me blessed. For He that is mighty hath magnified me; and holy is His Name."

A Unique College Center

DOWN at Fort Valley, Ga., the Church has a unique college center. Not only is it the only work of its kind maintained by the Episcopal Church for its Negro communicants, but it is a model of what can be done for spiritual ministrations of this kind.

We have been reading the annual report of the director-chaplain, the Rev. Dr. J. Henry Brown, one of our ablest Colored priests, and we are filled with admiration for what the center has been able to do in the first year of its existence.

Fort Valley was formerly a college maintained by the Episcopal Church through the American Church Institute for Negroes. A little over a year ago, the college was taken over by the state, which enlarged its facilities and greatly increased its scope. This was done with the full consent of the Church and the Institute. But it was felt that the Church should continue its interest and beneficial influence on the school, and the Fort Valley College Center was the result. Fr. Brown tells in his report some of the difficulties that were encountered at the outset:

"There were no buoys, sign posts, or guiding lights by which we could chart our course. It was a new venture in the field of religious education among Negro college students at state-controlled institutions of learning. No one, the president of Fort Valley College, the faculty, nor the student body knew. The religious agencies working in the community were suspicious, hostile, and felt that the major purpose of the college center and its staff was to launch a city and county-wide proselyting campaign and to uproot present religious institutions and cleavages. Our major concern for several months was that of disarming the doubts and suspicions of the local clerical and lay leaders of the various denominations, which we have by God's help done. Today they regard the college center as an institution with and through which they may work more effectively, through guidance and counsel not otherwise obtainable. It further serves as a sort of lesson, interpreting the college to the community and the community to the college."

Since its beginning in November, 1940, the Fort Valley Center has had 10 baptisms, five marriages, 33 confirmations, three burials. Average attendance at Sunday services is 137; average attendance at church school, 45—yet there are only 31 students registered as Episcopalians at the college. Dr. Brown and his assistant, Miss Taylor, have called on practically all of the students and faculty members, and have had 93 students and 85% of the faculty to dinner. The center sponsors the only Negro Girl Scout troop in Georgia, and gives courses in first aid in cooperation with the civilian defense program. A Woman's Auxiliary, an altar guild, pageants, discussion groups, confirmation classes, and social parties reach large groups of students and faculty members and their families.

The Fort Valley Center is providing a valuable witness to Christ and His Church among these young men and women who are being educated to be leaders of their race in the next generation. But—what is to become of them when they leave college and go to communities in which the Episcopal Church, with the neglect of its mission to Negroes which is so conspicuous in most parts of the South, makes no provision for their spiritual nurture? The director poses the question

directly: "One of the problems facing me is the after-religious life of these students returning to communities in which there is no congregation of color. Shall I transfer them to the White congregations where the guidance and sympathy of the rector and his congregation may nurture their faith and thereby use them as the seed bed from which a Negro mission may grow, or leave them to their fate?" In many instances, we fear, the result would be much the same; for one of the besetting sins of the Episcopal Church is its neglect of the Negroes. What are we going to do about it?

Advice Wanted

A LETTER in our correspondence columns this week brings up a subject on which we should like to have the guidance of many readers.

We refer to the letter from Susan P. Frost, expressing shocked disapproval of a picture of the administration of the Blessed Sacrament. Occasionally we have received similar letters from other members of *THE LIVING CHURCH FAMILY*. We are charged with everything from bad taste to sacrilege when we use such pictures.

At the present time, we are holding a beautiful photograph which we wish to use as a cover illustration. It shows a priest and his congregation kneeling before the Blessed Sacrament, and was submitted to us by the rector of a Northern Indiana parish who certainly felt there was nothing amiss in publishing such a picture.

Representations of Christ in paintings and drawings, and photographs of those paintings and drawings, are usually considered fit subjects for our columns. Why is it that a photograph of Him really present under the forms of bread and wine must be banned? Personally, we feel that the latter should, like the former, be an occasion of devotion; but to some it appears to be a rock of offense. Why?

In the article to which our correspondent refers, we engaged to describe pictorially the work of an army chaplain. The pictures we chose showed him (1) supervising entertainment; (2) comforting the sick; (3) assisting educational activities; (4) counseling;—and here, apparently, our correspondent would have had us halt, leaving the impression that the administration of the Holy Communion is no part of his duties, and that the chaplain's work might as well be done by a layman. We felt otherwise; and we therefore gave the greatest prominence to the picture of his most important activity—the most important in which any man can engage anywhere.

What are we to do with our picture of the congregation worshipping in the presence of the Blessed Sacrament? We know that many readers will receive it gladly, and that some will want to clip it out and keep it. On the other hand, we know that others will be offended by it. We should greatly appreciate letters from readers, not necessarily for publication, to help us make our decision.

The Open Church

IS IT worth while to keep the church open every day for private prayer and meditation? Most of our churches, we believe, are open most of the time; but some rectors still seem to think that a church is supposed to be locked on weekdays. Here is an anonymous letter recently received by the Rev. Dr. David B. Matthews, rector of St. Paul's Church, Brockton, Mass., which shows the value of keeping the church open:

"Not being a member of your church, I am a stranger to

you; but to the Lord Jesus Christ our Redeemer, I am no stranger. Many times have I during weekdays knelt in prayer in your church, laying my burdens at His Holy Feet. Much comfort have I enjoyed in so doing. So will you please accept this my small offering? Please use it in your church work where needed most. Wish it could have been much more, but because of illness I have been unable to work for the past six months. Perhaps the amount does not count as much as the heart with which it is given."

Advice to a Minister

WE OF the laity have a right occasionally to speak up to the clergy from our side of the fence. Like Archie the Cockroach we "see life from the under side," and thus have a different approach to some of the clerical problems and difficulties. The other day an "Episcopal minister" of the collar and tie variety mentioned to us his difficulty in getting men interested in the Church. We were tempted to suggest that wearing his uniform would help, but for courtesy's sake refrained.

This priest is a man of true saintliness of character and devotion to the Church. He is also an able and energetic organizer of parish programs and activities. The one thing he—and many like him—could be said to lack is something that makes the ministry of many less able men effective, at least to the masculine part of their constituency. It is an unremitting consciousness of their priestly office.

There are, of course, a few laymen who display prejudices inherited from their forebears against anything "popish." The

majority of these, however, are well into middle age. Most men, especially younger men, like to have a priest who looks like a priest, acts like a priest, thinks like a priest, talks like a priest, and may be approached as a priest in all times and all places. They aren't particularly interested in seeking spiritual counsel, comfort, and absolution from pleasant young Mr. Jones, lively Mr. Jones, good Mr. Jones, or even devout Mr. Jones. Nor does any of these qualities, nor a combination of all of them, make Mr. Jones a man who can command their loyalty and service to the Church.

So a priest who wears his uniform wherever a man would normally appear in street clothes is, we feel, powerfully aided in his work. Not only does the clerical collar remind his people that he is their shepherd; it also continually reminds him that he is a man with the 24-hour-a-day job of saving souls. And thus his own grasp of the power and importance of his office is immeasurably strengthened. For a priest to be "different" from other people will not, to most laymen, make him unapproachable—as a priest. It will, perhaps, make him a little less approachable as a boon companion. But a priest who remains priestly will find that the smallest parish contains plenty of able laymen to undertake the "companionable" sort of evangelism. They will be glad to do it, if their priest is not just "one of the boys" but their captain in the affairs of the spirit.

Nobody expects the captain to dress, talk, and act like a private—still less like a civilian. If a spiritual captain wants to be successful, we urgently recommend that he wear the insignia of his rank.

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OLYMPIA

Baptism in Immigration Station

A baptism in a Seattle immigration station! Not an infant, but an adult, Mr. Okawa, an interned Japanese, was baptized March 5th by the Rev. Daisuke Kitagawa. Mr. Okawa had been receiving instruction, anticipating baptism and confirmation at Easter. This was one of the things he felt "had to be done before evacuation." Rev. Lewis J. Bailey, rector of Trinity Church, Seattle, gave a short talk in English which was interpreted by Fr. Kitagawa. The immigration authorities were very cooperative.

LOS ANGELES

Japanese Mission to Be Host to Woman's Auxiliary

The diocesan Woman's Auxiliary will hold its regular monthly meeting at St. Mary's Japanese mission on March 24th. Several hundred women will be present at the meeting, permission for which was granted by the FBI.

There is much discrimination against the Japanese population, but the Christian groups in Southern California seem to have the confidence of the government authorities.

Fr. John Yamazaki, vicar of St. Mary's Japanese mission, says: "We are not suffering and our Christian people are receiving every courtesy and consideration from the U. S. government."

All services at the church are conducted in English and will be for the duration. Two members of the congregation are in custody, but it is expected that they will be released shortly. Nearly all the Japanese in custody, it is believed, are Buddhists or Shintoists. Fr. Yamazaki, his son, and their associates are working closely and in most friendly relations with the authorities.

FEDERATION STATEMENT

The Japanese Church Federation at the 31st annual conference held in Los Angeles, January 19th to 21st adopted the following resolution:

"We, the ministers of the Japanese churches of Christ in Southern California, hereby express our feeling and conviction, our sense of duty and responsibility to the American people at this time of crisis:

"Suddenly we have been brought face to face with the grim and heart-rending reality of war between America and Japan, the land of our birth and the country of our adoption. To us it is a grave tragedy because we believed that nothing could break the long friendship and economic and intellectual relationships between our countries. But now that this relationship has been broken by cruel war, we wish to put on record and express that which we have deeply believed and striven for during many years.

"Most of our people have been permanent residents of the United States for

many years. Those of the first generation would, for the most part, have become citizens long ago had not the laws of the nation debarred us. We have raised our families here. Our children, according to our wishes and teachings, are loyal citizens. The government of the United States has through the years given us security; and with all Americans we have enjoyed the fundamental freedoms on which the nation is founded. For all of this we are deeply and profoundly grateful.

"We have believed in and sincerely appreciated American institutions and ideals, and the American way of life.

"We have striven through the years, not only to guide our people to a full realization of our privileges and place in American life, but also to lead them into the stream of American thought and ideals, and into the enriching experiences of the Christian way of life.

"We have had the rich fellowship and cooperation of the Federal Council of Churches of Christ in America and other inter-church organizations. Between us there has been no discrimination; there has always been friendship, understanding and the spirit of sharing.

"We have had the equal protection and fair treatment of the government of the United States throughout these years. We are now in the midst of war; but even in this tragic hour in all directions we meet kindness, sympathy and understanding of our difficult situation by the general public, especially the Christians. We meet constantly the spirit of American fairness and justice.

"We have always prayed and hoped for peace and harmony between the two na-

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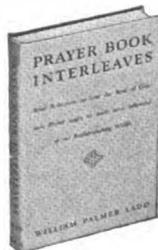
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DIOCESAN

tions. We shall now strive with whatever sacrifice we can make that out of this tragedy something finer and truer may be realized in the future. We, therefore, renew our allegiance to the country of our adoption, the United States of America, in this crisis.

"We resolve and urge upon our fellow Christians, to redouble all efforts to serve the nation in any capacity possible; ever more so in spreading the service of the gospel of Jesus Christ.

"We exhort them in the words of St. Paul 'that supplications, prayers, intercessions, and giving of thanks, be made for all that are in high places and that we lead a tranquil and quiet life in all godliness and gravity.'

"We take to heart the words of our Lord Jesus when He said, 'whosoever would save his life shall lose it.' We feel profoundly that in this tragic hour we are called to bear the cross of Christ; to give our lives for those great principles for which Christ gave His life."

NEW YORK

Wendell L. Willkie Elected To Trinity Vestry

Wendell L. Willkie was elected March 16th a member of the vestry of Trinity Church, Broadway and Wall Street, it was announced by the Rev. Dr. Frederic S. Fleming, the rector.

OHIO

Ecumenical Rites Attended By 1,000

Nearly 1,000 persons attended a service of ecumenical worship held in Trinity Cathedral, Cleveland, Ohio, March 8th, at which were represented members of Anglican, Protestant, and Eastern Orthodox churches.

Dr. William Paton of London, British Presbyterian, and secretary of the World Council of Churches, preached the sermon, calling for a universal Church which would extend its sphere of influence beyond mere State lines and which would derive its unity from God alone.

A feature of the service was the offering of the Lord's Prayer in Italian, Rumanian, Greek, German, Syrian, Hungarian, and English by representative clergymen.

GEORGIA

Students Attend Church

Christ Church School, Savannah, Ga., the world's oldest, has abandoned its accustomed Sunday morning assembly of all classes, and rearranged its instruction to meet the needs of the day. Instead of holding all classes at the same time, which for many years has been 10:15 o'clock Sunday morning, the Rev. Dr. David Cady Wright, rector, has inaugurated a new plan whereby the children of the church school are

required to attend church and may receive their instruction at an elected period; the confirmed members either before church on Sundays or at a weekday afternoon, and the unconfirmed members during the church hour after remaining until the sermon.

ARKANSAS

Bishop Denounces "Iniquitous Traffic in Human Souls"

Marriage and divorce practices in the state of Arkansas were forcefully denounced as an "iniquitous traffic in human souls" by Bishop Mitchell in his annual address to the diocesan convention, held recently in Little Rock.

"We are more concerned about the health and character of the plants which roll into Arkansas over the Harahan Bridge than we are over the health and character of the human beings who enter the estate of matrimony," the Bishop declared. "Efforts to require a clean bill of health for marriage and to protect our people—particularly the teen-age youth—from the wreckage and tragedy of 'gin' marriages by requiring a three or five-day notice before a license is issued, these and similar efforts to safeguard the family as a social unit have been defeated by the venality of officials and politicians whose sole interest is to reap a harvest of fees.

"When it comes to our divorce laws, the stench is even worse. Among other grounds for divorce is one which says that if husband and wife have lived apart for three consecutive years without cohabitation, either party may sue for divorce. Which is the offending and which is the injured party doesn't enter into it, except as to the question of alimony. Under the law a drunken brute may drive his wife from home for three years and then sue her for divorce.

"Worse than that, our vultures who batten on human frailty and moral depravity have it fixed so that anybody from anywhere can rush into Arkansas and establish residence for 90 days and get a divorce on any of the many grounds allowed by the laws of Arkansas. All a man has to do is to tell his wife that he will be away a few days on business. Then he drops over into Arkansas, registers at a hotel or boarding house in some border town, pays his board for 60 or 90 days, hires a lawyer, and then returns home to his unsuspecting wife—no doubt reporting a very successful trip. The divorce rolls out of the hopper after 90 days. Service of notice of suit upon the wife is had by publication of a warning order in some obscure newspaper which she never sees.

"This iniquitous traffic in human souls has besmirched the name of this fair state all over the land."

Notable accomplishments characterized the convention. Every parish and mission in the diocese for the first time in many years had paid its current diocesan assessment.

The delegates inspected and heartily approved a newly erected episcopal residence, and voted to authorize the executive coun-

oil to purchase a tract of 80-100 acres of land on Mt. Petit Jean for a summer camp and conference center.

Pursuant to action taken last year, Negro clerical and lay delegates were seated in the annual convention of the diocese for the first time in at least 20 years. Previously they had participated only in special conventions to elect a bishop, and the Negro convocation had been virtually a separate diocesan convention. The convocation is now given a status similar to that of a parish, and is accorded seat and vote for one clerical and three lay delegates. All Colored clergymen canonically resident in the diocese are now entitled to a seat in the convention.

ELECTIONS: Standing committee—Wroe Freeman replaced R. E. Lee. Delegates to synod—clerical, J. Williamson, C. D. Lathrop, R. S. Martin, T. P. Devlin, C. C. Burke, F. Eastburn; lay, J. E. Doherty, J. Hughes, T. L. Garrett, George Reese, Paul Lewis, Humes Hamilton. Alternates—clerical, W. P. Witsell, C. P. Lewis, F. Walters, D. Crumley, G. Merkel, J. H. King; lay, H. Richter jr., E. R. Mason, D. M. Driver, R. Randall, W. W. Prewitt, L. N. Frazer. Diocesan officers were reelected.

CANAL ZONE

Bishop Beal Sounds Call To Steadfast Faith

In his address to the 22d convocation of the district which met at St. Paul's Church, Panama, on the evening of February 22d, and at the Cathedral of St. Luke, Ancon, Canal Zone, on the 23d, Bishop Beal sounded a stirring call to true devotion and steadfast faith in these days of conflict: "We have no doubt about ultimate victory. But two things are of utmost importance to remember. First, not to identify Christianity completely with any earthly effort. We must avoid both inaction and self-righteous fanaticism. We cannot keep apart from an evil time, nor can we declare that we are the holy instruments of God to set it right. We must always seek to do God's will, but with repentance and trust in His goodness, not ours. Second, in our religion to hold fast to the great and eternal truths, which the sorrows and strife of this time can so easily make men forget."

The Bishop also called attention to the declaration of Justice Roberts of the Supreme Court in reference to the great body of unchurched people in America, quoting the statement, "In earlier years democracy was stronger because of the Church, and many of today's problems would be solved, particularly those of employers and workers, if both were members of the Church."

The treasurer's report showed that the district had overpaid its expectancy towards the general program of the Church.

An increase of communicants over the number of the previous year was reported. Total receipts amounted to \$20,176.76.

All officers were re-elected.

A resolution was adopted expressing approval of the declaration of intent desiring organic unity with the Presbyterian Church, but stating that the joint ordination proposal "is still fragmentary as re-

gards the whole issue and a questionable solution as to the matter of orders as it now stands," and recommending "that further work towards reunion be carried on with the greatest care that the catholicity of our branch of the Church be not impaired," and expressing the prayer that with God's blessing upon "the work of both commissions and in His own time organic unity between the two bodies may be achieved within the Fellowship of the One, Holy, Catholic, and Apostolic Church."

The total amount collected in aid of British Missions was \$592.03.

S. W. VIRGINIA

Laymen's League President Gets Around

In 1940 James A. Waller jr., agricultural engineer in the Extension Division of Virginia Polytechnic Institute at Blacksburg, Va., was elected president of the Laymen's League of the diocese of Southwestern Virginia. The term of office is one year, but he knew it was "in the cards" that he would be reelected in 1941, so he outlined for himself a two-year program:

Become acquainted with the personnel and physical property of the Church in the diocese by personal visits; take advantage of all opportunities to assist with the organization of the men in the churches of

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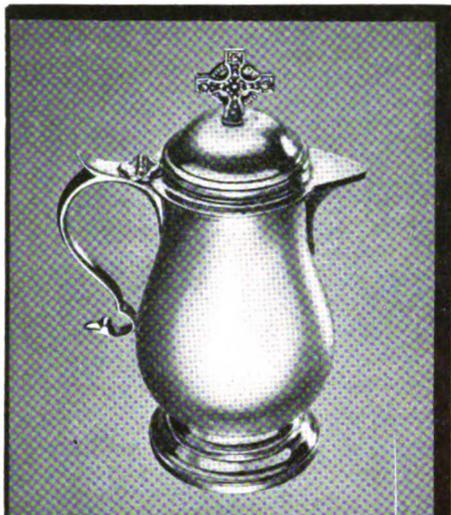
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Our overprint of 1,500 copies of THE LIVING CHURCH has already been sold, and it has therefore been necessary to rush this reprint into production. Copies may be had, while they last, at 10 cts. each, or 5 cts. each in quantities of 50 or more!

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the diocese; lay special emphasis on the work of organizing the men of the Church into local Laymen's Leagues; keep up contacts.

The interesting thing is that Mr. Waller not only set up this program; he followed it through with a vengeance. It so happens his duties in the agricultural extension work take him to points all over the State and in this way he was able to carry out his League plans in the diocese without interfering with his daily employment.

He carries in his car at all times an excellent camera, projector and screen. He has taken pictures of practically all the

churches, clergy, and women missionaries in the diocese and from these has made colored slides in the 35 millimeter size which, with his projector and screen, he has exhibited at a great many meetings of various kinds. He has promoted and assisted in the organization of several local leagues, visited all of the rectors and discussed league problems and possibilities.

As an energetic, enthusiastic, efficient diocesan Laymen's League president, Mr. Waller "rates" the blue ribbon. He is also junior warden and chairman of the property committee of Christ Church at Blacksburg.

DEATHS

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

Alexander Stuart Gibson, Priest

The Rev. Alexander Stuart Gibson, who has within the past month retired from the rectorship of Trinity Church, Manassas, Va., died suddenly of cerebral hemorrhage on March 7th. He was a son of the late Rt. Rev. Robert A. Gibson, Bishop of Virginia. Born at Staunton, Va., February 14, 1874, he was graduated in law at Washington and Lee University, and after practicing law for a few years entered the Virginia Theological Seminary. Upon his graduation in 1907, he was ordained deacon by his father, and advanced to the priesthood in 1909.

He held charges at Aldie, Va., and Windsor, N. C. In 1918 he accepted the charge of Trinity Church, Manassas, and held the rectorship of that parish for 24 years until his recent retirement. Under the Rev. Mr. Gibson's leadership a very attractive group of Church buildings has been erected, a new and much enlarged church having been built and the old church building remodeled as a parish house. Along with the physical improvement and growth of the parish his long years of faithful and devoted pastoral work have won for him the devoted love of his people.

Mr. Gibson is survived by his wife, who was Miss Esther Hull, of Arlington, and three daughters and three sisters. The Rev. Dr. Churchill J. Gibson of Richmond is his brother.

The funeral was held in Trinity Church, Manassas, on March 9th, with interment in Hollywood Cemetery, Richmond.

Francis Joyner, Priest

Funeral services for the Rev. Francis Joyner, 89, retired priest, were held at St. Alban's Church, Littleton, N. C., March 1st.

The Rev. Mr. Joyner who was for many years rector of St. Alban's, died at the home of his daughter in Littleton. The Rev. I. W. Hughes, the Rev. Edmond Berkley, and the Rev. W. C. Moore conducted the service.

The Rev. Mr. Joyner was born near Washington, N. C. He had served as rector of churches at Warrenton, Ridge-way, Roanoke Rapids, Littleton, and

Washington. He is survived by four sons, three daughters, several grandchildren, and great-grandchildren.

Lawson Carter Rich, Priest

The Rev. Lawson Carter Rich, rector of Corpus Christi Church for the past 45 years, died at Corpus Christi House, adjoining the church, on March 4th. Fr. Rich was in his 81st year. Funeral services were held in his church on March 6th, with a Requiem.

Fr. Rich was graduated from St. Lawrence University in 1882, with the B.A. degree. In 1884 he received the degree of M.A. from the same university. He was graduated from the General Theological Seminary in 1889. In that year he was made deacon, and the next year, 1890, advanced to the priesthood. From 1889 to 1894 Fr. Rich was assistant chaplain at the Church of St. Mary the Virgin, a work for Negroes maintained by the parish of Mount Calvary, Baltimore, Md.

Fr. Rich is survived by four sons, Dominick William Rich of New York, Francis Neilson Rich of Boston, Mass., Vincent Lawson Rich, who is now with the RAF in Egypt, and Benedict Rich of Los Olivos, Calif.; and two daughters, Sister Elisa Mary of the Community of St. John the Baptist, and Mrs. Frick of New York, the former Miss Mary Rich.



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SIGNIFICANCE OF OFFERING STRESSED BY THE PRESIDING BISHOP

"THE WAR gives to the Good Friday Offering a special significance and appeal this year. Our representative at Jerusalem, Canon Bridgeman, in reporting growing activities throughout the Mission, renews his declaration that war psychology in the Holy Land has opened new and greater opportunities for service. There is, therefore, no doubt of the imperative need of the Offering, and I ask that the Bishops and other clergy earnestly present this opportunity to their people. May we all pray and give generously that God may bless a missionary work of deep significance in the land where centered our Lord's birth, ministry, sacrifice and triumph." — H. ST. GEORGE TUCKER.

Unless other arrangements have been made by the Bishop of the Diocese, checks should be made to the order of Lewis B. Franklin, marked for The Good Friday Offering and sent to him at Church Missions House, 281 Fourth Avenue, New York, N. Y. Gifts to this Offering are not credited on quotas.

you; but to the Lord Jesus Christ our Redeemer, I am no stranger. Many times have I during weekdays knelt in prayer in your church, laying my burdens at His Holy Feet. Much comfort have I enjoyed in so doing. So will you please accept this my small offering? Please use it in your church work where needed most. Wish it could have been much more, but because of illness I have been unable to work for the past six months. Perhaps the amount does not count as much as the heart with which it is given."

Advice to a Minister

WE OF the laity have a right occasionally to speak up to the clergy from our side of the fence. Like Archie the Cockroach we "see life from the under side," and thus have a different approach to some of the clerical problems and difficulties. The other day an "Episcopal minister" of the collar and tie variety mentioned to us his difficulty in getting men interested in the Church. We were tempted to suggest that wearing his uniform would help, but for courtesy's sake refrained.

This priest is a man of true saintliness of character and devotion to the Church. He is also an able and energetic organizer of parish programs and activities. The one thing he—and many like him—could be said to lack is something that makes the ministry of many less able men effective, at least to the masculine part of their constituency. It is an unremitting consciousness of their priestly office.

There are, of course, a few laymen who display prejudices inherited from their forebears against anything "popish." The

majority of these, however, are well into middle age. Most men, especially younger men, like to have a priest who looks like a priest, acts like a priest, thinks like a priest, talks like a priest, and may be approached as a priest in all times and all places. They aren't particularly interested in seeking spiritual counsel, comfort, and absolution from pleasant young Mr. Jones, lively Mr. Jones, good Mr. Jones, or even devout Mr. Jones. Nor does any of these qualities, nor a combination of all of them, make Mr. Jones a man who can command their loyalty and service to the Church.

So a priest who wears his uniform wherever a man would normally appear in street clothes is, we feel, powerfully aided in his work. Not only does the clerical collar remind his people that he is their shepherd; it also continually reminds him that he is a man with the 24-hour-a-day job of saving souls. And thus his own grasp of the power and importance of his office is immeasurably strengthened. For a priest to be "different" from other people will not, to most laymen, make him unapproachable—as a priest. It will, perhaps, make him a little less approachable as a boon companion. But a priest who remains priestly will find that the smallest parish contains plenty of able laymen to undertake the "companionable" sort of evangelism. They will be glad to do it, if their priest is not just "one of the boys" but their captain in the affairs of the spirit.

Nobody expects the captain to dress, talk, and act like a private—still less like a civilian. If a spiritual captain wants to be successful, we urgently recommend that he wear the insignia of his rank.

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OLYMPIA

Baptism in Immigration Station

A baptism in a Seattle immigration station! Not an infant, but an adult, Mr. Okawa, an interned Japanese, was baptized March 5th by the Rev. Daisuke Kitagawa. Mr. Okawa had been receiving instruction, anticipating baptism and confirmation at Easter. This was one of the things he felt "had to be done before evacuation." Rev. Lewis J. Bailey, rector of Trinity Church, Seattle, gave a short talk in English which was interpreted by Fr. Kitagawa. The immigration authorities were very cooperative.

LOS ANGELES

Japanese Mission to Be Host to Woman's Auxiliary

The diocesan Woman's Auxiliary will hold its regular monthly meeting at St. Mary's Japanese mission on March 24th. Several hundred women will be present at the meeting, permission for which was granted by the FBI.

There is much discrimination against the Japanese population, but the Christian groups in Southern California seem to have the confidence of the government authorities.

Fr. John Yamazaki, vicar of St. Mary's Japanese mission, says: "We are not suffering and our Christian people are receiving every courtesy and consideration from the U. S. government."

All services at the church are conducted in English and will be for the duration. Two members of the congregation are in custody, but it is expected that they will be released shortly. Nearly all the Japanese in custody, it is believed, are Buddhists or Shintoists. Fr. Yamazaki, his son, and their associates are working closely and in most friendly relations with the authorities.

FEDERATION STATEMENT

The Japanese Church Federation at the 31st annual conference held in Los Angeles, January 19th to 21st adopted the following resolution:

"We, the ministers of the Japanese churches of Christ in Southern California, hereby express our feeling and conviction, our sense of duty and responsibility to the American people at this time of crisis:

"Suddenly we have been brought face to face with the grim and heart-rending reality of war between America and Japan, the land of our birth and the country of our adoption. To us it is a grave tragedy because we believed that nothing could break the long friendship and economic and intellectual relationships between our countries. But now that this relationship has been broken by cruel war, we wish to put on record and express that which we have deeply believed and striven for during many years.

"Most of our people have been permanent residents of the United States for

many years. Those of the first generation would, for the most part, have become citizens long ago had not the laws of the nation debarred us. We have raised our families here. Our children, according to our wishes and teachings, are loyal citizens. The government of the United States has through the years given us security; and with all Americans we have enjoyed the fundamental freedoms on which the nation is founded. For all of this we are deeply and profoundly grateful.

"We have believed in and sincerely appreciated American institutions and ideals, and the American way of life.

"We have striven through the years, not only to guide our people to a full realization of our privileges and place in American life, but also to lead them into the stream of American thought and ideals, and into the enriching experiences of the Christian way of life.

"We have had the rich fellowship and cooperation of the Federal Council of Churches of Christ in America and other inter-church organizations. Between us there has been no discrimination; there has always been friendship, understanding and the spirit of sharing.

"We have had the equal protection and fair treatment of the government of the United States throughout these years. We are now in the midst of war; but even in this tragic hour in all directions we meet kindness, sympathy and understanding of our difficult situation by the general public, especially the Christians. We meet constantly the spirit of American fairness and justice.

"We have always prayed and hoped for peace and harmony between the two na-

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DIOCESAN

tions. We shall now strive with whatever sacrifice we can make that out of this tragedy something finer and truer may be realized in the future. We, therefore, renew our allegiance to the country of our adoption, the United States of America, in this crisis.

"We resolve and urge upon our fellow Christians, to redouble all efforts to serve the nation in any capacity possible; ever more so in spreading the service of the gospel of Jesus Christ.

"We exhort them in the words of St. Paul 'that supplications, prayers, intercessions, and giving of thanks, be made for all that are in high places and that we lead a tranquil and quiet life in all godliness and gravity.'

"We take to heart the words of our Lord Jesus when He said, 'whosoever would save his life shall lose it.' We feel profoundly that in this tragic hour we are called to bear the cross of Christ; to give our lives for those great principles for which Christ gave His life."

NEW YORK

Wendell L. Willkie Elected To Trinity Vestry

Wendell L. Willkie was elected March 16th a member of the vestry of Trinity Church, Broadway and Wall Street, it was announced by the Rev. Dr. Frederic S. Fleming, the rector.

OHIO

Ecumenical Rites Attended By 1,000

Nearly 1,000 persons attended a service of ecumenical worship held in Trinity Cathedral, Cleveland, Ohio, March 8th, at which were represented members of Anglican, Protestant, and Eastern Orthodox churches.

Dr. William Paton of London, British Presbyterian, and secretary of the World Council of Churches, preached the sermon, calling for a universal Church which would extend its sphere of influence beyond mere State lines and which would derive its unity from God alone.

A feature of the service was the offering of the Lord's Prayer in Italian, Rumanian, Greek, German, Syrian, Hungarian, and English by representative clergymen.

GEORGIA

Students Attend Church

Christ Church School, Savannah, Ga., the world's oldest, has abandoned its accustomed Sunday morning assembly of all classes, and rearranged its instruction to meet the needs of the day. Instead of holding all classes at the same time, which for many years has been 10:15 o'clock Sunday morning, the Rev. Dr. David Cady Wright, rector, has inaugurated a new plan whereby the children of the church school are

required to attend church and may receive their instruction at an elected period; the confirmed members either before church on Sundays or at a weekday afternoon, and the unconfirmed members during the church hour after remaining until the sermon.

ARKANSAS

Bishop Denounces "Iniquitous Traffic in Human Souls"

Marriage and divorce practices in the state of Arkansas were forcefully denounced as an "iniquitous traffic in human souls" by Bishop Mitchell in his annual address to the diocesan convention, held recently in Little Rock.

"We are more concerned about the health and character of the plants which roll into Arkansas over the Harahan Bridge than we are over the health and character of the human beings who enter the estate of matrimony," the Bishop declared. "Efforts to require a clean bill of health for marriage and to protect our people—particularly the teen-age youth—from the wreckage and tragedy of 'gin' marriages by requiring a three or five-day notice before a license is issued, these and similar efforts to safeguard the family as a social unit have been defeated by the venality of officials and politicians whose sole interest is to reap a harvest of fees.

"When it comes to our divorce laws, the stench is even worse. Among other grounds for divorce is one which says that if husband and wife have lived apart for three consecutive years without cohabitation, either party may sue for divorce. Which is the offending and which is the injured party doesn't enter into it, except as to the question of alimony. Under the law a drunken brute may drive his wife from home for three years and then sue her for divorce.

"Worse than that, our vultures who batten on human frailty and moral depravity have it fixed so that anybody from anywhere can rush into Arkansas and establish residence for 90 days and get a divorce on any of the many grounds allowed by the laws of Arkansas. All a man has to do is to tell his wife that he will be away a few days on business. Then he drops over into Arkansas, registers at a hotel or boarding house in some border town, pays his board for 60 or 90 days, hires a lawyer, and then returns home to his unsuspecting wife—no doubt reporting a very successful trip. The divorce rolls out of the hopper after 90 days. Service of notice of suit upon the wife is had by publication of a warning order in some obscure newspaper which she never sees.

"This iniquitous traffic in human souls has besmirched the name of this fair state all over the land."

Notable accomplishments characterized the convention. Every parish and mission in the diocese for the first time in many years had paid its current diocesan assessment.

The delegates inspected and heartily approved a newly erected episcopal residence, and voted to authorize the executive coun-

oil to purchase a tract of 80-100 acres of land on Mt. Petit Jean for a summer camp and conference center.

Pursuant to action taken last year, Negro clerical and lay delegates were seated in the annual convention of the diocese for the first time in at least 20 years. Previously they had participated only in special conventions to elect a bishop, and the Negro convocation had been virtually a separate diocesan convention. The convocation is now given a status similar to that of a parish, and is accorded seat and vote for one clerical and three lay delegates. All Colored clergymen canonically resident in the diocese are now entitled to a seat in the convention.

ELECTIONS: Standing committee—Wroe Freeman replaced R. E. Lee. Delegates to synod—clerical, J. Williamson, C. D. Lathrop, R. S. Martin, T. P. Devlin, C. C. Burke, F. Eastburn; lay, J. E. Doherty, J. Hughes, T. L. Garrett, George Reese, Paul Lewis, Humes Hamilton. Alternates—clerical, W. P. Witsell, C. P. Lewis, F. Walters, D. Crumley, G. Merkel, J. H. King; lay, H. Richter jr., E. R. Mason, D. M. Driver, R. Randall, W. W. Prewitt, L. N. Frazer. Diocesan officers were reelected.

CANAL ZONE

Bishop Beal Sounds Call To Steadfast Faith

In his address to the 22d convocation of the district which met at St. Paul's Church, Panama, on the evening of February 22d, and at the Cathedral of St. Luke, Ancon, Canal Zone, on the 23d, Bishop Beal sounded a stirring call to true devotion and steadfast faith in these days of conflict: "We have no doubt about ultimate victory. But two things are of utmost importance to remember. First, not to identify Christianity completely with any earthly effort. We must avoid both inaction and self-righteous fanaticism. We cannot keep apart from an evil time, nor can we declare that we are the holy instruments of God to set it right. We must always seek to do God's will, but with repentance and trust in His goodness, not ours. Second, in our religion to hold fast to the great and eternal truths, which the sorrows and strife of this time can so easily make men forget."

The Bishop also called attention to the declaration of Justice Roberts of the Supreme Court in reference to the great body of unchurched people in America, quoting the statement, "In earlier years democracy was stronger because of the Church, and many of today's problems would be solved, particularly those of employers and workers, if both were members of the Church."

The treasurer's report showed that the district had overpaid its expectancy towards the general program of the Church.

An increase of communicants over the number of the previous year was reported. Total receipts amounted to \$20,176.76.

All officers were re-elected.

A resolution was adopted expressing approval of the declaration of intent desiring organic unity with the Presbyterian Church, but stating that the joint ordination proposal "is still fragmentary as re-

gards the whole issue and a questionable solution as to the matter of orders as it now stands," and recommending "that further work towards reunion be carried on with the greatest care that the catholicity of our branch of the Church be not impaired," and expressing the prayer that with God's blessing upon "the work of both commissions and in His own time organic unity between the two bodies may be achieved within the Fellowship of the One, Holy, Catholic, and Apostolic Church."

The total amount collected in aid of British Missions was \$592.03.

S. W. VIRGINIA

Laymen's League President Gets Around

In 1940 James A. Waller jr., agricultural engineer in the Extension Division of Virginia Polytechnic Institute at Blacksburg, Va., was elected president of the Laymen's League of the diocese of Southwestern Virginia. The term of office is one year, but he knew it was "in the cards" that he would be reelected in 1941, so he outlined for himself a two-year program:

Become acquainted with the personnel and physical property of the Church in the diocese by personal visits; take advantage of all opportunities to assist with the organization of the men in the churches of

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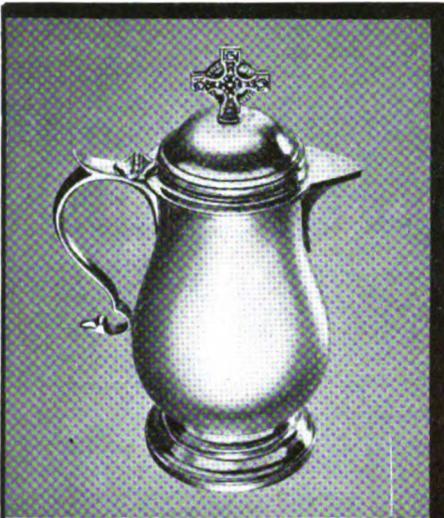
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the diocese; lay special emphasis on the work of organizing the men of the Church into local Laymen's Leagues; keep up contacts.

The interesting thing is that Mr. Waller not only set up this program; he followed it through with a vengeance. It so happens his duties in the agricultural extension work take him to points all over the State and in this way he was able to carry out his League plans in the diocese without interfering with his daily employment.

He carries in his car at all times an excellent camera, projector and screen. He has taken pictures of practically all the

churches, clergy, and women missionaries in the diocese and from these has made colored slides in the 35 millimeter size which, with his projector and screen, he has exhibited at a great many meetings of various kinds. He has promoted and assisted in the organization of several local leagues, visited all of the rectors and discussed league problems and possibilities.

As an energetic, enthusiastic, efficient diocesan Laymen's League president, Mr. Waller "rates" the blue ribbon. He is also junior warden and chairman of the property committee of Christ Church at Blacksburg.

DEATHS

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

Alexander Stuart Gibson, Priest

The Rev. Alexander Stuart Gibson, who has within the past month retired from the rectorship of Trinity Church, Manassas, Va., died suddenly of cerebral hemorrhage on March 7th. He was a son of the late Rt. Rev. Robert A. Gibson, Bishop of Virginia. Born at Staunton, Va., February 14, 1874, he was graduated in law at Washington and Lee University, and after practicing law for a few years entered the Virginia Theological Seminary. Upon his graduation in 1907, he was ordained deacon by his father, and advanced to the priesthood in 1909.

He held charges at Aldie, Va., and Windsor, N. C. In 1918 he accepted the charge of Trinity Church, Manassas, and held the rectorship of that parish for 24 years until his recent retirement. Under the Rev. Mr. Gibson's leadership a very attractive group of Church buildings has been erected, a new and much enlarged church having been built and the old church building remodeled as a parish house. Along with the physical improvement and growth of the parish his long years of faithful and devoted pastoral work have won for him the devoted love of his people.

Mr. Gibson is survived by his wife, who was Miss Esther Hull, of Arlington, and three daughters and three sisters. The Rev. Dr. Churchill J. Gibson of Richmond is his brother.

The funeral was held in Trinity Church, Manassas, on March 9th, with interment in Hollywood Cemetery, Richmond.

Francis Joyner, Priest

Funeral services for the Rev. Francis Joyner, 89, retired priest, were held at St. Alban's Church, Littleton, N. C., March 1st.

The Rev. Mr. Joyner who was for many years rector of St. Alban's, died at the home of his daughter in Littleton. The Rev. I. W. Hughes, the Rev. Edmond Berkley, and the Rev. W. C. Moore conducted the service.

The Rev. Mr. Joyner was born near Washington, N. C. He had served as rector of churches at Warrenton, Ridgeway, Roanoke Rapids, Littleton, and

Washington. He is survived by four sons, three daughters, several grandchildren, and great-grandchildren.

Lawson Carter Rich, Priest

The Rev. Lawson Carter Rich, rector of Corpus Christi Church for the past 45 years, died at Corpus Christi House, adjoining the church, on March 4th. Fr. Rich was in his 81st year. Funeral services were held in his church on March 6th, with a Requiem.

Fr. Rich was graduated from St. Lawrence University in 1882, with the B.A. degree. In 1884 he received the degree of M.A. from the same university. He was graduated from the General Theological Seminary in 1889. In that year he was made deacon, and the next year, 1890, advanced to the priesthood. From 1889 to 1894 Fr. Rich was assistant chaplain at the Church of St. Mary the Virgin, a work for Negroes maintained by the parish of Mount Calvary, Baltimore, Md.

Fr. Rich is survived by four sons, Dominick William Rich of New York, Francis Neilson Rich of Boston, Mass., Vincent Lawson Rich, who is now with the RAF in Egypt, and Benedict Rich of Los Olivos, Calif.; and two daughters, Sister Elisa Mary of the Community of St. John the Baptist, and Mrs. Frick of New York, the former Miss Mary Rich.



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SIGNIFICANCE OF OFFERING STRESSED BY THE PRESIDING BISHOP

"THE WAR gives to the Good Friday Offering a special significance and appeal this year. Our representative at Jerusalem, Canon Bridgeman, in reporting growing activities throughout the Mission, renews his declaration that war psychology in the Holy Land has opened new and greater opportunities for service. There is, therefore, no doubt of the imperative need of the Offering, and I ask that the Bishops and other clergy earnestly present this opportunity to their people. May we all pray and give generously that God may bless a missionary work of deep significance in the land where centered our Lord's birth, ministry, sacrifice and triumph." — H. ST. GEORGE TUCKER.

Unless other arrangements have been made by the Bishop of the Diocese, checks should be made to the order of Lewis B. Franklin, marked for The Good Friday Offering and sent to him at Church Missions House, 281 Fourth Avenue, New York, N. Y. Gifts to this Offering are not credited on quotas.

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March 13, 1913
Requiescat in Pace

Memorial

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Son of S. Brown and
Lilla Vass Shepherd
March 26, 1906—July 8, 1940

I hold you fast—
My arms between
The never more
And what has been.

I hold you fast—
But you are free
For all your ways
Are part of me.

I hold you fast—
When day is done
The closer to
My heart, my son.
Lilla Vass Shepherd.

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CHANGES

Appointments Accepted

BAKER, Rev. RICHARD GOODWIN, rector of St. Paul's Church, Marshalltown, Iowa, has accepted a call to be curate of St. Paul's Church, Peoria, Ill.

BUTLER, Rev. JOHN V. JR., has resigned the rectorship of St. Peter's, Springfield, Mass. to be rector of St. Martin's Church, Providence, R. I., effective April 15th.

FERRIS, Rev. RAYMOND T., has resigned as rector of St. John's Church, Mount Morris, N. Y., to establish two churches in Margarita and Cocoli, Canal Zone.

FORD, Rev. WILLISTON W., formerly rector of Holy Innocent's Church, San Francisco, Calif., is vicar of St. Andrew's by the Lake Mission, Elsinore, Calif.

FOX, Rev. H. CARLTON, formerly rector of Nelson parish, Jefferson County, W. Va., has accepted a call to be rector of Christ Church, Clarksburg, W. Va., effective March 24th. Address: 458 W. Main Street, Clarksburg, W. Va.

HINSHELWOOD, GEOFFREY C., who is completing a year's graduate work at the Church Divinity School of the Pacific, has accepted a call to become rector of St. John the Evangelist parish in San Francisco, effective May 1st.

RICHARDSON, Rev. JOHN, dean of Gethsemane Cathedral, Fargo, N. D., will become rector of Grace Memorial Church, Portland, Ore., effective May 1st. Address: 1532 N. E. 16th Street, Portland, Ore.

SMITH, Rev. LEONIDAS W., formerly vicar of St. Paul's Church, Fort Morgan, Colo., has been vicar of Calvary Church, Golden, Colo., since March 16th. Address: Golden, Colo.

Resignations

GREENLEAF, Rev. CHARLES R., has resigned the rectorship of St. John's Church, Ross, Calif., because of physical disability. Address: 498 South 12th Street, San Jose, Calif.

Ordinations

PRIESTS

SOUTHERN OHIO—ROBERT D. BOHAKER was ordained priest on March 8th in the Church of the Advent, Cincinnati, Ohio, by Bishop Hobson of Southern Ohio. He was presented by the Rev. Francis John Moore; the Rev. Gilbert L. Pennock preached the sermon. The Rev. Mr. Bohaker will be curate at the Church of the Advent, Cincinnati. Address: 3293 Victory Parkway, Cincinnati, Ohio.

WESTERN MASSACHUSETTS—The Rev. MAUNSELL RICHARDSON was ordained priest at St. Stephen's Church, Pittsfield, Mass., by Bishop Lawrence of Western Massachusetts. He was presented by the Rev. Donald N. Alexander; the Rev. Richard S. M. Emrich preached the sermon. The Rev. Mr. Richardson will continue as assistant at St. Stephen's Church, Pittsfield.

DEACONS

MINNESOTA—FREDERICK W. PUTNAM JR. was ordained deacon at All Saints', Minneapolis on March 8th by Bishop McElwain of Minnesota. He was presented by the Rev. W. C. Bimsen; the Rev. Gordon Brant preached the sermon. The Rev. Mr. Putnam will continue as a student at Seabury-Western until June.

Degrees Conferred

GIFFORD, Rev. FRANK DEAN, rector of St. Thomas Church, Mamaroneck, N. Y., has just received the degree of Doctor of Philosophy from New York University.

Lay Workers

CAVE, CLIFFORD R., formerly Presbyterian minister, is lay reader in charge of St. Andrew's mission, Mission Beach, Calif., and Trinity mission, Ocean Beach, Calif.

CHURCH CALENDAR

March

- 25. Annunciation B. V. M. (Wednesday.)
- 29. Palm Sunday.
- 31. (Tuesday.)

April

- 1. (Wednesday.)
- 2. Maundy Thursday.
- 3. Good Friday.
- 4. Easter Even.
- 5. Easter Day.

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POSITIONS WANTED

SECRETARY, with business office experience and five years as rector's secretary, desires position in New Jersey or New York. References furnished. Address Box 1-1620, THE LIVING CHURCH, Milwaukee, Wis.

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ORGANIST-CHOIRMASTER, experienced, college degree, desires position Eastern or New England state. Box G-1617, THE LIVING CHURCH, Milwaukee, Wis.

EXCHANGE wanted for the month of August on or near the Atlantic coast, preferably within the diocese of Maine or Massachusetts. Box R-1618, THE LIVING CHURCH, Milwaukee, Wis.

RETREATS

RETREATS at St. Martin's House, Bernardsville, N. J. for groups or individuals. For information apply to the Rev. T. A. CONOVER, Acting Warden.

RATES: (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 3 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by THE LIVING CHURCH at 744 North Fourth Street, Milwaukee, Wis., 12 days before publication date of issue it is designed for.

EDUCATIONAL

SEMINARIES

Faculty Selected For Summer Term At Virginia

As a result of its recent decision to conduct a summer term, due to shortage of clergy through the service of so many men in the Army and Navy, the Virginia Seminary is making necessary rearrangements of its courses and faculty.

The seminary announces that the Rev. Dr. Charles W. Sheerin, rector of Epiphany Church, Washington, and until recently vice-president of the National Council, is teaching an elective course in Pastoral Theology.

Junior and Middle Homiletics are being taught by the Rev. Dr. Theodore O. Wedel and the Rev. Canon C. W. F. Smith, both of the College of Preachers, and Middle Liturgics is being given by the

Rev. Dr. Stanley Brown-Serman, of the faculty, and the Rev. Dr. John W. Suter jr., rector of the Church of the Epiphany, New York, and secretary of the Liturgical Commission of the Church.

SECONDARY SCHOOLS

Christchurch School Selects New Headmaster

George Lloyd Barton, Ph.D., headmaster of DeVeaux School at Niagara Falls, N. Y., has been elected to the headmastership of Christchurch School, Middlesex County, Virginia, to succeed William D. Smith jr. Christchurch, a preparatory school for boys, is one of the five Church schools of the diocese of Virginia. Dr. Barton has not as yet signified his acceptance.

A Way of Life For Our World

Delegates from Episcopal preparatory schools will attend a conference next month to discuss and study A Way of Life for Our World, under the leadership of Bishop Powell, coadjutor of Maryland.

The group will meet under sponsorship of the Youth Commission of the diocese of Virginia, at Roslyn, the diocesan center on River Road. Discussion leaders include the Rev. John Page Williams, headmaster of St. Christopher's School, Richmond; the Rev. Charles V. Covell, chaplain of Woodbury Forest School, Orange; the Rev. Herbert A. Donovan, rector of Christ Church, Charlottesville, and the Rev. Dr. W. G. Pendleton, chaplain of St. Margaret's school, Tappahannock.

Delegates are expected from seven Virginia preparatory schools.

A.C.U. CYCLE OF PRAYER

March

30-April 5 Convent of St. John Baptist, Ralston, N. J.



CHRIST CHURCH, BALTIMORE: *This is one of the churches cooperating in THE LIVING CHURCH'S Lenten church attendance campaign (see next page).*

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GO TO CHURCH



GO to Church During Lent! Go to Church every Sunday. Go, further, to just as many weekday services as you possibly can. In the midst of war, you will find peace only in your Church.

In these dire times, Lent must be a deeply spiritual experience for every Churchman. Feeling this intensely, the churches listed below, some of the largest and most important in our nation, unite with THE LIVING CHURCH in urging the largest church attendance this Lent of any year in the history of our Church. This is not only necessary but possible—it is necessary to save America. It is possible—if you unite with us and urge attendance on all your acquaintances.

Seek out in the list below the church they should attend. Point it out to them. Tell them the name of the rector. Remind them of the time of services. Do this today!

ALABAMA—Rt. Rev. Charles C. J. Carpenter, D.D., LL.D., Bishop

Church of the Advent, Birmingham, Ala.—1262
Rev. J. C. Turner, Rev. N. M. Gage
Sundays: 7:30, 9:30, 11, 6, 7:30; Daily: 12:05 (noonday service)

Wednesdays: 10:30, 7:30
St. Mary's Church, Birmingham, Ala.—906
Rev. William H. Marmion
Sundays: 7:30 and 11:00 A.M., 7:15 P.M.
Wednesdays and Holy Days: 10:00 A.M.

ALBANY—Rt. Rev. George Ashton Oldham, D.D., S.T.D., Bishop

Trinity Church, Plattsburg, N. Y.—385
Rev. Henry N. Herndon
Sundays: 7:30-9:30, 11 A.M. (Holy Communion first at 11 and third at 9:30). Wednesdays: 7:30 A.M. Fridays and Holy Days 10 A.M.

Church of the Holy Cross, Mary Warren Choir School, Troy, N. Y.—418
Rev. Clarence W. Jones, Rector and Principal
Sunday: 8 Holy Communion, 11 Morning Prayer and Sermon (Holy Communion the First Sunday)
Weekdays: Thursday, 9 A.M., Holy Communion; Wednesday, 8 P.M., Union Services

ARIZONA—Rt. Rev. Walter Mitchell, D.D., S.T.D., Bishop

Trinity Cathedral, Phoenix, Ariz.—852
Very Rev. E. S. Lane, Rev. C. A. Dowdell
Sundays: 8, H. C.; 9:30, Church School; 11, service and sermon
Weekdays: 7:30, H. C. daily except Wednesdays at 10 A.M.

CENTRAL NEW YORK—Rt. Rev. Edward Huntington Coley, D.D., S.T.D., Bishop; Rt. Rev. Malcolm Endicott Peabody, D.D., Bishop Coadjutor

Grace Church, Church and Davis Streets, Elmira, N. Y.—471

Rev. F. T. Henstridge
Sundays: 8 and 11 A.M.; 4:30 P.M.
Weekdays: Mon., Wed., Sat., 9:30 A.M.; Tues., Thurs., & Fri., 7:00 A.M.

Confessions Saturdays: 7:30 P.M.
St. Andrew's Church, New Berlin, N. Y.—429

Rev. N. F. Parke
Sundays: 8:00, 9:45, 11:00 A.M.
Wednesdays: H. C., 7:30 A.M.; E. P., 4:30 P.M.; Thursdays: E. P. 7:30 P.M.

Fridays: H. C., 9:30 A.M.
Trinity Church, 523 W. Onondaga, Syracuse, N. Y.—959

Rev. C. H. Leyfield
Sun. 8:00 H.C., 9:30 C.S., 11:00 M.P.; Thurs. 10:30 H.C.

Trinity Church, Watertown, N. Y.—1268

Rev. Walter C. Middleton
Sundays: 8, 9:30, 11, 5
Wednesdays: 7:30 and 9:30 Holy Communion

CHICAGO—Rt. Rev. Wallace Edmonds Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, S.T.D., Suffragan Bishop

St. Paul's, Dorchester at 50th St., Chicago, Ill.—802

Rev. F. C. Benson Belliss
Sundays: 8:00, 9:30, 11:00 A.M.

Wednesdays: 10:00 A.M. and 8:00 P.M.
Grace Church, 924 Lake Street, Oak Park, Ill.—1256

Rev. Harold Holt, D.D.
Sundays: 7:30 and 11 A.M. (Holy Communion 1st and 3d at 11) Weekdays: Mon., Wed., & Thurs., 7 A.M.; Tues., 10:30; Fri. & Sat., 8 A.M.

CONNECTICUT—Rt. Rev. Frederick Grandy Budlong, D.D., S.T.D., Bishop; Rt. Rev. Walter Henry Gray, D.D., Suffragan Bishop

St. James' Church, Danbury, Conn.—2014

Rev. H. H. Kellogg; Rev. Richard Millard, acting rector
Sundays: 8, 9:30, 11 A.M.

Holy Communion first Sundays, 11 A.M.
Christ Church, Greenwich, Conn.—1975

Rev. A. J. M. Wilson
Sundays: 8, 9:30, 11 A.M.; Tuesdays and Holy Days: 10 A.M. Special services as announced

Christ Church Cathedral, Hartford, Conn.—1729

Very Rev. Arthur F. McKenny, Dean
Sundays: 8, 9:30, 10:15, 11 A.M.—7 P.M. Daily: Holy Communion 8; Wed., 7, 11; Sat., 8 A.M., 11:15 P.M. Noonday: Weekdays, 12:25-12:45 P.M., Thurs., 7:30 P.M.

St. Paul's Church, Norwalk, Conn.—356

Rev. Sewall Emerson
Sundays: 8, 9:30, 11 A.M.

Wed., 8 P.M.; Thurs., 10 A.M.; Fri., 7 A.M.
DALLAS—Rt. Rev. Harry Tunis Moore, D.D., LL.D., Bishop

St. Andrew's Church, Fort Worth, Tex.—1050

Rev. Louis F. Martin, Rev. Wm. P. Weeks
Sundays: 7:30, 9:45, and 11

Noonday: Tuesday through Friday, 12:05-12:35
DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

Delaware Seaboard Church—209

Rev. Nelson Waite Rightmyer
St. Peter's, Lewes, 8 and 11 A.M.

All Saints', Rehoboth Beach, 9:30 A.M.
EAU CLAIRE—Rt. Rev. Frank E. Wilson, D.D., S.T.D., Bishop

Christ Church Cathedral, Eau Claire, Wis.—705

Very Rev. Victor Hoag
Sundays: 8:00, 11:00, 4:30

Daily: Holy Communion 7:30, (Fri. 10)
Evensong 4:30, Wednesday Nights 7:30 P.M. (address)

ERIE—Rt. Rev. John Chamberlain Ward, D.D., Bishop

Christ Church, Oil City, Pa.—581

Rev. Thomas L. Small
Sundays: 8:00, 9:30, 11:00 A.M., and 5:00 P.M.

Weekdays: Wednesdays: 7:30 P.M.; Thursdays, 10 A.M. Holy Communion

St. John's Church, Sharon, Pa.—723

Rev. Harold J. Weaver
Sundays: 8 and 11 A.M. (Holy Communion first Sunday at 11 A.M.)

Thursdays 9:30 A.M.; Fridays 7:30 A.M.
FOND DU LAC—Rt. Rev. Harwood Sturtevant, D.D., Bishop

Holy Apostles' Church, Oneida, Wis.—690

Rev. William Frank Christian, S.T.M.
Sundays: 7:30, 10:00 A.M., 7:30 P.M.

Wednesdays, Fridays: 7:00 A.M., 7:30 P.M.
Masses Daily at 7:00 A.M.

GEORGIA—Rt. Rev. Middleton Stuart Barnwell, D.D., Bishop

St. Mark's Church, Brunswick, Ga.—384

Rev. Lee A. Belford
Sunday: (H.C.) 8; (M.P.-H.C. 1st Sun.) 11:15; (E.P.) 7; (L. St. Mission)

Mon.: (Med.) 5 P.M.; Tues. (Med.) 5 P.M.; Wed. (Lit.) 8 P.M.; Thurs. (H.C.) 10, (Med.) 5; Fri. (Med.) 5 P.M.

IDAHO—Very Rev. Frank A. Rhea, D.D., Bishop-elect

St. Michael's Cathedral, Boise, Idaho—1172

Very Rev. Frank A. Rhea
Sundays: 8 and 11 A.M. (Holy Communion first)

Mondays, Wednesdays, Fridays: 8 A.M.
Tuesdays, Thursdays, Saturdays: 7 and 10 A.M.

Daily Evensong: 5 P.M. Wednesdays: 8 P.M.
KENTUCKY—Rt. Rev. Charles Clingman, D.D., Bishop

Christ Church Cathedral, Louisville, Ky.—1251

Very Rev. Elwood L. Haines
Sundays: 7:30 and 11 A.M. (Holy Communion first Sundays at 11 A.M.)

Thursdays and Holy Days: 10 A.M.
LONG ISLAND—Rt. Rev. James P. De Wolfe, D.D., Bishop-elect; Rt. Rev. John Insley Blair Larned, D.D., Suffragan Bishop

All Saints' Church, 7th Ave. and 7th Street, Brooklyn, N. Y.—987

Rev. Wilbur C. Campbell
8 and 11 A.M., 8 P.M.

Trinity Church, Arlington and Schenck Avenues, Brooklyn, N. Y.—655

Rev. George T. Gruman
Sundays: 8, 9:30, 10:30

Weekdays: 7:00 A.M.
St. Paul's Church of Flatbush "In the Old Dutch Section of Brooklyn" Church Ave. and St. Paul's Place, B.M.T. Subway, Brighton Beach Line to Church Avenue Station

Rev. Harold S. Olafson, Rector
Sundays: 7:30, 8:30, 11:00 A.M. and 8:00 P.M.

Thursdays: 10 A.M., Holy Communion and Spiritual Healing

Daily: Holy Communion 7:30 A.M., Saints' Days, 10 A.M.

Choir of 60 Men and Boys
St. George's Church, Flushing, N. Y.—1134

Rev. Hubert Wood
Sundays: 7:45, 9:30, and 11:00 A.M.

Wednesdays: 7:30 A.M., 8:00 P.M.
Fridays 10:30 A.M., 12:00 M., 4:00 P.M.

Christ Church, 2685 Northern Boulevard, Manhasset, L. I., N. Y.—546

Rev. Charles H. Ricker
Sunday: 8, 9:30 and 11 A.M.; 7:30 P.M.

Weekdays: Thursdays, 10 A.M. and 8 P.M.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., LL.D., Ph.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Paul's Cathedral, 615 South Figueroa St., Los Angeles, Calif.—1024

Very Rev. F. Eric Bloy, Dean—Rev. Robt. M. Key, Assistant

Services: Daily during Lent 9 and 12
Sunday Services 8, 9, 11, 7.

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland, Me.—773

Holy Communion
Sunday: 8:00 and 10 A.M.

Weekdays: Daily 7:00 A.M.
MARYLAND—Rt. Rev. Edward T. Helfenstein, D.D., Bishop; Rt. Rev. Noble C. Powell, D.D., Bishop Coadjutor

Christ Church, Chase and St. Paul Streets, Baltimore, Md.—682

Rev. William R. Moody, Rev. John R. Cooper

Services: 8 A.M., 11 A.M.; Church School 9:45 A.M.; Broadcast, Station WCBM 9 A.M.; Services in Lent, Daily 12 M., and 5:30 P.M.; Wednesdays 8 P.M.

Grace and St. Peter's Church, Baltimore, Md.—1254

Rev. Reginald Mallett
Sundays: Holy Eucharist, 8, 9:30, 11

Daily Mass: 7:30 A.M.
St. Bartholomew's Church, 4711 Edmondson Ave. Baltimore, Md.—885

Rev. J. K. Mount, Jr.
Sundays: 7:30, 9:30, 11:00

Weekdays: 7 A.M., Tuesdays; 9:30 A.M. Thursdays
St. David's Church, Roland Park, Baltimore, Md.—1223

Rev. R. T. Loring, B.D., Rev. P. M. Dawley, Ph.D.

Sundays: 8:00, 9:30, 11:00 A.M., 5:00 P.M.
Daily: 7:30 A.M., 5:00 except Thursday, 10:00 A.M., 5:00 P.M.

The Church of St. Michael and All Angels, Baltimore—1798

Rev. Don Frank Penn, D.D., Rev. H. G. Miller, M.A.

Sundays: 7:30 A.M., 9:30 A.M. 11:00 A.M., 8:00 and daily

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

Church of the Advent, Mt. Vernon and Brimmer Streets, Boston

Rev. Whitney Hale, D.D.; Rev. David W. Norton, Jr.; Rev. Charles S. Hutchinson, D.D. (Honorary Associate)

Sundays: Holy Communion: 7:30, 8:30, and 9:30 A.M.; Matins 10:20 A.M.; High Mass and Sermon 11 A.M.; Church School 11 A.M.; Solemn Evensong, Directed Silence, and Address 6 P.M.; Young People's Fellowship 7 P.M.

Weekdays: Holy Communion 7:45 A.M.; Matins 7:30 A.M.; Evensong 6 P.M.; Thursdays and Holy Days 9:30 A.M.

Confessions: Saturdays 5 to 6 P.M., 7:30 to 8:30 P.M., and by appointment.

All Saints' Church, Peabody Square, Dorchester, Boston, Mass.—1162

Rev. A. W. P. Wylie
Sunday Masses at 7:00, 8:00, 9:15, and 11:00 A.M.

Daily Mass at 7:00, Special Services Fridays at 8:00 P.M.

Trinity Church, Boston, Mass.—2332

Rev. Dr. Oliver J. Hart
Sundays: 8:00, 11:00 A.M.; 4:00, 7:30 P.M.

Weekdays: 12:10 P.M.
All Saints' Church, 1773 Beacon Street, Brookline, Mass.—587

Rev. H. B. Sedgwick, Rev. H. E. Owings, Jr.

Sundays: 8:00, 9:30, 11:00 A.M.; 8:00 P.M.
Tuesdays, 10:30 A.M.; Wed., 12:10-12:40; Thurs., 7:30 A.M.; Fri. 4:30 P.M.

Christ Church, Cambridge, Mass.—1008

Rev. Gardiner M. Day
Sundays: 8, 9, 10, 11:15 A.M., 8:00 P.M.

Weekdays: Tuesday, 10 A.M.; Wed., 8 P.M.; Thurs., 7:30 A.M.

St. John's Church, Newtonville, Mass.—498

Rev. De Wolf Perry
Sundays: 8:00, 9:30, 11:00 A.M., 7:30 P.M.

Tuesdays: 7:15 A.M., Fridays 10:00 A.M.
MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., S.T.D., Bishop

St. Paul's Church, Lansing, Mich.—1268

Rev. C. W. Brickman, Rev. J. L. Slagg

Sundays: 8, 9:30, and 11 A.M., 5 P.M.
Weekdays: 9 A.M. 5 P.M., H.C. var. hours weekdays

St. John's Church, Saginaw, Mich.—650

Rev. Emil Montanus
Sundays: 8 and 11 A.M.

Wednesdays, 7:30 P.M.; Thursdays, 10 A.M.

DURING LENT



MILWAUKEE—Rt. Rev. Benjamin F. P. Ivins, D.D., D.C.L., Bishop

All Saints' Cathedral, Milwaukee, Wis.—695
 Sunday Masses: 7:30, 9:30, 11:00 A.M.
 Weekday Masses: 7:30 A.M., also Thurs. and Holy Days 9:30 A.M.

MINNESOTA—Rt. Rev. Frank Arthur McElwain, D.D., S.T.D., Bishop; Rt. Rev. Stephen E. Keeler, D.D., S.T.D., Bishop Coadjutor

St. John the Evangelist, St. Paul, Minn.—1028
 Rev. C. H. Gesner, Rev. A. M. Wood
 Wednesdays: 9:30 A.M., 7:45 P.M.
 Sunday: 8:00, 11 A.M.
 Daily: 8:30 Matins

NEW HAMPSHIRE—Rt. Rev. John T. Dallas, D.D., Bishop

Church of the Good Shepherd, Nashua, N. H.—493
 Rev. Reamer Kline
 Sundays at 8, 9:15, 10:45
 Weekdays in Lent—7:30 P.M.; Holy Communion Wednesdays 9 A.M., Fridays 7 A.M.

NEW JERSEY—Rt. Rev. Wallace John Gardner, D.D., S.T.D., Bishop

St. Peter's, Freshford, N. J.—398
 Sunday: 7:30-9 (Matawan) 11
 Weekdays: Tues. & Thurs., Holy Days, 7:30
 Holy Week: Daily, 7:30; Good Friday, 12 to 3
 Confessions: Saturdays, 7 P.M.

NEW YORK—Rt. Rev. William T. Manning, D.D., L.L.D., D.C.L., Bishop; Rt. Rev. Charles K. Gilbert, D.D., S.T.D., Suffragan Bishop

The Cathedral of St. John the Divine, New York City
 Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons
 Weekdays: 7:30, 8:30, 9:15 (also 10 Wednesdays and Holy Days), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.

Church of the Ascension, Fifth Ave. & 10th St., New York City—1,233
 Rev. Donald B. Aldrich, D.D.
 Sundays: 8 and 11 A.M.
 Daily: 8 A.M. and 5:30 P.M.
 This Church is Open All Day and All Night.

The Church of the Holy Trinity, 316 East 88th Street, New York City—1033
 Rev. James A. Paul
 8, 9:30, 11 A.M., and 8 P.M.

Chapel of the Intercession, 153th St. and Broadway, New York City—2173
 Rev. Dr. S. T. Steele
 Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
 Daily: Holy Communion 7 and 10 A.M.; Morning Prayer, 9:40 A.M.; Evening Prayer, 5:30 P.M.

St. Bartholomew's Church, Park Avenue and 51st Street, New York—3171
 Rev. Geo. Paul T. Sargent, D.D.
 Sunday Services: 8:00 A.M., Holy Communion; 9:30 and 11 A.M., Church School; 11:00 A.M., Morning Service and Sermon; 4:00 P.M., Evensong. Special Music.
 Weekdays: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days
 The Church is open daily for prayer

Church of the Heavenly Rest, 2 E. 19th St., New York City—1,175
 Rev. Henry Darlington, D.D., Rev. Herbert J. Glover
 Sunday Services: 7:30, 11 A.M., 4:30 and 8 P.M.
 Weekdays: Mon., 12; Tues., 11, 12, and 5; Wed., 7:30, 12, 8:30; Thurs., 11, 12, 5; Fri., 12, 5; Sat., 12.

St. James' Church, New York City—2230
 Rev. Horace W. B. Donegan, D.D.
 8 A.M., Holy Communion; 9:30 A.M., Church School; 11 A.M., Morning Service and Sermon; 8 P.M., Choral Evensong.
 Holy Communion, Wednesdays 8 A.M. and Thursdays 12 noon

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City—1243
 Rev. Grieg Taber
 Sunday Masses: 7, 8, 9, 10, 11 (High).

St. Thomas' Church, Fifth Avenue and 53d Street, New York—2450
 Rev. Roeliff H. Brooks, S.T.D.
 Sunday Services: 8 and 11 A.M. and 4 P.M.
 Daily Services: 8:30 A.M., Holy Communion; 12:10 P.M. Noonday Service (except Saturday)
 Thursdays: 11 A.M., Holy Communion

Little Church Around the Corner, Transfiguration, One East 29th Street, New York—656
 Rev. Randolph Ray, D.D.
 Communion 8 and 9 (Daily 8)
 Choral Eucharist 11—Sermon (Rector)
 Vespers and Devotions 4
 Lenten Noonday Service 12:10-12:40

Trinity Chapel, Trinity Parish, 25th Street West of Broadway, New York—385

J. Wilson Sutton, D.D.
 Sundays: 8, 10:15, 11 A.M.; 4 P.M.
 Weekdays: Mon., Tues., Thurs., Sat., 7:30 A.M.; Wed., 8:30 A.M.
 Friday: 10 A.M.; Mon., 5:30 P.M.; Tues., 8:15 P.M.

Trinity Church, Broadway and Wall Street, New York City—807

Rev. Frederic S. Fleming, D.D.
 Sundays: 8, 9, 11 A.M., and 3:30 P.M.
 Weekdays: 8, 12 (except Saturdays), 3 P.M.
Church of St. James the Less, Scarsdale, N. Y.—1867
 Rev. James Harry Price, Rev. William C. Kernan
 In Lent—Sun., 7:30, 9:15, 11 A.M.; 5, 7 P.M.
 Weekdays: Mon., 10, 8:15; Tues., 5 P.M.; Wed., 10; Thurs., 7:30 A.M.; Fri., 5 P.M.; Holy Days, 10

NEWARK—Rt. Rev. Benjamin M. Washburn, D.D., S.T.D., Bishop; Rt. Rev. Theodore R. Ludlow, D.D., Suffragan Bishop.

All Saints Church, Valley and Forest Sts., Orange, N. J.—409

Rev. E. C. Boggess
 Sundays: 7:30, 9:45, 11
 Wednesdays: 7:45 P.M.; Mon., Tues., Wed., 7:30; Thurs., Sat., 9; Fri., 7

OHIO—Rt. Rev. Beverley Dandridge Tucker, D.D., L.L.D., S.T.D., Bishop

St. Paul's Church, Norwalk, Ohio—591

Rev. Charles Henry Gross
 Sundays: 8 A.M. and 10:30 A.M. (Holy Communion first Sunday in month 10:30 A.M.)
 Weekdays: Thursdays, Holy Communion, 9:30 A.M.; Evening Prayer, 7:30 P.M.

Trinity Episcopal Church, Adams and St. Clair Streets, Toledo, Ohio—1359

Rev. Benedict Williams, Rev. Arthur W. Hargate
 Noonday Lenten Services, Monday through Friday: 12:10 P.M.
 Sunday: 8:00 A.M. Holy Communion; 9:30, 11:00 A.M. Church School; 11:00 A.M. Morning Prayer and Sermon; 5:30 P. M. Young Churchmen

OKLAHOMA—Rt. Rev. Thomas Casady, D.D., S.T.D., Bishop

Trinity Church, Tulsa, Okla.—1450

Rev. E. H. Eckel, Jr., Rev. Joseph Harte
 Sundays: 7:00, 8:00, 9:15, 11:00 A.M., and 5:00 P.M.
 Weekdays (except Sat.): 12:05 P.M.; Tues. & Fri., 10:00 A.M.; Wed. & Thurs., 7:00 A.M.; Wed., 7:30 P.M.

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., L.L.D., Litt.D.

Memorial Church of the Good Shepherd, Germantown, The Oak Road, Philadelphia, Pa.—378

Rev. Hugh E. Montgomery, D.D.
 Sundays: 8:00 A.M. and 11:00 A.M.
 Thursdays: 10:00 A.M.—Holy Communion and Healing Service

St. Mark's Church, Locust Street Between 16th and 17th Streets, Philadelphia, Pa.—700

Rev. Frank L. Vernon, D.D.
 Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.
 Daily: Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
 Confessions: Saturday, 4 to 5 and 8 to 9 P.M.



The Church of the Advent, Boston

The Church of the Good Shepherd, Rosemont, Pa.—698

Rev. Wm. P. S. Lander
 Sundays: 7:30, 9:30, 11; and 5 P.M.
 Daily: 7:30, 9:30 A.M.; and 5 P.M.
 Wednesdays: 8 P.M.—Thurs., 10 A.M.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., S.T.D., L.L.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

St. Paul's Church, Pawtucket, R. I.—1550

Rev. H. L. Hutton, Rev. D. C. Osborn
 Sunday: 8, 9:45, 11 A.M.
 Weekdays: Tues., 4 P.M.; Wed., 10 A.M., 12:15 P.M.; Fri., 7 A.M., 12:15 P.M., and 7:45 P.M.

Grace Church in Providence, R. I.—2036

Follow the calling of the bells
 Rev. Clarence H. Horner, Rector
 Sundays: 8:00, 9:30, 11:00 A.M., 7:30 P.M.
 (Holy Communion First Sunday at 11 A.M.)
 12:10-12:35 Lenten Noonday Service—Monday through Friday

ROCHESTER—Rt. Rev. Bartel H. Reinheimer, D.D., L.L.D., Bishop

Christ Church, Rochester, N. Y., East Ave. near Broadway—1458

Rev. C. C. W. Carver, Rev. D. H. Gratio
 Sundays: 8 and 11 A.M., 5:30 P.M.
 Mondays thru Fridays: Noon-Day Services—Special Preachers, 12:05-12:35 P.M.

SOUTH FLORIDA—Rt. Rev. John Durham Wing, D.D., L.L.D., Bishop

St. Peter's Church, St. Petersburg, Fla.—1007
 Sundays: 7:30, 10:30 A.M., and 7:45 P.M.
 Weekdays: 7:30 or 10:30 A.M.

SOUTHERN OHIO—Rt. Rev. Henry Wise Hobson, D.D., Bishop

All Saints' Church, Portsmouth, Ohio—435

Rev. Henry Neal Hyde
 Sundays: 8 and 10:45 A.M.
 Wednesdays, Fridays, 10 A.M.; Thursdays, 7:30 P.M.

SOUTHERN VIRGINIA—Rt. Rev. William A. Brown, D.D., L.L.D., Bishop

St. Paul's Church, Petersburg, Va.—395

Rev. C. W. Synnor, Jr.
 Sundays: 8 and 11 A.M.
 Lenten weekdays: 5:15 P.M., Tues. 8 P.M.

TENNESSEE—Rt. Rev. James Matthew Maxon, D.D., L.L.D., Bishop; Rt. Rev. Edmund Pendleton Dandridge, D.D., Bishop Coadjutor

Calvary Church, Memphis, Tenn.—1211

Rev. Theodore N. Barth
 Noonday Services, 12:05-12:35 P.M. each weekday except Saturday

WASHINGTON—Rt. Rev. James E. Freeman, D.D., L.L.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E.; Rev. E. O. Rossmacessler
 Sunday Masses: 7, 9:30, and 11 A.M. Vespers and Benediction 7:30 P.M. Mass Daily—7 A.M. Fridays, 8 P.M. Holy Hour. Confessions, Saturdays 4:30 and 7:30 P.M.

Transfiguration Episcopal Church, 1415 Gallatin Street, N. W. Washington, D.C.—439

Rev. J. J. Quayly
 Sundays: 8, 11 A.M.; and 7 P.M. (Sunday School 9:30 A.M.)
 Other Services as announced

WESTERN MICHIGAN—Rt. Rev. Lewis Blise Whittemore, D.D., Bishop

St. Luke's Church, Kalamazoo, Mich.—1109

Rev. A. Gordon Fowkes, Rev. Robert K. Giffin
 Sundays: 8:00, 9:30, 11:00 A.M., and 5:30 P.M.
 Weekdays: Daily at various hours.

WEST MISSOURI—Rt. Rev. Robert Nelson Spencer, D.D., Bishop

Christ Church, East Walnut at Kimbrough Ave., Springfield, Mo.—474

Rev. Sears Frederick Riepma, Ph.D.
 Sunday Services: 8 A.M. and 10:45 A.M.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davia, D.D., S.T.D., Bishop

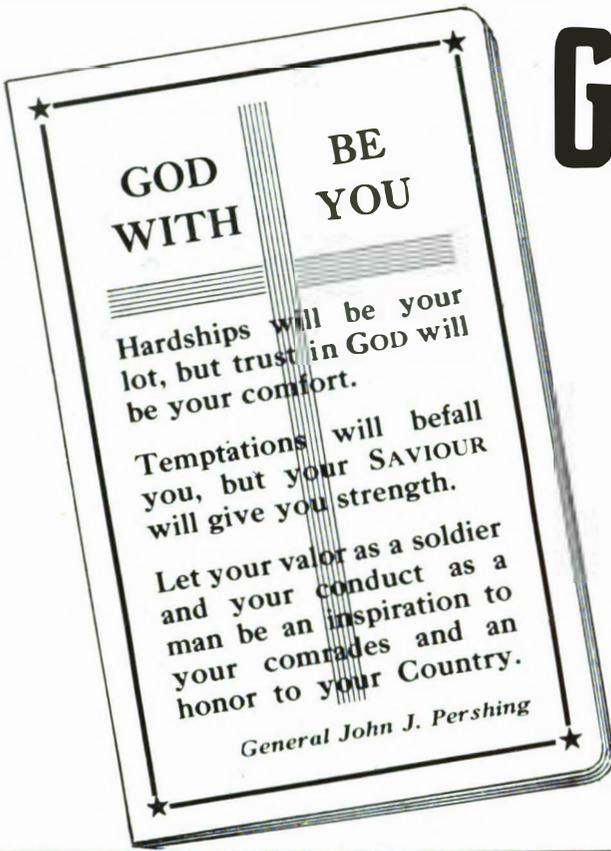
St. Paul's Cathedral, 128 Pearl Street, Buffalo, N. Y.—1569

Very Rev. Austin Pardue, D.D.
 Sundays: 9:30 Church School; 11:00 Morning Service and Sermon (Holy Communion 1st and 3rd Sundays)
 Daily: 8:00 A.M. Communion; and 12:00 Noonday Service

St. Peter's Church, Niagara Falls, N. Y.—1766
 Rev. Charles Noyes Tyndell, D.D., S.T.D., Rev. Henry T. Egger, B.D.
 Sundays: 8 and 11 A.M.
 Weekdays: (During Lent) Wednesdays, Holy Communion 10:30 A.M.; Thurs., 8 P.M.; Fridays, 12:05-12:30 P.M.

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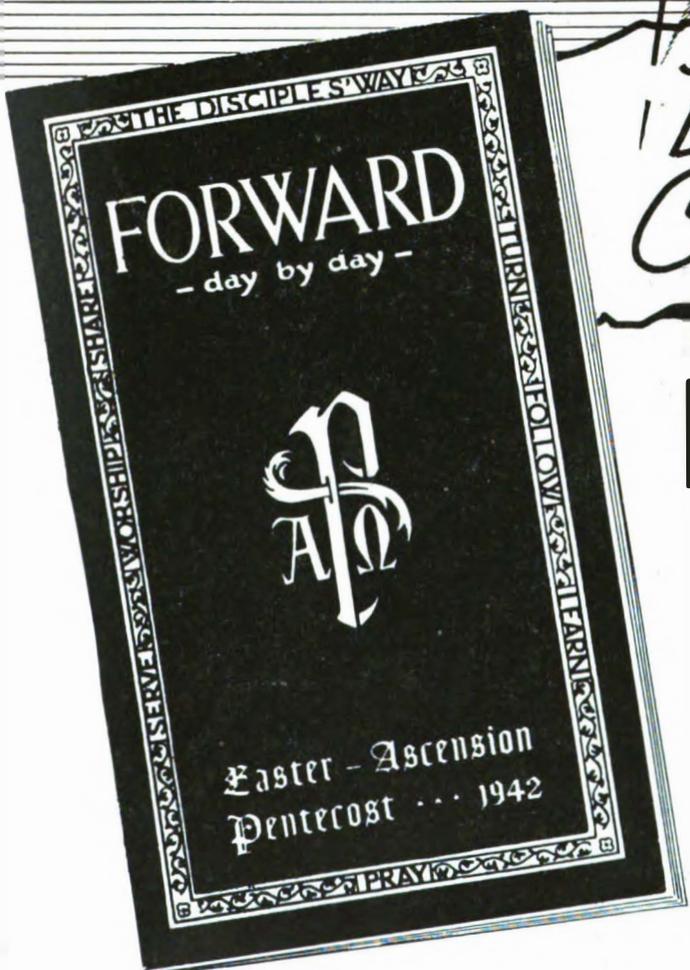
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