

The Living Church

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

A Fearless Remnant

H. Neville Tinker

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Malvern and After

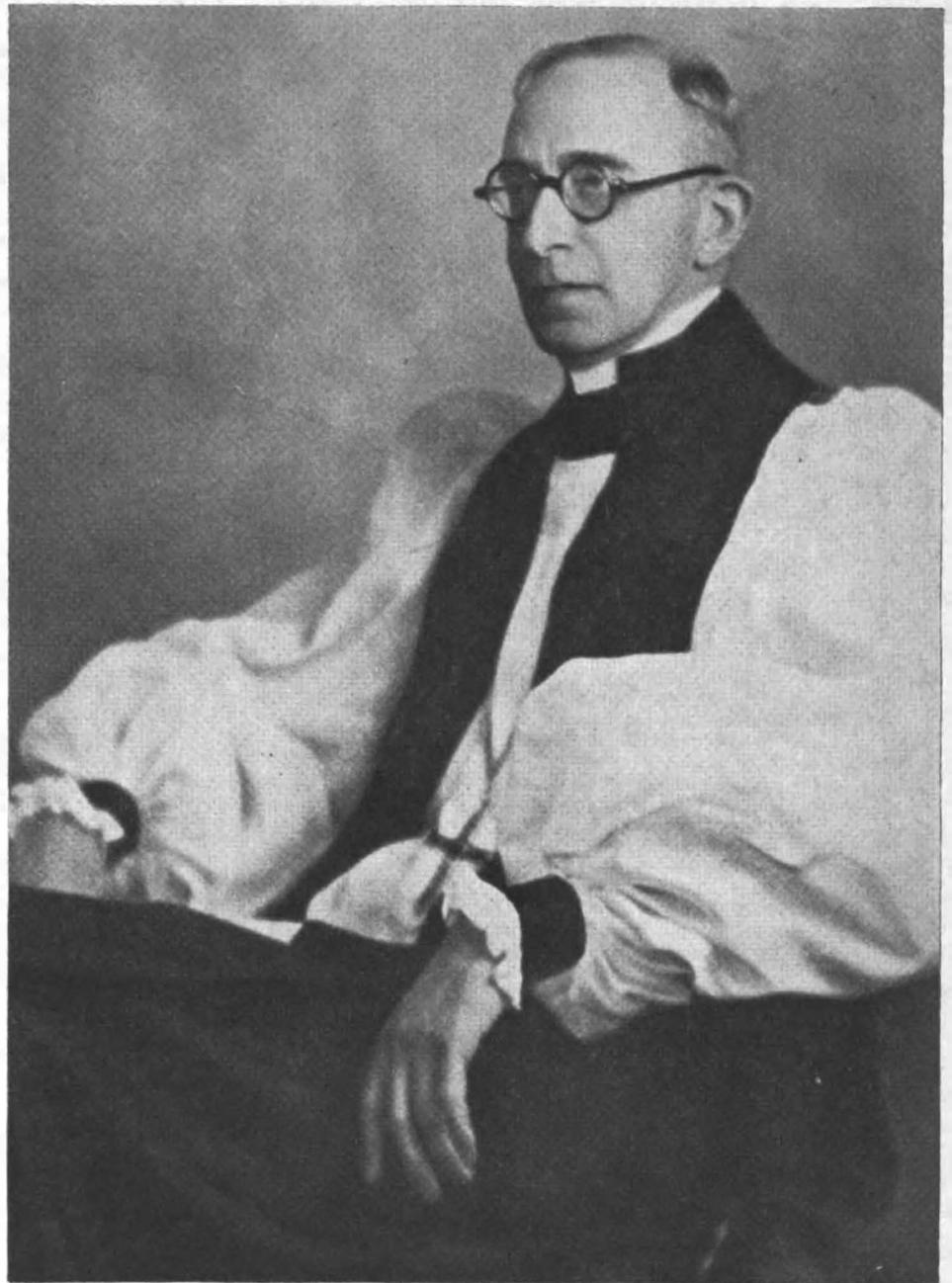
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Industrialists, Economists,
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THE RT. REV. HENRY JUDAH MIKELL, D.D.

Bishop Mikell died last week (see page 3).

State Historical Society
816 State Street
Madison, Wisconsin
F LC2 2

CHRIST AND CIVILIAN DEFENSE WORK

Already we've seen the signs that "we've a war on, and we're all out to win it," or "I'm sorry I can't take on that parish job, I'm taking a Red Cross course," or "How can I help with the Every Member Canvass? I'm going to be an Air Raid Warden." etc. All of which means they're really saying, "Good-bye, God, just for a while; you know how it is" or "Good-bye, Blessed Lord Jesus, You and Your Holy Church, Who've made me what I am. I won't have time for You for a while now." How many of you have heard Father Michael Coleman of blitzed All Hallows, London, tell that England was truly licked until she realized that *nothing* she did without God would avail, but that since she came to that realization, the whole spirit of things at her heart's core has changed. She, with others, will win, and she *knows* it now.

We, too, will win righteous wars, wars not only of nations, but wars with our own other not-so-good selves as well, if we will only plan for time to have God in our lives. We're licked as a country, as Christians, as Episcopalians, if we think we can set Our Lord aside as one of the luxuries of peace-time, when we go out to war. Listen, Episcopalians, you may have to do a little hard planning (for war is war) and you may have to do a lot of sacrificing of time, pleasure, home, and money, but you *can* find time to worship Our Lord Christ this Lent if you want to. And don't get the idea that the fellow who writes this at you, wallows softly in a mahogany and brocade lined office either, even if he is over fifty.

If Lent is not to become something to store away in the archives of The Episcopal Church as a revival-like gesture of The Victorian era, then Episcopalians have got some lessons to learn fast and furiously, but we hope, not expensively, for any Episcopalian without Christ simply doesn't rate, even in an Episcopalian-conceived heaven.

This business of ours here is humbly and earnestly dedicated to the propagation, the promotion, the spreading of The Catholic Faith of The Church of God, and be you priest or layman, we will work in and out of hours to do anything to help you live out a Lent in the constant companionship of Our Blessed Lord, Jesus Christ, the Head of that Church.

Books of devotion and instruction, prayer desks, crucifixes, helps toward worship, as well as gifts or memorials to our church in gratitude to God, are all a part of the service we offer here to churchmen the country over.

Use it. Even postcards can set it in operation.

(See our other advertisement on page 14 this issue)

Ammidon & Company
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Baltimore, Maryland

Joint Ordination

¶ In last week's issue we announced that we would have to declare a moratorium on discussion of the Joint Ordination Plan for the remainder of Lent. Every good rule has its exceptions, however, and we cannot refuse publication to the two following letters clarifying the stand of persons whose previous silence might have been misinterpreted.

TO THE EDITOR: May I please make through THE LIVING CHURCH a brief statement to my fellow churchmen?

It has widely been stated that the members of the Commission on Approaches to Unity voted unanimously for the Proposed Plan for Joint Ordination. That is not quite accurate. The members of this Commission of the Episcopal Church joined with the suggestion of our Presbyterian Brethren that this Proposed Plan be referred to the several presbyteries and dioceses "for study and report." When this vote was taken, not all the members of the Commission of the Episcopal Church were present, and therefore it was not the unanimous vote of our Commission.

Moreover, I am not a member of this Commission, but only an associate member, and as such have no vote. I, therefore, was not able to vote either for or against the Proposed Plan for Joint Ordination. If I had had a vote as a full member of the Commission, I should certainly have voted against this Proposed Plan for Joint Ordination.

(Rt. Rev.) SPENCE BURTON, SSJE,
Suffragan Bishop of Haiti.

TO THE EDITOR: My attention has been called to the fact that in the article referring to the memorial on the Joint Ordination plan recently submitted to the House of Bishops, it is pointed out (as though of some special significance) that the name of the Society of St. John the Evangelist is not included among the signatories.

In order to allay any possible misunderstanding, I should like to point out that the absence of the Society's name among the signatories to the memorial is not to be interpreted as meaning that the Society is in favor of the Joint Ordination plan. Without venturing to criticize in any way the action of other religious communities who did sign the memorial, members of the Society whom I was able to consult were unanimously of the opinion that it was undesirable and unwise to commit the Society *corporately* in this or other controversial matters. Now, as in the past, the Fathers are free to sign or to refrain from signing statements of this character as individuals. We have never appended the name of the Society to any such statement; indeed it is difficult to see who would have the authority to do this unless the unanimous opinion of all the Fathers could previously be obtained.

May I add that the Joint Ordination plan, though doubtless well intended by its proposers, appears to me to be gravely objectionable, and I trust it will be rejected by the Church. The Bishop of New York has stated these objections briefly and well in a recent letter (L. C. Jan. 28th). It seems unnecessary to repeat them here.

Agreement in the faith, it appears to me, should always precede attempts to solve the problem of orders. The Commission on Approaches to Unity would, I believe, do well to spend considerable time in enlightening both Episcopalians and Presbyterians as to their present agreements or disagreements in

matters of the faith, before propounding schemes for solving the question of orders. When once agreement in the faith has been secured, the question of orders will be resolved (we may be sure) without much difficulty. It seems to be too generally assumed that we and our Presbyterian brethren are entirely agreed in the faith. To some of us that is just the point at issue.

(Rev.) GRANVILLE MERCER WILLIAMS,
Cambridge, Mass. Superior, SSJE.

Church Workers in Hawaii

TO THE EDITOR: Under the excellent picture of St. Andrew's Cathedral in Honolulu, found in your issue of December 24th, 1941, you end the caption by saying "No casualties have been reported to the 13 men, 12 wives, and seven single women of the Church's Honolulu missionary staff." We are thankful indeed that the situation on December 7th regarding the safety of our Church workers is far more noteworthy than your report indicates.

On the day of the attack there were 127 full-time workers in the Church's Mission in Hawaii (not including the wives of the clergy). On the island of Oahu alone our missionaries number 104. These include 14 clergy (including 3 local clergy in our Armed Forces on Oahu), a deaconess, 4 parish visitors, 2 special UTO workers, and 76 teachers in Church kindergartens, 3 special schools, Iolani, and the Priory. There are also 2 retired clergy on Oahu. Thus you see how much greater in proportion is our joy that no casualties have been reported, as the protection of God was thrown around the 104 persons on this Island, and was not limited to the 32 you mention.

I wonder where you found the figures you reported? Is that the number of missionaries of the Church in Hawaii that are shown in the official records of the Church at headquarters? I have repeatedly approached the National Council of the Church in regard to some kind of recognition of Church workers in Hawaii who are not appointed or paid by the National Council. These missionaries, appointed "in the field," greatly desire to be considered as representatives of the Church—I mean the whole Church. They should not be left out of the roll of missionaries overseas, as if a missionary district like Honolulu were a separate entity, where a priest or layman in good standing under ecclesiastical appointment is not sufficiently regular to be included.

A complete roll of Church workers is worth considering, with the distinction made of course between those appointed and supported by the National Council, and those appointed by the Bishop and supported on the field. The inclusion of those in the latter class within the consciousness and interest and prayers of the larger Church would be recognition of the kind which would be fitting, as well as meeting the wishes of the growing number of Church representatives who are being called and trained, appointed and supported in mission fields.

(Rt. Rev.) S. HARRINGTON LITTELL,
Honolulu, T. H.

Editor's Comment:

Bishop Littell is correct in his suggestion that the figures we used were those of the National Council. We agree that there ought to be some way of recognizing the efforts of the many Church workers appointed by the Bishop as well as the handful actually under "281," since thus Churchpeople would have a much more accurate view of the scope of the Church's missionary efforts.

GENERAL

EPISCOPATE

Bishop Mikell Dies

Funeral services for the Rt. Rev. Dr. Henry Judah Mikell, 68, who died in Atlanta, Ga., February 20th, were held in Nashville, Tenn., Bishop Juhan of Florida officiating.

Bishop Mikell had been ill since February 9th when he suffered a heart attack after returning from the meeting of the House of Bishops in Jacksonville, Fla.

Bishop Mikell, son of Dr. Thomas Price Mikell and Rebecca Moses Mikell, was born in Sumter, S. C., August 4, 1873. He was educated at Edisto Island, S. C., the University of the South, Sewanee, Tenn., receiving the B.A. degree in 1895 and the M.A. degree in 1898, the B.D. in 1898, and D.D. in 1917. He was graduated from the Theological Seminary of the University of the South. He was ordained deacon in 1898 and to the priesthood in 1899. He was consecrated Bishop of the diocese of Atlanta on November 1, 1917 in Old St. Philip's, Atlanta.

In 1905 he married Miss Henrietta Campbell Bryan of Charleston, S. C.

He was assistant rector at the Church of the Holy Communion, Charleston, S. C., 1889-1899, and then became rector in 1899 and served until 1908. He was principal of the Porter Military Academy, Charleston, S. C., 1906-1908.

In 1908 he became rector of Christ Church, Nashville, Tenn., and remained there until elected Bishop of the diocese of Atlanta in 1917.

Bishop Mikell has been chancellor of the University of the South, Sewanee, Tenn., since 1938. He was chairman of the board of trustees of the George Pea-

body College for Teachers, Nashville, Tenn., trustee of DuBose Memorial Training School, Monteagle, Tenn., past president of the Fourth Province (1930-1936); past Knight Commander of the Kappa Alpha Fraternity, a 32d degree Mason, chairman of the Hymnal Revision Commission of the General Convention, a member of the Liturgical Commission of the General Convention. He has attended two sessions of the Lambeth Conference in London.

Young people of the diocese and province were greatly influenced by the Bishop. Camp Mikell, located near Toccoa, Ga., was one of the diocesan projects for young people which grew under his guidance and sponsorship.

He was a recognized authority on English Church history and the liturgy of the Church.

He was the personification of his office, dignified, poised, gentle, modest, highly cultured, with unflinching wit, tact and humor. His loyalty was an outstanding trait. His decisions were fair and just, his judgment sound, his understanding of his people unlimited; he was considerate and kind. He fearlessly presented the truth and upheld it. He was a Christian gentleman.

Bishop Mikell was a preacher of great force, drawing unforgettable word pictures, each beautiful phrase shading into the whole with the practiced ease of an artist. His sermons were products of much thought and perfect in all details.

Under his leadership the Church has grown in the diocese of Atlanta with many outstanding young men having been given responsible positions.

He is survived by a granddaughter—Henrietta Mikell Jones, who lives in Savannah, Ga., with her father, John Marshall Jones; two sisters, Miss J. Mikell and Mrs. Spain of Sumter, S. C., a brother, Dr. W. Mikell, dean of the Pennsylvania School of Law, and a niece, Mrs. Oliver J. Hart, Boston, Mass.

Honolulu Bishop-Elect Declines

The Rev. Everett H. Jones, rector of St. Mark's Church, San Antonio, Tex., announced on February 20th that he had decided to decline election as Bishop of Honolulu.

A graduate of Virginia Theological Seminary, the Rev. Mr. Jones was canon chancellor of the Washington Cathedral for eight months before coming to San Antonio in 1938. Previously he had been rector of Grace Church, Cuero, Tex., 1927-30, and St. Paul's Church, Waco, Tex., 1930-38. He is known for his strong

sense of vocation to parish work. At 39, he would have become the second youngest Bishop in the House of Bishops.

Rev. J. Lindsay Patton Declines Bishopric of San Joaquin

The Rev. J. Lindsay Patton, rector of St. Mark's Church, Berkeley, Calif., who was elected Bishop of San Joaquin at the recent meeting of the House of Bishops, has declined the office in a formal announcement to Presiding Bishop Tucker.

In a letter addressed to the bishops of the Eighth Province he states his reasons for declining the election:

"I have come to the opinion . . . that the continuation of the missionary district of San Joaquin, as a separate entity, is unstrategic, and that the territory embraced in the State of California should be reallocated.

"I have come to this conclusion after painstaking and first-hand investigation. I have conferred with the district's clergy, talked to representative laymen, and discussed every possible angle. . . .

"I have studied with great care three most admirable documents [L. C. Dec. 17, 1941] dealing with the district—its past, present and future. "Report on the Missionary District of San Joaquin, by a special committee appointed by the Bishop thereof," "A Diocesan Plan for the Missionary District of San Joaquin," and "Report to the President of the Province . . . Concerning the Future of the District of San Joaquin in the Event of the Resignation of Bishop Sanford." These documents breathe devotion and unbounded confidence. They hope to convince the reader that San Joaquin deserves its own Bishop, is sure to make significant progress under such a

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

Member of the Associated Church Press.

The Living Church

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

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

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THE LIVING CHURCH is published every Wednesday by Morehouse-Gorham Co. at 744 North Fourth St., Milwaukee, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$5.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York City.

Bishop, and can confidently expect to become a diocese in the foreseeable future.

25 COMMUNICANTS A YEAR

"In the two decades 1920-1940 (although there were about 135 confirmations a year—a goodly number) there was a net gain in communicants of 499, or 25 communicants a year. In 1920 the Episcopal population was of insignificant size (2,243 communicants out of 166,061). Today it is certainly no more significant (2,742 out of 249,432). . . . These total population figures represent only those towns in which the Church is established. The actual population of the San Joaquin in 1940 was 770,334, which diminishes the significance of the committee's report to a fantastic degree, and indicates that vast areas are quite untouched by the Church after 32 years as ecclesiastical entity.

MAJORITY WANT OWN BISHOP

"Moreover, the clergy of the district agreed unanimously, when I put the question to them, that the expectation of achieving self-support voiced by the committee (which consisted entirely of laymen) . . . was greatly exaggerated. . . . 'Do you mean, then,' I asked, 'that I should dismiss from my mind any hope that within the foreseeable future San Joaquin can relinquish its financial support from the National Council?' Their answer to a man was 'Yes.' This does not mean that even a majority of the clergy favor abolition of the district. The majority would like to continue on the present basis, with a Bishop of their own—although they are not strongly of this view. A few, indeed, are unconcerned over the prospect of a merger; a few more would welcome it.

"Furthermore, it seems to me morally unjust to put 'pressure' as a Bishop would have to do, upon the parishes and missions of San Joaquin to accept larger assessments for the support of the episcopate. Such assessments would have to come (at least for the present) at the expense of a possible increase in the stipends of the clergy, which are on a *ghastly, an utterly cruel, scale*. Three of a total of 11 vicars (when all posts are filled) receive \$1200. Three (the plutocrats of the district) receive \$1750. The other five receive \$1500—'when we can get it,' several said grimly. Before the district raises funds for the support of an episcopal establishment, it should pay a living wage to the clergy already giving their lives in its service.

". . . The conditions outlined above are not to be laid at the door of the retiring Bishop. My personal investigations make it plain that Bishop Sanford has labored with utter devotion in disposing of the slim forces at his command. . . .

POPULATION PROBLEMS

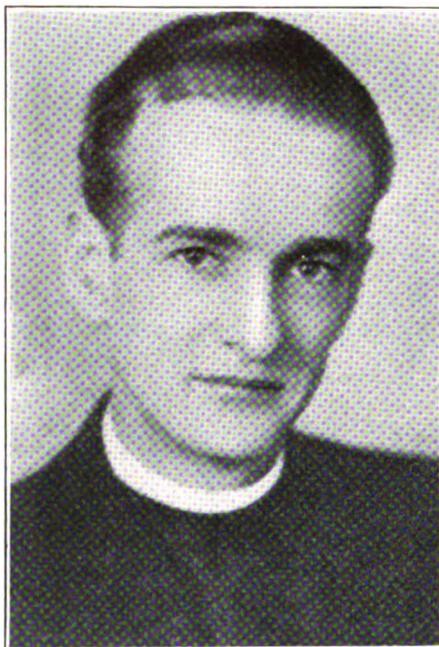
"The poor showing of the Episcopal Church is, in my opinion, mainly attributable to a factor beyond control of any Bishop: namely the nature of the population in the San Joaquin Valley—the background, the habits, the outlook, of its people.

"I am convinced that the district of San Joaquin if it maintains its present ad-

ministrative structure, is destined to remain approximately in its present strength and size for an indefinite number of years.

"I may be entirely wrong. A majority of those with whom I conferred in the district of San Joaquin believe I am wrong. They will be deeply grieved (I think) when they learn that my views are opposed to theirs. Many not in the district at all have expressed great confidence in its independent future and have urged me to accept the honor of being its Bishop.

"It is plain that God has not chosen me to take over this administration . . . I present this simply as an explanation of my own action in refusing the greatest dignity that the Church can bestow, and



MR. PATTON: "It is plain that God has not chosen me . . ."

which under other conditions I would be proud to accept.

"It has been said: 'Even if it is true that San Joaquin will not achieve self-support within any presently ascertainable period, neither will Utah, or Arizona, or Nevada. Do you not believe in missionary work?'

"My belief is that San Joaquin will be administered better, more effectively, as part of a larger diocese. At least in my opinion, it has little to lose, and in the matter of the calibre of its clergy it has much to gain."

Several of the clergy of San Joaquin felt that if the state of California should be reallocated, the Rev. Mr. Patton would be the man to be in charge of the district when reallocation takes place. In answer, he indicated that a majority of the clergy and laity want their independence maintained, and that they have a right to a Bishop who shares that conviction.

Inasmuch as the Bishops of the province oppose reallocation—after knowing Mr. Patton's views, he feels that San Joaquin Churchpeople would accept him from necessity rather than choice.

He says: "It is not the fact that all

the Bishops of the State of California, nor of the Province of the Pacific, oppose a reallocation of territory. . . . I cherish the hope . . . that my refusal to accept this election may at least cause the Bishops concerned to re-examine their views on the matter.

"If the district does indeed offer promise of independent achievement, and mine is a mistaken analysis, any setback it may receive from my action must be of a temporary sort—far preferable to the alternative (a Bishop 'not sold on his job'). No lone presbyter, however foolish, can exercise more than a passing effect upon a district destined for solid achievement."

Chief ground upon which merger is opposed, says the Rev. Mr. Patton is that San Joaquin would become merely a stepchild of the diocese or dioceses to which it would be attached, priests and laymen would be unrecognized, unimportant, and a general slump in the district would ensue.

PERSONNEL DIFFICULTIES

Answering this, he says: "A true Bishop has no stepchildren. . . . Regional deaneries are beginning to take on new vigor in the West. They should be strengthened and encouraged in the San Joaquin Valley. . . . As for the effect of a merger upon the priests, my belief is that it would prove entirely beneficial. The greatest problem in the San Joaquin Valley is that of personnel. In the dioceses of Los Angeles, California, and Sacramento, able priests, particularly able young priests, are serving in small and isolated posts, gladly. Why? Because they know themselves to be under the eyes of Bishops who can offer them promotion when they deserve it. In the smaller towns of the San Joaquin they are lost from view of these other Bishops, and their own Bishop in the nature of the case has no advancement to offer them.

"A priest who accepts assignment in the small towns of the San Joaquin Valley must accept . . . the possibility, nay the likelihood, of being immured there for the remainder of his active priesthood. Some of those now in residence have been in their present cures, 10, 15, one, I think, even 17 years. They are utterly dispirited. One remarked, and none of the others dissented: 'Two-thirds of us would welcome a change—any change!'

"A young and comparatively unknown presbyter does not lightly decline an honor of this stature. He uses every possible argument to convince himself that he has indeed been 'called of God to the office of Bishop.' A declination of this high privilege must inevitably come from a conviction that an even higher strategy can best be served by such action. Anyone must know with what real travail of soul a decision of this sort is reached."

NATIONAL COUNCIL

Layman's Work

The work of the laymen of the Church, an outstanding feature of which was to be the Men's Corporate Gift, was left by the National Council at the February meeting to the Committee for Laymen's Work.

This committee will make such plans as it can. The fact that thousands of laymen are entering the armed forces of the country entails revision of tentative plans already considered. At the present time, it was not possible to issue any statement as to what could be done about the Men's Corporate Gift.

The Council included in the budget for 1942 an item of \$6,000 to cover the expenses of the committee on the basis of the program finally committed.

Government Aid to Hospitals

The Department of Domestic Missions announced the probability of extensive defense enterprises in the neighborhood of Salt Lake City, Utah. It is deemed possible that the federal government would increase the size of St. Mark's Hospital by about 90 beds, and use the institution for enlisted men. To secure such government aid, the diocese would be required to raise \$100,000 locally for improvements on present structure. The trustees have expressed their belief in their ability to secure \$75,000 and the National Council was asked if help could be expected from national Church funds. The Council expressed interest in the project, but suggested that Bishop Moulton of Utah sell Emery House, a building now used as a dormitory for men at the University of Utah, and in which there is now no Church program. In the event of such a sale, which it was stated, could readily be managed, the Council would cancel a mortgage it holds on the property, thus providing \$16,000 toward the locally raised fund.

The Rev. Dr. Robert W. Patton, recalled from retirement to resume direction of the American Church Institute for Negroes during the absence in Naval service of the Rev. Cyril E. Bentley, told the Council of the possibility of extensive government aid in enlarging and improving St. Agnes' Hospital, Raleigh. Plans are under consideration for the building of two large camps near Raleigh, and the government may want to use St. Agnes for Negro soldiers.

The Council approved the plan offered by Dr. Patton for the setting up of a new corporation for St. Agnes, as would be required by the government, but pointed out two possible dangers which "ought to be guarded against." These are, "the danger that the Church might lose its influence and control unless the proposed separate incorporation of the hospital is carefully made and the method of selecting trustees is safeguarded"; and, "the danger that, at the end of the present war emergency the proposed corporation might find itself in possession of a plant larger and more costly in operation than its permanent income would warrant."

Bequest From Miss Bingham

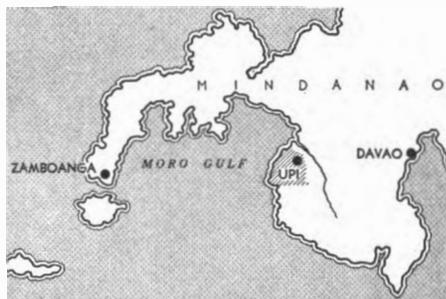
Assistant treasurer James E. Whitney told of the receipt of \$1880.72, designated for the Domestic and Foreign Missionary Society, by Miss Ethel Bingham who died recently, after 13 years at the Church Missions House, most of the time as secre-

tary to Dr. Lewis B. Franklin. Miss Bingham had no near relatives, and the accumulation of her insurance under the plan provided for Missions House lay employees will be placed in the treasurer's discretionary fund, to aid employees in cases of emergency.

PHILIPPINES

Cable From Upi

A cable received at Church headquarters recently from the Philippines dated February 18th from the Rev. Raymond Abbitt, formerly of Baltimore, Md., asking that his salary and that of the Rev. John D. Mears be sent according to specified instructions, indicates that it is still possible to transmit money to some parts of the Philippines. Both these missionaries were



believed to be at Upi, but the cable bore the usual "no origin" mark.

Like Zamboanga [L. C., Feb. 25th], Upi is on the Japanese-invaded Island of Mindanano. It is only 100 miles from the enemy naval base at Davao.

Bataan Chaplains

The sight of a soldier reading a Bible as he sits beside a machine gun in beleaguered Bataan or Corregidor is not unusual, according to Melville Jacoby, one of *Time's* correspondents in the Far East. More than one soldier, hearing bombs landing nearby, not hurting him, or having a bullet nick in his helmet, admitted he never believed in God before. Chaplains agree that more people are turning to religion since the war began. Soldiers and sailors are asking for New Testaments, thousands of which have been distributed among the men.

American and Filipino chaplains are working among the troops night and day, not merely visiting them, but staying on the firing lines, sharing their experiences of falling bombs and whizzing bullets.

They are holding services in the jungles, making out wills, writing letters, distributing Bibles, carrying the dead and wounded under fire.

CHURCH ARMY

Eleventh Hour Reprieve

On Saturday morning, February 7th, Capt. Albert Sayers was in Scottsboro, Ala., with Captain Moss, preparing for the arrival of the trainees of Church Army,

who were being moved from the New York headquarters to the South. (L. C. Feb. 11th). All tickets had been bought. Part of the equipment was already on the way; the railroad truckmen were about to arrive to take away the bulk of material at the freight depot.

At literally the 11th hour on that morning, Bishop Washburn of the diocese of Newark telephoned and said: "I have just read the announcement about the training center moving to the House of Happiness in Alabama and notice that the Church Army is desirous of continuing its headquarters in the metropolitan area and I have been thinking of one of the parishes in this diocese which might meet your needs. Are you interested in looking it over?"

As a result, on March 1st the headquarters and training center of Church Army in USA will be located at 268 Second Street, Jersey City, N. J., in quarters belonging to Grace Church (Van Vorst).

The present faculty will continue courses under the direction of the training center warden, the Rev. J. Wilson Sutton, vicar of Trinity Chapel, New York. Capt. Albert Sayers will remain in charge of the group.

WOMAN'S AUXILIARY

Executive Board Stresses

Increased Church Work

Desire to maintain and wherever possible to increase Church activity and gifts for Church work was stressed by the national executive board of the Woman's Auxiliary in its quarterly meeting held at Church Missions House, New York, February 6th to 9th. Deploring any tendency to substitute war work for Church work, the board urged the vital necessity of continuing the Church's work at full strength. Widely differing effects of the present migration to defense industries were noted. In some parishes, Church families who were nearly destitute a few months ago now have large incomes; other parishes will find difficulty in meeting their budget because so many members have gone away to other communities.

Acting on nominations received at the Triennial Meeting of 1940, the board elected as chairman and vice-chairman of the 1943 Triennial Mrs. E. A. Stebbins of Rochester, N. Y., and Miss Edith C. Roberts of Princeton, N. J. Mrs. Stebbins is well known as chairman of the last Triennial Meeting. Miss Roberts, president of the New Jersey diocesan Woman's Auxiliary, was chairman of the 1940 Triennial's committee on policies and procedures, covering one of the three chief areas dealt with in that meeting. These elections are made early in order that the officers may cooperate fully with the board in planning the next meeting.

The board received a letter from the national board of the Church Periodical Club, stating that the Periodical Club is withdrawing from its representation on the Auxiliary's board. The matter will be referred to the 1943 Triennial Meeting as representation on the board was originally

voted by the Triennial at the Periodical Club's request.

LARGER THANK OFFERING

One sign that many women intend no let-down in their Church activity, the board learned, is that money banked at headquarters toward the 1943 United Thank Offering now amounts to nearly \$350,000, which is almost \$70,000 ahead of the amount in hand at the same time in the previous three-year period.

Appropriations from Woman's Auxiliary funds were voted for migrant work under the Home Missions Council; for Ginling College, China, normally in Nanking, now refugee in Chengtu; the Foreign Missions Conference, National Peace Conference, and, from the Emery Fund, gifts to several women missionaries who have been ill or are on furlough or on enforced leave from China and the Philippines where their husbands are still at work.

Learning of the overcrowded condition of the nurses' home at St. Agnes' Hospital, Raleigh, N. C., the board asked the National Council to authorize the use of the Tuttle Training School Building, now closed.

The Eighth Province representative, Mrs. George Batte of Berkeley, Calif., reported to the board steady progress in construction of the United Thank Offering building voted by the 1940 Triennial, which is to be named in honor of Grace Lindley, for the Chinese Mission in Oakland, Calif. Toward furnishing this building the Chinese congregation themselves have given \$1,800, and California women have added \$2,500 to the United Thank Offering appropriation. Diocesan and parish Auxiliaries are making contributions toward the furnishings in recognition of their esteem for Miss Lindley.

Greetings were sent by the board to the Woman's Auxiliary in the Hawaiian Islands; the board regretted that because of interrupted communications similar messages could not go to the other mission fields in the war area.

FINANCE

Washington Taxes "Excess" Church Property

Holding that the right of tax exemption in the case of religious, educational, or charitable institutions does not carry the privilege of having large "excess" lands, the government for the District of Columbia has ordered realty taxes levied against substantial holdings of the Washington Cathedral. The District Commissioners also announced tax levies against additional church properties.

The Commissioners applied a rule against "excess" land, ruling that while church property is properly exempt from taxation, the right of exemption "does not carry with it the privilege of having large areas of land adjacent thereto exempt from taxes."

While the law governing tax exemption does not establish any exact standards con-

cerning church property, the tax authorities used school properties as a guide, stating that "more or less arbitrary standards" had to be adopted in determining what is "excess."

Nearly 40% of the land holdings at the Washington Cathedral were ordered returned to taxable status. According to District officials, the total value of the Cathedral holdings, including land and building, was estimated "conservatively" at more than \$8,453,000.

Of the 56.7 acres of land inside the Washington Cathedral Close, about 22 acres were ordered returned to taxation, and in addition, taxes were levied on property outside the Cathedral Close, used by employes of the Cathedral organization. It was estimated that the tax bill now ordered would amount to less than \$10,000 a year.

The Cathedral School for Girls and St. Alban's School for Boys are affected by this ruling.

The degree to which this additional financial burden will affect the institutions and churches in the district is causing considerable concern and Congressional action may be sought. Recognition, however, of the equity of the general principle involved is acknowledged by many religious leaders in view of the practice entered into by some religious bodies of securing large acreage as an investment.

Roman Catholic and Protestant holdings are also affected by the ruling.

INTERFAITH

Declaration of Common Religious Beliefs Issued

A declaration of fundamental religious beliefs held in common by Protestants, Catholics, and Jews, said to be the first statement of its kind in the nation's history, has been issued by the National Conference of Christians and Jews, New York, over the signatures of many of the nation's leading clergymen and laymen.

Released in connection with the National Conference's annual observance of Brotherhood Week, the declaration was made public in communities throughout the country, signed by local leaders of the three faiths. One of the signers was Bishop Manning of New York.

TEXT OF DECLARATION

Following is the complete text of the declaration:

"We, the undersigned individuals of the Protestant, Catholic and Jewish faiths, viewing the present catastrophic results of Godlessness in the world and facing the fact that our country is at war, realize the necessity for stressing those spiritual truths which we hold in common. We therefore affirm the following fundamental religious beliefs. We believe these convictions are important to every religious person, and are the spiritual foundation of our national life.

"As Catholics, Jews, and Protestants, we assert again our abiding loyalty to our respective religious convictions. We recognize differences in many important beliefs. The following statement is, therefore, not

a profession of faith to be considered sufficient or complete by any of us, but an expression of certain basic convictions which we share.

"We believe in one God, Creator and Sustainer of the Universe. Though we have varying views as to the nature and content of God's more direct revelation, we hold that He also manifests His being, power, wisdom, and love through His works and especially in the mind, will, and personality of man.

"We believe that the mind of man reflects, though imperfectly, the mind of God, and we reject, as a betrayal of human dignity, all attempts to explain man in merely material terms.

"We believe that God's all holy will is the ultimate sanction of human morality and that man's true freedom and happiness depend on his obedience to the will of God as known to him. We reject all deterministic interpretations of man and all reduction of his moral duties to mere custom or social adjustment.

"We believe that recognition of man's dependence upon God is essential to the progress of true civilization; that nations, as well as individuals are bound to acknowledge this; and that education or social theories which would state man's duties, standards, and happiness without reference to God are doomed to failure.

"We believe that God's fatherly providence extends equally to every human being. We reject theories of race which affirm the essential superiority of one racial strain over another. We acknowledge every man as our brother. We respect and champion his inalienable rights, and are determined to do all in our power to promote man's temporal and spiritual welfare as necessary consequences of our duty to God.

"We believe the republican form of government to be the most desirable for our nation and for countries of similarly democratic traditions. Any political forms, however, can bring liberty and happiness to a society only when moral and religious principles are accepted and practiced.

"We believe, with the founders of this republic, that individual rights are an endowment from God, and we reject, as certain to result in the enslavement of man, all denials of this principle."

LEADING SIGNERS

Among prominent signers of the statement were:

Dr. Luther A. Weigle, president of the Federal Council of the Churches of Christ in America; the Rt. Rev. Msgr. John A. Ryan, Catholic University of America; Dr. Louis Finkelstein, president of the Jewish Theological Seminary; Dr. Daniel A. Poling, president of International Christian Endeavor; Father James M. Gillis, editor of the *Catholic World*; Rabbi Israel Goldstein, president of the Synagogue Council of America; Dr. Samuel M. Cavert, general secretary of the Federal Council of Churches; Father Vincent C. Donovan, president of the Catholic Thought Association; Rabbi James Heller, president of the Central Conference of American Rabbis.

ENGLAND

Dr. William Temple Nominated Archbishop of Canterbury

The Archbishop of York, Dr. William Temple, has been nominated by King George VI to succeed Dr. Cosmo Gordon Lang as Archbishop of Canterbury.

Dr. Temple, to be the 98th Archbishop of Canterbury, is known for his interest in economic and social problems, his leadership in the Ecumenical Movement, and his presidency of the Malvern Conference [see p. 12]. He is the head of the World Council of Churches now in process of formation.

Succeeding Dr. Temple as Archbishop of York is Dr. Cyril F. Garbett, Bishop of Winchester.

Business Firms Provide Chapels For Employees

Following the custom of many big business houses in London, Cable and Wireless announces the preparation of a private chapel for use by its employees.

The staff of the North British and Mercantile Insurance Company at Newland ark, Chalfont Street, Giles, has a room set apart entirely for devotional purposes, where monthly services are held by clergymen of various communions.

The employees of the Bank of England have a private chapel at one of their country locations. Since early this year a room has been set aside during certain hours of the day for the personal devotions of its employees.

The Prudential Assurance Company is said to have been the first business organization to equip its building with a chapel. Some 40 years ago when the building was erected, a private chapel was provided in the tower.

HUNGARY

Primate Condemns Nazi Persecution of Religion

Nazi persecution of religion and the execution of hostages was vigorously condemned by Cardinal Seredi, Primate of Hungary, in a recent speech reported in the Budapest paper, *Fuggetlen Magyarorsag*.

The Budapest paper, according to Religious News Service, quoted the Cardinal as saying:

"The Church has always declared itself—and remains now—opposed to reprisals against innocent persons for crimes committed by others. The State should follow our principle when dealing with foreign affairs as well as with home affairs.

"Punishment and responsibility should not be transferred from one person to another; reprisals should be dispensed with. From the practical point of view, even when dealing with international relations, the responsibility for the acts of one country are often transferred to another which



DR. TEMPLE: To become the 98th Archbishop of Canterbury.

has nothing to do with the action in question. The public often accepts this false idea."

CUBA

Bishop Reports Encouraging Year

"Our schools are almost entirely staffed by Cuban teachers, and we are seeking to employ Cuban teachers only," said Bishop Blankingship of Cuba in reporting "encouraging results for our past year's work," to the Presiding Bishop.

Bishop Blankingship said that the Forward in Service Roll Call reached nearly 5,000 people in 55 different mission stations, and that the Every Member Canvass was more effectively carried out than ever before.

Looking toward the future, the Bishop said: "I believe that the time has now arrived when we can say that the Church in Cuba can supply its own workers. There will be a need for a few foreign missionaries for some years to come, but we are definitely looking forward to the time when the Cuban clergy and Church members can take full responsibility for the welfare of the Church. At this time only three of our clergy are Americans, this number including the Bishop.

"Our hopes are that along with the increased responsibility will come increased support on the part of the Cuban Church. Our Woman's Auxiliary is growing in numbers and influence and is entirely in the hands of Cuban leaders."

GREECE

German "Partnership"

BY WILLIAM A. WIGRAM

Greece, over-run but unconquered, is now the ally of America as well as of Britain, and it would be well that America should understand what her ally is having

to suffer for her fidelity to the common cause.

When Germany forced her entry into Greece, she had avowedly no quarrel with that tiny country. The sin of Hellas was this: when Italy made her utterly unprovoked and unexpected attack on her, she defended herself successfully, in a war with which Germany specifically declared that she had nothing to do. The crime of Greece was the crime of the peaceful merchantman that beats off the attack of the pirate! Still, that was not convenient for Germany, so she made war without declaring it.

GERMAN FRIENDSHIP

Having made her way into the land, Germany loudly proclaimed, "We do not come as conquerors, we come as friends and partners." Let us now see how they, and their Bulgarian jackals, interpret "partnership" with the Axis.

The lands that used to be called Macedonia, to the immediate north of the Greek peninsula, are avowedly a difficulty to Europe. Nationalities that are all hostile to one another are so mixed there, that to this day a Parisian menu will call a "fruit salad" a "Macedoine des fruits." The Versailles statesmen, that well-abused lot, made an honest effort to settle this problem in the Treaty of Neuilly in 1919, and were able to rest with relief on one fact; while it might puzzle anybody to say whether certain inland districts were Serb or Bulgar historically, there was no doubt that the coastal lands had always been Greek. No one could question that Thessalonika and Philippi had been Greek in the days of St. Paul, though that did not prevent others from claiming such a strategic point as Salonika. They tried to make a settlement on national lines.

The treaty of Neuilly was so far successful, that quiet folk could live in peace in those lands for 20 years, and in 1938 Serbia, Greece, and Bulgaria joined voluntarily in the Pact of Salonika, binding themselves to live in peace and amity for the future, and to settle all causes of dispute by friendly arbitration and not by force.

Then came 1939, and the effort of the Axis powers to impose a new order on Europe, with the main object in the Balkans of satisfying Italian ambitions there. They have found the Bulgars willing to work with them, if as a price they can be given the chance of getting their will of the old rivals with whom they had just sworn friendship! Hence the invasion of Greece by Italy, and on her defeat by her despised antagonist, the over-running of the Balkans by Germany.

STARVATION

The first German step on occupying Greece was, to confiscate all available stores of food. This was not because they needed it, for they were asserting that the British Blockade was a ludicrous failure, but to feed the German army in a conquered land. This resulted in famine, and the Germans made the impertinent assertion that this famine was the fault

of the British, for if the British would send in food to replace what they had stolen, they would give a promise (a German promise) not to steal that. As a matter of fact, Britain is now sending food, 5,000 tons per month from Turkey, and the larger towns—which are ports—are not absolutely starving in consequence; as the Germans have destroyed or commandeered all means of transportation, it is not possible to get this food to the inland districts, and the number of deaths from famine in the villages is now estimated at 200 per day. Next, the Bulgarians are encouraged to "annex" all the districts in Greece, as in Serbia, that they ever coveted, and they show that these districts are really Bulgarian by wiping out all the Greek population, specially in the neighborhood of the railway lines. Thus certain "quislings" said that the village of Mesovounion near Seres was "not obedient," and so 200 of the male population of it were shot forthwith, and the rest expelled. The township of Stavros near Salonika was burnt on the same pretext, with about 150 of its inhabitants, and the rest expelled also. This policy has been applied consistently in the districts in question, and some 70,000 villagers have been expelled from Macedonian districts and sent to starve in starving Greece, while of those that remain, all males from 15 to 65 are enrolled in labor battalions and their women-folk left to live as they can.

This be it remembered, was just after the Bulgarians had themselves signed the Salonika Pact.

CONQUERORS QUARREL

All churches and schools in the land have been "de-nationalized" and declared Bulgarian, for the country has to be made Bulgar—as that power would like to own it—by destroying the Greek inhabitants. What sort of a memory does this leave, of a Church with which Greeks were seeking a reconciliation? Attempts are made to settle Bulgars in districts thus emptied, but it is hard to get the peasants to go there. They have a natural feeling that this "settlement" may not be final! The quarrels of the conquerors add another element of suffering. Germans despise both Bulgar and Italian; Italian and Bulgarian hate both the German and each other. So when Greek peasants try to live, the German governor in Salonika declares that Italian money is not legal tender, and the Bulgarian officials refuse German marks, while both assert the Greek money is worthless. When a Greek peasant tries to go on the most harmless of journeys, he must be given a pass countersigned by the German authority, and the first Bulgarian he meets arrests him for having only a pass from the Germans whom the Bulgars do not recognize! The Germans say, "It is most impertinent of them but what can we do?" It is hard to see anything that England or America can do at present in these matters, but at least we can note what are the sufferings of our allies, in order to see that the guilty shall be called to a full account some day, and such amends made as are possible.

Ways To God

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

III. The Approach Through Silence

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

"Be still, and know that I am God" (Psalm 46: 10).

"OH THAT I knew." To that human cry the divine answer is, "Be still, and know that I am God."

One man finds his way of approach through seeking; another through silence.

Paradoxical: yes, but life is a paradox. Men are sorrowful, but always rejoicing; having nothing, yet possessing all things. Life is only saved, as it is lost. So there is the way of search, and the way of silence.

The way of silence is rather unfamiliar. We are much more disposed to step lively than to stand still and see the salvation of the Lord. As Matthew Arnold put it,

"We see all sights from pole to pole,
And glance and nod and bustle by";

touching things lightly on the surface; missing the depths, and in grave danger of never "once possessing our souls before we die." Obsessed with the idea of doing things, forgetting that to be is of infinitely more value than to do. And all because religion so often is more vocal than vital. We pray, thinking we shall be heard by much speaking, yet more often it is

"The upward glancing of the eye,
When none but God is near."

As someone wisely said, "We are so busy talking to God that we seldom give Him a chance to speak to us." And all because we have never learned to be still.

Men cry, "What is truth?" They search for it: "If thou art the Christ tell us plainly." Yet there is truth which baffles search, for there is a sense in which no man by searching can find out God. What William Wordsworth wrote of the truths of nature applies to the truth of God:

"Think you amid this mighty sum
Of things forever speaking,
That nothing of itself will come,
But we must still be seeking?"

And there are truths of God which come of themselves to the soul waiting in the place of quiet. God speaks but seldom in the thunder, the earthquake or the fire. His still, small voice comes just as we are still. It is then that He whispers His secrets. We search and search again, and all the while truth is waiting to enter the lowly door of the heart which waits in silence. The veil is lifted. "While I was musing, the fire burned."

One great word, like a golden thread, runs through the Book of Psalms—the word "wait"—literally, "Be silent."

"My soul, wait thou still upon God."

"Wait on the Lord; be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord."

"Rest in the Lord, and wait patiently for Him."

"They that wait on the Lord, they shall inherit the earth."

"Blessed are all they that wait for Him."

And there is that lilting word of the second Isaiah:

"They who are silent unto the Lord shall renew their strength. They shall mount up as on wings of eagles; they shall run and not be weary; they shall walk and not faint."

Not only is strength renewed in the silences, but also, as we are still, we glimpse the things that eye hath not seen, nor ear heard. For, as Thomas Carlyle wrote to his friend John Sterling in 1836:

"On the whole silence seems to me the highest divinity on this earth.

"Blessed be silence; the giver of all truth, of all good that has any substance in it.

"Sit quiet, or as near as may be, stagnant; and in the stillness all blessed things grow in you."

It may well be that in stillness we may find the solution of all our problems—personal and collective. There is so much, especially now in this war-ridden world, which baffles us. It is hard to understand why truth should be on the scaffold, wrong on the throne. The magnitude of evil is so colossal that reason totters.

But, as Job said:

"There is a path which no fowl knoweth, and which the vulture's eye hath not seen; the lion's whelps have not trodden it, nor the fierce lion passed by it."

It was, however, found by a prophet of old—Habakkuk—who flung into the lap of God the grievous burden of the people oppressed by evil. "How long, O Lord, how long?" For the answer, he waited. Standing on the ramparts he said, "I will wait to see what He says unto me, and what answer He returns to my plea." And from out the silences came the promise of the vision.

The forty days of Lent afford a great opportunity to make our approach to God through silence. We are feeling the stress and strain of war, but in quietness and confidence shall our strength be.

Fifteen minutes of quiet every day this Lent would revolutionize our lives and bring God near.

A Fearless Remnant

By the Rev. H. Neville Tinker

Rector, Church of the Epiphany, Providence, R. I.

BY GOD'S grace, we Americans do have some virtues as a people, but stability is not always one of them. We are apt to have some of the symptoms of a manic-depressive. We are apt to be sailing high in optimism or sunk low in despair. Very likely this is true because only comparatively few Americans are living in any conscious relationship with God. Much of our life is purely secular so that when our nation is at peace and at least a large part of our population is prosperous, we feel little apprehension, no matter what may be happening to the rest of the world. When a great catastrophe such as the present war suddenly bursts upon us, however, many feel overwhelmed by the tragedy and the fear of what may lie ahead.

The truth of the matter is, of course, that this planet upon which we live is neither heaven nor hell. Our easy optimism was false when we imagined that by some "natural" process our world would become better and better with little or no assistance on our part. Equally false, though, is the fear, which at present plagues many, that there is no hope for a better world. In spite of the fact that the earth is inhabited by ignorant and sinful people, it is God's creation, and He can make something good out of it.

The Church, in presenting the Christian religion to our generation can make a significant contribution at this moment by pointing out how the kind of fear which paralyzes can be abolished.

KINDS OF FEAR

Let it be said right here that not all fear is bad. The Creator in His wisdom planted the instinct of fear in all animal life, including man, as a protective measure. Physically speaking, fear stimulates certain glands to function in such a way as to prepare the body for action in the presence of danger. Similarly, fear of the consequences of evil protects in the presence of moral danger. Holy fear is a virtue, and respect for God and His laws is essential. When, however, fear becomes "the spirit of heaviness," it ceases to be our God-given friend and becomes an enemy. Fear that puts us on the alert is God's gift. Fear that retards can be the instrument of the devil. We have only to look at the blanched faces of many children who have been frightened by their nervous parents to realize the immediate danger to our national health. Furthermore, fear can paralyze our action by making us believe that great effort is futile, that there is no strength available to enable us to push through toward the creation of a better day.

In the words of Isaiah, it is time for us to substitute "the garment of praise for the spirit of heaviness." Lent will serve a most practical purpose if, during these

days, the Church can lift from our people the smothering cloak of fear and dress our souls in praise to God.

That the Church can accomplish this transformation has been demonstrated in generation after generation in the past. But how?

God overcomes our personal fears simply and directly by making us aware that as long as we try to do His will, He will furnish sufficient strength. God was in Christ when He walked the earth of Palestine. God is in Christ as He lives with his people in the Church today. When men and women realize this fact, fear vanishes. With a consciousness of God's presence and a desire to serve Him above all else, it is possible to know peace even in the very midst of this world's tumult and confusion.

To overcome personal fear, then, the Church in her God-given wisdom teaches man God's will as revealed in Christ, and offers the immediate strength of a personal God present in her sacraments and life. The recent experience of a dear soul in our parish illustrates what I mean. She was expecting a much-longed for baby, but was taken ill before its time of arrival. So serious was her condition that the baby had to be lost to her, and her physician could give her no hope for another. Knowing these tragic facts, she commended herself to our Lord and received Him in the Blessed Sacrament. While she was being wheeled to the operating room, she suddenly sensed the nearness of God so vividly that she was given the privilege of a vision of Him standing by her side assuring her that though suffering lay ahead and keen disappointment, yet He was with her and would never leave. When I called upon her the next day, she was radiant with hope and filled with peace and strength even though the loss of her child and the threat of a long illness ahead were but the latest in a series of sad and bewildering happenings. The nearness of our Lord and the desire to do His will had driven away all fear.

WORLD FEARS

Thus God deals effectively with personal fears, but much of our uneasiness these days is not for ourselves but for our world. We are indeed wrapped in heaviness as we see nation after nation ablaze in the flames of war. When the fire somehow or other is finally quenched, will there be left only ruin and chaos?

What we know to be God's treatment of us as individuals also applies to the world. He will not change His methods. God's laws are written into creation, and they stand forever true. Sin and secularism result inevitably in war and suffering. Justice and peace cannot prevail until men and nations are first concerned to worship and serve God. Dark days are ahead.

There will be no easy way out of them.

Still, this is God's world. He has never relinquished it to the powers of evil and He never will. He has begun the process of redemption in the life, death, and resurrection of our Lord. He will continue it against all odds by His life within the faithful members of His Church. We can be certain that there will always be enough response to God's love for Him to rebuild wherever man's selfishness has torn down.

THE REMNANT

It is not fashionable these days to read the Old Testament, but we can learn much about the future by studying the past. Remember the remnant? That's the name given to a small group of Jews who in every generation and after every catastrophe were available to God. Through them He could carry on His plan for the nation and world.

Think of the building and rebuilding of the Temple at Jerusalem as a parable. It was erected first as a symbol of a people's devotion to their God and as a place of sacrificial meeting with Him. Later secularism and pride blinded the judgment of the nation's leaders. Self-indulgence weakened their wills. To them the Temple became a sign that God would always protect them no matter what their actions. As a result, their land was invaded, the Temple destroyed and many carried into exile. Gloom and fear descended upon the people, but all was not lost. A remnant was saved and returned to rebuild the Temple upon the heights of the Holy City.

Even that Temple was not to stand, however. In 70 A.D. the pagan armies of Rome leveled it to the ground so that stone was not left standing upon stone. Yes, but not before God's living Temple, Christ our Lord, stood upon this earth. In spite of the fact, too, that sinful men tried to destroy Him, He is alive and in our midst. His presence is attested to by every Christian altar. Into His life and presence we are grafted by Baptism. Enough men and women of every generation have remained faithful for Him to continue His saving work in the world.

Bearing in mind, therefore, God's never-failing ability to call forth in men of every age a response to His love, we can face the future without fear. Moreover, we can even rejoice while weeping; give thanks for tomorrow's hopes while we are poignantly aware of today's cruel sufferings. We need not despair. Rather we may praise God for allowing us the privilege of working with Him in this generation for the better days ahead. As long as we are trying to be faithful, we may be sure that God will use even our poor efforts to help rebuild the world. Our task is not easy, but it is the glorious one of being God's remnant. Let us, therefore, exchange the spirit of heaviness for the garment of praise.

The Parish in War Time

A RCHDEACON writes: "It has been on my mind for some time to ask if you will give us an editorial, outlining some of the things which our parish can do to be of service to its people in these days. You must be a kind of clearing house for all kinds of ideas, and it would be a great help to us in the parishes to hear from you."

Every parish has its own problems and special opportunities. We do not pretend to be able to set forth a war-time program, suitable for adoption *in toto* by any parish. It is true, however, that across our desk a steady stream of news items, parish and diocesan papers, letters, and articles keeps us pretty well posted on what is going on in the parishes throughout the Church. Many war-time activities have been reported in our news columns but it might be well to record here some suggestions based upon the most successful of these ventures for the guidance of other parishes.

Perhaps a few suggestions of a general nature might be in order at the outset. Our country is engaged in a great war which will require the coöperation of every man, woman, and child for many months to come. It is important that our war effort be made as effective as possible. It is right that the Church should coöperate in that effort, and the parish has an important part to play in maintaining the spiritual life of its members and the morale of the community.

But the parish church should never be permitted to become a recruiting station or a war office. In the words of the Oxford Conference, the Church must continue to be the Church. Its task is the winning of souls for Christ and the building of His kingdom. Nothing must be permitted to turn the Church from that primary task.

The message of the Church is a message of peace on earth to men of good will. The clergy will therefore beware of inflammatory sermons, hate mongering, and politics. Lay members of the parish must likewise see to it that neither the church nor the parish house becomes a center for intolerance or any kind of un-Christian activity, but rather shall be as a light shining in darkness, a beacon of love and hope in a world torn by hatred and fear.

With these preliminary words, here are some practical suggestions. It is not expected that any parish will find all of them feasible, but each one is being followed successfully in parishes of various types and perhaps there may be among the suggestions two or three that will be found helpful in strengthening the life of your own parish in war time.

WORSHIP AND PRAYER

SINCE worship and prayer ought always to be the primary activity of the parish, and since that is the emphasis of the Forward in Service program this Lent, we begin with several suggestions for public and private worship in the parish.

(1) Keep the church open daily. Encourage members of the parish and others to drop in frequently for private prayer. Nothing is more discouraging to the Christian who, feeling the need of a quiet prayer in the solitude of the Presence, tries the door of a church, than to find it locked. Because so many of our churches are locked our people are not in the habit of dropping into them for prayer, a habit that many find helpful and that often has helped troubled souls to meet serious

problems. Bishop Jenkins of Nevada writes: "I have asked the staff to see that every one of our chapels is open for daily prayer and that a notice be put where it may be seen." If it is not possible to keep the entire church open (because of the heating problem or because of the usually exaggerated fear of theft or vandalism), would it not be possible to set apart a small chapel in the church or parish house, with an outside entrance, that would constantly be open for prayer and meditation?

(2) Have more frequent celebrations of the Holy Communion. The ideal, whether in time of peace or of war, is a daily Eucharist in every parish in the Church. Certainly in war time frequent opportunities for weekday Communion should be given and parishioners should be encouraged to bring to the Altar their special intentions and the commemoration of special anniversaries of themselves or of loved ones far away. At least one of these weekday celebrations should be made a special Eucharist "in time of war" embodying prayers for our country and for the members of her armed forces. One parish has three such celebrations during the week—a Eucharist for the nation on Tuesdays at 7:00 and on Wednesdays at 9:00, and one with special intention for the wounded and sick on Fridays at 9:00.

(3) Have special services of intercession. In downtown parishes these might well be held at noon, as is done in historic Trinity Church at the head of Wall Street and in many other metropolitan churches. In residential areas and suburbs they might be held in the evening or at some other convenient time.

This brings up the important matter of having services at times convenient for the people. It would be well for every parish to consider whether or not its present schedule of services is really the best one for its members. There is nothing sacred about the hour of 11 o'clock on Sunday or 8 o'clock on weekdays, and if some other hours are more suitable for a particular community, this is a good time to change. The pamphlet *Forward in Lent* rightly stresses this point, observing: "In fixing hours for services, especially of the Holy Communion, be sure the hours are convenient. In a village of 1,500 people the daily service of intercession was fixed by the rector without consultation with his people for 12 o'clock—the hour when the mothers were busy with children's midday meals. A city parish with a daily celebration of the Holy Communion at 7 A.M. found the attendance greatly increased by a change to 6:30. The men can and do come. For afternoon services the hour of 5:15 has been found convenient for men in towns." This is a matter that might well be considered not by the rector alone (though his is the responsibility for ultimate decision) but by the vestry, the parish council, or the annual parish meeting.

(4) Have special war-time prayers at all appropriate services. In many dioceses, special prayers have been set forth by the Bishop or other diocesan authority and approved for use. The Lent issue of *Forward—day by day* contains a number of appropriate war-time prayers and a Litany for Our Time. The prayers are separately available in pamphlet form for pew use if desired. Many parishes have found it especially helpful to remember by name the members of the parish in the armed forces of the nation at the main service every Sunday. In one parish that we know, members of the vestry

take turns in leading the congregation in war-time intercessions each Sunday.

(5) Keep the daily 6:00 P.M. "prayer minute" recommended by the Federal Council of Churches, and signalize it if possible by the ringing of the church bell. There are 1,440 minutes in each day. Surely one of these might well be devoted to special prayer for our country, for the victory of righteousness, and for a just and durable peace.

(6) Emphasize the pastoral ministry to families of men in service. Often it is not the man at the front but his wife at home who bears the brunt of the worry and anxiety of war. The rector in his pastoral ministry and the lay people in their friendly interest can do much to help her and her family meet these trials.

(7) Encourage teaching and preaching missions and parochial retreats. In time of turmoil and trouble the heart reaches out for a firmer grasp on the eternal verities of the Christian faith. Retreats and missions are valuable means of strengthening and deepening religion in days like these.

Next week we shall take up the matter of war-time meetings and activities.

The Hard Way

THIS measured and powerful analysis was sent to us by the Rev. Theodore S. Will, D.D., rector of All Saints' Church, Atlanta, Ga. It comes from a secular newspaper in Bournemouth, England, and is being distributed by Dr. Will to his parishioners with the comment, "Must we learn the hard way?" as a supplement to his Lenten announcements:

"We have been a pleasure-loving people, dishonoring God's

day, picnicking, and bathing—now the seashores are barred; no picnics, no bathing.

"We have preferred motor travel to church-going—now there is a shortage of motor fuel.

"We have ignored the ringing of the church bells calling us to worship—now the bells cannot ring except to warn us of invasion.

"We have left the churches half empty when they should have been filled with worshippers—now they are in ruins.

"We would not listen to the way of peace—now we are forced to listen to the way of war.

"The money we would not give to the Lord's work—now is taken from us in taxes and higher prices.

"The food for which we forgot to say 'thanks'—now is unobtainable.

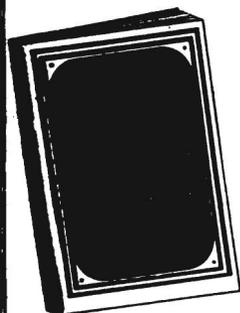
"The service we refused to give to God—now is conscripted for our country.

"Lives we refused to live under God's control—now are under the nation's control.

"Nights we would not spend in 'watching unto prayer'—now are spent in anxious air-raid precautions."



THE REV. H. C. BENJAMIN, in his parish leaflet, remarks: "God will probably ask more embarrassing questions in the field of finance, on Judgment Day, than in the field of theology."



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MAIL THE COUPON

Malvern and After*

*Report of a Committee of British Industrialists,
Economists, and Theologians*

Introduction

IN JANUARY, 1941, a conference met in Malvern at my invitation under the auspices of the Industrial Christian Fellowship. Its findings have been widely disseminated and carefully studied. Among these was a recommendation that certain propositions, which were regarded as a serious challenge, should be further discussed in a committee containing econ-

The Malvern Conference, after sketching the main lines of Christian social thought as it exists in the Church of England, referred certain problems of economic policy to a committee composed of experts on such subjects; the committee's report, which was summarized in THE LIVING CHURCH for February 25th, showed that the sword that was drawn at Malvern had not been in any way blunted. We are happy to be able to present the full text of this report in time for Lenten study, accompanied by an introduction by the Archbishop of York. Sections 1 to 4, dealing with principles, appear in this issue. Sections 5 and 6, dealing with ways and means, will appear in a later issue.

omists, industrialists, and representatives of labor. These propositions appear in the study edition of the Malvern Report as Nos. 20-24.

I was fortunate in being able to secure the help of a number of distinguished colleagues representing those departments of the national life. The propositions now set forth present the upshot of our discussions. Many diverse points of view were represented, and we did not always reach unanimity; but all are agreed in allowing me to put forward what follows as genuinely expressing a common mind.

For proper understanding of this report, it is necessary to keep in mind what was, and also what was not, referred to the committee which is responsible for it. The greater part of the Malvern document was approved by the whole Malvern Conference in the sense described in the introductory note to that document; and these sections were not referred to any committee. In particular, the Malvern Conference adopted, after amendments had been introduced, without any dissentient vote, though some abstained from voting, a resolution which appears as Nos. 14 and 15 in the Study Edition. The text of these is as follows:

Res. 14: "God Himself is the Sovereign of all human life; all men are His children, and ought to be brothers of one another;

*Copies of this report, published by the Industrial Christian Fellowship, are available at 2d, each, plus postage, or at 9/6 per 100, from the ICF, at The Vicarage, 1, The Broadway, Westminster, S.W.1, England.

through Christ the Redeemer they can become what they ought to be.

"There can be no advance toward a more Christian way of life except through a wider and fuller acceptance of this faith, and through the adoption, by individuals, of the way of living which it implies.

"There is no structural organization of society which can bring about the coming of the Kingdom of God on earth, since it is a gift of God, and since all systems can be perverted by the selfishness of man. Therefore, the Church as such can never commit itself to any proposed change in the structure of society as being a self-sufficient means of salvation.

"But the Church can point to those features of our existing society which, while they can never prevent individual men and women from becoming Christian, are contrary to divine justice, and act as stumbling-blocks, making it harder for men to live Christian lives."

Res. 15: "In our present situation we believe that the maintenance of that part of the structure of our society by which the ultimate ownership of the principal industrial resources of the community can be vested in the hands of private owners, may be such a stumbling-block. On the one hand it may deprive the poorest members of the community of the essentials of life. On the other, while these resources can be so owned, men will strive for their ownership for themselves. As a consequence, a way of life founded on the supremacy of the economic motive will remain, which is contrary to God's plan for mankind.

"For one or both of these reasons, the time has come for Christians to proclaim the need for striving toward a form of society in which, while the essential value of the individual human personality is preserved, the continuance of these abuses will be no longer possible.

"Members of the Church of England, clergy and laity alike, cannot take part in this work unless they are ready to advocate and bring about a complete change in the internal financial position of the Church of England."

It is to be noticed that this declaration of the Malvern Conference rests upon an estimate of the moral effect of certain aspects of our present system upon the character of both citizens and society. Its challenge is therefore one which all Christians should face with deep seriousness and sincerity.

But this was not referred to any committee; it was adopted by the Conference and it stands as thus adopted. The matters on which the Malvern Conference desired further elucidation were the influence of the profit motive in our present system and its alleged tendency to produce the evils of unemployment and war; the monetary system; the control and conduct of industrial policy and management, and the balance of international trade.

The committee, which has held two long sessions and one shorter one, represented too large a store of knowledge and experience to be confined to the special questions raised; but these formed its starting point; and what follows is the upshot of discussions initiated by those questions. This committee was no less convinced than was

the Malvern Conference that the problems discussed are of vital importance and great urgency; that Christian principles give real guidance for their solution; and that action to effect their solution on Christian lines is called for, not after the war, but NOW.

WILLIAM EBOR.

Report

1. It should be universally recognized that economic activities form only one department of human life; that such activities are to be pursued for the sake of man's welfare as a whole, and that they are to be judged by other standards than those of economic efficiency alone. They are to be judged, that is, in the last analysis by their conformity (or otherwise) with man's chief end.

2. The chief end of man is to glorify God and enjoy Him both now and for ever; this should be his primary concern and implies such a life of ordered human fellowship as will enable each individual to contribute to God's glory and to advance in communion with Him; any ordering of human life which hinders or tends to hinder the attainment of this, man's final end, is to be regarded as thereby condemned. No economic activity which soils, sears, or scars the life of human fellowship with God can ever be approved. Hence—

3. The ordering of human life in accordance with God's laws involves the provision for all mankind of the opportunity to live in the dignity and freedom proper to those who are God's children, created for fellowship with Him, and, in Him, with one another, both here and hereafter. Consonant with these basic principles, we may therefore set before ourselves as the goal of our policy certain objectives of such moral, social, and economical urgency that they must even now control national and international policy and legislation; these objectives are not ideals for tomorrow, they are imperative for today:

(i) Every child should find itself a member of a family housed with decency and dignity, so that it may grow up as a member of that basic community into a happy fellowship, unspoilt by underfeeding or by overcrowding, by dirty and drab surround-

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For St. Paul's Mission, Martinsville, Va.	
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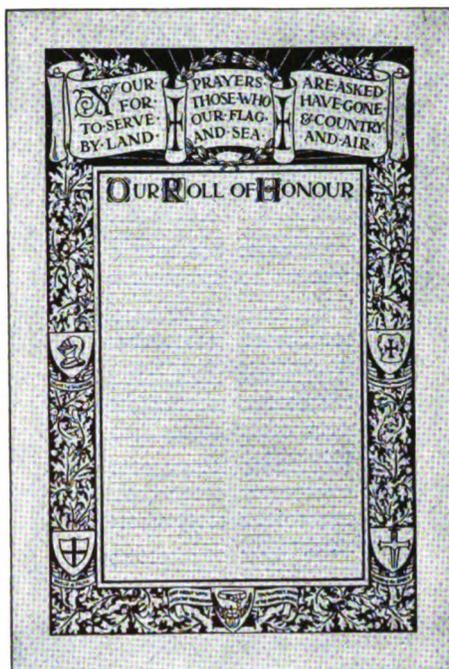
March 4, 1942

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Attractively printed in red and black on heavy, white Bristol, size 28½ x 19¼ inches. The heading reads "Your prayers are asked for those who have gone to serve our flag and country by land and sea and air." There are 80 spaces for recording names. The decorative shields in the border depict St. Paul's entreaty to "put on the whole armour of God."

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The Service Flag

A white flag with red border and with a blue star for each man who has entered the United States service.

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The prices of the large flags listed below include five stars. Additional stars may be obtained for 15 cts. each. Gold stars are available at the same price. Be sure to specify, when ordering, the number of stars desired.

	Size 3 x 5 Feet				Size 4 x 6 Feet			
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EASTER NEEDS

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So that's why we always suggest the planning for the needs of the greater Feasts, weeks ahead. For instance, which of the following will you need for Easter, and against the interesting items, just make your mark:

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- American Flag
- Brass or Wood Candlesticks
- Altar Candles
- Brass or Wood Altar Crosses
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- Lavabo Bowls
- Bread Box
- Sanctus Bell
- Thurible (Censer)
- Incense and Charcoal
- Communion Wafers
- Processional Crosses
- Processional Torches
- Cruets
- Pyxes and Pyx Cases
- Private Communion Sets
- Brass Candle Bands
- Baptismal Shell

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(See our other advertisement on page 2 this issue)

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ings or by mechanical monotony of environment.

(ii) Every child should have the opportunity of an education till years of full maturity, that is to say, including vocational training when desired, even to the age of 18, so planned as to allow for his peculiar aptitudes and for their full development, and to enable him to discover and fulfil his personal vocation in right relationship with nature, man, and God. Opportunities for technical training are included in this conception of education and the importance of home environment is to be borne in mind. Education should throughout be inspired by a conviction of the supremacy of spiritual values.

(iii) Every adult fulfilling his or her lawful function as citizen and worker should be secure in possession of such income as will enable him to maintain a home and to bring up children under such conditions as are set forth in paragraphs (i) and (ii).

(iv) Every citizen should function effectively and in a responsible fashion in the conduct of the business or industry to which his labor contributes; he should have the satisfaction of knowing that his labor is directed to the well-being of the community. Whether he functions conspicuously or inconspicuously, every worker in his degree is to be regarded not primarily as a contributor to or producer of goods and profits, but always and primarily as a person.

(v) Every citizen should have sufficient leisure to enable him to enjoy a full personal and family life through such interests and activities as his tasks and talents may direct; in present conditions this would normally involve two days' rest a week and annual holiday with pay.

(vi) Every citizen should have assured liberty in the forms of freedom of worship, of speech, of assembly, and of association for special purposes not contrary to human well-being; such freedom implies for every citizen not merely the exercise of a right, but much more, the fulfilment of a responsibility: the right and the responsibility are alike to be adjudged as set forth in paragraph 2.

(vii) Every citizen, every people, and every government should regard the resources of the earth as God's gifts to the whole human race, to be used and conserved with due consideration for the needs of all mankind in its present and its future generations.

4. Accordingly, we urge that a primary object of British public policy, and of the government as the agent of that policy, should be the securing to all citizens of the following necessities:

(a) Food sufficient and appropriate for full physiological development and health.

(b) Housing and living conditions appropriate for the up-bringing of a family in decency and human dignity. These include adequate conditions and amenities such as water, air, sunshine, and play.

(c) Opportunity to contribute to the well-being of the community, and fulfil his personality in true fellowship. For such contribution much decentralization by government is required, alike regional and functional. One main problem of our time is to provide collective units large enough

The Cheerful Cherub

The time I most
despise myself
Is when I tell
myself a lie
Excusing failures
which I know
Are just because
I didn't try.

BY CAROL



for efficiency and small enough for freedom.

Government should shape its policy to these ends, asking (for example) not first what methods will secure the interest of existing producers and distributors of food, but what are the nutritional needs of the population—afterwards taking steps to ensure reasonable remuneration to those who provide for those needs.

With these primary needs we associate as necessary to social justice and public welfare the conservation and stabilization of the family, the provision for all of such education as will develop the gifts of each to the full in a living fellowship and with growing realization of personal responsibility, the ending of unemployment in the sense of enforced idleness, and a fairer distribution of the results of industry. The function of the State in the field of education is to assist the parents in the up-bringing of the child.

To this end, one vitally important question of principle must be answered either by deliberate choice or by drift. During the 19th century the main concern of the industrial and commercial world was to increase production. This was done partly by allowing great freedom to initiative and enterprise, with the accompanying risks. Today, the most widespread demand is for greater security of different kinds—e.g., against war, against invasion, against want, and against unemployment. Freedom from want and freedom from war are the two most urgent preliminaries to full personal development. But freedom from want and freedom from unemployment are not identical, nor in practice always found together, yet freedom in both these forms is requisite.

It is not always recognized that this can only be obtained by the loss of some measure of freedom—for security can only be reached by "planning" (and, even so, of course, will never be absolute), and "planning" involves control by some central authority, international, national, or regional. We have to choose how much of freedom should be surrendered as the price of a specified increase of security. And in all inquiries vigilance must be exercised lest in the search for security of tenure and fairer distribution of the products, production itself should fail to be maintained up to the necessary standard.

NORTHERN INDIANA

Pro-Cathedral Consecration

The Pro-Cathedral Church of Saint Paul, Mishawaka, Ind., was consecrated on February 15th. The instrument of donation was read by the senior warden, Charles M. Richardson, and the sentence of consecration by the dean of the Pro-Cathedral, the Very Rev. Russell R. Ingersoll. The preacher was Bishop Essex. Bishop Gray of Northern Indiana was the celebrant at the Holy Eucharist.

It was owing to a bequest in the will of the late Mrs. Grace E. Warner that the final payment was made on the Pro-Cathedral debt. Prior to the consecration of the church, Bishop Gray burned the mortgage. A beautiful wrought-iron sanctuary lamp, dedicated at the service, has been hung in the chancel as a memorial to Mrs. Warner from the members of the Pro-Cathedral Woman's Auxiliary.

NEW YORK

Churches Recorded For Restoration Purposes

Fourteen Episcopal Church buildings in and around New York City are among the 6,500 landmarks which have been photographed, measured, or otherwise recorded so that restoration would be possible in the event of bombing or other war damage.

Records of the structures, accumulated since 1933 by the Historic American Buildings Survey, directed by the National Park Service of the Department of the Interior, with the cooperation of the American Institute of Architects, have been deposited in the Fine Arts Division of the Library of Congress.

Episcopal Church buildings recorded are: the Old Synod House, Cathedral of St. John the Divine; All Saints' Church; Church of St. John the Evangelist; St. Luke's Chapel; St. Peter's Church; Church of the Epiphany; St. Mark's in the Bowverie; St. Paul's Chapel; St. Ann's Church; St. George's Church and rectory; rectory of St. John's Church, Pleasantville; House of Prayer, Newark, N. J.; Christ Church, New Brunswick.

Ash Wednesday

The clergy of New York City declared that never in their memories had there been such large congregations at the Ash Wednesday services as this year. The nature of the services was similar to that of other years, but the spirit was different, because of the war.

Bishop Manning followed the custom, inaugurated the first Lent of his episcopate, of returning on Ash Wednesday morning to his former parish of Trinity and preaching. The Bishop found a congregation that filled this historic church and overflowed into the churchyard. He said in part:

"This crisis calls for a rebirth of religion in all of us, all over our land. It is religion which gives men moral purpose

which nothing can shake, courage which nothing can overcome, faith which upholds them through everything in this life and into life eternal.

"Our first and present duty is to win the war; for unless we do this there will be no better world order and no peace for any of us. Our whole nation needs to be reminded that we have no right to look for the help of God unless we are using to the full the powers and capacities which God has given us. We have no right to expect God to work miracles to save us from the consequences of our own carelessness and neglectfulness, or our refusal

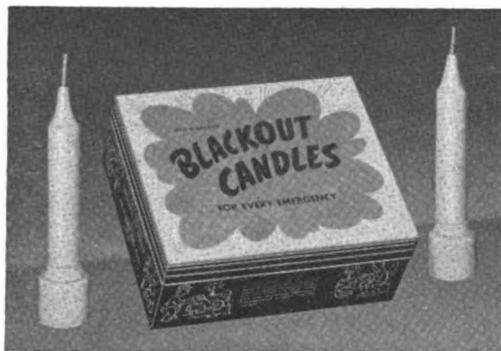
to put aside selfish or partisan aims and to give our whole strength in this conflict."

IMPOSITION OF ASHES

At the Church of St. Mary the Virgin, the ceremony of the Imposition of Ashes followed the Masses. It was noted that worshipers did not, as they usually do, remove the dark mark of the ash cross from their brows. Both men and women were seen at the end of the day, on Fifth Avenue, in busses, and on local trains, still showing the ash crosses.

There was the customary Quiet Day at St. Luke's Chapel, Trinity, conducted by

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DIOCESAN

the vicar, the Rev. Dr. Edward H. Schlueter. The celebrant at the Mass immediately preceding the Quiet Day was Bishop Campbell, formerly of Liberia.

The Rev. Dr. Frederic S. Fleming, rector of Trinity Parish, preached at St. Paul's Chapel in the morning. The Rev. Dr. C. Leslie Glenn, rector of St. John's Church, Washington, D. C., and now a lieutenant in the Navy, preached at St. Bartholomew's Church. The rectors of the other churches were the preachers at the morning services. At Vespers, several of these parishes had guest preachers.

Dr. Bell Giving Lectures

The Rev. Dr. Bernard Iddings Bell is giving a course of lectures in St. James' House, of St. James' Church, on the Wednesday evenings of Lent, beginning on February 25th. The subject is The Origin, Nature, and Pertinency of Christianity; and the topics for the several evenings are: February 25th, The Beginnings of Religion; March 4th, What the Jews Did to Develop Religion; March 11th, The Emergence of Christianity; March 18th, Church and Society Down the Centuries; and March 25th, Christianity and Tomorrow.

Dr. Bell has given this course in a number of colleges and universities. It is expected that the people of St. James', young and old, will be greatly interested in and helped by the course.

MISSOURI

Trust Funds Provide For Church Institutions

Trust funds left by Misses Wilhelmina E. Mitchell, Gertrude Mitchell, and Caroline Mitchell, who were parishioners of the Church of the Holy Communion in St. Louis, are to become available for Church institutions.

The Church of the Holy Communion, will receive \$200,000; St. Luke's Hospital, \$600,000; The General Theological Seminary, New York, Seabury Western Seminary, Chicago, and the Department of Missions, will each receive \$65,000.

SAN JOAQUIN

Bishop Sanford's Resignation

Bishop Sanford addressing the 32d annual convocation of San Joaquin, held in Visalia, Calif., January 21st, announced his intention to retire. His resignation was accepted by the House of Bishops a few weeks later.

"I announce," he said, "with mixed feelings that on January 2d, I sent to the Presiding Bishop my resignation as Bishop of San Joaquin. The House of Bishops will accept it at its meeting in Jacksonville on February 4th. I have told the Presiding Bishop that, if it is his wish, I will continue in charge, as acting Bishop, until my successor is consecrated, provided his election is not delayed. The interval between now

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Needed Protection, Ages 65 to 85,
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and the taking over by another may be a matter of two or three months.* Accordingly, I shall not indulge in farewells at present. At the appropriate moment I will issue a final pastoral in which I shall try to express something of the love and solicitude I feel for a people to whom so long I have endeavored to be a true pastor."

"The avenues to a truly successful parish," he said, "are dependent on scrupulous honesty on the part of individuals, on diligence in evoking the initiative and ability of lay people which is only waiting to be asked, zeal in enlarging the horizon of its constituency until narrowness of heart and mind is forgotten in the glorious freedom of Christian fellowship."

Bishop Reifsnider, Bishop Mitchell, Dr. George A. Wieland, and Mrs. Harold Woodward were speakers at the convocation, which ratified the report of the diocesan survey committee offering a plan for achieving diocesan self-support as soon as possible.

The following were elected to office: Executive council: the Very Rev. J. M. Malloch, W. Halstead; cathedral chapter: the Rev. Messrs. D. G. Porteous, A. L. Walters; Messrs. H. McNulty, R. Goode; provincial synod delegates: the Very Rev. J. M. Malloch, the Rev. Messrs. D. G. Porteous, A. L. Walters; Col. B. C. Allin, Messrs. F. A. Eckstrom, C. Cree; alternates: Rev. Messrs. R. H. Cox, A. O. Bray; Messrs. R. Goode, C. Danner, B. Prior; treasurer: the Rev. W. Payne; secretary: the Rev. A. L. Walters; council of advice: the Rev. Messrs. A. L. Walters, T. C. Maxwell, G. F. Pratt, Dean Pratt; Col. B. C. Allin, W. T. Halstead; chancellor: W. C. Cook; Examining chaplains: the Rev. Messrs. J. M. Malloch, T. C. Maxwell.

CHICAGO

Joint Ordination Disapproved

Adopted by the convention of the diocese of Chicago with no dissenting vote, the report of the committee on the state of the Church indicated disapproval of the Joint Ordination Plan.

The part of the report dealing with Joint Ordination read as follows:

"Your committee is cognizant of the important part the diocese of Chicago has had in the councils which have been held in the years past in the interest of Church Unity. Our name must ever come to mind whenever and wherever men discuss the problem. Proposals are being made currently, however, with which, in the interest of Church unity, we must take issue. We refer, of course, to the Joint Ordination proposal which has been given serious consideration and strangely enough, approbation, in some quarters of our Church. We dare not water the sacrament of Holy Orders. We must be certain that only those men are ordained who believe what the Church believes. In an effort to be friendly we must not surrender our character."

Official elections at the convention included: to the diocesan council—the Rev. Messrs. H. W. Prince, E. Carr, C. Keller, W. Horstick, R. E. Kenyon jr., F. P. Davis, W. B. Baehr, and M. Burt; to the standing committee—the Rev. Messrs. H. L. Bowen, H. Holt, E. S. White; Messrs. S. A. Cushman, G. A. Mason and C. G. Kuebler; to the Bishop and Trustees—the Rev. G. Carlton Story, E. L. Ryerson, R. F. Carr, and H. L. Judd.

*Later, as reported on page 3, the Bishop-elect declined.



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Theodore J. Dewees, Priest

The Rev. Theodore John Dewees, for the past 27 years rector of Christ Church, Binghamton, N. Y., died suddenly of a heart attack while at work in his study on February 3d.

Following an all-night vigil in the church, made by the vestry and men of the parish, the burial service which preceded a Solemn Requiem was held in Christ Church on February 6th, at which the Rev. John P. Briggs, rector of All Saints' Church, Shenandoah, Pa., and a former tutor of Mr. Dewees', officiated. In addition to a large group of the clergy of the diocese of Central New York and from the neighboring diocese of Bethlehem and the Polish National Catholic Church, delegations from the neighboring parishes and representatives of civic and fraternal organizations of Binghamton were present at the service.

The Rev. Lloyd S. Charters, rector of Emmanuel Church, Norwich, and dean of the district, was celebrant at the Requiem, assisted by the Rev. Dr. Wilson E. Tanner, rector of Trinity Church, Binghamton, and the Rev. Walter M. Higley, rector of All Saints' Church, Johnson City.

Of Dutch ancestry, Mr. Dewees was born at Pottsville, Pa., December 12, 1883, a son of Theodore S. and A. Louise Fiske Dewees. He was graduated from the General Theological Seminary in 1912 and ordained to the diaconate, being advanced to the priesthood the following year by Bishop Talbot. From 1912 to 1914 he served as rector of Christ Church, Susquehanna, Pa., and became rector of Christ Church, Binghamton, on February 26, 1914.

Active and prominent in the affairs of the diocese, Mr. Dewees was one time dean of the third missionary district and a member of the diocesan council. He was for many years, and at the time of his death, a member of the standing committee of the diocese and of the diocesan board of examining chaplains. He was a skilled liturgiologist and canonist, and as chairman of the diocesan committee on constitution and canons he was largely responsible for the thorough revision of the canons of the diocese in 1927.

On June 8, 1916, he was married to Frances Ione Brush, of Susquehanna, Pa., who survives, together with three daughters, Catherine, Mary Emily and Fiske; and two sons, Theodore John jr. and James Collin. He is also survived by his mother, three sisters, and two brothers.

Samuel Dies Van Loan, Priest

The Rev. Samuel Dies Van Loan, retired priest of the diocese of Delaware, died on Feb. 15th, at his late home in Georgetown, Del., where he had resided since his retirement in 1929. He had been rector of St. Paul's Church, Georgetown, from 1914 until his retirement.

Born in Catskill, N. Y., he was educated at St. Stephen's College and the General Theological Seminary. He was ordained by Bishop Starkey of Newark, and served at various times as assistant at Grace Church (Van Vorst) Jersey City, and at

Grace Church, Newark. He was at one time missionary at Fleishmanns, N. Y., and rector of Calvary Church, Cairo, N. Y., and of the Church of the Cross, Ticonderoga, N. Y.

He was the author of *Thoughts on the Church and the Sacraments*.

Burial was at St. Paul's, Georgetown, in charge of Bishop McKinstry, of Delaware, the Rev. Richard K. White, rector of the parish, and the Rev. Paul Kellogg, rector of Christ Church, Dover.

Katherine Theus Obear

Miss Katherine Theus Obear, 89, organist of St. John's Church, Winnsboro, S. C., for 50 years, died February 14th in Winnsboro.

Miss Obear had lived in Winnsboro for 86 years. She was born October 3, 1852, at Randolph Centre, Vt., and was brought south by her late father, the Rev. Josiah Obear, for 40 years rector of St. John's, Winnsboro, and St. Stephen's, Ridgeway.

Miss Obear was known as the author of *Through the Years In Old Winnsboro*, published in 1940.

Funeral services were conducted February 15th at St. John's by the Rev. James L. Grant.

George C. Power

Funeral services were conducted in Ventura, Calif., February 13th, for George C. Power, 90, who for 58 years was leader in city and county government, engineering, the citrus industry, the Republican party, and in the Church.

Mr. Power died at Foster Memorial Hospital after a week's illness. He leaves his daughter, Mrs. Milan J. Wright, and a sister, Miss Catherine Power.

Services were conducted in St. Paul's Church, which Mr. Power helped to establish in 1877.

Mary Humbird Shearer

Mary Humbird Shearer, wife of the Rev. William Welton Shearer, rector of St. Timothy's Church, Catonsville, Baltimore, Md., died on January 31, 1942, after a brief illness.

Bishop Helfenstein and Bishop Powell, Coadjutor, assisted by the Very Rev. Dr. Ze Barney Phillips, and the Rev. Charles T. Warner conducted the funeral from St. Timothy's Church, Catonsville. Burial was in Rockville, Md.

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INTERCHURCH

Churchmen to Coöperate in Religious Education Advance

During the sessions of the 21st Quadrennial Convention of the International Council of Religious Education, in Chicago, February 9th to 11th, there was held a meeting of over 30 Churchmen attending the council in order to plan ways in which the Episcopal Church could coöperate effectively in the United Christian education advance. The Rev. Dr. D. A. McGregor, chairman of the Department of Christian Education, presided over the meeting, which was held in the Stevens Hotel.

It was found that the United Christian Education Advance fits in very well with the next phase of the Forward in Service program, and it was decided to send recommendations to the clergy, making suggestions for an educational advance in three fields—the home, the church, and the community.

In the home emphasis will be laid on regular Bible reading, prayer, and meditation, and on living together as Christians within the family. In the church emphasis will be placed on increasing attendance by making the Church services and activities more valuable to people and on improving the teaching for Christian discipleship. In the community the emphasis will be laid upon bringing every person into the fellowship of some Church and on working together with other Churches wherever possible for a Christian community.

Churchmen attending the council were also guests of the department of Christian education of the diocese of Chicago at its dinner held in connection with the diocesan convention.

Convention Sessions

Renewed activity in all phases of religious education for young and old among 40 communions, as an aid to saving democracy and to establishing a just and lasting peace, was planned at the convention of the International Council of Religious Education, which launched a four-year United Christian Education advance.

Eighteen hundred professional workers, ministers, laymen, and women from every state and from Canada attended the three-day program, hearing speaker after speaker declare for an all-out campaign to reach "every person with Christian teaching" so as to help the united nations "to combat the attacks of pagan dictatorships and to maintain the freedoms of democracy."

Gov. Harold E. Stassen of Minnesota keynote speaker, urged the delegates "to see that the basic concepts of our religion become known to all our people and become part of the solution of the social, economic, and international problems of the days ahead.

"After we have won victory—and we will win victory—should come a peace which is in keeping with the precepts of religion. Only such a peace can be lasting. We can regird the spiritual foundations of

our democracy only if every citizen of America makes religion a living force in his own life."

In the closing speech of the convention, Dr. Paul Calvin Payne, Philadelphia, general secretary, Board of Christian Education, Presbyterian Church in the USA, declared: "If Christians had ever taken their children as seriously as do the great modern collectivist states, such movements as Naziism would never have appeared.

Other speakers, all prominent in religious education activities either as denominational workers or as lay leaders, expressed ideas on the importance of the churches' working together for "spiritual regirding" of vast numbers of Americans and for reaching the "untaught."

DR. ROSS'S REPORT

Dr. Roy G. Ross, Chicago, general secretary of the International Council, stated in his annual report: "We now know that the Church has a mission to perform in the world which is not confined to individuals nor classes nor even specific nations. It is the mission of providing that world-wide groundwork of brotherly love and equity and justice which will make it impossible for such violence and hatred as we now are witnessing in many parts of the world ever again to break forth.

"This new missionary zeal has found its most dramatic expression in the United Christian Education Advance, wherein both laymen and professional workers of



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40 denominations have adopted a common program and are joining forces to lead thousands of communities throughout America into a strengthened and expanded program of Christian teaching."

Discussions and speeches in the 16 professional advisory sections of the Quadrennial convention centered around the major planning and strategy of the United Christian Education advance. Dr. Ross explained that this included "the clarification of the Christian message in terms of the present crisis, the outlining of plans for serving the nation's armed forces, the improvement of curriculum, the methods of fruitful public interpretation, the effective relating of our activities to the ecumenical church, and the provision of competent leadership for all phases of the cooperative venture."

SPIRITUAL PRIORITIES

A "war-time platform," designed to guide the Christian education forces of North America through the period of national emergency, was adopted by the Council.

Urging the application of "spiritual priorities" to the whole field of religious education, the Council recommended the shortening and simplifying of the educational process; a reinforcement of "personal religious life;" and the cultivation of tolerance and good will among all races, classes, and creeds as well as toward minority groups, enemy aliens, and those in enemy countries, insofar as such attitudes are "consistent with national safety."

COLLEGES

Prayers For Registrants

The response to the call of the National Commission on College Work for a corporate Communion of college students on February 15th, with special intention for the men registering for the draft on that date and on February 16th, was up to the fullest expectation. In New York City, many churches had additional celebrations of the Holy Eucharist, in order to meet the hours of students living in various areas. Churches in the suburbs were attended by those students who live at home but commute to college in the city.

Endowment For College Work

At Amherst

The Allis-Turner Fund of more than \$50,000 from anonymous donors has been presented to Grace Church, Amherst, Mass., the income of which is to be used for "The work and employment of an assistant to the rector of Grace Church, whose interest is to be primarily with the students and young people in and about Amherst." Grace Church ministers to the students of Amherst College, Massachusetts State College, and Mount Holyoke College.

This fund memorializes the late Frederick S. Allis and the late James A. Turner. It is hoped that further contributions will be made so that the fund will become fully

adequate to support this important college work.

Mr. Allis was for over 11 years senior warden of the parish and had been deeply interested in Christian work with youth. Mr. Turner, a close friend of his, had anonymously supported and fostered several important movements in Amherst of a civic, social, and religious nature, and has always been interested in Mr. Allis' work.

The fund is to be set up so that its income will be used at the discretion of a committee consisting of the Bishop of the diocese of Western Massachusetts, the rector, the wardens, the treasurer, and the clerk of Grace Church, Mrs. Frederick S. Allis, the Rev. Arthur L. Kinsolving, and the Rev. Charles H. Cadigan. But this committee must use the income for the stated purposes of the fund.

SECONDARY SCHOOLS

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"Freedom will be the great problem in the post war world," said Dr. Clark Kuebler, professor of classical languages at Northwestern University and well known layman in the diocese of Chicago, to the Parent-Teacher group of Kemper Hall, Kenosha, Wis., on February 10th.

"Survival of democracy," Dr. Kuebler went on to say, "is dependent on education, which should train the right type of leaders. Mental integrity, honest convictions, and the moral courage to stand up for them and live by them are lost virtues of our people. If we are to survive as a nation out of the chaos to come, it can be only if we return to the knowledge of our precious religion."

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Lord Halifax, writing from the Foreign Office, on October 18, 1939, said: "I have no hesitation in saying that, once the war is over, the good will that can be spread by such a choir as yours, traveling and singing in foreign countries, is incalculable; and I therefore hope that everything possible will be done to enable you to keep going for the duration of hostilities.—Halifax."

Please implement this wish, made by that great Churchman in the midst of immense labors and responsibilities. Send your check to the **Rev. DRAMOND MORSE-BOYCOTT**, War time address (because of destruction of school by fire), Southcliffe Hall, Lee-on-Sea, Devon, England.

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CHANGES

Appointments Accepted

PERSELL, **REV. CHARLES B. JR.**, formerly rector of Zion Church, Avon, N. Y., and St. John's Church, Zion, N. Y., has accepted a call to be associate rector of Epiphany Church, Rochester, N. Y., effective May 1st. Address: 323 Jefferson Avenue, Rochester, N. Y.

ROLLIT, **REV. PERCIVAL G.**, formerly rector of St. James' Church, Au Sable Forks, N. Y., has accepted a call to the rectorship of Christ Church, Rouses Point, N. Y., effective March 1st. Address: 150 Lake Street, Rouses Point, N. Y.

LEMERT, **REV. J. R.**, formerly rector of Grace Church, Waterville, N. Y., is to be rector of the Church of the Evangelists, Oswego, N. Y., effective March 1st.

Military Service

BLACKBURN, **REV. GLEN A.**, formerly rector of St. Simon's parish, Buffalo, N. Y., has been serving as an army chaplain since May 7, 1941.

Ordinations

PRIESTS

MAINE—The **Rev. JOHN ELBRIDGE FROST** was ordained to the priesthood by Bishop Loring of Maine on December 17, 1941, at All Saints', Worcester, Mass. He was presented by the **Rev. Richard G. Preston**; the **Very Rev. Arthur F. McKenny** preached the sermon. The **Rev. Mr. Frost** will continue as assistant of All Saints' Church, Worcester, Mass.

PENNSYLVANIA—The **Rev. PETER M. STURTEVANT** was ordained to the priesthood by Bishop Sturtevant of Fond du Lac, on February 22d at Grace Church, Amherst, Mass. He was presented by the **Rev. W. Brooke Stabler**; the **Rev. E. Felix Kloman** preached the sermon. The **Rev. Mr. Sturtevant** will continue as assistant at Grace Church, Amherst, Mass.

ROCHESTER—The **Rev. GEORGE FLEMING DUTTON** was ordained to the priesthood by Bishop Reinheimer of Rochester on February 16th at St. Paul's Church, Montour Falls, N. Y. The **Rev. Arthur C. Cowdery** presented him; the **Rev. Samuel H. Edsall** preached the sermon. The **Rev. Mr. Dutton** will be rector of St. Paul's, Montour Falls, N. Y., and rector of St. John's Church, Catherine, N. Y. Address: Montour Falls, N. Y.

DEACONS

SOUTHERN BRAZIL—On December 28, 1941, Bishop Thomas of Southern Brazil ordained the following deacons at Porto Alegre in Trinity Church:

The **Rev. WILSON CARVALHO CAMARGO**, who was presented by the **Rev. Albert N. Roberts**, is to be assistant at Redeemer Church, Rio de Janeiro. Address: Caixa 763, Rio de Janeiro.

The **Rev. ANTONIO JOAQUIM TEIXEIRA GUEDES**, who was presented by the **Rev. Jessé K. Appel**, is to be assistant of Crucified Church, Bagé. Address: Caixa 38, Bagé, R.G.S., Brazil.

The **Rev. PAULO YUJI KANEKO**, who was presented by the **Rev. Custis Fletcher jr.**, will be minister of Japanese congregations, north of Paraná. Address: Caixa 2628 Sao Paulo, S.P., Brazil.

The **Rev. MARCAL RAMOS LOPES DE OLIVEIRA**, who was presented by the **Rev. Jessé K. Appel**, will be minister of Divine Blessing Church, Sao Francisco de Paula, R.G.S. Address: Sao Francisco de Paula, R.G.S., Brazil.

The **Rev. PLINIO LAUER SIMOES**, who was presented by the **Rev. Nataniel D. da Silva**, will be assistant of Trinity Church, Porto Alegre, R.G.S. Address: Caixa 790, Porto Alegre.

The **Rev. ALBINO ALFREDO WINKLER**, who was presented by the **Rev. Albert N. Roberts**, will be minister of Christ Church, Jaguarao, R.G.S. Address: Jaguarao, R.G.S., Brazil.

The **Rev. G. V. dos Santos** preached the sermon.

A.C.U. CYCLE OF PRAYER

March

8. St. Simon's, Croon, Md.
9. Blessed Sacrament, Green Bay, Wis.
10. St. Michael's, Yeadon, Lansdowne, Pa.
11. Christ Cathedral, Salina, Kans.
12. St. George's, Helmetta, N. J.
13. St. Uriel's, Sea Girt, N. J.
14. Holy Trinity (Hungarian), South Bend, Ind.

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LIBRARIES

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CLERGYMAN in priest's orders between 40-45 will serve as curate or locum tenens during period of war or permanently anywhere. Indiana or further South, or East preferred. Full particulars in first letter, please. Box **L-1611**, **THE LIVING CHURCH**, Milwaukee, Wis.

RETREATS

RETREAT for women, Convent of the Transfiguration, Glendale, Ohio, from the evening of March 13th to the morning of March 15th. Conductor: the **Rev. Benedict Williams**. Apply to the **REV. MOTHER SUPERIOR**.

MID-LENT RETREAT FOR WOMEN: Sunday, March 15th, St. Clement's Church, Philadelphia, beginning with Mass at 8 and ending at 4. Conductor, the **Rev. Father Rector**. Reservations for breakfast and lunch should be made with the **SISTER-IN-CHARGE**, 110 N. Woodstock street.

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



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) 10:30, 7:30
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 3rd 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.—556
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
Noondays: Tuesday through Friday, 12:05-12:35

DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

Delaware Seashore Churches—209
Rev. Nelson Waite Rightmeyer
St. Peters, 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)
Evenings: 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

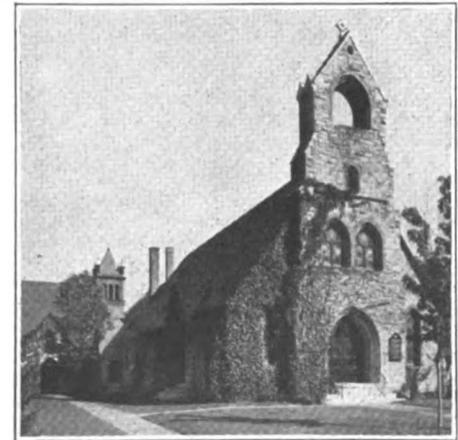
St. Mark's Church, Brunswick, Ga.—384
Rev. Lee A. Belford
Sunday: (H.C.) 8; (M.P.-H.C. 1st Sun.) 11:15; (E.P.) 7; (L. St. Mission)
Mon.: (Med.) 5 P.M.; Tues. (Med.) 5 P.M.; Wed. (Lit.) 8 P.M.; Thurs. (H.C.) 10, (Med.) 5; Fri. (Med.) 5 P.M.

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.



Church of Good Shepherd, Nashua, N. H.

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. Wilburn 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. 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.

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. Burton Stevens, D.D., LL.D., Bishop; Rt. Rev. Robert Burton Stevens, 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 Fenn, 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, Boston, Mass.—704
Sundays: 7:30, 8:30, 9:30, 11 A.M., and 6 P.M.
9:30 A.M.; Friday, 7:00 A.M.
Instruction: Wednesday and Friday, 8:00 P.M.

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
Sundays: 8:00, Holy Communion; 11:00 Morning Prayer; 7:30 Evening Prayer
Tuesdays: 7:15 A.M., Fridays: 10:00 A.M. Holy Communion



DURING LENT



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.

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
Tuesdays 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, Freehold, N. J.—398
Rev. J. H. Schwacke, LL.D.
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., LL.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.

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, 155th St. and Broadway, New York City—173
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 Music 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

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.
Communions 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, Scarardale, 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., LL.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., LL.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.



St. John's Church, Sharon, Pa.

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., LL.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., LL.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., LL.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., LL.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., LL.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., LL.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. Rossmassler
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. Queally
Sundays: 8, 11 A.M.; and 7 P.M. (Sunday School 9:30 A.M.)
Other Services as announced

WESTERN MICHIGAN—Rt. Rev. Lewis Bliss 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.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, DD., 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.
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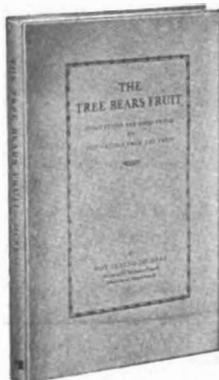
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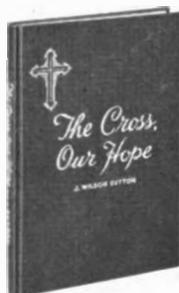
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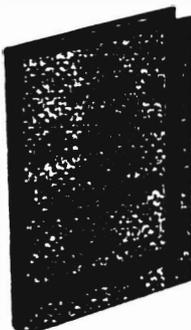


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