

The Living Church

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

**Interview With
Francis B. Sayre**

Lewis T. Boynton

Page 3

The Trial Lectionary

Bayard H. Jones

Page 8

**The Japanese
Evacuation**

**Looking Backward and
Forward**

Galen M. Fisher

Page 10

Merry Christmas

Editorial

Page 12



CHANCEL, ST. CLEMENT'S CHURCH, PHILADELPHIA

A redecoration program recently carried out in St. Clement's eventuated in this majestic sanctuary and high altar. The Rev. Dr. Franklin Joiner is rector.

STATE HISTORICAL SOCIETY
816 STATE STREET
MADISON WISCONSIN

F LC2 A

The Question Box

By
BISHOP WILSON



• *Is it permissible for members of another faith (Presbyterian, Lutheran, etc.) to receive Communion at any time in the Episcopal Church? May one who has been confirmed in another Church if he or she has been divorced?*

The rubric at the end of the Confirmation service reads: "And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." Add to this the rubric at the end of the Baptism service and the last answer in the Offices of Instruction on page 291 in the Prayer Book and it seems quite clear that the normal procedure expected by the Church is that people should be confirmed before being admitted to Holy Communion. Under exceptional circumstances a parish priest may use his discretion as part of his pastoral ministry.

For a person who has been divorced the same rule applies. Further complications arise only when a divorced person marries again contrary to the law of the Church. In such cases a request to be admitted, or readmitted, to the Sacraments must be laid before the Bishop of the diocese in which the person resides and, if the circumstances warrant it, the Bishop may grant the request.

• *(A couple of months ago I answered a question about disposing of worn Bibles and Prayer Books. I advised that they be burned. A letter from one of our readers who styles himself an "amateur genealogist" is worth quoting.)*

"Examine all the old books for family records. As you know, before the days of vital statistics the only place a record was made of births, deaths and marriages was in the family Bible or Prayer Book in many cases. By the burning of old Bibles I have known of the destruction of records that it was absolutely impossible to replace. By all means destroy the old books but first copy the name of publisher and date and then the records. If possible have them photostated. The local Historical and Genealogical Society will probably be glad

to do it without charge." I am glad to pass on this suggestion and to give it emphatic approval.

• *Who was St. Hilda?*

St. Hilda was an abbess who was born in England in the year 614 and died in 680. She came of royal lineage. Her father was killed and she was brought up in the court of a great-uncle, Edwin, king of Northumbria. She was taught by Paulinus, the missionary, and was baptized when 13 years of age. On reaching maturity she entered the religious life and took charge of a small community north of the river Tweed. Later she was abbess of a monastery at Hartlepool and still later founded a famous monastery for both men and women at Whitby. Her reputation for wisdom brought many important people to seek her advice. After a lingering illness she died at the age of 66. Her day in the calendar is Nov. 17th.

• *In the service of the Consecration of a Bishop the candidate promises to "Raise the fallen, heal the sick." There is a service of Healing in the Prayer Book. Why do the Bishops never have a public service of healing when they make their diocesan visits? As a rule the Bishop comes a few minutes before Confirmation and leaves immediately after.*

For the sake of accuracy it might be pointed out that to "heal the sick" is not a promise made by the candidate in the Consecration service but is part of an exhortation delivered to the candidate by the Presiding Bishop. However, spiritual healing is one of the functions of the Church and it is the duty of the Bishops to see that the Church fulfills its functions. This may be done in various ways. Usually spiritual healing is delegated to the parish clergy as part of their pastoral ministry, the Bishop supplying them with oil for anointing which he has blessed on Maundy Thursday. There is no reason why he should not hold services of healing also if he finds it advisable to do so. The hasty coming and going for Confirmations opens

The Living Church

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Established 1878

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

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up a large and interesting subject. Certainly it is unfortunate that a Bishop's time is so crowded that he must dash in and out on his regular visitations. But there are limits to what one man can do. Every now and then someone tells us there are too many Bishops in the Episcopal Church, that we should combine diocesan jurisdictions. In my judgment we need more Bishops rather than less for the very reason our questioner advances and we would do better to divide jurisdictions into smaller units rather than combine them into larger units. People are not eager for an office executive. They want a Father in God. They want to know their Bishop as something more than a meteoric miter always on the rush to keep the next appointment.

• *In what ways did the Church of England err that John Wesley founded the Methodist Church?*

John Wesley did not found the Methodist Church. He lived and died a priest in good standing in the Church of England. He was the leader of the Methodist Movement within the Church. After his death some of his followers converted the Movement into a separate Church. English life in the 18th century was stiff and conventional. This also applied to the Church. Wesley and his friends were determined to stir up some vigor and enthusiasm in the religious life of the country. They were called Methodists because they adopted a careful method of devotional practice. They aroused a strong evangelical spirit in the Church of England which still bears fruit today.

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GENERAL

CHURCH AND STATE

"Express Love of Christ in Concrete Ways," Says Mr. Sayre

¶ In his first exclusive interview with a Church paper since his return from beleaguered Corregidor, Mr. Sayre tells about Church life in the Philippines today, and emphasizes the importance of Christian efforts toward a just social order.

BY LEWIS T. BOYNTON

When one sits down to talk with ★ the Hon. Francis B. Sayre, the United States High Commissioner to the Philippines, who recently returned to Washington, he feels at once that he is at home with a real Christian gentleman.

As a statesman in Manila, filling a position of utmost importance and carrying grave responsibilities, he found time and opportunity to "work" at his other job, that of being a churchman. He was a vestryman of the Manila Cathedral of St. Mary and St. John, and was ever active in helping in the mission work of the Church in the Islands.

Mr. Sayre takes Christianity and the part the Church should take in these present times very seriously. To him the first purpose of the Church is to "inspire people with Christ's love and Christ's interpretation of human life; and churchpeople must express that love in concrete ways."

We were speaking of the several conferences which have been held, notably the one on March 3d to 5th in Delaware, Ohio, on the subject of a Just and Durable Peace, and I asked him if he thought it useful for groups of churchpeople to discuss such topics, and the basic principles of society. His reply was unhesitating. "If Churchpeople do not get together on these problems how can they make their faith a living influence in the work of the world?"

BISHOP BINSTED

Of course we all want to know something first hand about Bishop Binsted and his wife. No word has been received from them since the occupation by the Japanese on January 2d. It is probable, but not altogether certain, that Bishop Binsted has received word of his election as Bishop of the Philippines by the House of Bishops on February 5th.

Mr. Sayre spoke most feelingly of Bishop Binsted—they were close friends. While he had heard nothing from them, he believed that they were safe in Manila. He spoke of Bishop and Mrs. Binsted spend-



International.

MR. SAYRE: *He wields the Sword of the Spirit as doughtily as this, from a Japanese general, which he brought as a gift from General MacArthur to President Roosevelt.*

ing the evening at the High Commissioner's residence a few days before Christmas helping to wrap Christmas packages for wounded soldiers. Then on Christmas Eve Mr. Sayre left Manila for Corregidor. After he left, upon his invitation, the Bishop and his wife made their home in Mr. Sayre's residence in Manila.

We spoke of Bishop Wilner, Suffragan of the Philippines. Quite probably Bishop

Wilner is still in Mountain Province in Luzon carrying on his work.

MOUNTAIN PROVINCE MISSIONARIES

This led to a question about our missionaries in Mountain Province. Mountain Province, Mr. Sayre said, is not important to the Japanese from a military standpoint and it is quite likely that those at Balbalasang, Besao, Bontoc, and Sagada are carrying on very much as usual. The chances of molestation by Japanese soldiers seem small.

In Manila there may be attempts to interfere with church services. He understands that the Japanese have brought in some of their own priests, of what religion he does not know. In Mountain Province, however, conditions are such that the work of our missions may well be continuing along fairly normal lines.

The services and ministrations of the Church go on even in the midst of actual war. Mr. Sayre told of an instance on Corregidor the week before he left which had greatly impressed him when one of our Army chaplains celebrated the Holy Communion in a tunnel under the earth, the communicants, all dressed in khaki, carrying their gas masks and tin hats. They did not know how soon they might have to answer the last roll call and to them the Holy Communion meant much. Our Lord came to them in the Sacrament in their time of trial and peril.

And thus in the far-off Philippines where our American and Filipino soldiers under the skillful and courageous leadership of their officers hold the enemy at bay, we may feel that the men and women of Christian churches are carrying on with courage and without murmur for Christ, His Church, and the Christian brotherhood of man.

Spanish Envoy

Resignation of Alexander W. Weddell, prominent churchman, as Ambassador to Spain, has been accepted by President Roosevelt, because of ill health.

Appointed in his place is Prof. Carlton J. H. Hayes of Columbia University. Prof. Hayes has been Roman Catholic co-chairman of the National Conference of Christians and Jews since its founding in 1928, and has played an active part in the various programs and enterprises launched by the Conference.

EPISCOPATE

Virginia Suffragan

A diocesan council, meeting in Grace and Holy Trinity Church in Richmond, Va.,

Departments

BOOKS	15	FOREIGN	5
CHANGES	23	GENERAL	3
DEATHS	20	QUESTION	
DIOCESAN	16	BOX	2
EDITORIAL	12	RELIGION	
EDUCATIONAL	22	AND LIFE	7
		THE WAR	6

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

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on March 27th granted the request of Bishop Tucker of Virginia for election of a suffragan bishop.

If consents for such an election are given by the bishops and standing committees, the election will take place at St. Paul's Church, Alexandria, on May 27th at the annual council meeting.

Bishop Tucker asked for a suffragan because of the illness of Bishop Goodwin.

FINANCE

National Council Budget

The budget of the National Council for 1942, aside from aid to British Missions, is \$2,323 less than for 1940. During this period the Church has been compelled to turn over to the Japanese Church all its work in that country, Treasurer Lewis B. Franklin explains, so that practically the only appropriations for Japan in 1942 are for salaries of missionaries now loaned to other districts or awaiting appointment to other work. The total for Japan in 1942 is \$19,846, as compared with \$226,664 in 1940.

Dr. Franklin, explaining how this money is now being spent, points out that missionary work under the American flag has suffered for many years from declining appropriations, and this work has now been strengthened. Latin America and Liberia have also been helped, while work in Free China has had a small increase. No saving has been possible in Occupied China as the work goes on even under the necessary restrictions. Families in the United States must be cared for while the father labors in the field. The way is now being opened for regular subsistence remittances to workers in Occupied China, through the Swiss Government. New missionary opportunities are opening in defense areas here at home, college work has been increased, the Youth Program has been broadened, and the educational work for the American Negro has been strengthened.

Maintenance items at Church Missions House have increase because of rising prices, and all supplies are more costly. In addition, members of the headquarters staff whose salaries are under \$2,300 a year, were given, by vote of the National Council, raises to eliminate the 10% cut which had been made during the depression. This increase in administrative expenses is partly offset by a reduction of over \$7,000 in officers' salaries.

LIBERALS

Eighth Regional Conference of Episcopal Evangelical Fellowship

The eighth Regional Conference of the Episcopal Evangelical Fellowship will be held at Emmanuel Church, Baltimore, Md., April 23rd and 24th. The conference will open with a business session, at which the president, the Rev. Gardiner M. Day, will make a report of the work of the Fellowship since the last annual meeting.

The purpose of the conference, according

to the Rev. Mr. Day, "is to present papers on the Liberal Evangelical position relative to the three important subjects, Orders and Unity, Doctrine, and Spiritual Discipline. Papers are being prepared with the greatest care and we are asking qualified persons to comment on the papers. We hope that out of the discussion will come statements which may make clear our position relative to some of the difficult and vital questions facing the Church today."

The program of the conference will be opened by an address on Spiritual Discipline by the Rev. Theodore O. Wedel, warden of the College of Preachers of Washington, D. C. The Rev. Vincent Franks, rector of St. Paul's Church, Richmond, Va., and the Rev. William Sperry, vicar of Grace Chapel, New York, will comment on the paper and lead the discussion. At the annual dinner the speakers will be the Rev. Charles Sheerin, rector of the Church of Epiphany, Washington, and the Rev. Cyril Richardson of the Union Theological Seminary.

On April 24th, the Rev. Cuthbert A. Simpson, professor at the General Theological Seminary will read a paper on Orders and Unity. The Very Rev. Alexander Zabriskie, dean of the Virginia Seminary and the Rev. Felix Kroman, rector of Christ Church, Philadelphia, will comment and lead discussion.

The Rev. A. T. Mollegen, professor at the Virginia Seminary will read a paper on the Liberal Evangelical Approach to the whole field of Doctrine. The Rev. Charles Penniman, rector of Trinity Church, Wilmington, Del., and Bishop Ludlow, Suffragan of Newark, will comment and lead the discussion.

At the luncheon the speaker will be M. Dale Purves, vice-president of the Stetson Hat Company and a member of the War Labor Mediation Board. He will talk on The Church and Industrial Relations.

INTERCHURCH

37 New Councils of Churches Launched

An indication of the manner in which the churches are strengthening their forces to meet the responsibilities which have been sharpened by the war emergency is in the report made at the Chicago meeting of the Intercouncil Field Department, March 21st, showing that in the last five months 37 councils of churches have either been organized or are now in the process of doing so.

In Arizona, Indiana, South Dakota, Utah, South Carolina and Virginia, steps are being taken to strengthen interdenominational work, either through an expansion of present programs, creation of new agencies, or through the merger of existing organizations.

The following cities have organized councils of churches: Port Chester, N. Y.; Springfield, Vt.; Abilene, Kan.; Loraine, Ohio; Pomeroy, Ohio; Lynchburg, Va.; Winterset, Iowa; Rock Island, Ill.; Austin, Tex.; Holyoke, Mass.; Oskaloosa, Iowa; Albany, N. Y. (merger); Portland, Me. (merger); Wheeling, W. Va.; St.

Joseph, Mo.; Pullman, Wash.; Burlington, Iowa; Hollis, N. Y.; Wyoming County, Wilkes Barre, Pa.

The following cities are in the process of organizing councils of churches: Hopkinsville, Ky.; Harrisburg, Pa.; Roanoke, Va.; Lewistown, Pa.; New Brunswick, N. J.; Shreveport, La.; Alexandria, Va.; San Antonio, Tex.; Memphis, Tenn.; Jersey City, N. J.; Watertown, N. Y.; Charlottesville, Va.

The Intercouncil Field Department is the group through which eight national interdenominational agencies work in order to make their field programs more effective. Represented in the interdenominational agency are: The Federal Council of the Churches of Christ in America, the International Council of Religious Education, the Home Missions Council, the Foreign Missions Conference, the Council of Church Boards of Education, the Missionary Education Movement of the United States and Canada, the United Stewardship Council, and the National Council of Churchwomen.

NEGROES

Training Institute

For the first time in the history of the Church's work among the Negroes of the South, an advanced training institute will be held for Negro women who are engaged professionally in Church work.

The institute will be held at the Tuttle Memorial Training School, Raleigh, N. C., June 7th to 17th, under the chairmanship of Mrs. Fannie Gross, field worker of the national Woman's Auxiliary.

The women who will attend include parish workers, nurses, teachers, most of whom are working in Negro parishes in the Southeastern states.

Courses will be given by the Rev. John M. Burgess, rector of the Church of St. Simon of Cyrene, Cincinnati, Mrs. Alvin Russell, and Mrs. Fannie Gross.

National Conference of Church Leaders

Numerous questions involved in the greatly accentuated racial tensions of the present war emergency will be discussed by White and Negro church leaders when they meet April 15th and 16th at the fourth annual National Conference of Church Leaders at Virginia Union University, Richmond, Va.

Taking part in the conference will be the Ven. B. W. Harris, Norfolk, Va.; Mrs. Fannie P. Goss, secretary, Woman's Auxiliary; and Dr. James Alvin Russell, St. Paul's, Lawrenceville, Va.

What progress has been made toward ending discrimination in war industries? What may churches do to help improve Negro-White relations in the armed forces? How does racial discrimination in the United States affect the war in the Far East?

These are among the questions that will be discussed at Richmond by representatives of more than 10 communions.

ENGLAND

Union of British Free Churches Regarded As Unlikely

Creation, in the near future, of a United Free Church of England, which would include all the denominations now represented by the Free Church Federal Council, was regarded as unlikely after discussion at the Free Church Federal Council Congress in London.

Proposals to establish a United Free Church of England have been debated by British churchmen for a number of years. As now constituted, the Free Church Federal Council allows for the separate existence of each of its affiliated denominations. Merger plans would set up one all-inclusive Church, closely modeled after the United Church of Canada.

While the various denominations reporting to the Congress indicated approval of the merger as an ideal, the general feeling was that closer coöperation and federation must come before actual union.

Under the circumstances, the Congress took no action other than to appoint a small committee to consider plans for developing closer relations among the individual churches, particularly in the field of evangelism. Many delegates had hoped that at least a commission to investigate union possibilities would be created. The Presbyterians and the Congregationalists had already gone on record in favor of such a commission.

No official statement will be forthcoming from the Methodists until after the convening of the body's July Conference. At that time, it is believed, the denomination will take a stand in opposition to union.

A minority group of Baptists was reported in favor of the merger, despite official denominational objection.

FREEDOM AND THE PEACE

The Congress, has adopted a resolution emphasizing "the supreme importance of securing in any settlement following the war, full religious freedom throughout the world for all persons and groups."

"This freedom," said the resolution, "must include liberty of worship, preaching and teaching according to conviction and also the right of the individual to remain in, or to withdraw from, any religious communion and to join, or to decline to join, any other without incurring civil disability or penalty in any form."

SWEDEN

Missionaries Increase Activity Despite War

Swedish missionary work is increasing despite the war, according to reports reaching London.

About a thousand missionaries were active in remote countries during 1941 as against 900 during the previous year. Four hundred, the largest number, are stationed in Africa, where more than 100 Swedish

missionaries are conducting schools and hospitals in the Congo. Another 350 are active in China and 108 in India.

In China the burden of work has increased as a result of the war, as, in many cases, the Swedes have taken over the work at British and American stations. They have also given assistance to Danish, Finnish, and Norwegian missionaries, who at present are entirely cut off from their homelands.

Considerable sums are being raised in Sweden by its 17 missionary organizations. During 1941 they reached a total of 324,000 pounds sterling, an increase over the previous year's figure.

CHINA

Church Hospital Looted

A cable from Kunming, China, received April 6th, informs Church headquarters in New York that its Church General Hospital at Wuchang, has been completely looted by Japanese. Officers of the Department of Foreign Missions explain that the hospital buildings were vacated in 1938, and the hospital activities carried on at Hankow.

Before the occupation, the institution had over 250 beds and its property was valued at nearly half a million dollars in Chinese currency of that period, before the present extraordinary exchange rates. It had been treating some 40,000 patients in its dispensary each year, and about 4,000 in-patients. In Wuchang since occupation, Miss Nina Johnson, formerly of Boone College, had been operating five clinics, one of which is believed to have been located at the Church General Hospital.

The message told also that Lion Hill, Wuhu, is occupied. This is understood to mean that buildings of St. James School are probably being used for military purposes, and that members of the Community of the Transfiguration are confined to their compound, on which are a convent, church and school. Bishop Craighill of Anking, B. W. Lanphear, Miss Laura Lark and others of the mission staff had their residence on Lion Hill. It is believed that the Rev. R. E. Wood, chaplain of Church General Hospital, is still at Wuchang.

Missionaries Report Money Scarce

Episcopal missionaries in enemy-held parts of China are well and cheerful, but money is getting scarce, according to a late message received at Church headquarters.

The message was a low-wave broadcast picked up at an official Chinese listening post in California and wired to New York.

It mentions Elizabeth Falck, St. Luke's Hospital, Shanghai; Dr. Claude Lee, St. Andrew's Hospital, Wusih; Dr. Harry Taylor, St. James' Hospital, Anking; Gwendolyn Cooper, St. Mary's School, Shanghai; James Pott, St. John's School, Shanghai, and says all these hospitals and schools are functioning as usual.

The Sisters of the Transfiguration at St. Lioba's School, Wuhu, are reported

as well and continuing their clinic and industrial work. Bishop William P. Roberts of Shanghai and the others are reported as "Cheerful," and the message closes with the statement that "Tennis, golf, country walks possible, but money getting low."

Swiss Government Medium For Distribution of Funds

The Department of Finance of the National Council is now sending money to missionaries in Occupied China, through an arrangement worked out by the State Department and the Foreign Missions conference.

A limit is placed upon amounts that can be supplied, so they are virtually subsistence allowances, and in cases where missionaries are interned and supported by "the detaining power," money can be given only in small amounts for incidental needs.

In China distribution of funds is through the Swiss Government.

JAPAN

Word From Paul Rusch

A message sent by Sumner Welles, acting secretary of State, to the National Council's Department of Foreign Missions states, "The Department has received official information sent from Tokyo on March 7th, to the effect that Paul Rusch wishes to have you informed that he is safe, well, interned and negotiating evacuation institutions."

The Department of Foreign Missions is unable to interpret the last phrase, as it would seem unlikely that any evacuation of Church institutions from Tokyo could be under consideration.

Mr. Welles stated that Mr. Rusch can probably be reached through the American Red Cross.

THE VATICAN

Holy See Accepts Japanese Ambassador

Despite British and American protests, the Vatican accepted diplomatic relations with Japan recently. Ken Harada, former counsellor of the Japanese Embassy in Paris, has been appointed Special Minister of the Vatican, and Archbishop Paolo Marella, Apostolic Delegate to Japan since 1937 has been granted full diplomatic privileges.

Archbishop Spellman of New York, member of the Vatican Secretariate of State from 1925-1932, explained the Holy See's viewpoint: inasmuch as the Vatican remains neutral in cases of world conflict, it must accept an ambassador from any country; diplomatic relations enable the Pope to keep in touch with Roman Catholics all over the world; acceptance of an ambassador does not indicate approval or disapproval of a country's actions.

ARMED FORCES

Little Rock Congregation Prays For General MacArthur

"And now, O God, do we especially remember before Thee Thy servant Douglas MacArthur, dedicated to Thee in Holy Baptism in the church of this parish. Grant unto him, O Lord, the living consciousness of Thy presence within him and about him. And we beseech Thee so to preserve him in his body, guide him in his mind, sustain him in his heart, and bless him in his soul that he may in all things serve Thee and

"God Be With You"

The Forward Movement has published a 16-page booklet, size 2¾ x 4¼, for men in the armed forces of the nation, entitled *God be With You*. It contains John J. Pershing's message to soldiers:

"Hardships will be your lot, but trust in God will be your comfort. Temptations will befall you, but your Saviour will give you strength. Let your valor as a soldier and your conduct as a man be an inspiration to your comrades and an honor to your Country."

There is a message to the soldier from the homefolk, hymns, prayers, short Scrip-

Services are now held in the post's William Mitchell Memorial Chapel as well as in the recreation halls. There is a larger attendance but the devoutness and reverence of the men remains the same as it was at the first service. No longer does all the work fall solely on the shoulders of Chaplains Gearhart and Zellner. There are seven chaplains who labor to answer the religious needs of thousands.

As a parish priest the chaplain may have been a good preacher, but in the Army he also becomes a good listener. To him come hundreds of men seeking to relieve themselves of their troubles and worries.

The chaplain claims that a good percentage of the soldiers' troubles are caused by letters from home. There are few things more important to a soldier than his mail. Each letter is reread many times and if it contains family troubles it worries him and lowers his morale.

"Therefore," asserts Chaplain Gearhart, "keep your troubles at home. The boys have enough to worry about now without being given any additional cares. If you're not getting enough sugar, or Dad's insurance policy has lapsed or sister is going with 'bad boy Jones' keep it a secret. Don't tell the boy because there is nothing he can do but worry."

Quaker Group Supports Combatants

Quakers may feel free to join the armed forces or become conscientious objectors, so long as peace is "the ultimate goal" and provided their conscience is their sole guide, the Westbury Monthly Friends Meeting declared recently in a report presented to the New York Yearly Meeting of the Society of Friends.

"We hold in equal respect," said the report, "any member of our meeting serving in the US Army or taking the stand of the conscientious objector. Individual conscience is the guide and peace the ultimate goal."

ORTHODOX

Support Pledged to President's War Effort

The Eastern Orthodox hierarchy in America has pledged support to President Roosevelt's war efforts.

A resolution calling on 6,000,000 church members, of six different nationalities, to assist in war preparations "with a heart overflowing with love and gratitude to this country," was signed by Orthodox dignitaries who expressed their appreciation for "a man of such sterling worth, strength, and of such Christian and humanitarian purpose, as our president."

Dignitaries who signed the resolution of support include Metropolitan Benjamin of the Russian Orthodox Church; Bishop Dionysius of the Serbian Eastern Orthodox diocese of the United States and Canada; Archbishop Athenagoras of the Greek Orthodox archdiocese of North and South

Baptisms
Communicants. - 236 = June 16/29

DAY	DATE	NO.	NAMES	AGE	Where Received	Education
May 16	1886		Melton McArthur		Born at New Britain, Conn. 17 th October A.D. 1874	
			Douglas McArthur		Little Rock, Ark. January 26 th 1890	
Parents: Arthur MacArthur Jr. U.S.A.			Sponsor: Dr. W. L. Brysacher			
Mrs. Mary Pinkney MacArthur			" Miss Cordelia Buntick			
Parents: Arthur MacArthur Jr. U.S.A.			Sponsor: Dr. Edwin Bentley			
Mrs. Mary Pinkney MacArthur			" Mrs. Ella Bentley			

BAPTISMAL RECORD: America's foremost soldier became a Soldier of Christ at the age of 1 in Christ Church, Little Rock, Ark.

our country wisely, faithfully, and effectually."

As Churchpeople throughout the country prayed on Easter Day for their fellow-Churchmen in military service, this prayer was said at Christ Church, Little Rock, Ark. It was the parish's response to a cablegram received by the Rev. Dr. W. P. Witsell, rector, from General MacArthur, which read: "At the altar where I first joined the sanctuary of God, I ask that you seek divine guidance for me in the great struggle that looms ahead."

The general and his staff, according to an AP dispatch, devoted Sunday morning to attending Easter services and postponed war conferences till later in the day.

Dr. Witsell, after finding General MacArthur's baptismal record (see cut) among the papers of Christ Church, had cabled Easter greetings and "an expression of faith and loving pride in you" to the United Nations commander in the South Pacific which brought in response the general's request for the parish's prayers.

U. S. Troops To Get Testaments

United States army officials are preparing to distribute to the American forces in Australia pocket New Testaments containing a forward by President Roosevelt.

ture quotations, the Creed, and advice about Baptism, with the Church Calendar printed in color on the back cover.

Full-Time Job

The first chaplain to arrive at the huge new Air Force Technical School at Keesler Field, Miss., was the Rev. Kenneth M. Gearhart, First Lieutenant, Chaplains Corps, priest of the Episcopal Church. Last July when the chaplain arrived, the field was in its infancy.

At that time, Chaplain Gearhart's tent was his office and church. To that tent came many men with problems that bring men to their minister. They still come today, only in a larger number, and now go to his chapel office.

For a month he alone administered spiritual comfort to all the men on the field. Then he was joined by Chaplain Aubrey A. J. Zellner, a Roman Catholic priest, and together for several months, the two men took care of the religious needs of the ever expanding field.

Theirs was a full-time job of missionary work. On call 24 hours a day, Chaplain Gearhart held services for men of all faiths. All services were held in the open until November when recreation halls became available.

America, representing the Ecumenical Patriarchate; Bishop Bohdan of the Ukrainian Orthodox diocese in America; Bishop Orestes of the Carpatho-Russian Greek Orthodox diocese in America; Metropolitan Antony Bashir, Archbishop of the Syrian-Antiochian Orthodox archdiocese of New York and all North America; and the Very Rev. Andrew Nodovan, administrator of the Rumanian Orthodox episcopate* of America.

A resolution of similar purport was set forth by the Most Rev. Archbishop Theophilus and other dignitaries of the Russian Orthodox Church in America. Metropolitan Benjamin, who signed the resolution previously mentioned, represents the small "Patriarchal" group.

HOME FRONT

Bus Service For Defense

Housing Areas

The first experiment in a bus service established by a local parish with aid from the Department of Missions of the diocese of New Jersey is proving a success in the area of the Government sponsored village of Winfield, N. J. The rector of Trinity Church, Cranford, the Rev. Frank Sherlock, did calling and publicity and the bus was started with two trips each Sunday. The first Sunday six children appeared, but by the end of the month 20 adults and 22 children were using the bus regularly.

Archdeacon Gribbon, cooperating in this venture, feels that such projects are a more practical way of dealing with the present emergency than by the erecting of temporary chapels.

Parish House To Be Equipped

As Emergency Center

Trinity parish house has been offered to the Disaster Committee of Fort Wayne Ind., as an auxiliary to St. Joseph Hospital. The Ven. J. McNeal Wheatley, rector of Trinity Church, made the offer to Dr. H. O. Bruggeman, Chief of Emergency Medical Service in Allen County's defense setup, at the suggestion of the newly organized *Christian Social Relations Committee* of Trinity parish of which Miss Bretha Medsker is chairman. The parish house is but a few yards from the hospital and would be convenient for doctors and nurses in the event of an emergency.

A canvass of Trinity parish is being made and a questionnaire, prepared by the Christian Social Relations Committee, is being submitted to approximately 600 families, to determine who will volunteer for first aid, nursing, provide cars for transportation, and for work in the church kitchen. The parish house, which has three floors and is adequately heated, will be outfitted for emergency use as rapidly as possible. On the questionnaire people are also asked to indicate what they can give toward equipment (bedding, bandages, rubbing alcohol, wheel chairs, iodine, and

the like). A group of office workers will tabulate the results of the questionnaire. Some of the equipment will be brought to the church for storage and some will

be held in readiness in the homes to be picked up when needed by the volunteer workers who will be organized as the motor corps.

Religion and Life

X. How shall we approach Church unity?

By the Very Rev. Powel M. Dawley, Ph.D.

Dean of the Cathedral Church of St. Luke, Portland, Me.

LARGE numbers of Christian people have at last been brought to realize that the Church is under judgment for her continuance in unhappy external divisions, and that the reunion of Christendom is a matter of great urgency. How shall we approach it? The following suggestions are made as most relevant.

What is the ultimate goal of Church unity?

Many well-intentioned attempts towards unity today are apparently directed to the closing of the breaches among those bodies we call "Protestant," or toward ending schism among those churches commonly known as "Catholic." Surely the true aim must be more far-reaching and comprehensive than these restricted efforts. The ideal before us can be nothing less than the reunion of entire Christendom, Catholic and Protestant alike.

But it is argued that realism demands that unity be achieved first among those groups which have most in common with each other, before attempting the larger task of reconciling the widely divergent bodies. This sounds reasonable, of course, but none the less it does not alter the fact that in the end Christian unity must be complete.

Clearly, therefore, the ultimate goal is to find a common ground for the synthesis of all these elements in Christian life and thought which we group loosely under the names of "Catholic" and "Protestant."

Is there a reasonable hope of finding this common ground?

There is more than hope. It is already found. The witness of Church history is that such common ground has been preserved in one small division of Christendom—our own Church. It is the historic glory of the Anglican communion that it is able to comprehend within its body divergent, yet not essentially conflicting, schools of thought. We firmly hold that Apostolic Faith which must be the common door through which all enter the reunited Church. Yet our formularies are tolerant within certain necessary limits of more than one variety of theological approach to divine truth. We stoutly maintain that historic episcopal order which ensures continuous apostolicity in the life of the

Church. Yet within the flexibility of the Anglican concept of episcopacy can be comprehended the vital elements in all forms of Church order. Finally, our whole tradition asserts the essentially complementary character of the types of Christian experience to which we have given the title "Catholic" and "Protestant."

Within this variety and freedom is the common ground we seek. Here is the living germ of that ultimate synthesis which can issue in the reunited Church.

What is our special responsibility?

If it be true that our Church bears this promise of reconciliation to divided Christendom, then there is laid upon us a heavy burden of responsibility. We cannot wait complacently for the papacy to abjure its errors or the Presbyterians to return to the fold; nor on the other hand should we take any precipitate steps which limit our comprehensiveness. Speedy action is not always the wisest.

But certain things can be undertaken at once by all of us. They require disciplined and charitable study, supported by a resolute will to a deeper life of prayer and companionship with the One God and Father of us all. Know the Faith and practice of our own Communion. Explore its heritage to understand the diverse elements which are gathered up in it. Learn to recognize and value those differences which are complementary to each other. These are the first steps towards the perfection of the synthesis which already exists within our Communion.

Simultaneously we can take similar outreaching action. Encourage others to know us. Learn to know them, and how we might meet them on the common ground which we treasure. The reunited Church will be greater than any Christian Body now in existence, transcending Anglicanism despite the unique contribution which we are convinced it is ours to make. To think otherwise would be arrogant. Yet it may be that our *Via Media* will be the path by which in time Christendom shall be one.

Next in the series, the Rev. Dr. Horace W. B. Donegan will answer the question: "What is the nature of life after death? And what is its relationship to earthly existence?"

*Bishop Policarp, listed as head of the Rumanian Church in America by THE LIVING CHURCH ANNUAL, is now in Rumania.

The Trial Lectionary

By the Rev. Bayard H. Jones, D. D.

Professor of Canon Law and Liturgics, School of Theology, University of the South

FOR the last seven years, the Liturgical Commission, by authorization of General Convention, has issued an annual edition of a Trial Lectionary, alternative to that in the Prayer Book, for experimental use. The sub-committee which has been in charge of this work is of the opinion that this process should now be brought to an end, as we have worked out our basic principles about as thoroughly as our present membership knows how to do. We propose to offer the final form of this work to the next General Convention in 1943, for definite adoption as the official Lectionary of the Church, to displace that now in use, and to be included in future printings of the Prayer Book.

The current year is the last complete year before that Convention during which a tentative Lectionary can be tried out in its entirety. It is very desirable that the Commission should have the benefit of all possible criticisms before final action. To encourage the use and study of the Trial Lectionary this year, we take this means of explaining some of the principles and problems of our task.

WHY A NEW LECTIONARY IS NECESSARY

First, why did the Church, so soon after the Revision of 1928, assign to us the devising of a substitute for the Lectionary of that Prayer Book? That Lectionary was adopted in 1925 with much enthusiasm, after the inchoate experimental lectionaries of the early 1920's. Its selections are all in themselves attractive. They are in step with the latest English and Scottish systems, in being assigned according to the Christian Year, abandoning Cranmer's original method of the secular calendar. For the Sundays, they carry out this plan with much more completeness than the British tables, which in large measure are filled up with the wooden procedure of chapters chosen in mechanical rotation. With the exception of one course of Old Testament history in Trinitytide, the Lessons are chosen to illustrate the Epistles and Gospels of the Sundays. This they do with a very considerable finesse; certainly the beauty and ingenuity of many of these side-lights of the teaching of the Church's central Liturgy have passed clean over the heads of many of the most clamorous objectors to the system.

Nevertheless, there are some vital objections to the present Prayer Book Lectionary. It gives only a single Old and New Testament Lesson for each Sunday service, where the British tables afford a choice or a rotation of Lessons. Our clergy got a taste of the possibilities of this sort of flexibility during our experimental period, and many were not willing thereafter to be deprived of the greater comprehensiveness and variety of this use of Scripture, integrated to the Church's teaching office.

The chief difficulty however is its limitation in scope. It is not possible to get all the best passages of Scripture read in

a single set of Sunday Lessons. The actual coverage is still further reduced when this Lectionary concentrates on a certain round of "favorite passages," repeated over in the same or parallel form on other occasions. In the matter from the Gospels alone, 25 passages are assigned to 52 places in the tables, some of them at impossibly short intervals.

This Lectionary is so preoccupied with the Gospels that it gives the smallest number of lessons in any known lectionary to the rest of the New Testament—only 26 out of 110 Second Lessons for Sundays. And of these 26, 11 are from the Acts, 3 from Revelation, 6 from the Catholic Epistles, and 6 are duplications of Liturgical Epistles. There is only *one* lesson from the whole Pauline corpus, at Sunday Morning and Evening Prayer, which does not also occur at the Holy Communion!

A like preference for narrative to exposition affected the choices from the Old Testament. The Sundays have 71 lessons from the Heptateuch and historical books, where the Prayer Book of 1892 had 49, and only 33 from the Prophets and Wisdom Literature, where 1892 had 65. These ratios show an unfortunate subordinating of the intellectual element in edification to the story-telling recounting of events.

These defects of underlying plan and structure account for the fact that the welcome accorded our present official Lectionary was short-lived. With all the excellence of its material, it does not cover the ground: it does not properly fill the pattern of the year, nor does it adequately utilize the available wealth of Scriptural teaching. Within five years of its adoption, the Church reëchoed with complaints; and within 10 years, General Convention authorized the present series of experimental tables, in the hope of evolving a more permanently satisfactory system.

The experience of the last seven years would incline us to think that we have done so. General complaints have vanished; the only suggestions that have reached us have dealt only with minutiae. But during this time there has always been the Prayer Book Lectionary to fall back upon if anyone did not fancy our selections on any occasion; and indeed some clergy may never have used our tables. We are now inviting the judgment of the Church as to whether our work is good enough permanently to supplant the Lectionary of 1928.

PRINCIPLES OF CHOICE

The Lectionary comprises two independent self-complete courses of lessons, one for the cycle of Sundays, the other for weekdays. But the performance of daily Morning and Evening Prayer is largely confined to a few large churches, to seminaries, and to private devotion. These are important in their sphere—indeed, they may be made very important, if the Lectionary is utilized as a guide to personal

systematic daily Bible reading—and as much care has been given them as to the Sunday series; but in view of their relatively small use in the Church, this résumé will hereafter confine itself to a discussion of the Sunday lessons, in which the public teaching office of the Church through its use of the Holy Scriptures is chiefly exercised.

Hence the most immediate task of a modern Lectionary is to make as much as possible of the best passages of all Scripture available for use on Sundays. As we have intimated, our experience with the limitations of our 1928 Lectionary, and the example of the English and Scottish revisions, led us to give two or more alternative sets of Lessons for each Sunday service.

The experience of the Trial Lectionaries of the early 1920's convinced our Committee that these alternative lessons could not be set up in a compulsory two or three year cycle, as the English Lectionary recommends, and the Scottish requires. It was found that no rubric can compel most men to read a lesson they do not consider edifying, if other matter is available. Greater freedom of choice was an insistent demand in our Church: and we determined to give this in as ample a measure as possible, by allowing the officiant to select any one of four or more sets of Psalms and Lessons assigned to either Morning or Evening Prayer, at any Sunday service.

But if choice is to be absolutely unfettered, it is more than ever necessary to take particular heed to the duplication of Lessons—the recurrence of the same passage on different occasions. Many passages of Scripture are applicable in more than one connection. In a few cases it is desirable so to assign them. But the use of these passages must not be left to the memory or the discretion of the officiant. The principles of choice must be "built in" to the Lectionary, in such a way that any Lesson will have some real appropriateness to its occasion, yet no Lesson will be read out to the same congregation within a reasonable interval, and preferably within a year.

No previous Lectionary has taken adequate account of this matter of duplications. The Liturgical Lectionary of the Epistles and Gospels is itself not free from it—the most glaring example being the pre-occupation of no less than three Sundays of the year with the Miraculous Feedings: though three other pairs of repetitions or doublets also exist in the Sunday Gospels. It has not proved quite possible, nor altogether desirable, to eliminate all duplications from our Lectionary; but we have tried to restrict them to their irreducible minimum.

To this end, we proceeded at all times with a rigorous use of check-tables, so as to be aware at every point of just what passages were being used or omitted. We included the Epistles and Gospels at the

Communion in these tables, since in most parishes this service supplants Morning Prayer at least once a Sunday, and therefore its Lessons are brought into the same sequence.

Moreover, all Lessons taken from the Gospels were assigned from a *Harmony*, to avoid repeating the substance of the same matter in only a verbally different version. (There are over 20 instances of this fault in the Sunday Lessons of the present Prayer Book.)

Furthermore, we decided to carry out systematically one principle which is approached without being consistently effected in the latest English and Scottish books: to ensure that for every Sunday service, there shall be an alternate taken from the Gospels, for every assignment from the rest of the New Testament. The new Lectionary, with its multiple choices, opens up much unused material from the Epistles, Acts, and Revelation. We hoped to encourage the use of this valuable matter—we determined in no case to enforce it. A Lectionary is used in many other places besides cathedrals; and we resolved that no lay reader in a little Indian mission should find himself deprived on any Sunday of an appropriate selection from the simple Gospel story.

LESSONS IN COURSE AND BY TOPIC

The actual choice of Lessons under the foregoing principles is not a matter of filling up a blank calendar with chapters of the Bible taken *seriatim*. This was Cranmer's plan originally, and the latest British specimens are still afflicted by it to a considerable extent. But the American books pioneered in this as in so many respects of liturgical development, and more and more eliminated mere course-reading in favor of accurate selections by topic to fit the Christian feasts and seasons. We determined to adhere to the method of our 1928 Lectionary, which consistently chose lessons to afford illustrations, applications, and side-lights to reinforce the teaching of the Liturgical Epistles and Gospels.

Certainly this is a correct principle in a Lectionary based upon the Christian Year. By relating the Offices to the centrally important Eucharist, it integrates all the services of the Sunday with the liturgical unity of a common theme. The Liturgical Lectionary is on the whole a satisfactory basis. Its scheme of the Epistles and Gospels for the Sundays is not itself complete, being the survival of a much more extensive (though not systematic) plan, which originally included the fixed Saints' Days, the Ember and Rogation seasons, every day in Lent, the whole weeks after Easter and Pentecost, and Wednesdays and Fridays throughout the year. But the Sunday list is very fairly representative, and very readily made the basis for a system of Lessons which is really comprehensive of the riches of Holy Scripture.

All previous American lectionaries, and all others which are at all recent, agree in using this "topical" treatment during the "Festal Cycle," that chain of great commemorations of the cardinal events of the life of our Lord, that dramatization of the historic narrative of the Christian Creeds, which extends from Advent to Trinity Sunday. But the older systems

filled in the other half of the year, from Trinity to Advent, with readings in course.

Now it is true that there is no plan whatever, doctrinal or chronological, for the use of the Scriptures at the Communion during these Summer Sundays. It is also true that during a considerable period (Trinity 6 to 17, and 19 to 24) they take their Epistles in course, in exactly the order in which the passages occur in the Bible, though in a series of excerpts without real continuity. Therefore it is quite open to anyone to embark on a reading in course in Trinitytide, without any peril of interfering with any other sequence.

However, it appeared to us that it was just as important to underscore the ethical teaching of this part of the year with related passages, as it was for the doctrinal period of the Festal Cycle. We therefore carried out our plan for two sets of Lessons on a topical basis for every Sunday service throughout the year. But in Trinitytide we added a third set of courses in series: in the morning, a review of the "traditional" period of Hebrew History from the Creation to the Conquest of Canaan, accompanied by New Testament parallels; in the evening, two similar, but in this case unrelated, courses, one from the history of the Hebrew Kingdoms, the other a synoptic treatment of the Book of Acts.

LENGTH OF LESSONS

One matter to which we have given careful attention is the question of a proper liturgical length of the Lessons assigned. Cranmer adopted a whole chapter of the Bible as his unit—a long, rounded, rhetorical passage, usually embracing many themes. Some clergy have missed the full and leisurely length of the old lessons. We have tried to provide for these, and other personal predilections, by a general rubric permitting the officiant to lengthen, or shorten, any assigned Lesson.

But on the whole, there has been a most insistent demand from the Church for shorter Lessons. We thought ourselves that any service was overloaded which actually contained three Sermons—two of them in the words of Holy Scripture. Moreover, it is a vital and little realized liturgical principle that tedium in a service does not arise so much from its total duration, as from the concentrating of too much of the same thing at a time. We believed that the most logical unit for a Lesson was not the relatively modern and not always very intelligent chapter-divisions, but a passage covering some single theme. This is the obviously suitable method for a Lectionary whose basis is primarily topical; and it harmonizes with the average length of the Epistles and Gospels.

One important means of attaining unity of theme is to eliminate irrelevant matter not only from the beginning or end of a proposed passage, but from its middle! The 1928 Lectionary used this device freely; so do the current British tables. This applies especially to the Old Testament writers, who often do not show modern ideas of unity and continuity of treatment. They rejoice in an antiphonal sort of contrast, and sometimes praise God and execrate their opponents in alternate breaths. There has been considerable unintelligent

criticism of our treatment of such passages by omitting verses; certain clergy are unwarrantably annoyed by such a Lesson (to take an extreme example) as Exod. 14: 5-10, 15-21, 24-28, 30. But it is surprising how often this apparent hop-skip-and-jump progress makes a real connected discourse out of a mass of irrelevancies, repetitions, and unpleasant matters; how often intelligent omissions make usable many splendid passages, which would otherwise be a chaotic mess which must be omitted outright.

Here again our General Rubric comes to the aid of objectors. It is open to anyone to *omit the omissions*. But it is much more difficult to shorten a passage effectively than to lengthen it. With most people clamoring for shorter Lessons, and many chafing at the tediousness and irrelevancy of some parts of the Old Testament, we have thought best to provide the Lessons in their ultimate "streamlined" form. To use them, all that is necessary is to mark lightly in pencil in the Lectern Bible the verses to be read. If anyone objects to taking that much trouble, he is quite at liberty under the rubric to read the whole chapter.

USE OF THE PSALTER

The Trial Lectionary for 1942 presents an added feature, in the assigning of the Psalter in such a way as to achieve some liturgical unity of theme between the Psalms and the First and Second Lessons for every service on Sundays and Holy Days; and also, to offer a new method of reading the Psalter in course at the weekday services. This new method is discussed in the preface to this year's Lectionary.*

We may here add that there are some very grave problems in this or any other system of using the Psalter in a Christian Church. The older attitude was entirely uncritical; the complete Psalter was incorporated in the medieval offices, in such quantity that it came to be thought that the main purpose of the Hours of Prayer was to offer to God this particular cycle of praise. The Puritans adopted the Psalter as their only lawful hymn book.

We can hardly accept either attitude today. It is most remarkable that this hymn book of the ancient Jewish Church is still so vital and usable now. But it is useless to deny the fact that the Psalter does not contain adequate expressions of some Christian ideas, and it does contain passages incompatible with some Christian ideals. The Imprecatory Psalms, and some unpleasant passages in otherwise good Psalms not so classified, mortally wound the conscience of some men—even in war time! Every recent Prayer Book omits some Psalms from Sunday use. Probably any possible schedule would offend some one by its omissions or its inclusions.

The limitations of thought in the Psalter make it even more difficult to select Psalms to go with all the lessons from the New Testament, than it is to secure appropriate First Lessons from the rest of the Old Testament. When we attempted to integrate the Psalter to the themes of every Sunday service, our task was very exactly

*See THE LIVING CHURCH ANNUAL, 1942, pp. 18-19.

that of finding suitable hymns for the Christian Year from a Unitarian hymnal. Some selections will be found to be very happy; others much more approximate. The committee is actively at work reviewing this whole field at the present time, and will welcome suggestions in detail from any source.

The question of liturgical length is of importance here also. Both our Sunday and our weekday lists present an absolute minimum of 10 verses, and an average of 18. This is a page and a half, and seems sufficient as an ingredient of a balanced service. Certainly the 42 verses of Archbishop Cranmer's original arrangement by the days of the month—three pages exactly—were much too long; and we offer the suggestion that much of the complaints of newcomers to our worship about the tediousness of our service, and our excessive "calisthenics," are due to the inordinate length of standing for the recitation of the Psalter. Yet it must not be forgotten that the Psalter is the one part of the service where the people's participation in worship is at its greatest. This laudable self-activity in worship should not be slighted, nor unreasonably curtailed. Rather, it is our objective to make it more significant, and valuable for edification.

OBJECTIVES

These, then, have been our guiding principles. It would take a book to discuss their application to specific days and seasons. Some day that book may be written, as a guide to the fullest and simplest use of the material provided. Meantime, I should be very glad of any criticisms, constructive or destructive, which anyone may have to offer.

We think our topical basis of unity of thought is an improvement over the taking of chapters in a mechanical order. To the eye, our lists have no order; one brash individual inquired of me if we made the assignments by shaking them out of a pepperpot! To the mind, there is a very real order: they have been carefully arranged by the congruity of their subjects, rather than by the mere contiguity of their occurrence in the sacred text.

In spite of a considerable shortening of the Lessons, the plan of multiple choices enabled us to take in much more territory, so as actually to surpass the scope of previous methods. Nearly every passage in the Bible suitable to edification is now to be found, somewhere, on a Sunday. Thus the treasures of Holy Scripture are really more thoroughly opened and comprehensively covered than in any previous lectionary. And therewith there is less duplication of matter in the Sunday tables than any plan ever offered since the making of lectionaries began in the seventh century.

We have felt throughout the importance of the Lectionary to the office of a Teaching Church, both directly, and by its influence upon sermons. One outstanding characteristic of our Church is the use of a prescribed cycle of Scripture for the Christian Year, gently guiding the thought and teaching of the clergy. It is a marvelous preventive of fads, ruts, and misplaced emphases, and has in fact kept the Church's preaching remarkably faithful to the full scope and symmetry of the riches of the Faith.

The Japanese Evacuation

Looking Backward and Forward

By Galen M. Fisher

Secretary, Committee on National Security and Fair Play

THE Japanese evacuation is unique in American history. Merely as a social phenomenon it deserves attention. In this brief article, only certain phases can be touched upon. A short case-history of it might run like this:

The demand for labor in California and Hawaii stimulated a rapid influx of Chinese and Japanese laborers. Desirable limitation of this immigration was done in a bad way, by exclusion, instead of by an impartial quota system. Anti-Japanism has been active on the West coast since 1906, and it was raised to fever heat by the alleged sabotage at Pearl Harbor, which unscrupulous politicians and other selfish interests exploited.

To allay popular hysteria, and remove possible danger of sabotage along the coast, the President empowered the Army to exclude any person from vital areas. Under this authority, the Army ordered exclusion of all persons of Japanese stock from the coastal area, two-thirds of them being American citizens. No hearings or other legal processes were used to discriminate between dangerous and harmless Japanese. Appeals for such selective evacuation were repeatedly made by eminent White citizens, but they were drowned out by the clamorous demands for indiscriminate and speedy evacuation. Lack of plans for evacuation and resettlement and prolonged confusion among the authorities added to the anxiety of the Japanese residents, although the Army and civilian officials showed marked courtesy and consideration in their dealings with them.

The plans now being adopted for the reception centers and for resettlement show intelligence and concern for embodying high social standards. Christian and other liberal agencies have been active in attempting to temper Army policies and in ministering to prospective evacuees. The Japanese themselves, despite enormous economic losses and severe hardship, have accepted evacuation with scarcely an audible protest, and with appreciation of the reasons for it. So much for the case-history.

UNFOUNDED CHARGES OF SABOTAGE

No one should glibly pass harsh judgment on the Army for its part in the evacuation process. The nation's security is at stake; the Army must ensure it on the West Coast; in face of what happened at Pearl Harbor for lack of military alertness, General DeWitt should take no chances. But there are other facts to be taken into account. The decision for total evacuation was largely based on the Army's determination to remove the danger of mob violence and of fifth column activity.

Beyond question, the danger of mob violence was chiefly due to the popular rage over the reported sabotage by civilian Japanese in Hawaii on December 7th. But

those reports were exploded about March 20th when the Honolulu Chief of Police and the President of the Chamber of Commerce explicitly denied that any such sabotage had been committed by Japanese or any one else. The conclusion seems inescapable that the Army did not know the falsity of the sabotage charges, or if it did know, thought it was no business of the Army to set the public right.

As to elimination of fifth column activity, no one would question the reality of the danger, but that it required total evacuation of Japanese, with no hearings to ascertain disloyalty, is an assumption emphatically rejected by many well-informed patriots in California.

Prominent among such patriots are the members of the Committee on National Security and Fair Play, whose founder was General David P. Barrows, and whose present chairman is Henry F. Grady, now on special mission to India, formerly Asst. Secretary of State. The vice-chairmen include Presidents Sproul, Wilbur and Reinhardt, and Dr. Robert A. Millikan. Although they made strong appeals for selec-



SCOUT POSTER: This is one of the materials being used by the Boy Scouts of America to assist their organizational campaign in churches, schools, and clubs. Thousands of church-affiliated Scout troops are playing an important part in the national defense program.



THE TAKAHASHI FAMILY: *Three Doctors of Optometry, one Ph.D., a graduate nurse, a photographer, a laboratory technician, and a religious educator are among the 11 children of this Christian family which is being expelled from the West Coast. The father, a tailor, is an expert horticulturist; the mother is a former teacher in a Christian school in Japan.*

tive evacuation, both in public releases and in private conferences with Army officers, they refrained from stirring up general protests, lest they impede the war effort by fomenting disunity.

JAPANESE RESPONSE

How have the Japanese taken the blow? On the whole, with notable good sportsmanship. Only a Tolstoi could adequately depict the deep tragedy of it all. Wounds too deep for tears have been inflicted on countless innocent hearts. Judging by the hundreds of both first (*issei*) and American-born (*nisei*) generations whom I and White friends of mine have long known intimately, the number of dangerous or even suspicious characters among them is small, and among the Christians is negligible.

Many of the citizen Japanese have suffered a cruel shock to their faith in the justice of America, their motherland. It takes exceptional patriotic devotion and breadth of view to rise above resentment and bitterness, and that is just what many of them have succeeded in doing. The Christians have been most successful in this, but the traditional submission to authority of the *issei*, and the American-bred pioneer spirit of the *nisei* have enabled many non-Christians also to do the same. Yet there is evidence that a distressingly large number of the *nisei* are disillusioned and cynical. Careers wrecked, property lost, plans for marriage and home dashed, separations from loved White associates and neighbors—these are among the crosses borne. A sketch of how it is affecting one family will suggest at once the tragedy and the glory of the situation in many other families.

A tailor, Chiyokichi Takahashi, came to California in 1896, got well started, re-

turned to Japan in 1901 to find a Christian wife, though himself not yet a Christian, found the woman he was seeking in the person of a teacher in a Friends' school, who had long lived in a missionary home. Upon the birth of their first child, he acknowledged his Christian faith. Their home became the cradle of a Friends' congregation with which they and their children have since been identified. Eleven of their 12 children are living, an honor to them and an asset to America. Nine of them are university graduates, three of them holding doctorates in optometry, and one in philosophy, though he is now a plant pathologist in the University of California. Among the others are a graduate nurse, a photographer, a laboratory technician, and a religious educator. The father, whose needle has earned the wherewithal to rear and educate this family, has also evolved original techniques for dwarfing trees and plants, and in his spare time, has created a collection of some 4,000 specimens. Parents and children all live within the prohibited or restricted zones, and must therefore submit to evacuation. The only hint of complaint I have heard them utter is that the father's dwarfed garden must be abandoned. But they are comforted by the assurance of the kind property custodian of the government that every effort will be made to see that it is conserved.

Church leaders have risen to the situation fairly well, considering the difficulty of ascertaining what the official orders meant, the delay in setting up the federal agencies for handling alien problems, and the division of opinion even among Christians as to what should be done for the "treacherous Japanese." Months before the war broke, special committees to reduce the tension between Japan and the United

States were formed, one in Los Angeles, under the strong County Committee on Church and Community Coöperation, with Dr. George Gleason (formerly a YMCA secretary in Japan) as executive, the other, the Committee on Fair Play, in northern California, with General Barrows as chairman, and the writer as secretary. To meet the war situation, the latter was converted in February into the Committee on National Security and Fair Play. The ministers of the 100 Japanese churches on the Coast have been towers of strength to their own people and beyond. Aid and comfort have been unstintingly given to Japanese friends and employees by many individual White Christians, whose blood has boiled at the sight of the innocent victims of evacuation.

Soon after General DeWitt's proclamation of total evacuation appeared, a comprehensive plan for coördinating all Christian work, except Roman Catholic, both within the reception centers and in the prospective new Japanese settlements, was set up. There are four regional committees, at Los Angeles, Seattle, Portland, and Berkeley, the last being the Central Committee, through which all general matters are cleared, since it is in close contact with the government authorities in San Francisco, and it directly represents the Federal and Home Missions Councils. On each of these regional committees sits a representative of each denomination having work among the Japanese, and also officials of the Japanese Church Federations.

WAYS TO HELP

Among the actions already taken by these committees are the following:

(1) Urging the interdenominational and denominational boards in New York to persuade their local church and association units to find employment for Christian Japanese families, and to ensure them a cordial welcome in the community. This effort is heartily approved by the War-time Civilian Control Administration in charge of resettlement. Precise information as to available work, wages, name and address of employer and sponsoring church committee or clergyman, should be sent to Dr. F. H. Smith, 2816 Hillegass Avenue, Berkeley, California.

(2) Arranging with the above WCCA for Christian services in the reception centers, and for the free functioning of Japanese pastors and White workers. Assurance has been given the authorities that at least 50 White workers, many of them speaking Japanese, would be supplied for religious, educational, and recreational service in the centers and the later settlements.

(3) Provision for administering personal and church properties, and for storing keepsakes. In Los Angeles, a special corporation has been formed for these purposes, to be directed by a former missionary to Japan.

The most practical service that can now be rendered by readers of this article is to take the initiative in getting action in line with point (1). The placement by that means of even 200 families would tremendously brace the Japanese Christians, and go far to give the lie to Axis propaganda as to American persecution.

Merry Christmas

NO, WE have not made a mistake, nor has the editor mixed his seasons—though there would be good precedent for him to do so. Dear old Bishop Webb of Milwaukee, in the later years of his life, invariably referred to “this glorious Eastertide” in his Christmas sermon, and vice versa. This time, however, we are deliberately and intentionally writing a Christmas editorial in Eastertide.

Actually, this is not so much an editorial as a report to members of *THE LIVING CHURCH FAMILY* in regard to our Nursery Shelter, Barton Place, Exeter, England. Through the generosity of our readers, we sent two large cases of Christmas gifts and supplies to Barton Place in November, hoping that they would arrive in time for Christmas. How

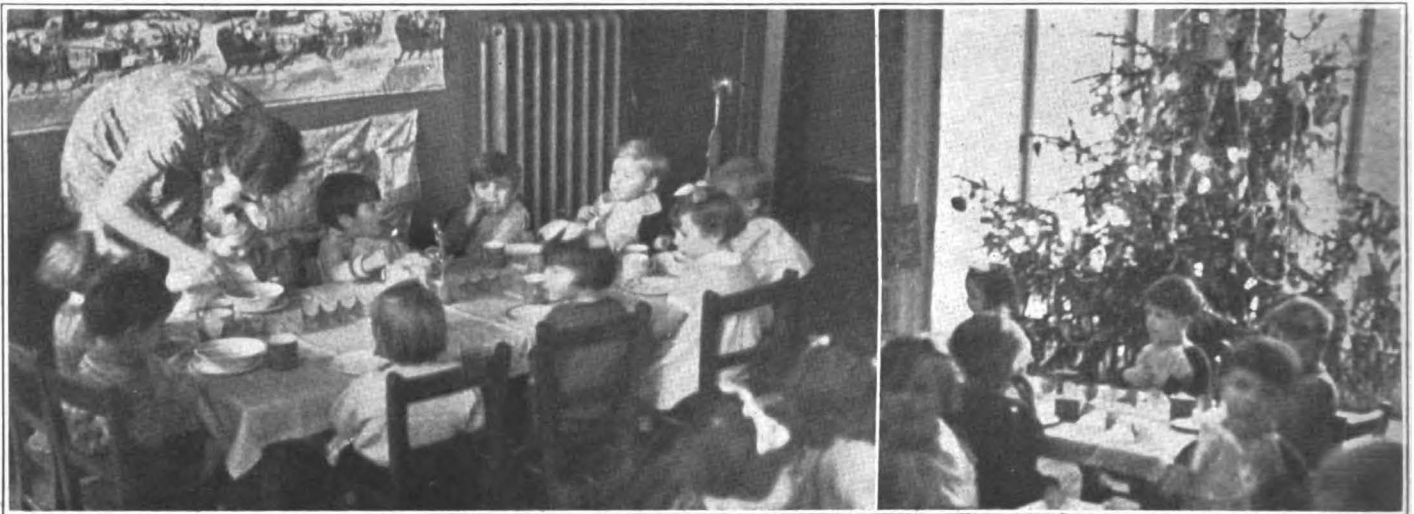
had nothing distinctive about it before, the children’s clothes will now attract all eyes.

“The soups will be kept for the more delicate children or for the bad times that may be ahead of us in England here.

“The hair-ribbons are going to give great joy.

“Our nursery teachers are overjoyed with the pictures and cards. They are so different from anything we have seen in England. Tomorrow our children will be repeating that lovely verse, ‘Dear God please bless my open eyes, That see the morning sun.’ We find they learn so quickly.

“We think we might arrange a little exhibition so that people here will realize how very much you kind Americans are doing for us in the old country.



SHELTER CHRISTMAS: (Left) the dinner; (right) the tree.

far wrong we were in our calculations is shown by the fact that we have only now received word of the safe arrival of the first of these cases at its destination. Nevertheless, though delayed several months, the gifts were greatly appreciated and we are sure that the children are quite as overjoyed at this unexpected second Christmas sometime in March.

But let the superintendent, Miss H. N. Halstead, tell the story of the arrival of the Christmas box in her own words. She writes:

“Your wonderful crate arrived today, March 11th, just as we were having lunch. There was no mistaking it, because it is the biggest crate we have seen here.

“Lunch was forgotten—we must needs open the crate and gaze with wonder and admiration at the things we beheld. Such grand Christmas stockings, which are already packed away safely for next Christmas. The sweets too are being stored away against the time when no sweets are available here, for it is difficult enough now to give our 40 babes a daily sweetie.

“The clothes are wonderful—at present we are so filled with admiration that we are still overcome, dumb, and inactive. Tomorrow, no doubt, we shall be trying them on the children. The pajamas specially are so welcome and they are such nice strong ones. The outdoor clothes are going to be invaluable and we admire the cut and design. If Barton Place

“We really find it difficult to find words to express our great gratitude to all who worked so hard to send us a wonderful and useful gift.

“We send our warmest thanks for gifts the good of which will go on being felt for a long time.”

In a postscript Miss Halstead adds: “We have been notified that the second crate has arrived in Liverpool.” This second crate contained more staple supplies, such as clothing, canned vegetables, and vitamin tablets—also an additional supply of sugar candy.

In an earlier letter Miss Halstead enclosed some pictures of the party held at The Living Church Nursery Shelter on Christmas eve. They were taken by the resident physician and Miss Halstead writes: “He apologizes for them as the light was very bad at the time and the photographs difficult to take. Still you will see that we had a party and that the children were very happy.” Some of these pictures are reproduced herewith.

Still another Christmas note was received to add to the festivities: “Mrs. Juanita Tucker, of Christmas, Florida, sent each child a card with the Christmas stamp on it. They were delighted, and treasure those cards greatly. They each have a wall pocket for their own possessions, and the cards live there at night, but are often carried round in the daytime.” She adds that while three of the babes have slight colds the

rest are very well, despite severe winter and early spring weather in England.

That completes the record of Christmas at the Nursery Shelter—a Christmas that was spread over nearly three months!

Just one additional word. This editorial is a report, not an appeal for contributions. However, we are about to enter the second year of our support of this Nursery Shelter and we shall need from \$3500 to \$4000 to carry on our share of it for another year. In spite of increasing needs in our own country we are sure that THE LIVING CHURCH FAMILY will want to carry on this tremendously worthwhile work for the children of our English allies. Former Governor Allen of Kansas, who recently visited England on behalf of the Save the Children Federation, said that he thought Barton Place was the best nursery home of any sort or kind in England or Scotland. He was greatly impressed with the quality of the work being done there and expressed his pleasure at the generous way in which it was being supported by members of THE LIVING CHURCH FAMILY.

The Fifth Column of Hell

READERS of *Time* magazine were startled in Holy Week by a horrible full-page picture in color, depicting artist Thomas Benton's idea of the work we, as a nation, are in. Mr. Benton, one of America's most notable painters, explained the purpose of this and a group of similar canvasses thus:

"Evil and predatory forces are always with us. . . . Humanity must . . . rise up and tear their evil out of them and kill them. For this task, sensual hate, ferocity, and brute will are necessary. . . ."

Gigantic, mud-colored representations of Japan (an inhuman yellow) and Germany are shown in conflict with some of Mr. Benton's typical gnarled New Englanders against a lurid background of tank, plane, factory, and clay-white corpses.

It is our earnest conviction that this picture and the widespread attitude it represents (examples may be found in every day's newspaper) are ominous indications of a danger that lies within the heart of every one of us. Are sensual hate, ferocity, and brutishness really necessary to victory in this war? If so, we have no right to win it! For these, not the human beings against whom we fight, are our real enemies. There can be no victory for a Christian that is not a victory over hate, ferocity, and brutishness. If these things conquer us, success on the battlefield can only bedeck our spiritual defeat with gaudy trappings of booty and power.

Our governmental leaders have indicated that they are sincerely interested in a postwar settlement that will result in fair treatment of victor and vanquished alike. If they now succumb (as *Time* reported of Archibald MacLeish) to the temptation to whip up hate, ferocity, and brutishness among the American people, they will find that they have created a monster that will finally devour them and their fine ideals. Human beings are not violins to be played upon as an instrument, now sweet, now sour. They are persons, exercisers of choice and fulfillers of purpose, whose decisions in the future will be based on their attitudes today.

If hate, brutishness, and ferocity govern the conduct of the war, the "peace" will be hateful, brutal, and ferocious. And it will be the prelude to a new, and more horrible war.

From a purely worldly standpoint, is this threefold denial of Christianity necessary for military victory? Has (for ex-

ample) General MacArthur given anyone reason to believe that he is filled with hate, ferocity, and brutishness? On the contrary, the most successful military leaders are those whose decisions are dispassionate and intelligent. The anti-human passions do not lead to success in anything—in football, boxing, surgery, business, or war—except perhaps in writing or painting for jaded souls who like to have their worst emotions stimulated.

We believe and hope that the vast bulk of the hate-mongering in America is purely literary and "artistic" in character. We would not therefore minimize its danger to our souls and to our cause; but we may take some comfort from the fact that little of it is reflected in word or deed by ordinary American people and even less by our armed forces. Those engaged in *doing* know the sick-heartedness and degradation caused by even such physical brutality as is militarily unavoidable. They have no wish to intensify it by emotional self-defilement. Some of those whose business it is to "emote" seem to find a thrill in such self-defilement. They, all unwittingly, are the fifth column of hell in our midst; and it is the immediate task of every Christian to frustrate their efforts with every honorable means at his command.

Japanese Gift

HERE is something that is worth more than a passing news item. Bishop Stevens of Los Angeles tells us that he has received an offering of \$15 from St. Mary's Japanese congregation in Los Angeles for the work of the Army and Navy Commission. This contribution, which represents a considerable sum for the congregation, was made on the eve of the evacuation of its members in accordance with the new regulations which forbid Japanese to live within 300 miles of the Pacific coast. Bishop Stevens writes that he is greatly touched by this action, adding: "These loyal Japanese Christians are being uprooted from their homes and are to be evacuated immediately to the Owens Valley. Their future is, of course, highly uncertain; but they are facing it with true Christian fortitude."

The account of this incident should be read in connection with the article in this issue by Dr. Galen M. Fisher, telling of the evacuation of the Japanese from the Pacific coast. While the evacuation is probably a wise and necessary move, and is apparently being carried out with every consideration possible under the circumstances, it does undoubtedly cause suffering to the many innocent as well as to the few who are actually or potentially guilty. Wherever possible, and particularly in the areas into which these Japanese (two-thirds of them American citizens) are being relocated, we hope that Churchmen will extend a friendly hand and do what they can to be of assistance. It cannot be said too often that most of these people, especially those who are American citizens, are thoroughly loyal to this country. Whether they will continue so depends in large measure on the wisdom and sympathy with which they are treated by the White citizens of the communities in which they are settled.

Through the Editor's Window

"MAKE THE WORLD WORTH SAVING" and "Give Until it Hurts" are two slogans which Bishop Budlong of Connecticut is using these days to impress upon his people individual responsibility in these war days.

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 **BOOKS** 

ELIZABETH M. CRACKEN, EDITOR

**A Very Welcome Volume
on St. Paul**

THE THOUGHT OF ST. PAUL IN THE LIGHT OF THE MODERN WORLD. By Eric Montizambert. Morehouse-Gorham. \$3.85.

In this very welcome volume Dean Montizambert's emphasis is as much on "The Modern World" as it is on "The Thought of St. Paul." Not, to be sure, at the expense of sound historical method, for the preliminary critical and historical research is very competent. But Dean Montizambert is not content to leave the results in terms of the first-century categories employed by the Apostle; he has penetrated behind them to the religious experience that is expressed in these categories, an experience as valid today as it was 19 centuries ago. The Pauline doctrine of justification is not acute ratiocination; it is an attempt to describe the shattering effect of the Damascus vision, for which "adequate theological expression was impossible" (p. 26). Just so we must not think of the Pauline Christology as logical speculation: it "is the Person of Christ, risen and glorified, in whom to believe is to have redemption. . . . It is experience described, not theology invented" (p. 69). The tone of the book consequently has a warmth that too many treatises on Paulinism lack; the reader is himself drawn into something of the feeling that burns in the Epistles.

Dean Montizambert also avoids another defect apparent in too many treatments of his theme, the presentation of St. Paul as an isolated figure in the apostolic age. The Apostle did not so think of himself. He was deeply convinced of the continuity of his message with God's revelation in the Old Testament. And he was equally convinced that the Gospel he preached was that already proclaimed by the Church; his quarrel with St. Peter was not about a different theology but was about the latter's refusal to act on what they both accepted. Dean Montizambert, therefore, feels fully justified in supplementing Paulinism from other teaching in the New Testament and in explaining it from the later Christian developments; St. Paul can be properly understood only as standing in the full current of the Catholic tradition. By "Catholic," here, however, Dean Montizambert does not mean "scholastic," for scholasticism often grievously misunderstood St. Paul. The reformers "were gloriously right in their insistence that conversion is the result of a purely personal relationship with the Lord Incarnate which, in the event of the individual's isolation on a desert isle, would bring him into the fellowship of the Divine Body despite the absence of Sacramental Baptism." And yet the "evangelical" theology that stopped short at this point was equally perverse. St. Paul was not contemplating the case of souls on desert isles; "never

is he quite so decisive as when he reminds us that redemption involves not simply the first personal reconciliation . . . but also—because here is the instrumentality for redemption—membership in the Body of the Lord" (p. 127). For him "to think of God is to think of the Church; to think of the Church is to think of the Sacramental life" (p. 115).

This is wholly true and is admirably put. And with this as his basis Dean Montizambert has developed a presentation of Catholic Christianity that should be immensely useful. There may be criticisms, no doubt. May not the conception of "the Tradition" need a little safeguarding? The Apostolic age was by no means a theological unit and there were other types of development beside the Pauline. On p. 204, for instance, the conflict between the Lukan and the Pauline doctrines of baptism is solved too easily by dismissing St. Luke as a "deficient theologian"; if he was deficient, so were most of the Palestinian Christians, whose conception of baptism was derived from the Old Testament. The treatment of Confirmation is ingenious but hardly satisfying; again the difficulties reach deeper than appear in the discussion. On the other hand the sketch of the rise of the ministry and its post-New Testament development is an admirable piece of condensation that does justice to the facts as we know them today.

BURTON SCOTT EASTON.

The Lambeth Conferences

THE LAMBETH CONFERENCES, THE SOLUTION FOR PAN-AMERICAN ORGANIZATION. By William Redmond Curtis. Columbia University Press. Pp. 355. \$4.

Most informed American Churchmen know a good deal about the history of the Church of England and something about our own, but almost nothing about other Anglican Churches or the Anglican communion as a whole. One may hope, therefore, that many of our libraries will find a place for a book which treats as clearly as Dr. Curtis does the origin of the gathering which has for the last 80 years expressed the common life of our communion. Dr. Curtis surveys in detail the organization of the Anglican Churches in 1867, the issues which led to the first Conference, the very hesitant session of 1867, and the inauguration of the Conference as a permanent institution in 1878. This is a period of history of great importance to those who want to understand why our Church is what it is today, and it is useful to have it studied from the point of view of the Anglican communion generally. A concluding chapter summarizes the subject-matter of the later Conferences from the official reports and indicates how the institution has developed; the reader should be warned, I believe, that Archbishop Davidson was much more influential in the Conferences of his period

than is here suggested (p. 292)—it was his genius to get things done without appearing in the minutes as the doer of them. The author began his study in a search for parallels to the Imperial Conference, established two decades later than the first Lambeth session. Without drawing them in detail he points out that the Anglican communion is "a fairly close ecclesiastical counterpart of the British Commonwealth of Nations" (p. 333). This observation, which I think is justified, suggests all kinds of thoughts about "the relations of the Anglican communion with other forces, institutions, and Christian denominations, and with the moral, social, economic, and political welfare of mankind" (p. 15). But they belong elsewhere than in a review.

EDWARD ROCHIE HARDY JR.

A Good Little Book

WHY I BELIEVE. By E. Frank Salmon. H. M. Jacobs. Pp. 60. \$1.00.

The rector of Holy Trinity Church in Philadelphia has gathered together a series of sermons in which he discussed reasons for belief in God, the deity of Christ, the Virgin Birth, the Resurrection, and the "life of the world to come." The orthodox position is stated with clarity, and with attention to modern difficulties. Dr. Salmon's attitude towards the New Testament narratives seems to us a little too "trusting"; and we wonder what might happen to some of his contentions if the findings, say, of form-critical investigation were accepted. On the other hand, there is a patent sympathy with the modern mind, and a certainty of conviction, which commend this little book of apologetic.

W. NORMAN PITTINGER.

Dr. Torrey's Newest Book

DOCUMENTS OF THE PRIMITIVE CHURCH. By Charles Cutler Torrey. Harpers. \$3.50.

Dr. Torrey, a veteran Old Testament scholar, has for some years past been engaged in illuminating New Testament studies from his vast wealth of knowledge of the Aramaic language. In many regards his contributions have been and are very helpful and this his latest volume contains much of deep interest to specialists. Professional students of the New Testament, however, remain unconvinced by his main contentions; much of the evidence he collects can be interpreted very differently and he has not taken into account much other evidence that tells decisively against his theories.

Dr. Torrey argues, for instance, for an extremely early date for St. Mark's Gospel, which he says is the product of the most primitive Christian community, whose faith "was that of contemporary Judaism, *except* in the one particular of the advent of the Messiah. There was no other difference" (p. 95). "Gospel," accordingly, in the opening verse of St. Mark is assumed to be a familiar term in the primitive community. But this is untrue. A study of a New Testament concordance reveals that "Gospel" enters

the Christian vocabulary not from the primitive community but through St. Paul and is integral to his polemic against primitive Christian conservatism; the "good news" is that "Christ is the end of the Law." So St. Mark's initial "The Gospel of Jesus Christ" does not mean simply "The words and acts of Christ" but "The justification of Pauline doctrine by these words and acts of Christ;" far from representing "the faith of contemporary Judaism, except in one particular," St. Mark's work is an attack on contemporary Judaism, root and branch—and an attack likewise on the undeveloped faith of the Palestinian community.

A developed exposition of Dr. Torrey's theory would be out of place in any but a technical journal; it must suffice to say here that his book was written for specialists and should be left to them for detailed examination.

BURTON SCOTT EASTON.

A Fine Book, Unreservedly Recommended

THIS WAR IS THE PASSION. By Caryll Houselander. Sheed & Ward. Pp. x-185. \$2.00.

This is a book which one can recommend unreservedly. It is by a young English Roman Catholic, who writes a series of brief meditations on the sharing in our Lord's Passion which this war and its terrible tragedy make possible for us. Never before have we seen a book which so simply, yes even starkly, presented the Catholic faith, in its wonderful depth and its breadth of generous understanding, as the very defense of life itself in days of overwhelming disaster and agony. The thought that the horror of war-experience, the deep participation in the misery of a nation and a world torn with war and suffering hellish anguish, can be, not simply overcome by faith but transmuted into material for a genuine and heroic sharing in the Christ-life which is man's by the Incarnation—this is both new and very moving to those of us whose mental suffering at this time is great in the measure that we are truly seeking the will of Christ in this war.

No hatred, no recrimination, simply a staying of the soul on God as we see Him and live in Him, crucified with Him but like Christ reigning on the Tree; seeing the Eucharist as the reproduction of the Passion in the life of the Body of Christ, and hence the Christian's method of participating therein; prayer as the secret heart of the life in Christ, and the certainty of salvation from futility and frustration if we are faithful in prayer . . . here are some of the things suggested by Miss Houselander.

We hope that this book will be very widely read. For ourselves, we are buying copies for friends who are troubled by the conflict of conscience which war brings—not to help them out of the conflict but to help them see that the conflict can be made something rich and fruitful if joined to the suffering of our Lord.

W. NORMAN PITTINGER.

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DIOCESAN

NEW YORK

Holy Week and Easter

Never in the memory of the oldest parishioner of any New York City church was there such a large and devout attendance on Easter Day and throughout Holy Week as there was this year. All the many churches were filled to capacity at all the services on Easter Day, and there were more Celebrations of the Holy Eucharist than in other years. Not only the complete clerical staff of every parish officiated, but many other available priests were called in to assist. It is said that the sermons were awaited with unusual interest also, Churchpeople being particularly eager to hear what would be said from the pulpit this Easter, when the whole world is at war.

Bishop Manning was the preacher at the 11 o'clock service at the Cathedral of St. John the Divine, where he addressed a congregation that filled the great edifice, even the ambulatory and the apse chapels and such standing room as the air raid precautions permitted. The Bishop took for his text the words of the Creed: "The third day He rose again from the dead." Some persons, the Bishop said, might feel that Easter joy could not be experienced this year, in the midst of the evil and wickedness at work throughout the whole world; but the state of the world is the very reason for celebrating Easter. The powers of evil were never so strong and effective as on Good Friday; yet, within three days, they were overcome. The Kingdom of God is eternal, while that of man is temporal. The God Omnipotent reigns supreme. Easter reminds us always, and above all in the present tragic condition of the earth, that God triumphs, and triumphs soon. He comes quickly.

In almost all the churches of the city, the rectors were the preachers. The Rev. Dr. Horace W. B. Donegan, rector of St. James' Church, in addition to his own services, was the preacher at the Easter Dawn Service in the Radio City Music Hall. This is the first time that an Episcopal clergyman has been invited to preach at this service, to which thousands of men, women, and children, members of many religious groups, go.

HOLY WEEK

During Holy Week, all the churches were thronged. The Noon Day services, held in churches in the business and shopping centers of the city, were attended with marked regularity. Hundreds of workers, especially, used part of their lunch hour every day for this purpose.

On Good Friday, it was observed that more worshipers than usual remained for the whole of the Three Hour service. The preacher of the Passion was in most instances the rector. Exceptions were the Church of the Transfiguration, where the Rev. Shirley C. Hughson, O.H.C., was the preacher; and St. Bartholomew's where the preacher was the Rev. Michael Coleman, vicar of All Hallows' Church, London.

EPISCOPAL EVANGELICAL CONFERENCE

Emmanuel Church, 811 Cathedral Street, Baltimore, Md.

Thursday, April 23

3:00 p.m., Annual Business Meeting; 3:45 p.m., **Spiritual Discipline**, The Rev. Theodore O. Wedel; Comment by The Rev. Vincent Franks and The Rev. William Sperry; 5:30 p.m., Evening Prayer, Emmanuel Church, with Emmanuel Church Choir; 7:00 p.m., Annual Dinner: **The Church and the World**. Speakers: The Rev. Charles Sheerin and The Rev. Cyril Richardson.

Friday, April 24

8:00 a.m., Holy Communion; 10:00 a.m., **Orders and Unity**, The Rev. Cuthbert A. Simpson. Comment by The Very Rev. Alexander Zabriskie and The Rev. Felix Kloman; 11:30 a.m., **Doctrine**, The Rev. A. T. Mollegen. Comment by The Rev. Charles Penniman and The Rt. Rev. Theodore Ludlow; 1:00 p.m., Luncheon. Speaker: Mr. Dale Purves of the War Labor Mediation Board. **All who are interested are invited to attend.**

Write The Rev. Theodore P. Ferris, Emmanuel Church, Baltimore, for reservations for meals.

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CHICAGO

Bishop Conkling's Easter Message

Drawing a parallel between world events of today and those which occurred at the time of the Crucifixion, Bishop Conkling asked his people not to despair but to keep the Feast of the Resurrection joyously with confidence in ultimate victory over death and sin, in an Easter pastoral letter.

The letter follows:

"The Easter message of joy and victory resounding with alleluias is in striking contrast to the cries of pain and sorrow and death that now rise from our earth to the Throne of Heaven. For many, the observance with joy of the great Feast Day would seem to be inappropriate this year. It might seem to them that its triumphal note should be sounded softly until better days come with the blessing of peace.

"But such would miss the true character of the Easter Triumph. The shout of joy, the cry of triumph, was lifted in the face of deepest despair and desolation and of darkest tragedy. Never did evil seem more powerful and victorious. Never was good seemingly more overwhelmed than at Calvary.

"Let us remember this as we celebrate the Paschal Feast today. About us and in the days that are before us may be adversity and pain and death, but in our hearts let there be the confidence of those who know that God has already won. The world is redeemed! Death and sin cannot ultimately be victorious.

"Thus shall we keep the Feast—with this confidence in our hearts! In the certainty of our Faith in Jesus Christ our Lord and Him risen from the dead, let us lift up our hearts in joyous alleluias, and receiving the precious Gift of His redeeming Life within us, know the power and peace of His victory."

OKLAHOMA

Four Races Represented At Confirmation

When Bishop Casady visited Tulsa, Okla., on Palm Sunday and confirmed 85 candidates in Trinity Church and St. Thomas' Mission (Colored), he laid hands upon individuals belonging to four different races. Included among the 79 candidates in Trinity Church were two boys and one or two adults of Indian stock, and one American born Chinese boy. Six Negroes were confirmed at St. Thomas' Mission. A nephew of the late Gordon W. Lillie, (Pawnee Bill) was among the candidates confirmed in Trinity Church. Including an elderly candidate confirmed on

Monday in Holy Week, the class at Trinity ranged in age from 11 to 81. Three of the class were received from the Roman Obedience. Every one of the 50 children presented had received baptism in the Episcopal Church. Of the adults 10 had been baptized in the Episcopal Church, seven had received Methodist baptism, six Presbyterian, four Roman Catholic, one Lutheran, one Disciples, and one Congregational. Members of the class were born in 16 different states.

Bishop Casady was the noonday preacher in Trinity Church during Holy Week and the preacher at the Three-Hour Service on Good Friday. The local Ministerial Alliance and Council of Churches joined with Trinity Parish in sponsoring this series of services.

WEST MISSOURI

Bishop Spencer Makes Easter Broadcast From Grand Canyon

Bishop Spencer of West Missouri broadcast a sermon Easter morning over the Blue network from the edge of the Grand Canyon in Arizona.

The selection of Bishop Spencer for this Easter Sunday broadcast is considered a distinct honor both to the Bishop himself and to the Episcopal Church. It is estimated that approximately 20,000,000 persons annually hear the Easter broadcast.

PENNSYLVANIA

Capital Punishment

A report on the Study of Capital Punishment was recently adopted by the Christian Social Service department of the diocese of Pennsylvania. Prepared by the Rev. Alfred M. Smith of the City Mission staff, who has been in charge of the department's penal institutions of Philadelphia for many years, for the committee consisting of Mrs. Edward Ingersoll, recent president of the Woman's Auxiliary of the diocese, and the Rev. Dr. D. Wilmot Gaton, rector of the Church of The Saviour, the report follows:

"Capital Punishment is a relic of savagery, eschewed by the noblest influences in the Bible, in ancient Greece and Rome—brought back in dark ages into Europe and England, and inherited from them here in America. It is perpetuated by custom and lack of intelligent and conscientious thought, and maintained on false assumptions of the value of vengeance, or as a deterrent, or as satisfying the majesty of the law.

"Let us look for a moment at the arguments for and against capital punishment.

"First those in favor of it:

"We are told that it is necessary in order to act as a deterrent to further crimes of violence, that if prospective murderers know that they will face death if they commit murder, the fear of death will keep them from committing it.

"If the state really believes that an execution is a necessary deterrent, then it should execute openly and unashamed, in

LONG TIME PLANNING

The Lenten-Easter rush is over with us craftsmen, and we are able now to take a few long breaths, and eat a few more suppers at home. All the pulpits, credences, Paschal Candlesticks, silver and brass ware, and other lovely memorials were delivered on time for consecration, and we are ready for another fling at things.

ALL our parish priests are not away as chaplains, and in SOME of our parishes, the new high-salaried group has learned its new responsibility to carry the burden of church-support, and priests should begin to plan for the improvements they will need in the weeks and months ahead. We would like to sit in on these matters with you and make some studies, suggestions, and estimates.

Jot down some of the things you'd love to see done in your parish church, find out from us what they'll cost, and then go after your donor. AND, never forget, faint heart never won a church memorial, or a salary increase, either.

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CHURCH CALENDAR

April

- 12. First Sunday after Easter.
- 19. Second Sunday after Easter.
- 25. S. Mark. (Saturday.)
- 26. Third Sunday after Easter.
- 30. (Thursday.)

order to strike the fear of the law in as many hearts as possible.

"The truth is that the murderer never has the thought of punishment of any kind, or anything else in his mind at the time he commits his crime. Moreover, statistics show that the number of executions is so small in comparison to the number of the homicides, that it practically loses all its force as a deterrent. There are about 10,000 homicides in the United States per annum, and about 200 executions—about 2%; in England about 5%. It certainly acts as no deterrent to the person of influence and wealth, for such a person seldom if ever goes to the chair or gallows. It is usually the poor and uninfluential that meet this fate. It is the certainty of conviction, rather than the death penalty, that is feared most by criminals, and I think this would be more pronounced without the death penalty, for juries are rather loathe to convict of first degree where that conviction carries the death penalty.

"Then we are told that the infliction of the death penalty tends to decrease crime. Strange to say, statistics do not bear out this contention. In those states in this country, and in other countries where the death penalty has been abolished the homicide rates are not higher but rather tend to be lower than where capital punishment is still in force.

"Then lastly, we are told that the born-killer type should be exterminated. In the first place there are very few of this type, who kill deliberately and remorselessly. What few there are present the same problem as do the dangerously insane, and should be controlled in the same man-

ner. We do not advocate the killing of the insane because they are difficult to handle.

"The above are the main arguments for capital punishment.

"Now what are our arguments against this form of punishment?"

"We have already given three in answer to the foregoing, but there are others which are important, and they are these:

"The death penalty once paid is final and irrevocable, and if an innocent person is executed, the mistake can never be corrected. Warden Lawes says: 'I have known several men who have been very close to the chair, and who were afterwards found to be innocent.'

"Then, too, the approval of capital punishment makes us all executioners. So that we see today the spectacle of a great commonwealth stooping to the ethics of a murderer, for legal execution is a cool deliberate act, an act of premeditation. In capital punishment the state commits what it forbids and does in secret what is revolting in public. It is a man-made and fallible law, subject to gross miscarriage of justice.

"Whatever ordinary opinion may be as to the practical and deterrent desirability of the death penalty, it is distinctly contrary to the teachings of Jesus Christ, who taught forgiveness, correction, and salvation of the erring soul. It violates the enlightened conscience of an ever increasing number of citizens.

"It would seem that we as Christians should stand for its abolishment and insist upon that which is more important and which really acts as the greater deterrent—quick definite and sure justice for all crime, and the strict enforcement of the law, especially that of life imprisonment for first degree murder where it is really first degree murder, and furthermore some provision made whereby the offender make some reparation to the family of the one whose life has been taken."



PEACE ALTAR: Polychromed in red, blue, and gold, this altar in St. Mark's Church, Penn Yan, N. Y., was given in memory of Robert Wilcox, a parishioner who died in an army camp, by the parish young people. The altar commemorates all parishioners serving with the armed forces.

Department of Christian Social Relations following the Thursday noon-day services.

The general theme was: The Problems of the Day in the Perspective of Faith. Dr. James McCamy, professor of Government at Bennington College, Bennington, Vt., presented the subject, Functions of Government in the New World. Mr. R. E. Ellis, personnel department head of the General Electric Co., Schenectady, N. Y., offered as his subject Employment in the New World. Dr. D. Ewen Cameron, the staff psychiatrist at the Albany Hospital, spoke on Present Uses of Psychiatry and Dr. Walter C. Langsam, professor of History at Union College, Schenectady, discussed the subject of Peace or Truce. Each subject was thrown open to discussion following the addresses.

The luncheons were served by the Church Service League of St. Peter's parish, and the Rev. Clarence W. Jones, chairman of the department presided.

ALBANY

Lenten Luncheon Forums

Four Lenten luncheon forums were held this year in St. Peter's parish house, Albany, N. Y., under the auspices of the

COMING EVENTS

April

- 12-13. Convention of Oregon, Portland, Ore.; of Salina, Dodge City, Kans.
- 14-15. Convocation of Western Nebraska, Chadron, Neb.
- 15. Convention of Georgia, Augusta, Ga.
- 17. Convocation of Cuba, Matanzas.
- 17-19. Convocation of Eastern Oregon, Ontario, Ore.
- 19-20. Convocation of Spokane, Spokane, Wash.
- 21. Convention of South Florida, Orlando, Fla.
- 21-22. Convention of Kentucky, Louisville, Ky.
- 22. Convention of Massachusetts, Boston.
- 22-23. Convention of Indianapolis, Lafayette, Ind.; of Nebraska, Omaha, Neb.
- 26. Convocation of Kansas, Topeka, Kans.
- 26-27. Convocation of Colorado, Denver, Colo.
- 28. Convocation of South Carolina, Charleston, S. C.
- 28-29. Convocation of Quincy, Moline, Ill.
- 28-30. National Council Meeting.
- 29. Convocation of Atlanta, Rome, Ga.

SPRINGFIELD

Memorial Window

In remembrance of a priest who gave unforgettable service to the diocese of Springfield after his retirement, a window has been unveiled in St. Paul's, Springfield, Ill.

The Rev. Charles Albert Hayden had come to Springfield from New York at the age of 72, expecting to participate in Church activities only as a worshipper. His capabilities recognized, he was restored to active use of his priesthood, and for 10 years the handsome old priest was a

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DIOCESAN

familiar, inspiring figure in the diocese. He assisted at St. Paul's; sometimes he went out to the missions when no other priest was available; when there was no organist, he played the organ; when a singer was needed, he sang; he lettered honor rolls of parishioners serving the country in 1918; he put parish records in good order. But his greatest service came in the inspiration of his happiness at having work to do when he had thought his work was finished. It was this glow of happiness that relighted torches that were beginning to burn low.

When Fr. Hayden died in 1927, at the age of 82, he left a modest legacy to St. Paul's. For 15 years, through this legacy, his work has gone on, supplying priest's vestments, items of Church equipment, a Church flag, credit for St. Paul's during a bank crisis. The memorial window, bought with what remained of the legacy, shows the visit of Mary to her cousin Elizabeth.

MISSOURI

**Approves Joint Ordination,
Denounces Lynching in Sykeston**

The diocese of Missouri under the leadership of Bishop Scarlett, approved the Joint Ordination proposal of the Commission on Approaches to Unity in its last convention. The Bishop's statement: "Twice the General Convention of our Church has solemnly and overwhelmingly affirmed a declaration of purpose to achieve organic union with the Presbyterian Church" was most cordially received by the clergy and laity, who voted overwhelmingly for the plan.

In a resolution expressing a sense of guilt and shame at the lynching of a Negro within the confines of the diocese, at Sykeston, the convention strongly condemned the crime of "lawless violence," and urged that state and federal authorities take steps immediately to find and prosecute all guilty persons.

The officers elected by the convention are as follows: Rt. Rev. William Scarlett, Bishop; Rev. Claude Ellwood Remick, secretary, registrar, and ass't. treasurer; Stephen B. Sheldon, treasurer; Alvan J. Goodbar, chancellor; Manson M. Brien, historiographer.

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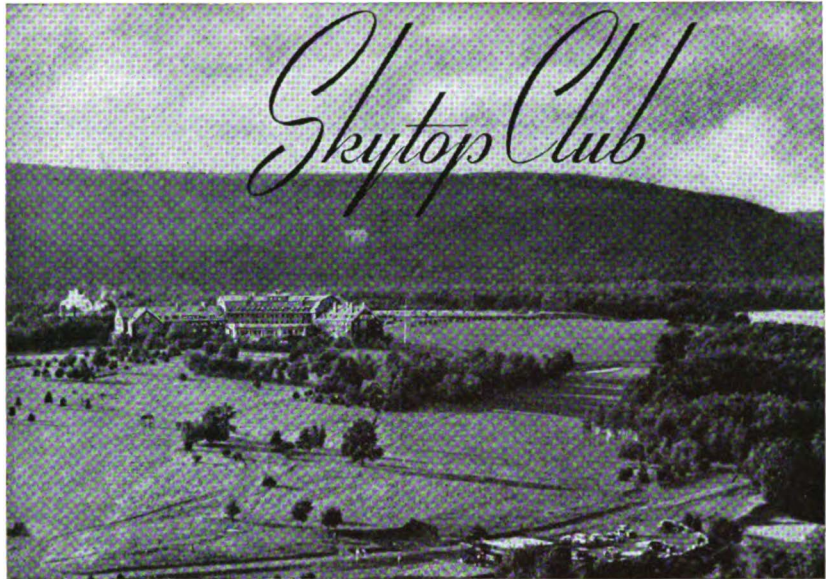
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A.C.U. CYCLE OF PRAYER

April

- 21. St. Andrew's, Plainfield, N. J.
- 22. Grace & St. Peter's, Baltimore.
- 23. St. Paul's, Endicott, N. Y.
- 24. St. Francis', Rutherfordton, N. C.
- 25. Christ, Dallas, Tex.
- 26. St. Bartholomew's, Ely, Nev.
- 27. St. Peter's, Paris, Ky.

April 12, 1942



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DEATHS

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

Oliver Festus Crawford, Priest

The Rev. Oliver, Festus Crawford, a retired priest of the diocese of Kansas died in Pittsburg, Kans., after a long illness, on March 22d. The interment took place in Toledo, Ohio.

The Rev. Mr. Crawford was born in Adrian, Mich., September 2d, 1885. His parents were Thomas and Clara (Uff) Crawford. He was ordained a deacon in 1912 by Bishop Leonard, and priest in 1913 by Bishop Van Buren. In 1912 he was married to Mary Euphemia Holden. He began his ministry as a curate in the Church of Our Saviour, Akron, Ohio. From 1913 to 1917 he was rector of St. Paul's, Bellevue, and priest-in-charge of Trinity, Lyme, Ohio. He served as a chaplain during the first World War with the rank of 1st Lieutenant. He served as a missionary in the diocese of Pittsburg, 1919-1924. He came to Kansas City, Mo., in 1927, where for a short time he served as rector of St. Mark's Church. From 1930 to 1936 he was rector of St. Peter's Church, Pittsburg, Kansas.

Clinton Bradshaw Cromwell, Priest

The Rev. Clinton Bradshaw Cromwell, a retired priest of the diocese of Kansas,

died suddenly in Tulsa, Oklahoma, on January the 28th.

He was born in De Kalb, Ill., July 22, 1884, the son of Dr. Philip I. and Kate (Hallagan) Cromwell. He was a graduate of Western Theological Seminary. He was ordained deacon and priest in 1915, by Bishop Anderson. He was successively the rector of St. Andrew's Church, Valparaiso, Ind.; general missionary, Southern Illinois; and rector of St. Andrew and St. Stephen's Church, Peoria, Ill. He served as priest-in-charge of Epiphany Church, Sedan, and St. Paul's Church, Coffeyville, Kans. His last rectorship was St. John's, Parsons, Kans., from which he retired because of illness in 1939.

Edouard G. C. Jones, Priest

The death on March 25th of the Rev. Edouard Guillaume Charles Jones, rector of St. Thomas Church, Arcahaie, Haiti, is announced by a cable message to the National Council from Bishop Carson of Haiti.

Fr. Jones was educated in the United States, receiving both the Bachelor of Arts and Bachelor of Divinity degrees at Temple University, Philadelphia. He was ordained to the diaconate by the late Bishop Rhinelander of Pennsylvania in 1913, and

to the priesthood in 1914 by Bishop Colmore of Puerto Rico.

Fr. Jones had been in charge of St. Thomas' since 1933, and had previously served at Holy Trinity Cathedral, Port au Prince, St. Saviour Church, Aux Cayes, Holy Cross and St. James' churches, L'Isle de la Gonave, Haiti.

He is survived by his wife and seven children.

Charles Smith Lewis, Priest

The Rev. Charles Smith Lewis, S.T.D., rector of St. Paul's Church, Kinderhook, N. Y., died on April 2d after a brief illness. Dr. Lewis was born in Baltimore, Md.; September 24, 1868, the son of the Rev. William Fisher Lewis. He was graduated from Johns Hopkins University and from the General Theological Seminary, and was ordained to the diaconate and to the priesthood in 1894 by Bishop Henry Codman Potter.

His ministry began as curate at the Church of the Transfiguration, New York, 1894-95, and his first rectorship was at Zion Church, Manchester Center, Vt., 1895-97. Until 1901 he was Tallman Fellow at the General Theological Seminary. From 1901 to 1909 he served at St. Joseph Arimathea, Elmsford, N. Y., St. John's



GO TO CHURCH



GO TO CHURCH! That slogan, sounded round the world, might well put an end to a good deal of the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

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

Delaware Seashore Churches—209
Rev. Nelson Waite Rightmyer
St. Peter's, Lewes, 8 and 11 A.M.
All Saints', Rehoboth Beach, 9:30 A.M.

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.

St. Margaret's Church, Belfast, Maine—75
Rev. James Leslie Hayes, S.T.M.
Sundays: 8, 9:30, 10:45 A.M.
Tourists especially welcomed.

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.

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.

Church of the Ascension, Fifth Ave. & 10th St., New York City—1,233

Rev. Donald B. Aldrich, D.D.
Sundays: 8 and 11 A.M.; Daily 8 A.M. and 5:30 P.M.
This Church is Open All Day and All Night.

Church of the Heavenly Rest, 2 E. 90th St., New York City—1,175

Rev. Henry Darlington, D.D., Rev. Herbert J. Glover
Sunday Services: 7:30, 11 A.M., 4:30 and 8 P.M.
Weekdays: Mon., 12; Tues., 11, 12, and 5; Wed., 7:30, 12, 8:30; Thurs., 11, 12, 5; Fri., 12, 5; Sat. 12.

Chapel of the Intercession, 155th St. and Broadway, New York City—2173

Rev. Dr. S. T. Steele
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Daily: Holy Communion 7 and 10 A.M.; Morning Prayer, 9:40 A.M.; Evening Prayer, 5:30 P.M.

St. Bartholomew's Church, Park Avenue and 51st Street, New York—3171

Rev. Geo. Paul T. Sargent, D.D.
Sunday Services: 8:00 A.M., Holy Communion; 9:30 and 11 A.M., Church School; 11:00 A.M., Morning Service and Sermon; 4:00 P.M., Evensong. Special Music.
Weekdays: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days
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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. Roelif 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.
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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.;

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

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

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. Rossmacasker
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.

DEATHS

Church, Lafayette, Ind., and St. James' Church, Woodstock, Vt. He was then for two years professor of New Testament Exegesis at Western Theological Seminary; Dean of All Saints' Cathedral, Indianapolis, 1911-14, and rector of St. Mary's, Burlington, N. J., 1914-20. He served as Canon of Religious Education in the diocese of New Jersey, 1920-29, was rector of Trinity Church, Plattsburgh, 1929-32, and Dean of the Cathedral of All Saints, Albany, 1932-36. After his retirement as dean of the Cathedral in Albany, he was induced to accept the rectorship of St. Paul's, Kinderhook, and his activities in diocesan matters continued until the time of his death. Dr. Lewis was dean emeritus of the Cathedral, rural dean of the Albany deanery, vice-president of the Albany diocesan foundation, of the board of governors of St. Margaret's House, of the board of governors of the Child's Hospital, a member of the board of governors of St. Agnes' School, of the department of missions and diocesan council, also the examining chaplains. Dr. Lewis was deputy to the last General Convention and was long a member of the diocesan committee on constitution and canons, and as well held many educational commissions as director and instructor. Since 1922 he has been editor of the Episcopal Church S. S. Magazine and since 1930 editor-in-chief of the Episcopal Church Series S. S. Lessons. He is the author of the Hale Sermon on the Work of the Church in the Sunday School, of *Some Foundation Truths of the Christian Faith*, and of various magazine articles.

Dr. Lewis was married to Ethel L. D. Oliver in 1901 and is survived by a daughter, Mrs. Clement C. Satwell, Boston, and a son, the Rev. Wm. Fisher Lewis, Bishop-elect of Nevada. He is survived also by his second wife, the former Margaret H. Lawson.

The burial service was at St. Paul's, Kinderhook, Bishop Oldham officiating, assisted by the Ven. Dr. A. Abbott Hastings. Wardens and vestrymen of St. Paul's were bearers and six of the clergy honorary bearers. Interment was at the family burying ground in Scarsdale, the Rev. W. C. Kernan taking the committal.

John G. Spencer, Priest

The Rev. Dr. John G. Spencer, rector of Christ Church, Hornell, N. Y., died April 1st at the age of 48.

He was born in Henderson, Minn., son of Francis M. Spencer and Martha MacLyman Spencer. He was graduated from Hobart College in 1917 and from Berkeley Divinity School in 1920. He was ordained in 1920.

Dr. Spencer was missionary in charge of Madison Valley and Virginia City, Mont., from 1920 to 1922, and rector of St. Mark's Church, Anaconda, Mont., from 1922 to 1926. He served as a member of the department of social service and missions and on the provincial synod commission.

In Hornell he had been chairman of the Red Cross, president of the Welfare Commission, and a member of Christian Social Service. He had also been a member of

the State Emergency Relief Committee and chairman of the Boy Scout training committee for the Steuben area.

Mrs. Mary L. Bishop

Mrs. Mary L. Bishop, wife of the Rev. Dr. William S. Bishop, vicar emeritus of St. Thomas Church, Washington, D. C., died on March 25th, in her 66th year, after a long illness.

Born in Washington, D. C., Mrs. Bishop was the daughter of Capt. Thomas J. Luttrell and Elizabeth Beall Hopkins Luttrell, and was a direct descendant of Col. Ninian Beall, original settler of Georgetown, D. C. She was married to Dr. Bishop in 1907, and for some years afterward resided at the University of the South, Sewanee, Tenn., later making her home in East Orange, N. J.

In 1920 she returned to Washington, where she was active in diocesan Woman's Auxiliary work, and in the activities of St. Thomas parish. She was a member of the Society of Colonial Dames.

Besides her husband, she is survived by a sister, Mrs. Albert H. Cousins, of Portland, Ore.

Holy Cross Press

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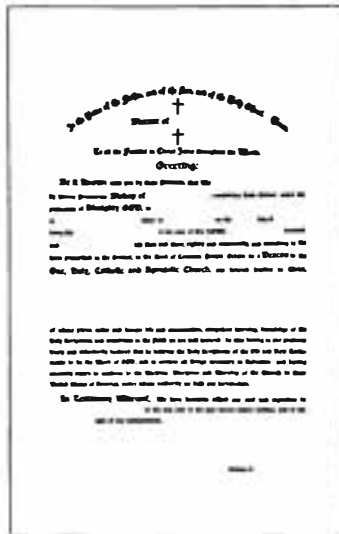
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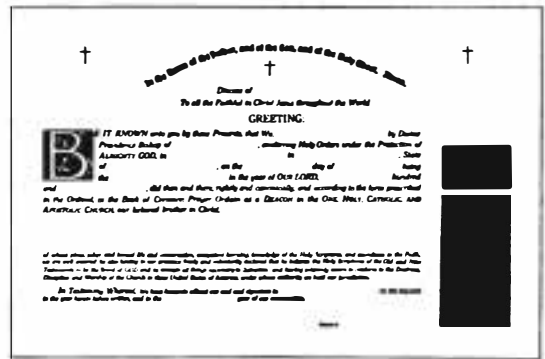
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CLASSIFIED

ANNOUNCEMENTS

Deaths

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EDUCATIONAL

SEMINARIES

Presiding Bishop Designates April 19th As Theological Education Day

In accordance with the action of the last General Convention, Presiding Bishop Tucker has designated April 19th as Theological Education Sunday.

"It is important," he said, "that the Church give more attention and support to her theological training centers. In a real sense, the future of the Church rests in their care, for they must prepare the leaders of tomorrow."

Nashotah House To

Confer Honorary Degrees

Degrees will be conferred by Nashotah House on May 21st upon Lord Halifax, Mr. Herbert Laffin of Milwaukee, Charles H. Wilson, chancellor of the diocese of Iowa, and the Rev. LeRoy S. Burroughs, student pastor at Ames, Iowa.

Lord Halifax, Mr. Laffin and Mr. Wilson will receive the degree of Doctor of Law, and the Rev. Mr. Burroughs, that of Doctor of Divinity.

Mr. Wilson is an attorney of Davenport, Iowa, who is active in the work of Trinity Cathedral, Davenport, and has been diocesan chancellor since 1939. Mr. Burroughs has been rector and student pastor for 21 years at Ames, where the University of Iowa is located.

VISUAL EDUCATION

16 Communion Form Religious Film Association

A far-reaching step in visual education in the Church was taken March 26th when representatives of 16 major non-Roman communions established the Religious Film Association. The Departments of Promotion and Christian Education of the National Council will represent the Episcopal Church in the association.

The object of the organization is to provide an exchange arrangement for the best educational and missionary films available in all the cooperating churches. Through a joint catalogue to be published shortly, information regarding the value and availability of existing religious motion pictures, film strips and slides will be provided. Film aids of all sorts will be made known and advice given individual communions on their use. These materials will be available through the National Council's Department of Promotion.

William L. Rogers, who has worked with the Harmon Foundation and the International Council of Religious Education for several years, will be executive secretary of the new association which will have offices in New York.

The cooperating churches are: Northern Baptist, Southern Baptist, American Lutheran, Disciples of Christ, Presbyterian Church, United Brethren, Congregational-

Christian, United Lutheran, Church of the Brethren, Methodist, Evangelical Lutheran, United Danish Lutheran, Evangelical and Reformed, Presbyterian Church in the United States, and Episcopal.

COLLEGES

Progress in Sewanee

The Province of Sewanee plans to employ an associate secretary for College Work, and announcement of the appointment of such a worker is expected in the near future. The decision was reached at the March meeting of the provincial department of college work in Atlanta, Ga. The department also urged the forming of more Canterbury Clubs on college campuses throughout the province.

The department considered a report from the Rev. William Mercer Green jr., Oxford, Mississippi, who has been making a survey of the province. Most of the larger universities and colleges, he reported, have either a college student worker or some clergyman who is doing the student work,

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RETREAT

The Annual Associates' Retreat will be held at the Convent of the Transfiguration, Glendale, Ohio, from the evening of April 22nd to the morning of April 25th. Others cordially invited. Conductor: the Rev. Paul Severance, O.S.B. For reservations apply to the Reverend Mother Superior.

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but many of the smaller schools have no workers.

Grants were approved for the salary of the student worker at Duke University, Durham, N. C., at Clemson College, S. C., and at the University of Alabama, Tuscaloosa. The department is cooperating with the Church Society for College Work in developing plans whereby those now receiving grants from the society may become self-supporting.

Younger clergy are to be urged by the department to consider work on college campuses a vital part of their ministry.

A three-year cycle of student conferences is to be continued.

Plans were discussed for a conference of Negro students of the Province.

SCHOOLS

FOR BOYS

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CHANGES

Appointments Accepted

AVERY, Rev. EUGENE L., formerly priest in charge of St. Gabriel's, Rutherfordton, N. C., is to be priest in charge of St. James', Tampa, Fla., effective May 1st. Address: 1307 Lamar Avenue.

GOODERHAM, Rev. G. E., formerly rector of Good Samaritan, Gunnison, Colo., is to be vicar of Epiphany, Flagstaff, Ariz., effective May 1st. Address: Flagstaff, Ariz.

HALL, Rev. ROBERT, formerly assistant of St. Mark's, Port Leyden, N. Y., and St. Paul's, Constableville, N. Y., became priest in charge, effective March 1st.

HARRIS, Rev. T. CECIL, formerly superintendent of Good Shepherd Mission, Fort Defiance, Ariz., became vicar of Trinity Church, Hayward, Calif., April 12th. Address: Hayward, Calif.

OLSEN, Rev. TORREN R., formerly superintendent of Mission of the Good Shepherd, Fort Hall Indian Agency, Idaho, became rector of the Church of the Saviour, Hanford, Calif., April 12th.

PAULSON, Rev. RAYMOND H., rector of Calvary Church, Sioux City, Iowa, has accepted a call to St. Paul's parish, Saginaw, Mich., effective April 12th.

ROSSON, Rev. REGINALD G., formerly assistant of St. John's, Buffalo, N. Y., is to be assistant at Trinity Cathedral, Phoenix, Ariz., effective September 1st.

SNYDER, Rev. ROBERT S., formerly rector of the Church of the Saviour, Hanford, Calif., is to be canon of St. John's Cathedral, Albuquerque, N. M., effective April 15th.

SWIFT, Rev. A. ERVINE, formerly vicar of the Church of St. John the Evangelist, American Church mission, District of Hankow, China, has been curate of St. David's Church, Roland Park, Baltimore, Md., since March 20th.

Military Service

TAFT, Rev. EDWARD R., formerly rector of St. Mary's Church, Staten Island, N. Y., is to be chaplain in the Army stationed at Fort Benjamin Harrison, Indiana, effective April 6th.

Ordinations

PRIESTS

CUBA—The Rev. FREDERICK RALPH DAVIES was ordained priest at San Pablo Church, Camaguey, by Bishop Blankingship of Cuba on March 25th. He was presented by the Ven. J. H. Townsend; the Rev. Salvador Berenguer preached the sermon. The Rev. Mr. Davies will be rector of Iglesia de San Pablo, Camaguey. Address: Gonzalo de Quesada 251, Camaguey.

MICHIGAN—The Rev. WALDO R. HUNT was ordained to the priesthood on March 24th by Bishop Creighton of Michigan in St. John's Church, Wayne, Mich. The Ven. Leonard P. Hagger presented him; the Rev. Otey R. Berkeley preached the sermon. The Rev. Mr. Hunt will serve as priest of St. John's, Wayne.

SOUTH DAKOTA—The Rev. WILLIAM FRANCIS DONNELLY and the Rev. ANDREW ARTEMUS WESTON were ordained to the priesthood on March 24th in St. Elizabeth's Church, Wapakala, S. D., by Bishop Roberts of South Dakota. The Rev. Mr. Weston was presented by the Rev. Sidney Bears Heart. He will continue as assistant to the Rev. John B. Clarke of the Standing Rock Reservation. The Rev. Mr. Donnelly was presented by the Rev. Stuart Frazier. He will continue as priest in charge of St. Phillip's Church, Dupree, S. D., and will assist the Rev. Stuart Frazier on the Cheyenne Reservation.

SPOKANE—The Rev. GUSTAVE KARL MARKGRAF was ordained to the priesthood March 24th at St. David's, Spokane, Wash., by Bishop Cross of Spokane. He was presented by the Rev. Robert L. Baxter and the Rev. Milton A. Cookson; the Rev. Ernest J. Mason preached the sermon. He is to be vicar of St. David's and Epiphany, Spokane, Wash. Address: East 227 Glass Avenue, Spokane.

DEACONS

LEXINGTON—RAYMOND SUTHERLAND was ordained to the diaconate April 2d in the Church of the Good Shepherd, Lexington, Ky., by Bishop Abbott of Lexington. He was presented by the Rev. Dr. John W. Mulder, who also preached the sermon.

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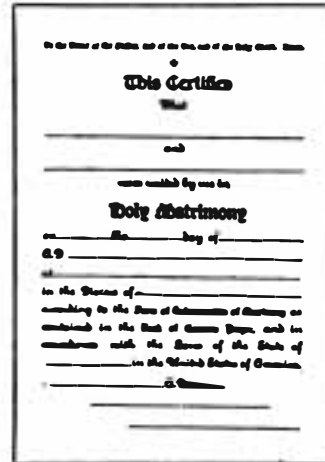
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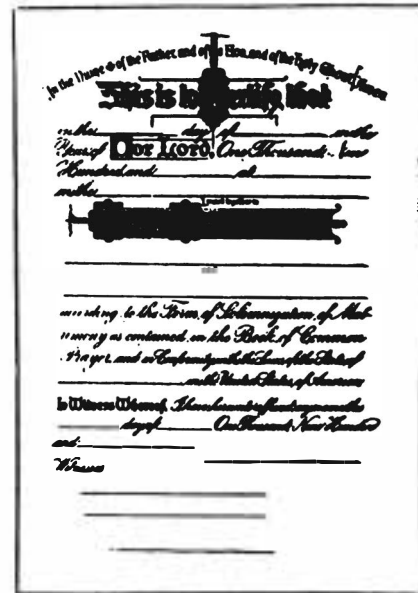
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