

The Living Church

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

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"Love Your Enemies"

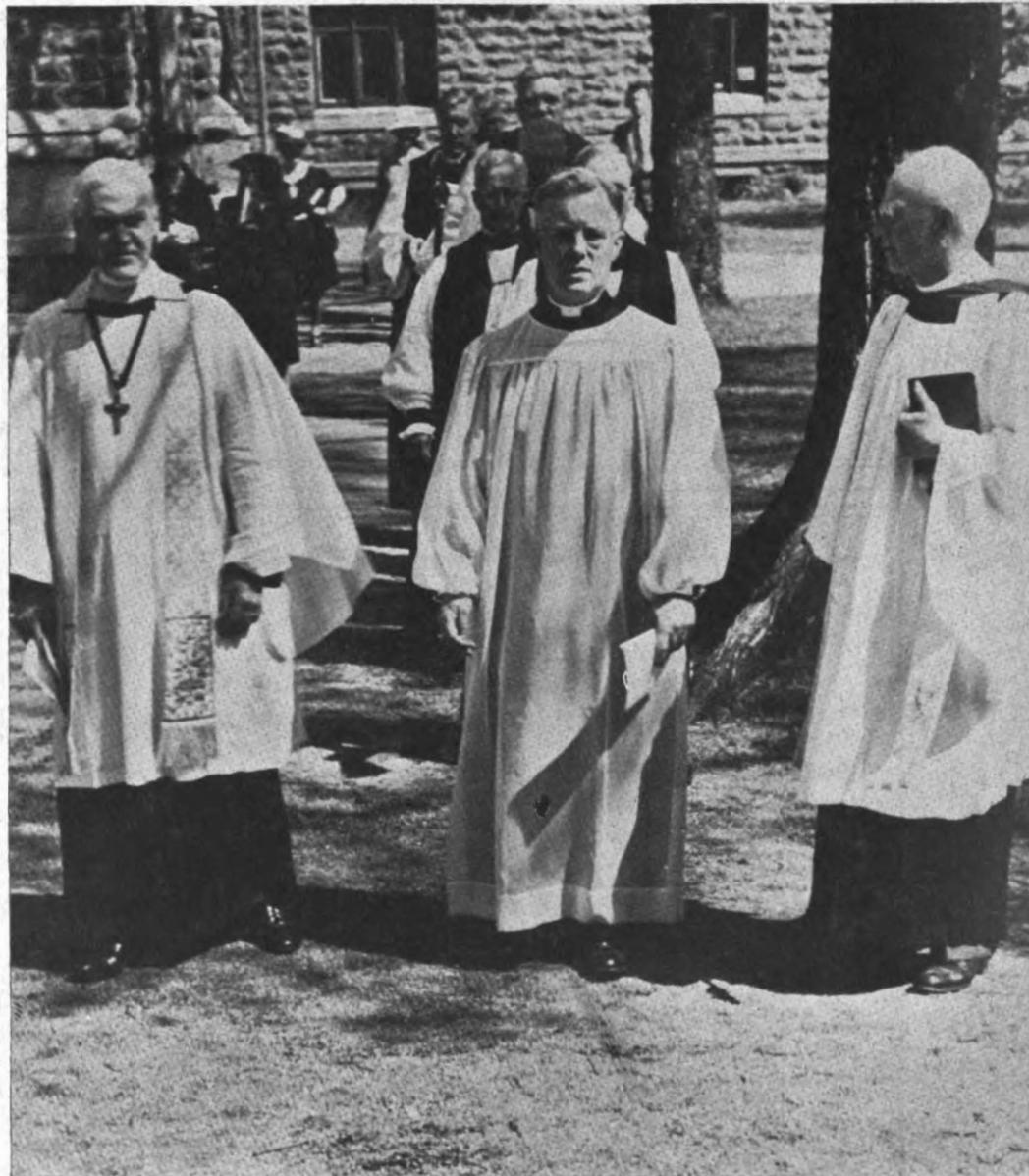
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The Function of a Cathedral

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AT THE CONSECRATION OF BISHOP STONEY OF NEW MEXICO
The Bishop-elect is shown between his presenters, the Rev. P. N. McDonald (left) and the Very Rev. Douglas Matthews, in this photograph taken just before the service. (See page 5.)

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LETTERS

Church Congress

TO THE EDITOR: We hope that a large number of the clergy and the laity will attend the Congress, to be held in this City, May 5-7.

The headquarters are at the Columbia Club and the prices of rooms are as announced, single room \$3.50, double \$5 per day. There are a number of other suitable hotels in the city with lower rates and information concerning these will be sent gladly to all who request them. We are endeavoring to provide complimentary lodging in private homes.

If this expense added to travel and other expenses is preventing clergy from coming, Bishop Kirchhoffer will be glad to hear from those who would come if lodging were provided.

Reservations and other inquiries have begun. We are looking forward to a good Congress.

(Rev.) J. M. NELSON,
Executive Secretary.

Indianapolis, Ind.

San Joaquin

TO THE EDITOR: Without entering into the merits of the case of the district of San Joaquin, about which I know nothing, I would like to express gratitude, through your columns, for the bracing example given us by the Rev. J. Lindsay Patton in refusing his election as Missionary Bishop, on grounds of honest thought.

It is largely through the lack of this latter commodity that we lose the respect of many people trained to hard work and honest decision in other lines of endeavor. The putting of outward show in the place of inward reality has made our moral fibre mushy and weakened our hands.

Although probably of a different stripe of churchmanship from that of the Rev. Mr. Patton, I am sorry he is not a bishop, and feel that, at no small cost to himself, he has given us a poke where we need it the most.

(Rev.) C. EDWARD HOPKIN.

Poughkeepsie, N. Y.

A Way to Help

TO THE EDITOR: The splendid article by Mr. Galen Fisher in the April 12th LIVING CHURCH and the notes you have written about the Japanese situation in Seattle suggest to me that I write you about the splendid cooperation which we have received

The Living Church

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

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

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

"NEVER TO CEASE TO BURN . . ."

I SHALL not die, who know there is no stopping
The glass's falling sand.
I shall not die, who feel the life-blood dropping
Like water from my hand.

For this alone is death: the ardor ended
Before the breath be flown.
For this alone is death: the lamp untended
Before the tower go down.

Let tower consume, consuming blaze mount higher;
Let leap that beacon flame,
Undiminished, back to quenchless fire —
The Lamp from which it came.

DOROTHY LEE RICHARDSON.

from the immigration authorities in several situations which involve our Japanese Churchpeople here.

Recently one of our Japanese alien Christians who was ordained in our parish to the diaconate through the kindness of Bishop Huston and Bishop Block was taken into custody by the FBI. He had very recently come to this country from Japan and of course should be given the protection of government custody. While he was interned here I was allowed to see him frequently, as were a number of his seminary friends and members of the faculty.

I applied to the head of the station for permission to visit him before visiting hours in order to give him Communion. My request was granted with immediate response, and I was told that I had better come as soon

as possible. I carried him the Blessed Sacrament early in the morning and requested that an officer be present in the room which was assigned me. When I arrived an officer did come in, but the moment I had lighted the candles and my Japanese friend dropped on his knees beside me to make his confession, the officer fled and was no more seen.

After I was through I found that my friend was leaving that day for an internment camp further east. Since that time we have had splendid letters from him, full of gratitude for the help that he has received from the officials. We have provided him with various furnishings for a chapel and he has been holding regular services for his people. Apparently all of the men in his camp are aliens and are a very mixed lot of Protestants, the men from Maryknoll, Buddhists, and Shintoists. Every word that we have had indicates that the authorities are glad to give him the fullest opportunity and he speaks frequently of the cooperative spirit which the Japanese are showing.

His last letter indicates great need for books. He says that space has been provided for a library, but the shelves are rather sparse. May I have the privilege of using your column to help people see the great need of our Japanese Christian brothers knowing that we have confidence in them and that we have great concern for Japanese Christianity. Apparently books of a Christian character, theology, spiritual direction and history will always be admissible. There has been great response here to this need and if we who are living in a military area and who see day by day the tragic need of evacuating our Japanese-Americans are anxious about the problems, I feel sure that those beyond this zone will respond to this urgent need. I shall be glad to help any one to help others if they will write either to the Editor or to me. (Rev.) HENRY B. THOMAS.
San Francisco, Calif.

AT LAST!

For months we have been at work evolving, creating a really-righty Field Altar Kit for Chaplains,— a kit which could not only "take it," but which with its appurtenances would give husky soldier lads the feeling that they were making their Communion at a REAL celebration, and not having "doll's tea" with Our Lord via cute, little, doll-like Communion vessels.

We have equipped this combination Altar-Kit with real regular-sized silver sacred vessels (NOT brass, with a coating of silver plating squirted over them, as many have) a combination lavabaptismal bowl, sturdy candle-sticks, and crucifix (or cross), ample provision for safe and reverent carrying of wine, the altar breads, extra candles, holy water receptacle, and space for vestments a plenty,— AND, when opened up it has its own triptych-like reredos. Brass-bound,— brass hardware,— built to go to war.

It is priced at \$150.00 complete, plus expressage, and that is a mighty little sum for a parish to raise to equip a beloved priest as he goes out to his larger field of usefulness. We've some interesting things to suggest to you, if you show any signs of being interested.

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

The editor has taken his window with him on his trip to Europe. He succeeded in doing so, in spite of restrictions against excess baggage, by taking the window only and leaving the glass and frame at home. *Livy, who stayed at home because he is liable to air sickness, will pinch-hit (or muscle in, if your taste in metaphors runs that way) when domestic intelligence requires comment.*

THIS is a special dispatch from that famous military center, "Sans Origine." A delightful spot it is, too, when the weather is pleasant—but weather is a military secret, so one must not speak of it.

WHAT, THEN, can one discuss? Perhaps celebrities, though they are a little out of our line. Few people are less celebrity-conscious than this editor. We have not yet forgotten our embarrassment when, a year or more ago, we were introduced to a famous star who was, at the moment, adjusting the microphone for a radio performance he was about to give. Not recognizing his name, we asked him if he was the radio technician—thus making him so nervous that his radio skit was a complete flop.

THUS IT WAS perhaps not surprising that we did not recognize a handsome young naval lieutenant who sat down beside us in an airline pickup bus the other day. Even when he introduced himself politely—"My name's Fairbanks; what's yours?" we didn't tumble to the fact that he was none other than Douglas Fairbanks, Jr., star of many a box-office success and now an officer of Uncle Sam's navy on active service. Learning that we were the editor of THE LIVING CHURCH, he said that he was himself a "High Church Episcopalian." Thus began a conversation that is the basis of this unique interview—probably the only

one ever given unwittingly by a movie star to a journalist who didn't know whom he was interviewing.

WE FOUND Lieutenant Fairbanks well-informed on current religious news. He spoke highly of the new Archbishop of Canterbury, whose record he appeared to know remarkably well. His appointment, Mr. Fairbanks felt, augured well for the future impact of religion on wartime England and the postwar settlement. He was glad to learn that the American Episcopal Church and the Federal Council of Churches were to be represented at the Archbishop's enthronement. "Such contacts between the British and American Churches," he said, "are tremendously important in fostering the mutual understanding and goodwill which are so vitally important these days—and will be more so in the days to come."

DRAWING UPON his own experience in the navy, Lieutenant Fairbanks said that the old antagonism between American and British sailors was breaking down, and as the men of the two navies came to know each other better they were increasingly aware of the community of effort in which they are engaged. "The same is true in the field of religion," he observed. "People of different Churches must get to know and understand each other better before there can be any effective Christian unity."

RELIGION, Mr. Fairbanks feels, must play a prominent part in world affairs if this war is to be followed by anything like a just and durable peace. He paid a high tribute to the chaplains in the armed forces, particularly those in the navy with whom he has come into contact. "They are doing a fine job, and are having a real influence for good on many of the officers and men," he said.

OF HIS OWN WORK, Lieutenant Fairbanks could of course not talk for publication, but we gathered that he had recently returned from an extended tour of sea duty, and that it had not been without excitement.

ABOUT THIS TIME the identity of our interviewee began to
(Continued on page 13)

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because of the special coverage we are giving the enthronement of the Archbishops of Canterbury and York, the special features we will have on war-time conditions in Britain, and the special interviews we will have with high government officials in Britain.

Clifford P. Morehouse, editor of THE LIVING CHURCH, has already left for England. He will prepare reports on these important events, as well as features on many subjects of particular interest to Churchpeople.

He will do his best, in a six- to eight-week stay in England, to cover the situation in that war-torn country as it has never been covered before for a Church publication. Every word he rushes home to THE LIVING CHURCH, either by cable or by clipper mail, will be important to our readers.

No other Church publication will be able to provide this complete coverage. If you are not already a subscriber, therefore, you will want to take advantage of our special offer at once. Rush your order to us today, so that we can get your subscription entered in time.

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The Living Church

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THIRD SUNDAY AFTER EASTER

GENERAL

EPISCOPATE

Bishop Stoney of New Mexico Consecrated in Anniston, Ala.

BY WILLIAM A. THOMPSON

The Rev. James Moss Stoney, for 21 years rector of Grace Church, Anniston, Alabama, was ordained and consecrated missionary Bishop of New Mexico and Southwest Texas, on Thursday, April the 10th, 1942, at 10:30 A.M. at one of the most solemn and impressive religious ceremonies ever held by the Episcopal Church in Alabama. The Most Rev. Dr. Henry

Cathedral, Albuquerque, N. M., where Bishop Stoney will have his cathedra. Bishop Carpenter read the Epistle, and Bishop Mitchell the Gospel. The Litany was read by Bishop Dandridge, Coadjutor of Tennessee.

Bishop Stoney's brother, the Rev. William S. Stoney, rector of Grace Church, Morgantown, N. C., read the various credentials required by canon law. Besides this brother, Bishop Stoney has a brother and sister. Bishop Stoney is married, and is the father of three sons, Paul, William, and James.

In his sermon at the consecration service the Presiding Bishop stressed the importance of the three orders of the historic

Carolina, and the bishops taking part in the service.

GIFTS

To a reception given the Bishop-elect and the visiting bishops on Wednesday evening, came people of all walks of life from in and around Anniston, as well as guests from other parts of the state and beyond. At this reception, the women of Grace Church presented Mr. Stoney with an episcopal ring on which is the seal of the missionary district of New Mexico. Mrs. Kenneth Schneider, who presented the ring to the Bishop-elect, said that it represented the dignity and authority invested in his high office. The gold and the diamonds and the amethyst were given by members of the parish. In the ring is the gold from a ring worn by the first baby baptized by Mr. Stoney in Grace Church. It was, she said, a circle in the form of a ring, signifying something never broken, a tie showing the love and affection of the people of Grace Church for Mr. Stoney. The men of the parish presented him with his episcopal vestments. In addition, Mrs. W. G. McDowell, wife of the late Bishop of Alabama, presented the Bishop-elect with the pectoral cross worn by Bishop McDowell, which also was formed from many gifts. At a luncheon held on Thursday after the consecration the clergy of Alabama presented Bishop and Mrs. Stoney with a silver tray.

Among Bishop Stoney's notable achievements while rector of Grace Church was the establishing of three missions in and around Anniston, all of which have grown under his care and that of his lay helpers. Several candidates for holy orders have received practical experience under Mr. Stoney's leadership in these mission stations. Bishop Stoney's interest in missions has always been very deep, evidenced by his many years as treasurer of the department of missions in the diocese of Alabama.

Before leaving to take up his duties in New Mexico, Bishop Stoney will confirm a class of candidates prepared by him in Grace Church, Anniston, for the Bishop of Alabama.

Order for Idaho Consecration

The Presiding Bishop has taken order for the Ordination and Consecration of the Very Rev. Frank Archibald Rhea, D.D., bishop-elect of the missionary district of Idaho, for April 29th in St. Michael's Cathedral, Boise, Idaho, at 10:30 A.M.

Consecrator will be Bishop Moulton of Utah, with Bishop Cross of Spokane and Bishop Jenkins, retired Bishop of Nevada,



Carter D. Poland.

AT BISHOP STONEY'S CONSECRATION: *Bishop Dandridge reads the litany.*

St. George Tucker, Bishop of Virginia and Presiding Bishop of the American Church, was the consecrator and preacher in the beautiful and historic church of St. Michael and All Angels, Anniston, which was founded in 1888 by the Noble family to be the parish Church of English workers who had come to America to work in their townships.

The Bishop-elect was presented to the consecrator and the co-consecrators, Bishops Carpenter of Alabama and Mitchell of Arkansas, by Bishops Clingman of Kentucky and Kirchoffer of Indianapolis. All of these bishops served in the diocese of Alabama during part of the years Mr. Stoney was executive secretary of the diocese. The attending presbyters were the Rev. P. N. McDonald, president of the standing committee, and the Very Rev. Douglas Matthews, dean of St. John's

ministry, laying particular emphasis on the fact that a bishop should be the chief pastor of his people and should be looked up to as their spiritual leader rather than merely as an executive, particularly in these troublous days.

ONE THOUSAND ATTEND

There were more than a thousand people crowded into beautiful St. Michael's, which is more than three times as large a building as Bishop Stoney's former parish church and therefore was used for the consecration service. St. Michael's is considered one of the show places of America.

In the procession that entered the church were the two choirs of Grace and St. Michael's, the vestry of Grace Church and the wardens of St. Michael's, members of the Church Army, priests of New Mexico, Alabama, Arkansas, and North

as co-consecrators. Bishop Stevens of Los Angeles will preach the consecration sermon.

The Bishop-elect will be presented by Bishops Fox, retired Bishop of Montana, and Remington of Eastern Oregon.

Attending presbyters will be the Very Rev. Charles E. McAllister, dean of the Cathedral of St. John the Evangelist, Spokane, Washington, and the Very Rev. Paul Roberts, dean of St. John's Cathedral, Denver, Colo. Serving as deputy registrar will be the Rev. Ernest R. Allman, Glens Ferry, Idaho.

Everybody's Dean

BY CEDRIC G. D'EASUM

Few men in or out of the ministry are privileged to enjoy such universal friendship and respect as does Dean Rhea of St. Michael's Cathedral, Boise. By his sterling example of Christian life he has endeared himself to the community and the state in many phases of activity. He is more than dean of the cathedral. He is comrade and counselor to the entire population, the pal of high and low, mighty and meek.

Dean Rhea is one moment patting a Boy Scout on the shoulder for earning a merit badge and the next delivering an address as district governor of Rotary, or praying for the state legislature as an official chaplain. He is chairman of or an important cog in virtually every civic activity in Boise.

Still he finds time to pass the time of day with a youngster fretting about school, to comfort a patient in the hospital, to preside at a Music Week meeting, and to advise the second section of the woman's auxiliary as to its Lenten program. Where he finds the time, nobody knows. That is true of all clergy. It is particularly true of Dean Rhea. He is an outstanding example of the saying, "If you want something done, go to the busy man."

His patience is long, his quality of sympathy and understanding marvelous to experience.

The Dean is everybody's man and he is a man's man. He bowls regularly—though there is scarcely a league night he is not interrupted—and grins broadly when, on getting a split, he is guyed by his mates: "You don't live right, Dean."

Typical of the regard in which he is held by his fellowmen is an editorial in the Idaho Statesman the day after his election as bishop:

"Since the day St. Michael Fackler conducted the first service in Boise in 1864, and since that grand man of God, Bishop Daniel S. Tuttle, became bishop of a vast western territory, Idaho has been proud of her clergy.

"Election yesterday of Dean Frank A. Rhea as bishop of the district of Idaho was an occasion for double congratulation. Boise is not only extending its felicitations to the Dean at his merited elevation to a position of greater responsibility and service, but rejoicing that in becoming bishop he will not be moved from associations who have so enjoyed his rich qualities of spiritual guidance and civic leadership.

"To St. Michael's Cathedral he is Dean. To the Episcopal Church in Idaho he is



DEAN RHEA: "Comrade and Counselor to the entire population."

shortly to become an able successor to Christian disciples of enviable stewardship. To Boise he is Pat Rhea, everybody's friend, a rare example of Christianity in action fighting a good fight, keeping the faith."

Northern Michigan Convention To Elect Bishop

The dates for the convention of the diocese of Northern Michigan have been changed from May 11th to 12th to May 25th and 26th. The convention will be held in St. John's Church, Negaunee, Mich. It is planned to elect a bishop at the business meeting.

Bishop Page Dies

THE LIVING CHURCH was already on the press when news was received of the death, April 21st, in Ann Arbor, Mich., of Bishop Page, provisional Bishop of Northern Michigan. He had returned from the hospital in somewhat improved condition when death came suddenly.

Bishop Page had previously made public his intention to resign his temporary see which he had undertaken after his retirement as Bishop of Michigan.

NORWAY

Church Officials

Hail Stand of Bishops

Commenting on the courage of the Bishops in Norway under Quisling rule, the Presiding Bishop, Bishop Tucker of Virginia, said: "All American Christians admire the courageous stand of the Norwegian Bishops and clergy in their refusal to bow to the will of German officials. We

of the Episcopal Church heartily commend their stand and pray for God's blessing upon them in their present ordeal."

In a statement, Dr. Samuel McCrea Cavert, General Secretary of the Federal Council, said:

"In Norway, the church is demonstrating again its strength as a champion of the rights of men against tyranny. The histories of the future will record in giant type the names of Bishop Berggrav and others who bravely took their stand for the freedom of the conscience under God as against totalitarian coercion.

"What is happening in Norway is also happening, in varying degrees, in Holland and in other occupied countries of Europe. It is happening even in Germany, where the spirit of Pastor Niemoeller is reborn in men like Bishop Wurm and Bishop von Galen. It appears that the more the Church is oppressed and attacked, the stronger it becomes in its inner vitality."

Dr. Henry Smith Leiper, Foreign Secretary of the Council, declared:

"Beside the name of Martin Niemoeller, Cardinal Faulhaber and Bishop von Galen, stands that of Bishop Berggrav, the dauntless opponent of Hitlerian tyranny and persecution. As one who has known him personally and worked with him in Christian tasks through the years, I honor his martyr spirit."*

PRESBYTERIANS

New York Presbytery

Approves Joint Ordination

The New York presbytery has unanimously approved a proposal for joint ordination of presbyters and priests as a step toward the organic union of the Episcopal and Presbyterian Churches. The approval was voted at the annual meeting of the presbytery held in New York, April 13th.

Joint ordination as approved by the presbytery provides that whenever acceptable to the diocese and the presbytery concerned, men who have fulfilled requirements to be ordained presbyters or priests shall be ordained by both Episcopal bishops, and by the presbytery. This would make it possible for a man so ordained to serve in either a Presbyterian or an Episcopal church.

Recognizing the Joint Ordination Plan as a temporary device for optional use where it seems desirable, prior to the organization of a united Church, the report adopted by the presbytery said in part:

"We understand that this proposal is part of a larger plan which the conferring commissions are considering in order to achieve the organic union which the two Churches have declared to be their purpose. We trust that at least an outline of this plan for the organization of the united Church may be set forth as soon as possible."

Presbyteries and dioceses of the two Churches have been asked to study and report on the plan.

* Dr. Leiper, who is now in Europe (see page 9), presumably made this statement just before his departure.

ARMED FORCES

Bishop Sherrill Urges Support

An urgent plea to parishes and dioceses to send in their contributions for the Army and Navy Commission's work among the armed forces is made by Bishop Sherrill of Massachusetts, chairman of the commission.

"I am somewhat concerned with the slow returns from the Church on our appeal," says Bishop Sherrill. "The need is so great and increasing daily that we cannot afford to lose a day or to miss an opportunity to serve our men in the armed forces. The calls for help from the Army and Navy Commission are mounting and unless the funds are forthcoming, the Commission will not be able to meet them."

Bishop Sherrill reported that approximately \$100,000 has now been remitted for the work. Originally the appeal was for \$385,000 but that was the budget prior to Pearl Harbor and the declaration of war. "We need \$385,000 *plus, plus*, in view of changed conditions," Bishop Sherrill has said on numerous occasions. "Now it begins to look as though we might be forced to miss many needs and opportunities, unless the response is more pronounced than up to this time."

Bishop Sherrill points out that the Army and Navy Commission cannot proceed with its program until it is certain of the funds with which to support it. Hence he urges all parishes and all dioceses to report funds at the earliest possible moment.

Former Chaplain Chosen To Attend Officers' School

Capt. Worth Wicker of the 113th Field Artillery, Fort Jackson, S. C., who was formerly rector of St. Paul's Church, Greenville, N. C., has been chosen to attend the division artillery officers' course of the Field Artillery School, Fort Sill, Okla. He was regimental chaplain before becoming a line officer.

Newly Organized Chapter Confers Honor Membership on Gen. Gage

One of the early official acts of the newly formed Brotherhood of St. Andrew chapter at Fort Hancock, N. J., was to vote Brig. Gen. Philip S. Gage, commanding officer, an honorary membership.

General Gage, in accepting the honor, stated: "I am mighty proud to have a Brotherhood chapter at Fort Hancock. I have known of the Brotherhood of St. Andrew for many years and I am particularly pleased that this chapter should honor me with even an honorary membership. I shall wear my insignia under my uniform as they do—and I shall attend their meetings on Monday night whenever my arduous task will permit me. It is fine that the Brotherhood has rendered us through Chaplain Beissig this invaluable assistance."

Dramatic and inspiring to the 400 soldiers who filled the chapel was the par-

ticipation in the service of members of the Army Brotherhood on Good Friday, when under the direction of Chaplain Lewis C. Beissig, of the diocese of Long Island, they read all of the prayers and lead the singing of hymns at the three hour service.

It is the first time in the history of the Army, so far as can be learned, that soldiers—laymen of the Brotherhood of St. Andrew, have been permitted to assist their Chaplain in this way. It is unusual also for an Army Brotherhood chapter to do such important work, after having been officially admitted only two weeks before.

PRISONERS

Red Cross Delegates Report On Camp Conditions

What is happening overseas to Americans who are prisoners of war? Are their quarters adequate? Will they be given enough to eat? Will they survive this war in the hands of our country's enemies?

According to Dr. Fritz Paravicini, a Swiss citizen, who has recently been appointed as International Red Cross delegate to Japan and as such has visited the prison camp at Zentsuji, there is no complaint on the subject of treatment. He reports 366 American civilians confined there.

"Discipline and coöperation are excellent. Japanese commanding officer and officers competent and friendly, prisoners sensible, general impression very good. The prisoners may be addressed at Zentsuji, care of Japanese War Office, Tokyo. Shopping outside camp, under escort allowed. Razor blades, etc., supplied," so reads his latest cable.

Religious services are being conducted by a minister who is one of the internees. There is an infirmary, where 15 people were receiving adequate care for wounds

at the time of Dr. Paravicini's visit. Daily rations of the prisoners consisted of 300 grams of bread, 300 of rice, and varying amounts of wheat, potatoes, sweet potatoes, green vegetables and fish, making a total of 3,200 calories.

An American dentist was among the prisoners. He had asked for instruments to enable him to exercise his profession. Two hundred of the prisoners were reported to be working voluntarily for pay to clear a nearby hill for a camp vegetable garden.

GENEVA CONVENTION

Standards for the treatment of prisoners of war, both military and civilian, and the mechanism for exchanging information concerning them have been defined by the Geneva Convention of 1929, which has been ratified by most belligerent governments, Japan and Russia excepted. This provides for inspection by neutral observers of prison camps, establishes standards regarding food and sanitation, assures prisoners communication with their families. Neutral delegates are appointed by the International Red Cross Committee to visit prison camps, talk to prisoners and make reports. Lists of prisoners are exchanged through the committee.

Although Japan did not ratify the Geneva Convention, the Red Cross reports that negotiations with Tokyo are making progress. Japanese authorities have cabled their willingness to apply the terms of the Convention to both prisoners of war and civilian internees.

GERMAN CAMP

Reporting on a German prison camp, Georges Broeder, Red Cross delegate, states:

"The large majority are without resources. The camp where they are detained is a former chateau. These barracks formerly housed British officers. Rooms are well heated and spacious. Each person has two blankets and one mattress. Their clothing is in bad condition and the camp authorities have distributed to them 200 used British uniforms. The food, same as in other prison camps, is judged slightly insufficient. Usual menus, morning, tea substitute; noon, soup containing 40 grams meat, 25 grams beans, 10 of fat, a few potatoes; evening, same, sometimes kraut. American cooks who are internees prepare the food. Hygiene and disinfection good. Latrines sufficient. One hot shower weekly.

"Infirmary good and shelters 15 patients, directed by a German doctor aided by four doctors, three students of medicine, one dentist, one pharmacist, all internees. Urgent operative cases well treated in hospitals in nearby cities. Prisoners not generally in favorable health, due to suffering from heart disease, diabetes, rheumatism. No epidemic. Only urgent dental cases treated. No prosthesis done.

"Two interned pastors. Worship well organized. Library contains 10 books from YMCA, which in addition will send language courses, dictionaries, musical instruments, games.

"Prisoners may write three letters and



BSA GENERAL: Gen. Gage receives his Brotherhood of St. Andrew insignia from Chaplain Lewis C. Beissig.

four cards per month. Delegates were present when first food packages arrived from the American Red Cross. The internees may receive one visitor per month. They have already taken one walk of two hours outside camp, which will be repeated. They cannot possess more than 50 marks per month."

Civilian Defense Committee

Bishop Hobson of Southern Ohio has appointed a committee on Civilian Defense for the parishes of the diocese. By means of a questionnaire the committee is charting the whole diocese, and from that chart will determine how each parish may best serve. All the work of the committee will be carried on in conjunction with the local civilian defense organizations.

It consists of Murry Shoemaker, Mrs. Marjorie Margeson, and the Rev. D. R. Thornberry of Cincinnati. Adviser to the committee is Lt. Col. William Keller, senior surgeon of Fifth Corps Area.

Clergy Take Part in Air "Raid"

On April 13th at 3 P.M. the 800 volunteer defense workers swung into action at Pendleton, Ore. It was Oregon's first full scale test "raid" to determine efficiency and to discover the reaction of residents to possible air attacks. A realistic touch

was added by planes from the neighboring air base flying overhead during the 40 minutes the "raid" lasted. Among the air raid wardens patrolling their sector were Bishop Remington and the Ven. Eric O. Robathan. The Rev. F. C. Wissenbach, rector of the Church of the Redeemer, is a member of the Home Guard.

JAPANESE-AMERICANS

¶ That the Church's work is not to be neglected in internment camps, that it is still to play a vital part in the lives of those who have been moved from their homes by government order, is reflected in these reports from Wisconsin and California of the work of Japanese clergymen who, like St. Paul, are becoming "ambassadors in bonds."

Ordination in Los Angeles Precedes Evacuation

BY REYNOLD E. BLIGHT

The Rev. John H. M. Yamazaki, minister to the English-speaking congregation of St. Mary's Japanese Mission, Los Angeles, was advanced to the priesthood by Bishop Stevens at St. Columba's Chapel of St. Paul's Cathedral on April 17th. The candidate was presented by his

father, the Rev. John M. Yamazaki, and Bishop Gooden preached the sermon.

Bishop Reifsnider, former diocesan of North Kwanto, Japan, participated in the service.* Priests of Japanese, American, English and Canadian birth took part in the ceremony of laying on of hands.

Both Frs. Yamazaki, father and son, and their families will be removed to internment camps within two weeks. Virtually all their parishioners have already been evacuated. It is their intention to establish Church centers in the camps to which they may be sent. Church services have been held by Bishop Reifsnider at Manzanar, Santa Anita, and other internment centers in southern California. In these efforts to minister to the spiritual needs of the Christian Japanese, the clergy and their assistants are receiving the hearty cooperation of the Army and the civil authorities.

The internment camps in Southern California are well-placed, well-organized, and efficiently administered, and everything is being done to mitigate the distress and privation inseparable from mass evacuation. The Japanese themselves are reconciled to the necessity for rigorous measures, realizing that vast multitudes must suffer for the disloyalty of a small minority.

Fr. Kano at Camp McCoy

Internment at Camp McCoy near Sparta, Wis., for the Rev. Hiram Kano. Japanese priest in charge of work with headquarters at Scottsbluff, Neb., instead of bringing a decrease of activity has brought an immediate increase.

St. John's Church, Sparta, whose rector, the Rev. R. J. Spinner, formerly worked with Fr. Kano in Nebraska, promptly supplied equipment for the Holy Communion; so on Sundays there is a celebration at 6:15 for the Churchpeople, and a general service and sermon later for about 100, mostly Buddhists, Shintoists, and members of other cults. Not only on Sundays but every day Fr. Kano has a service at 11, in the recreation hall. Japanese hymnals were sent from Scottsbluff. A Bible class has been asked for, the son of a Shinto priest among those desiring to study the Christian faith. Associated with Fr. Kano is the Rev. B. S. Ikezawa from Hawaii, who was born in Japan.

The camp includes many Japanese internees from Honolulu, who have never before been in continental United States. At their request Fr. Kano is giving a series of 20 lectures on the commercial and agricultural geography of the United States, an old specialty of his. He has 50 students for this, ages 25 to 70. About 20 have asked for an English class. The camp authorities at once provided a blackboard for it, and friends are finding some text books.

"I want to do my best as Church representative while I am interned here," declares Fr. Kano, "and to please my good Lord who needed me here in concentration camp to do His great work."

*In response to a request from THE LIVING CHURCH for a ruling on Bishop Reifsnider's title, the Presiding Bishop replied: "The best that I can think of would be 'Bishop in charge of non-diocesan Japanese work.'"



Acme.

ARMY CHAPLAINS' TRAINING SCHOOL: Chaplain Major P. G. Hall, a priest of the Episcopal Church, shows new Army chaplains how to inflate the air mattress in a sleeping bag. The Army has just opened a training school at Fort Benjamin Harrison, Ind., where new chaplains receive four weeks' training before assignment to a regiment or a post. Clergymen of the Episcopal Church who wish to enter the Army chaplains' service must be citizens actively engaged in the ministry as their principal vocation in life, with at least three years of practical experience therein. They must be between the ages of 24 and 45 and endorsed by the Army and Navy Chaplains Commission. The chaplain enters the service as a first lieutenant with a salary of \$167.67 a month plus \$1.20 a day for food and \$40 (if unmarried) or \$60 (if married) for lodging.

ENGLAND

American Churchmen Arrive

A wireless message from London advises of the safe arrival at an unnamed West England airport of Americans who will attend the enthronement of Dr. William Temple as Archbishop of Canterbury.

Bishop James DeWolf Perry of Rhode Island attends as representative of the Presiding Bishop. Others who flew to England for the enthronement were the Rev. William Adams Brown, representing the president Federal Council of Churches of Christ in America, the Rev. Henry Smith Leiper, American Secretary of the Provisional Committee of the World Council of Churches, of which Dr. Temple is the head, and Clifford P. Morehouse, editor of THE LIVING CHURCH.

CHINA

Church Properties Damaged, Living Costs Increase

American nationals in Japanese-occupied areas of China face the prospect of living on the most meager rations for the duration of the war. Treatment of Americans varies according to locality, reports the United Press. Japanese Army officers have almost complete discretionary powers in dealing with enemy nationals.

A letter from Mrs. E. P. Miller, from Hua Chung College, Yunnan, China, written February 21st and 22d, reached Church headquarters in New York on April 14th.

Mrs. Miller states that no letters from the United States have been received since mid-November, 1941, and that there is no news of friends caught in Hong Kong and the Philippines. She has heard that a large group of British refugees reached Kunming with tales to tell of their long trek overland under the faithful escort of Chinese guerrillas.

The increasing cost of living is reported as a serious concern. Kerosene costs \$40 United States money for a five-gallon tin. Coarse grayish salt is 20 cents United States per pound, with other things in proportion. From Arthur J. Allen came recently a statement that he is paying \$110 Chinese currency to half sole a pair of shoes for Mrs. Allen.

Mrs. Miller says that the living costs are almost impossible for the student body and the Chinese members of the faculty to meet. "Many of them are not getting enough to eat. We foreigners are entertaining our Chinese friends more frequently in consequence."

In spite of hardships, including the tailor who absconded with all materials and patterns belonging to his customers, Mrs. Miller was able to enjoy a country picnic which included hot dogs and armfuls of wildflowers, and to say: "You must believe that our life here flows on quite happily and contentedly. We have good friends among the faculty and some fine students and we are usually able to

stifle our longing for direct news from home, although every one of us is always looking for home letters."

HOSPITAL BURNED

Confirming a recent message that the Church General Hospital, Wuchang, China, had been looted and burned by Japanese, a cable from Maurice Votaw, Publicity Adviser to the Central Chinese Government, to Church headquarters received April 14th carries the further distressing information that "Islanders now destroying Boone."

The Department of Foreign Missions explains that Boone College, a part of Central China College, and Boone Middle School are located in Wuchang, and evidently Japanese are looting and burning the buildings. Mr. Votaw's cable states that he has the information from Bishop

Gilman of Hankow. The cable is from Chungking, and Mr. Votaw states that he is asking the Swiss Government to ascertain details, both as to the property burned, and the status of personnel residing on Boone Campus.

LION HILL

A message from Maolin, coming via Chungking and picked up by a Chinese listening post in California, has reached Church headquarters with news that "Lion Hill homes all occupied by self-invited guests."

The message came from Miss Elda J. Smith, and was addressed to Mrs. Lloyd R. Craighill. It said that Bishop Craighill, W. B. Lanphear, Laura Clark, and Sister Constance are now living at St. Lioba's, and that they are treated well, are in good health, and have sufficient funds.

Religion and Life

XI. What is the nature of life after death? And what is its relationship to earthly existence?

By The Rev. Horace W. B. Donegan, D.D.

Rector of St. James' Church, New York City

WHAT is the nature of life after death? Will there be progress and growth in that existence beyond the grave? Will there be opportunity to accomplish that which we failed to do here? Shall we be reunited with those loved ones who have gone before? Though the years have passed will there be recognition and remembrance? These are the questions which always press for an answer in the human mind. In a time of war they are increasingly persistent.

It is true that the Christian Gospel does not give an answer to all the questions about the future life. Even so because of the teaching of Jesus and the experience of Him Resurrected we do hold to a belief and hope about that life.

We must stop thinking about the future world as a place of everlasting rest. There are moods when we desire release from the struggles which this world places upon us. Yet it is doubtful that any such conception of the hereafter by itself can satisfy our demand for a life that shall be real. The saying of Jesus "In My Father's House are many mansions" means there are "many abodes," but its deeper significance suggests temporary halting places for the soul in its onward journey. It suggests that as on earth growth is the law of personality so in the world to come progress marks the life of the soul.

There will be work to be done in the beyond, tasks to be accomplished, opportunities to be fulfilled. Heaven is not merely a state of pure bliss. It is a place of continued progress where we

shall go "from strength to strength in the life of perfect service"; where we shall achieve the realization of the spiritual ambitions and desires and longings which are ever thwarted in this earthly sphere.

But the certainty most of us want about the future life is the assurance that there will be reunion and recognition beyond the grave. We want to know that we shall be completely reunited with those who have gone before. For those who are bereaved reunion is the greatest anticipation of the future life. "O thou soul of my soul! I shall clasp thee again." All who have ever loved deeply want an existence in which separation shall be no more. Since it is our spiritual body, the union of all we have known and felt and cherished, our most profound identity which survives death, we know that the reunion in the world to come will be a companionship of spirit. We shall know each other in new ways and far better than we ever could know each other here. It will be a relationship more close, more intimate than any earthly relationship has ever been. Spirit with spirit will meet.

The world to come is good, because our Lord is there. To be with Him, and our loved ones forever—what could be greater joy? Let us look forward to the future with hope and confidence and be not troubled or afraid.

NEXT IN THE SERIES: *The Rev. Shirley C. Hughson, OHC, answers the question: "Why are my prayers not answered?"*

Why Demand Peace Aims Now?

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

THERE is a certain sort of ecclesiastic who cries aloud at the iniquity of American Christians, immersed as they are with the rest of a wicked world in a war which strains all nerves, giving attention to problems which will come to a head with the ceasing of armed hostilities. "Why," such persons cry, "should we distract our minds from the one great issue, which is how we can avoid defeat and come at victory? There will be time enough for peace-making when the fighting is over. There can be no peace worth anybody's having until we have won the right to make that peace. *How to win* is the only proper consideration for a patriot."

There are two things wrong with that contention.

CALAMITOUS PEACE

The first thing wrong with it is that there will not be time, nor will there be a right mental attitude, after the eventual armistice comes, to decide what kind of peace ought wisely to be made. One has only to recall the hectic days of the 1919 Peace Conference, or, if one is too young to recall it, one has only to read any one of a number of excellent and mostly repentant books written by those who were party to those opportunist deals between self-centered countries which finally become the so-called Peace of Versailles, to see what happens when nations set out to make a peace in a hurry, fresh from war, driven by the chauvinist political pressures of every electorate. We simply must be fortified against a repetition of that folly; and the only defense against its happening again is forethought now, even while the present struggle goes on. It is, therefore, the part of intelligent citizenship to be concerned with peace aims, peace principles; it is a real betrayal, even though unintended, of one's country, yes of one's world, to leave such matters unpondered until the fighting is done, at which time wearied, opportunist politicians, driven hard by mob psychologies, will again lay new foundations for another world war to be fought a generation hence. That

danger is what makes one tremble as one notes how the governments of the United Nations seemingly are unconcerned to arrive at anything more concrete in the way of peace plans than the pious generalities of the "Atlantic Charter," which has well been defined as like a Swiss cheese—of good odor but full of holes. And that danger is why one a little resents hearing persons of high Churchly office denouncing such Christians as try, even while they seek to do their utmost for a war-driven country, to arrive at principles of eventual world settlement consonant with the eternal verities. We all think it would be a calamity to have the peace dictated by Germany and Japan. Many of us are sure that it would be scarcely less a calamity to have the peace arranged by Russia, America, and Britain on the basis of hasty compromises.

DEFENSIVE PSYCHOLOGY

The second thing wrong about this advocacy of "win-the-war-and-then-think-about-the-peace" is that it ignores the military value of clear-cut peace aims. Uncertainty in the popular mind as to the objectives we hope to realize by and beyond the war is not conducive to the development of that sort of morale without which men and munitions are not enough to win a total conflict, however brave the men may be and however fast the munitions may "come off the line."

Our side still suffers from a defensive psychology. We are told that we are fighting to protect our way of life from being swallowed up by a totalitarian world-state created by our enemies. That is good as far as it goes; but it hardly goes far enough. What do we wish *positively to accomplish*? Do we want everyone else to become as we are? Our enemies would die first, are dying now, to prevent it. Are we going to make them "free and democratic" against their will? How? Thinking men and women ask these questions because they know that such questions must somehow be answered. Meanwhile we remain without a clearly envisaged world-picture. As Dean Inge has said in his latest book,

Is Recovery Possible?, Christians have a right to demand the peace-aims of the United Nations, all citizens have a right to know what those aims are, not so much that they may judge those aims as, primarily, that they may just plain know what it is that they are fighting to promote. And all the while the forces led by Hitler and Tojo have a *very definite* world-picture. As long as our war aims are only defensive, we present as a free gift to our enemies a vital psychological advantage.

RUSSIA

The confusion in the minds of Britons and Americans is an ideological confusion. It has been a bad confusion from the beginning; it became a worse one when we entered into alliance with Russia.

The Russian mind is not in the least confused about the sort of world it proposes to create, if it possibly can, by and beyond the war. Its ideology is, if possible, more clearly understood by the Russians than the German ideology is understood by the Germans or the Japanese ideology by the Japanese. In that Russian world-picture there is not a scrap of freedom for individuals, not a trace of democracy as we understand the term. The State is all; the individual exists for the State. A man, a woman, a child, has significance not in terms either of doing the will of God (as Jews and Christians teach) or of self-expression and self-fulfilment (as secularist liberalism would have it), but in sacrifice of himself or herself for, absorption of himself or herself in, the fast-pulsing life of the social organism. The State is become, is more and more to become, the God. Russians are not atheists; their deity is the State. Once Russia violently persecuted Christianity, a rival religion. The persecution is less vigorous today, but simply because it is deemed no longer necessary. For a Russian generation now rescued from Christianity, the old religion has no attractive power comparable to the fascination incident to adoring the dynamic State. One's highest moral duty is to do what the State shall demand, "not grudgingly or of necessity." The only moral duty of the State is to promote, extend, fulfil itself. It is that ideology, inherent in every Russian book, taught in every Russian school, not in the least renounced, which inspires the magnificent fighting which is going on in Russia today. It is a positive, aggressive faith for which to fight, even though it is bound to seem to most Christian Americans base, vicious, inhuman, even blasphemous.

The confusing thing, the thing which introduces an element of mystery into our American peace hopes and acts as a damper on our war vigor, is that this Russian world-picture seems wholly incompatible with our own desires for a new world, desires real to us even if not clearly articulate. Indeed the Russian world-picture seems but another version of the distorted world-picture we are sure we are fighting against. How, men ask, can it be possible

A DAY IN THE ADIRONDACKS

THIS morning was like awaking within a splintered amethyst —
All sparkling lilac-tinted light
That lay upon the mountains and in between, not to be touched,
Yet touching us as wonder might.

And all through the day that glorious light deepened, shimmered, and held
Us thrall'd, until the wine-hued peaks
Drew closer at dusk. Then wonder (or was it God?) laid starry night
Like peace upon our lifted cheeks.

Oh, here in these immemorial mountains prescient senses stir;
The life you know recedes; you stand
Aware of a greater life, of an underlying purpose, sealed,
The key almost within your hand.

CAROL M. RITCHIE.

to preserve our free institutions and at the same time satisfy Russia's insistent demand for a world incompatible with those institutions?

Mr. Middleton Murry, in the *Fortnightly Review*, bids us define our British-American faith in terms of the perpetuation of "a tolerant society"; but, as Dr. J. H. Oldham has clearly pointed out in the *Christian News-Letter* of January 28, if it be so defined then Stalin is as much one against whom we have a moral case as is Hitler. If that be so, what is the point in our fighting to deliver ourselves, and the world, from one variety of Statism

and then falling victim, when we make the peace, to the proponent of another variety of the same iniquity?

It will be at once said, indignantly, that the case is not like that at all, that Russia, when peace is to be made with a conquered Axis, will assuredly turn her back on the theory for which her sons now bravely die and play our very different game at the peace conferences. To many Americans that seems so utterly improbable that only the most specific utterance from London and Washington of peace terms the furtherance of which has plainly received Russia's unqualified approval and consent,

can possibly persuade us that it is so. We should like it to be a matter of certainty instead of merely one of wishful thinking.

And so, for the sake of getting into our own American heads an effective war-psychology, as well as in order to prevent another Versailles, it is far from traitorous for many of us Christian Americans to keep demanding, in the name of religion and of common honesty, a speedy, clear statement of what kind of world it is which we are trying to get as a result of all this blood and tears. Meanwhile, we shall go on fighting as best we can—defensively and under handicap.

How Shall the Church Interest Youth?

By Hazel Murray Beardsley

"HOW shall we interest our young people in the Church," is a common question. In the first place let us remember that the Church is not a man-made institution. It is of God. If the youth of our church families do not appreciate the Church, let us not immediately place blame but rather examine the type of Christian living they have seen demonstrated in their homes, and the kind of Christian instruction they have received both at home and in the church school.

We are too prone in all fields to say that if youth does not like a particular thing there is something wrong with the thing. This is often not the case at all. We all like the things for which we have built up an appreciation. A young person is not some peculiar non-understandable individual. He has the same capacities, the same native intelligence, the same desires as other people, though he himself may think he is very different. There are many things for which he has not yet built up an appreciation. He is at the great disadvantage of lacking experience, on which sound judgment is based. He has enthusiasm; he has vision, dreams. He is like an engine all steamed up, and his energies need direction as the engine needs the hand of the engineer. Here is where religion comes in, not to throttle down life (so many people think of it as a hindrance), but to give direction to living, to furnish the pattern for living. It is scant wonder if our younger people, finding their elders confused, living at cross purposes, half blame the Church for this condition and proceed lightly to ignore the Church.

DISCIPLINE

Aggravating this situation has been the current philosophy of the development of youth by letting them follow their own inclinations. Probably no generation has had less self-discipline instilled into it than the present younger generation, and yet the good life, the successful life, is the disciplined life. No one knows this however, until he has experienced it.

One great function of the Church is to put discipline into living; to show Christianity as a way of life. Old and young alike have often had very meager instruction in the meaning and values of the Church. A service not understood may seem but a form and challenge neither young nor old. However, a simplified or modern form,

as some advocate, would be of doubtful value in this situation. The fault lies in ourselves, not in the age-old avenues for worship which have proven through long usage that they are sound. They have brought down God-given inspiration and direction for living to countless thousands before us. We are not a peculiar race, only hurried, confused, not taking time to understand and use. We of today have different equipment for living, but aside from that we are little different in needs and capacities from the people of former times.

WORSHIP

To worship is one of the highest functions of the human spirit, and is indigenous to it. The reason for the Church's existence is the worship of God. Men have at various times thought to attract people to the Church by providing entertainment, recreation, recognition; seemingly overlooking the fact that the greatest, and in fact the only permanent inducement to anyone to attend church is the inspiration and strength for living which the worship of God gives. The greatest need in our churches today is not a new recreation hall, but more thorough instruction of the people, old and young, by men inspired by the joy and peace and pattern for living which come from intelligent worship.

Much as young people welcome a priest who can, as some say, "speak their language," they respect and rely far more on a priest who can teach them to speak his language, the language of the Church. Instead of considering whether we ought to bring the Church down to the people, let us consider it a far more glorious and helpful thing to instruct people to appreciate and to participate in the services of the Church.

Any club can entertain people, give them recognition, even mental stimulus. It remains for the Church to perform that much more difficult but more necessary function, to train, refresh, and unify the spirit. We have but to look around us to see how badly this is needed today. Just how the spirit becomes unified and refreshed we cannot explain, but we do know that it happens to old and young regardless of age whenever religion centers in worship, in the Eucharist, in daily living after a rule of life.

It is well to consider that our youth will be the Church of the future, but it is

far more urgent that we consider the Church of the present and see to it that it is a place where God not only dwells, but is worshiped by people who believe in Him and love to do His will. Only such a Church has an assured future.

We must not expect our young people to be experienced in worship already. The devotional life is one which grows by practice, and practice is the only road to reality and depth in worship. Religion has been dropped out of life to such an extent that the fruits of this neglect are now evident. We must restore religion to everyday consciousness; grace before meals is one step; daily meditation, prayer, Bible reading is another. Someone will say, "That is old-fashioned!" So are scales in learning music, but they are effective, and the earlier they are begun the better. It is even so with religious practices.

SLOGANS AND MOVEMENTS

Recently there has been a good deal of attention placed on a Youth Movement in the Church. Youth should have a Sunday. This will be the effective way of getting young people interested in the Church. Slogans and movements are so akin to the secular that it is difficult to see how they can be transplanted into the service of religion. They would regiment youth into the Church. This emphasis, being youth centered, can be but a passing enthusiasm. Call youth's attention to the Church, to religion, to worship, yes, but not to themselves, for it is out of themselves and their too absorbing interests we would call them, to the highest function of the human spirit, worship. Jesus said, "And I, if I be lifted up, will draw all men unto me." Most of the disciples were young men. Our concern should not be how we can attract young people to the Church, but rather our concern should be with ourselves, lest in any way we might mar the vision of Christ. If He be lifted up, if God be truly worshiped in our Church, not only young people but people of all physical ages will be drawn to His Church. The problem is one of Christian living and Christian nurture and it is a problem we must all do something to solve. It is not a youth problem; it is a problem with myself, my relation to God, my Christian living in my family, my selfless devotion to all that is highest and noblest in my relation to God and also to those about me.

“Love Your Enemies”

THERE is no harder saying of our Lord to understand in war time than this: “Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.”

Was Jesus Christ a realist? Did he foresee that a time would come when wicked men, drunk with the lust for power, would set out ruthlessly to enslave the world? Could he anticipate the cruel Nazi conquest of Europe, or the Japanese rape of the Far East? What would he have said at the tragedy of Dunkirk, or the atrocities of Hongkong, or the agonizing sacrifice of Bataan? Would He have us love the Nazis, bless the Japanese that curse us, and do good to the Italians who hate us?

The question is not an easy one to answer, and many Christians, even Church leaders, prefer to leave it unanswered in war time. After all, there are many texts in the Bible, and there are plenty of them, particularly in the Old Testament, that are easier to use as bases for sermons today. But the Bible is not just an anthology of sayings, among which we can pick and choose at random. It is the record of God’s continuing revelation of Himself to man; and the life and teaching of Jesus Christ is the climax of that revelation. The sincere Christian cannot ignore His words, or save them for a more convenient season.

As a matter of fact, the teachings of Christ are intended for just such times as these. His earthly life was not lived in some ideal Utopia, in which love of one’s enemies was relatively easy. He lived in a time of hardship and cruelty, when love, except between individuals, was practically unknown. He lived in a world dominated by the philosophy of the Greeks, who had but a single word for “foreigner” and “barbarian.” He lived in a world conquered and ruled by the Fascism and military might of the Roman Empire. His own people were a subjugated race living under the yoke of a foreign invader exactly as much as are, for example, the Belgians or the Poles today. And eventually He was betrayed into the hands of those same foreigners, and put to death as a common criminal by the soldiers of the occupying power.

Yes, our Lord was a realist. In His human life He knew all there is to know of cruelty, and greed, and selfishness, and the lust for power. He lived and died as a member of a subjugated minority. He had His Dunkirk in the Garden of Gethsemane, His Hongkong in the cruel scourging by Pilate’s soldiers, His Bataan in the agony of Calvary. Yet in the midst of that agony He cried: “Father, forgive them, for they know not what they do!” And from that life of suffering comes this categorical imperative to His followers: “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.”

How shall we apply this hard saying to our own times and our own situation?

Like Jesus in His earthly life, we live in a cruel world. Perhaps it is no more cruel than it has been in past centuries, but the abuse of the scientific progress of what we ironically call “civilization” has intensified the cruelty many times over. Herod at his worst tried to wipe out all firstborn Jewish

boys under two years old, in the relatively small country of Palestine; Hitler bids fair to starve and kill or stunt an entire generation of non-Germans in all of Europe, while his Japanese allies, with their genius for imitation and refinement, do the same, with even greater cruelty, for the Far East. And our own young manhood, fighting in all parts of the world against their oppression, must suffer and die by thousands because of these things.

Shall we then teach our soldiers and our young people to hate their enemies? Shall we urge them to outdo the enemy in cruelty and ruthlessness? Shall we call upon them to exact vengeance many times over, when they gain the upper hand over the enemy, and have his conquered subjects to deal with?

No—a million times no! A righteous peace can never come that way; only an armistice leading to ever more and bloodier wars. And we cannot do in the name of Christianity what the Founder of Christianity expressly forbids us to do.

Our Lord shows us the more excellent way. It is not an easy way. It is, in the famous words of Winston Churchill, a way of “blood and tears, toil and sweat.” Our Lord knew all of these; He endured them even to the death. But He did not hate His enemies; He hated only their sins. And He prayed for them in the hour of His death.

WE ARE engaged in a great war—the most extensive war that has ever been fought on earth. Its battlefields are everywhere, and no one is remote enough to be safe or to escape its consequences. Civilians, women and children, are in it quite as much as the members of the armed forces. We are only beginning, in this country, to realize what is meant by total war; but it is a lesson that we shall have to learn, and learn quickly, if victory is to be ours.

And victory must be ours. Make no mistake about that. There can be no “negotiated peace” with our enemies, while their present leaders are in control. And defeat at their hands would set back the clock of civilization many centuries—back to the days when only the citizens of conquering Rome had any rights and all others were slaves or barbarians.

But it must be a victory of righteousness, not merely a victory of arms. And righteousness means justice, and mercy—yes, and love. It cannot be based on hatred and recrimination and revenge.

Last week Americans rejoiced to hear that American bombers had actually raided Japanese cities. We may well rejoice at this evidence of the power of American arms, and we may safely ignore propagandist statements by Japanese authorities as to the bombing of non-military objectives. We think that our leaders may be trusted to carry on military operations honorably and as humanely as possible, and the indiscriminate bombing of helpless civilians, of any race or nation, is neither honorable nor humane. Nor is it worthy of our cause to gloat (as some few have done) over the “incidental” suffering of the Japanese people, huddled helplessly in paper houses.

We must strike, and strike hard. We must take the offensive and carry the war to the enemy’s territory. We must outthink him, outmaneuver him, and outfight him, on land, at sea, and in the air. Above all, we must keep our heads clear—and we cannot do that if they are clouded by hate.

Any reputable psychiatrist will testify to that. Not hate, but the consciousness of a righteous and imperative cause is the mental attitude that will lead to final victory—to the only kind of victory that is worth winning.

When the first word came of Japanese mistreatment of prisoners in the Philippines, General MacArthur declared that the American and Filipino troops would not retaliate with similar mistreatment of Japanese prisoners. We would, he promised, fight with clean hands. And because our troops kept that promise, through three months of increasing agony, until human bodies could endure no longer, General MacArthur was able without blasphemy to compare their suffering with that of our Lord on Calvary. He could not have made that comparison if they had been animated primarily by hatred and vengeance, nor would hatred have been a sufficient motive to justify them in their long and foredoomed resistance to the superior Japanese strength.

"Love your enemies"—it is a hard saying indeed. But it is a vitally necessary one. Until the world learns it, there will never be anything like a just and durable peace. And how shall the world learn it if we, who profess and call ourselves Christians, forget it in the stress of war?

Service Candidates

ON HIS recent visit to California, the Rev. P. B. Clayton, well-known padre of Toc H and now a chaplain in the Anglo-Saxon Tanker Fleet, called attention to the program of the Church of England for the selection and training of ex-service candidates for Holy Orders. The plan, originally attempted in 1915 and now being adapted to the conditions of the present war, contains some features that might well be adopted in our own Church. It operates through the chaplains in the armed services who are urged to be constantly on the lookout for possible candidates for the post-war ministry among the officers and enlisted men. These men are, we understand, actually accepted as candidates while they are in military service and are given a part of their preliminary training by the chaplain while they are in service. Ordination, of course, is deferred until after the war but when the men are ready to be mustered out of service they will be well along in their training and will be able to make the transition from the service of their country to the service of the Church with a minimum of dislocation.

The plan has splendid possibilities for bringing experienced men into the ministry of the Church in the important reconstruction period that must follow the war. We hope that the authorities of our Church will give it the consideration that it deserves.

Remember the Prisoners of War!

THE YMCA, in coöperation with the International Red Cross, is the principal agency engaged in ministering to the religious and social welfare of prisoners of war of all nationalities in every belligerent nation.

At the time of our entry into the war, the YMCA was engaged in a campaign to raise \$500,000 for work among prisoners of war. The budget has now been increased by \$100,000 in order to begin work for the American prisoners taken by the Japanese. Such welfare work on behalf of war prisoners is provided for in the Geneva Convention of 1929 and this treaty the Japanese have agreed to respect. As it is a reciprocal treaty the program of the YMCA must include

not only the 210,000 prisoners of the United States which the Japanese Prime Minister claims have been captured but also such Japanese prisoners as are in American and British camps. Negotiations are also under way regarding service for the interned Japanese in America and interned American citizens in Japan.

This is a worthy and important cause. We hope that the appeal will meet with a favorable response from Americans generally and particularly from our own Churchpeople. Checks marked "For War Prisoners Aid" may be sent to THE LIVING CHURCH RELIEF FUND or directly to YMCA War Prisoners Aid, Room 511, 347 Madison Ave., New York City.

New Start

BEAUTIFULLY illustrated with drawings by Mary E. Perkins, the *New Start* has made another new start. Hitherto the organ of the Servants of Christ the King, the tabloid-size, 4-page paper, has merged with the newsletter of the American Church Union and will henceforth be the organ of the ACU as well as of the SCK.

The *New Start's* first issue under the new arrangement (Vol. III, No. 6) is attractively made up and contains news of ACU and SCK activities, editorials and articles on the Catholic Faith, as well as a masterful Didactic Ditty Of Mr. Dividend Who Stopped To Simony and Came to a Fantastic End, by the editor, Mr. Edward B. Jesson.

We wish the *New Start* every success in the magnificent enterprise of spreading the Catholic Faith.

Through the Editor's Window

(Continued from page 4)

dawn upon us. Glancing covertly at him, we recognized the classic features, the winning smile, and vibrant personality that have won him such a following, not only among movie fans but also among those occasional movie-goers who, like ourselves, try to choose our pictures wisely and not too often. If anything was necessary to complete the identification, it was the remark that a fellow-passenger made to him: "I have seen you in many roles and many costumes," he said, "but the role you are playing now, and the uniform you are wearing, are the most becoming ones."

WE WERE ARRIVING at the airport. Glancing at Lieutenant Fairbanks' luggage, we asked him whether he had had any trouble finding scales on which to weigh his bags, to be sure that they came within the allowable weight limit. "Oh, I don't bother with scales," he replied. "My two-year-old daughter weighs just thirty pounds. All I have to do is pick up a suitcase, mentally compare its weight with hers, and I know about how much it weighs."

NOT A BAD method of calculation, is it?

CLIFFORD P. MOREHOUSE.

INVICTUS

SINCE we are not great, we must be glad
 For all that falsifies our common lot:
 Out of monotonous years, a something sad;
 Each finding of a far horizon, sought
 In mortal helplessness; the sudden breath
 At finding beauty, the arch fugitive;
 And, it must be, the chance for unsung death
 Alone, if that is what we need—to live.

DONALD COPELAND CARTER.

The Function of a Cathedral

By the Very Rev. James Pernette DeWolfe, D.D.

Dean of the Cathedral of St. John the Divine, New York; Bishop-Elect of Long Island

IN THE early days of the Christian Church, during its great missionary spread, the ecclesiastical home of the Bishop rose to tremendous importance. He was not only the prime missionary of the Church, but also the *sine qua non* of the Orthodox Christian Faith. He was the living symbol of the apostolic fellowship, apostolic order, apostolic teaching, and apostolic sacraments. His cathedra, or throne, was set up in one of the principal churches of a large city, and through this central church flowed the life of the diocese. The cathedral church was a center of prayer, source of energy and inspiration, and, in short time, a criterion of the proper conduct of the Liturgy. If a modern cathedral is sincerely doing its job, it will find itself largely conforming to these ancient functions.

The cathedral is, first of all, a house of prayer. The very establishment of a cathe-

dral is ordered on the basis that continual, regular prayer be offered. The dean and the chapter are to be, first of all, men of prayer, praying daily for the Bishop and the diocese and, indeed, for the whole Body of Christ. Congregations, large or small, are only incidental. The services go on to the glory of God on behalf of mankind, whether there are five or five thousand people present. The object is to glorify God and to make the Bishop's ecclesiastical home "a haven of blessing and of peace."

The worthy architect of Saint John the Divine, Ralph Adams Cram, gives us this definition: "The cathedral is not only the church of the bishop but of every soul within his jurisdiction. It is the center of light, education, and evangelical energy. It is the heart and the brain of the ecclesiastical organism." The cathedral is the heart and the brain of a diocese. Its vigorous life of prayer makes it a source of energy and

inspiration for the clergy and their people. It is easy for hard-working parochial clergy to become so deeply immersed in the problems of parish administration that they lose their sense of perspective. The laity who are naturally interested in the success of an individual parish easily become discouraged with meager congregations. Both tend to feel themselves exiles in a strange land. For their own mental health, there is nothing better than a great corporate service in the mother church of the diocese. The thrill of knowing that there are hundreds of other faithful Churchmen struggling with the same problems in other places, but mystically united in the great Body of Christ is an outward and visible sign of the vigorous life that may be found in a building set apart solely to the Glory of God and as a witness to the power of His Christ. The constant cycle of prayer in a cathedral—its sense



DEAN DE WOLFE: at the high altar of the New York Cathedral.

Wide World.

of timeless grandeur—restores all to its proper place. As an individual priest, I may be a sorry failure; as a financier, I may be far from a wizard; and it is inevitable, if I am honestly doing my work in the world, that many people should not like me; but all this takes its true secondary place when I am confronted with the age-old majesty of the Church. God has other hands than mine and, though I perish, the Body of Christ will continue to flourish. The Cathedral in its great services, inspires men and gives the renewal of energy that can come only from the loss of oneself in the large interest of God.

The cathedral, being the seat of the Bishop, is bound to a scrupulous conformity with the official Liturgy of the Church. Irrespective of what additions or deletions may be desirable in a parish church, the cathedral must be completely loyal to the Book of Common Prayer, the Church's official formulary. In all fairness, it must be said that only in cathedrals is the Prayer Book given its proper chance. Taking the services of the Prayer Book in the order in which they are designed to be used, one is soon convinced of the spiritual foresight of the Reforming Fathers. Morning Prayer, Litany, and Holy Communion done in strict accordance with the rubrics is a service of incomparable beauty and spiritual value. Many of the popular discussions treating Morning Prayer and Holy Communion as alternative services leave any member of a cathedral staff singularly unimpressed. It is certainly desirable that people have the Blessed Sacrament easily available, but we do grave violation to the corporate religious experience of the Church if we consistently deny them adequate liturgical preparation for the Holy Mysteries.

The inadequacy of the Prayer Book Lectionary is more keenly felt by a loyal cathedral staff than by anyone else, and some of the redundancies become a little trying for people faithfully following the rubrics. The cathedral staff is, therefore, in much better position than most others to offer constructive liturgical criticisms. One thing is apparent, however, and that is that the fullness of the Catholic devotional life may be known within the confines of the Book of Common Prayer. The cathedral is, as in olden days, an example of decency and regularity in the conduct of services. Its ceremonial observances must be such that any priest in the diocese may send his people to the mother church with complete confidence in the loyalty and devotion of the dean and the Chapter, as expressed through the Liturgy and ceremonial.

In the preamble of The Charter, Constitution, and Statutes of the Cathedral of Saint John the Divine, the purpose of the Cathedral is defined in this way: "The Cathedral is the Church of the Diocese of New York. It is a house of prayer for the use of all people who may resort thereto, especially of the Christian folk dwelling within that portion of the country covered by the spiritual jurisdiction of the Bishop of New York. Besides, it is an instrument of Church unity and a center of intellectual light and leading in the spirit of Jesus Christ." It is the function of a cathedral to be the great integrating power for the

development of Church unity, and, as the cathedral is built entirely to the glory of God and the praise of Jesus Christ, the principle of Church unity it expresses must be that which is according to the will of God.

The cathedral would betray its place as an instrument of unity, should it impress any individual interpretation of that unity. The Anglican Church, historically and traditionally, has insisted that it be kept in a position where it can look both ways: to the Catholic and to the Reformed churches.

The time-worn "bridge theory" is not an honest expression of our principles. Our *raison d'être* is not that we may eventually disappear, but rather that, with the charity of Christ, eventually heal the schism in His Body. Therefore, the cathedral leads in the life of prayer, that men may be of one mind and one heart; and any legalized unity is a cause of further disunion if men are not of one heart and one mind!

Every cathedral must be a center of the Faith and represent the full orthodox religion of the Church and the Prayer Book. A partisan interpretation of Churchmanship or doctrine makes any cathedral church less than a cathedral. Bishop Manning, in his convention address of 1941 [L. C., August 6, 1941] holds up to the dean and the staff of any cathedral the principles of doctrine, religion, and common sense for which the Mother Church of any diocese is duly bound to stand. Let those principles be received as the practice and policy of any cathedral and it will become a bulwark of strength for the diocese and the whole Church.

"A greater or less degress of ritual is unimportant," Bishop Manning said, "but the principles of the Prayer Book are the principles of Christ's religion. Never imagine that you can help the cause of religion, or of true Christian unity, by doing that which is inconsistent with, or disloyal to, the Faith and Order of the Church as the Prayer Book gives this to us."

The cathedral in ancient days was a place of sanctuary; its massive walls and its spiritual authority sheltered the helpless and the suffering. If a modern cathedral is truly doing its work, it must be keenly aware of the misfortunes of mankind and quick to turn the corporate attention of all Christians to the needs of their fellow men. It must also offer perplexed and bewildered souls a place of quiet, God-centered calm. In this time, as in days of yore, the serenity and peace of God must be available to all.

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OREGON

Need For Increased Effort Stressed in Convention

That the present period in spite of its difficulties is a time for continued support and not for a slackening of our effort was the keynote of the 54th annual convention of the diocese of Oregon as well as a quotation from Bishop Dagwell's address delivered at the opening service in Trinity Church, Portland, on the evening of April 12th. At the business sessions, which were held at St. Stephen's Cathedral the next day, the reports indicated a steady and encouraging growth during the past year, numerous property improvements, and every sign that there would be no slackening of effort in the coming year.

The Rev. H. R. White, formerly rector of St. Mary's Church, Eugene, Ore., was appointed Archdeacon to assist the Bishop in missionary work.

Mr. Dean Vincent, who is also a member of the National Council, resigned his duties as treasurer of the diocese after 16 years of service. The convention expressed their appreciation of his long term of office by a rising vote of thanks. They elected Mr. W. C. Schuppel to succeed him.

Two congregations, St. Stephen's, Newport, and St. Mark's, Myrtle Point, were admitted by the convention as organized missions. The Newport mission was started in 1880 and has this last year built a new Church building. It is served by the Rev. Hale Eubanks of Toledo. St. Mark's, Myrtle Point, was started last year by the Rev. Charles Guilbert, vicar of St. James', Coquille. They are at present holding services in the American Legion Hall, but hope to erect their own church building soon.

The convention was informed of the gift of \$10,000 to St. Helen's Hall, Portland, by Scott B. Appleby, nephew of Oregon's first Bishop, to be known as a memorial to the Bishop's wife, Evelyn Appleby Scott.

WAR CHANGES

The effect of the war on the Church was evident at the convention. Two of the diocesan clergy were already in service as Army chaplains and others may enter the Service. Among the missionary problems mentioned in the Bishop's report was that of ministering to the various military groups stationed in this area. Individual parishes and missions are finding their facilities unequal to the great changes occasioned by the new cantonments, and by the shifts in population due to war time industries. All this calls for increased missionary activity.

Guests of honor at the convention were Linden Morehouse, president of the Morehouse-Gorham Co., and Leon McCauley, business manager of THE LIVING CHURCH. Both addressed the convention and the session of the Woman's Auxiliary which was held the same day. The banquet program included the showing of motion pictures of various Oregon Churches



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great services attendant upon the opening of its entire length gave singular witness to the true functions of a cathedral. The helpless and suffering were remembered at the Service of Many Witnesses—the needs and misery of all distressed peoples brought before the altar of God. The simplicity and dignity of services involving many thousands of people have served as an example to the whole Church. The whole diocese was inspired and strengthened by the great coming together of Churchmen. Public and private prayer was raised without ceasing for the needs of mankind. We prayed for the Church's mission; for our nation; for the unity of Christendom; for peace with righteousness and justice; for the diocese; for the departed; for our young people; and for our Orthodox brethren. Hour after hour, day after day, the cathedral teemed with life.

The true function of the Cathedral is to be the channel through which the life of the diocese flows, to be a home for its thousands of communicants and a haven for the numberless pilgrims and strangers who come seeking peace in the presence of God. It has been our singular privilege, under the great leadership of Bishop Manning, to build and to stand firm while the rest of the world was destroying and in turn being shattered. Never before in the Western Hemisphere has a building dedicated solely to the glory of God, seen such great services. What is more important is that here in the Western Hemisphere is a mighty symbol of Christ our God, deeply appreciated and valued by the people of our own land and the peoples of many other lands who have prayed here.

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taken by the Rev. R. A'Court Simmonds, rector of St. Mark's parish, Portland.

While the convention elected a new treasurer, W. C. Schuppel, they re-elected the standing committee. They also re-elected the diocesan secretary and the chancellor.

Delegates to provincial synod were: Clerical: Alfred Lockwood, F. A. McDonald, L. E. Kempton, and R. F. Ayres. Lay: Clarence Porter, B. F. Young, Morris Milbank, and John Vassie. Alternates: Clerical: H. G. Gardner, C. M. Guilbert, R. T. Hicks, George Swift. Lay: O. J. Gould, Dean Vincent, Paul G. Anderson, Wallace Carson.

MAINE

Dean Dawley Installed

"Jesus knew an everlasting truth you and I forget, that when God calls, He cannot be appeased," said the Rev. Powel Mills Dawley in his sermon on April 12th, when he was installed as dean of the Cathedral Church of St. Luke in Portland, Me.

"We're learning that evil cannot be appeased, that it destroys those who refuse to resist. Even less can we appease God. We forget there is no danger on the road to Jerusalem, God's path. Danger lies in foolish safety where God no longer is."

The office of institution was conducted by Bishop Loring of Maine. Representing the Lesser Chapter, Justice Sidney St. Felix Thaxter presented the keys of the parish to Dean Dawley and received him as dean. The Rev. Canon Arthur T. Stray of Brunswick read the service and the Rev. Canon Ernest A. Pressey of Portland read the lesson. Alfred Brinkler was organist. There were in procession, members of the Greater and Lesser Chapters, honorary canons, and members of the diocesan clergy.

The new dean succeeds the Very Rev. Howard D. Perkins, who resigned in December because of ill health. Dean Dawley was born in Newport, R. I., was graduated from Brown University and Cambridge Theological Seminary, and studied two years at Corpus Christi College, University of Cambridge, England. He has been serving as associate rector of St. David's Church, Baltimore, Md.

COLORADO

Church Reaches 961 Rural Families By Correspondence

Mrs. E. T. Boyd of Denver, Colo., supervisor of the diocesan Church extension department, says there are in Colorado 961 families, either in open country or in small centers where services are seldom held, to be kept in touch with the Church through correspondence, instructed by mail, and visited whenever possible by her or one of the clergy.

From this rural group 30 have been baptized within a year, and 32 confirmed. In answer to requests, 85 copies of the Bible, New Testament, or Prayer Book have

been supplied, many copies of Church leaflets sent, hundreds of cards, over 1,000 personal copies each month of the diocesan *Rural Churchman*, and hundreds of personal letters from Mrs. Boyd. Bishop Ingley, the clergy, and the whole diocese are cooperating with the work. In nine years, four groups of these scattered people have been organized into missions or congregations.

Bishop Ingley Blesses New Church of the Epiphany

The Church of the Epiphany, Denver, Colo., for many years a struggling mission, has under the rectorship of the Rev. Robert A. Russell, achieved parish status and erected a new church building.

Bishop Ingley of Colorado blessed the new Church on March 8th. The building, which occupies a commanding site, seats 500 people, and was erected at a cost of \$50,000.

SALINA

Convocation Reflects New Prosperity of District

The cowboy town of Dodge City, with its famous boot-hill, was the setting, April 12th to 13th, for the 38th annual Convocation of the Missionary District of Salina. At the edge of the business district stands the Church of St. Cornelius, sometimes called the "little stone church on the hill," one of the last of Dodge City's old-time buildings.

Where once was the cattle mart of the West today is a vast empire of waving green wheat. Where for 10 years more recently, dust blew, today is prosperity. Last year's wheat crop, the first normal one in a decade, and the coming crop of this summer, apparently to be a record-breaker, was reflected in the good spirit and expectations of the District of Salina people. In this one-crop area, all program planning depends on wheat. This year there was no hesitancy about increasing the measure of self-support. Last year's Forward Program was met with a December spurt to the extent of 107% with an added belated return that was voted to be sent to the War Commission. Assurances had previously been given the Acting Bishop from various churches and missions, releasing \$900 of salary money this year toward the salary of a new priest, not yet procured. In a re-adjustment of Forward Program quotas for the year 1943, half of the churches pledged to increase their quotas while the other half, mostly small missions, on being released from over-proportioned quota assignments, agreed to apply the differences, totalling \$590, toward the support of their mission priests.

Salina is definitely diocesan-conscious and her program is pointed with ultimate diocesan status in mind. After years of uncertainty, and constantly threatened from without, through the dust-laden years, with dissolution and the closing of mission churches which this would bring, Salina is quietly working out her future through

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the stabilizing leadership of Bishop Nichols, her third Acting Bishop. The Missionary District looks upon Bishop Nichols as her permanent Bishop and the laity anticipate confidently that General Convention will allow him to become the Bishop of Salina.

PLEA FOR JAPANESE

One hundred and six delegates to convocation and the Woman's Auxiliary heard Bishop Nichols at a noon luncheon plead for understanding with the Japanese. He pointed out that Japan's actions, given her circumstances of life, were the result not of Japanese being Japs but of being human beings with human failings. The Bishop, who for 15 years was the Bishop of Kyoto, identified himself whole-heartedly with the need for America's war program.

By an almost 4 to 1 vote, the convocation and Woman's Auxiliary, in joint session, disapproved the Episcopal-Presbyterian Concordat. In the debate preceding the vote, the discussion centered on the matter of how best to retain and increase the splendid relationship between the two groups. Not a single voice expressed approval of the Concordat. On the other hand, there was expressed keen respect for the Presbyterian brethren in Christ. One priest told of the response to the Church's ministrations by Presbyterians in a town where the Episcopal church some years ago purchased the unused Presbyterian church. He came to them frankly as a priest of the Church without need of a Concordat or pretending to be a Presbyterian presbyter-lacking-ordination. And he is being welcomed.

ELECTIONS

Judge Alanson R. Buzick of Salina, and Mr. Frank Neal of Hutchinson were named new lay members of the Council of Advice.

Mr. E. C. Woodward of Salina and Mr. S. E. Jackman of Minneapolis were re-appointed. The Rev. Henry B. Moore of Concordia was appointed as a clergy member to replace the Rev. A. B. Hanson, now of Texas. Other members are the Very Rev. James T. Golder, Salina, the Rev. R. H. Mize jr., WaKeeney, and the Rev. Charles E. Wilcox, Norton.

Mrs. John Snyder of Great Bend was elected the diocesan president of the Woman's Auxiliary to succeed Mrs. Robert Rexroad of Hutchinson who has served in the office five years. Delegates to the Synod of the Southwest: the Rev. Charles Wilcox, the Rev. R. W. Treder, the Rev. Henry B. Moore, Judge Alanson R. Buzick, Mr. Jerry Waddell, Salina, and Mr. S. H. Hess, Goodland.

The convocation determined to have the annual Young People's Conference as usual, to take place June 1st to 5th at St. John's School, Salina. The Rev. R. W. Treder, Dodge City, is the new leader of the Conference. Last year 90 young people attended.

MICHIGAN

Governor Appoints Priest To Labor Mediation Board

The Rev. Rollin J. Fairbanks, rector of St. James' Church, Grosse Ile, Mich., has recently been appointed by Governor Murray P. Van Wagoner to serve on a special Labor Mediation Commission to negotiate a dispute between Harper Hospital and the CIO. The Rev. Mr. Fairbanks has served on three previous commissions.

NEW MEXICO

Grace Church Completes Five Year Program

Three years ago, Grace Church, Carlsbad, N. M., became a parish, including within its boundaries St. Mark's Mission, Pecos, Texas, and Holy Trinity Mission, Hobbs, N. M. This parochial status was not accomplished without some sacrifice and effort on the part of the Churchpeople living in these places; but it was completed and the sum of \$800.00 a year was released to Bishop Howden to be spent wherever he felt it was needed. At that time the newly elected vestry of Grace Church set up a five year program of physical improvement to the church and parish hall buildings. This program consisted of a new roof, new ceiling and floor, repointing the stone work, and refinishing the pews and choir stalls. In addition it was felt that a new organ should be obtained if possible.

Easter Day, 1942, saw the completion of this five year program, and a congregation which packed the church beyond capacity heard the choir sing the joyous Easter music to the strains of the newly installed Wick's pipe organ.

The communicant strength during the last three years has gone from 85 to 150 and the church school now has an average of 50 regular attendants. The Auxiliary-Guild, Junior Guild, Daughters of the

King, Men's Club, Young Peoples' Fellowship, and the Vestry have all rendered invaluable aid in what has been accomplished in the physical and spiritual growth of the parish. With the advent of a U. S. Air Bomber's Training School near Carlsbad, the work is going to be increased greatly, and preparations are being made at this time to take care, as far as is possible, of those in training.

WEST VIRGINIA

Memorial Scholarship

The parishioners of the Church of the Good Shepherd, Parkersburg, W. Va., have established a memorial scholarship in memory of William G. Peterkin, former member of the National Council and leader in lay affairs of the diocese. Mr. Chandler H. McCarty, a lay reader of the Church of the Good Shepherd and now a postulant for Holy Orders, is the first to receive aid from the scholarship in his academic work at Marietta College, preparatory to entering Virginia Seminary.

Priest Receives Civic Award For Distinguished Service

The Junior Chamber of Commerce of Bluefield, W. Va., at the annual banquet honored the Rev. J. W. Hobson, rector of Christ Church, Bluefield, W. Va., in selecting him as the local citizen to receive

the "Distinguished Service Award" presented each year in recognition of outstanding civic service and achievement. A plaque was presented to him with appropriate inscription.

A similar award of recognition was presented to the Rev. Mr. Hobson last fall by the American Legion Post No. 9, of Bluefield.

The Rev. Mr. Hobson is a brother of Bishop Hobson of Southern Ohio.

ARKANSAS

Services Resumed in Restored Church

The first word the Rev. F. D. Daley, rector of Trinity Church, Pine Bluff, Ark., had after a disastrous fire which gutted the interior of the oldest church building in the diocese, was from the pastor of St. Mary's Roman Catholic Church, Pine Bluff, the Rev. Michael Pitaellis. Father Pitaellis said "Knowing of the fine work your parish is doing, my small parish wishes to have a part in the reconstruction of your church building and we are therefore enclosing a small contribution. The next word the Rev. Mr. Daley had was a letter from a Jewish boy, Private Jack Eisenkramer, of Camp Wolters, Tex., a former organist of the parish, who also contributed to the reconstruction of the church building.

These and other communications were read on Easter to Trinity parish by the

Rev. Mr. Daley as services were resumed in historic Trinity Church. Erected soon after the Civil War, Trinity Church has played an important part in the life of Pine Bluff to the present day. It was entirely fitting, therefore, that the first contributions to its reconstruction should come from members of other faiths. The fire which was confined to the roof, severely damaged the entire interior of the building. It miraculously missed the sanctuary and altar of the church, and left undamaged the outside structure of the walls, which were laid with brick, made with slave labor. The church has been completely restored and the services on the days of its reopening were an act of Thanksgiving by the congregation for its preservation.

BETHLEHEM

Rector Takes Defense Job As Machinist

Rev. Clark R. Trumbore, rector of Trinity Church, Carbondale, Pa., has taken a defense job as a machinist at the Hendrick Manufacturing Co., in addition to his duties as a clergyman.

"Each of us," said Mr. Trumbore, "must do his share in this great struggle. If we don't win this war there may not be any churches."

The rector worked for the Bethlehem Steel Co. before he was ordained.

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THE LIVING CHURCH

EDUCATIONAL

SEMINARIES

Summer Session At Divinity School of the Pacific

A summer quarter of 11 weeks will be held at the Church Divinity School of the Pacific. It will begin as early in June as is possible for new students to arrive after graduation from colleges and universities. This quarter will be for both old and incoming students, and also for any clergy who wish to take advantage of a full summer session. The entire faculty will remain in residence.

Because the Provincial Synod meets in Berkeley in May, the commencement of the school has been made a part of the Synod program, and will be held on May 13th at St. Mark's Church, Berkeley. The commencement speaker will be Bishop Huston of Olympia.

Two students have been lost because of the war. An American student of Japanese ancestry, Shunji Nishibayashi, has transferred to the Episcopal Theological School. A Japanese alien, the Rev. Mitsuo Joseph Kitagawa, has been interned by the government.

Plans are being made for the celebration of the 50th year of the school, which will occur next year. The school was founded in 1893 by Bishop William Ford Nichols.

Two members of the faculty have had

books published recently: Bishop Parsons' *Victory with Christ* (Cloister Press) and Randolph Miller's *What We Can Believe* (Scribners).

COLLEGES

Dr. Bell Leads Symposium At Sweetbriar

At a symposium held at Sweetbriar College the weekend of April 12th on *The World after the War*, a Sunday session was devoted to a three part discussion conducted by Dr. Bernard Iddings Bell of Providence, Dr. Mary Lyman, Dean and Professor of Religion at Sweetbriar College, and the Rev. Russell Stroup of the Presbyterian Church of Lynchburg, Va.

Dr. Bell's thesis, which formed the center of the discussion, was that the post war world showed no signs of being anything but a man-centered world which ignores God's will as irrelevant, and that in such a world the Church's only choice would be between being despised as the complacent private chaplain of a secularist regime and being bitterly persecuted for renouncing and denouncing the motivations of modern society. He declined to predict which course the Church would choose.

PUBLIC SCHOOLS

Richmond School Board Turns Down Religious Instruction Plan

By unanimous vote the school board of Richmond, Va., said "no" to a proposal to offer classes of religious instruction in the public schools under the jurisdiction of the board.

The subject was revived several months ago and a committee was instructed to look into the question and report back to the board.

In its report to the board the committee stated, "After consultation and careful thought we conclude for the present it would be unwise for this board to undertake religious education in Richmond public schools."

Superintendent of Schools, Jesse Binford, said that he approved the report of the committee and the action of the board. He added that the custom of opening the school day with a salute to the flag and recitation in unison of the Lord's Prayer would be continued. In some schools, he said, teachers also read a selection from the Bible each day.

CHURCH CALENDAR

May

1. SS. Philip and James. (Friday.)
3. Fourth Sunday after Easter.
10. Fifth (Rogation) Sunday after Easter.
- 11, 12, 13. Rogation Days.
14. Ascension Day. (Thursday.)
17. Sunday after Ascension.
24. Whitsunday. (Pentecost.)
25. Whitsun Monday.
26. Whitsun Tuesday.
- 27, 29, 30. Ember Days.
31. Trinity Sunday.

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been Headmaster of DeVeaux
School, Niagara Falls, N. Y.

DEATHS

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

John Wallace Suter, Priest

Funeral services for the Rev. Dr. John Wallace Suter who died in Boston, Mass., on April 11th, at the age of 83, were conducted in the Cathedral Church of St. Paul by Bishop Sherrill of Massachusetts, assisted by the Rev. Dr. John Wallace Suter jr., on April 13th.

Scholarly and wise, with a great sense of humor and a gracious and charming personality, Dr. Suter was known throughout the Church, for he served as custodian of the Book of Common Prayer, as well as secretary of the Commission on the Revision and Enrichment of the Prayer Book, and was, moreover, the author of many books dealing with Offices and Prayers, Worship, and the Collects, both alone and in collaboration with the Rev. Dr. Charles Morris Addison, and his son, the Rev. Dr. John Wallace Suter jr. In his native diocese, Massachusetts, where he was born in Boston on December 1, 1859, Dr. Suter held a long rectorship in the Church of the Epiphany, Winchester, which he served from the time of his ordination to the diaconate in 1885 and the priesthood in 1886 by Bishop Paddock, until his resignation on January 1, 1912. After more than a quarter of a century of parish service, he desired to have time for the teaching and lecturing along lines which had an especial appeal for him.

The growth of the parish in Winchester, Mass., was a tribute to Dr. Suter as was the establishment under his initiative of missions in the adjacent towns of West Somerville, Woburn, Stoneham, and Lexington. Other contributions were his large share in establishing the election system with its application to the convention ballot and the expansion of the Department of Religious Education, then in its infancy. As a student of Church history and liturgics, Dr. Suter will always be remembered for his enrichments of the latter. He had been registrar of the diocese of Massachusetts since 1931.

Dr. Suter was graduated from Harvard in 1881 and was class secretary at the time of his death. He was a graduate in 1885 of the Episcopal Theological School, Cambridge. In 1888, he married Miss Helen Jenkins, sister of Archdeacon Jenkins of Arizona, and had two sons who survive him: the Rev. Dr. John Wallace Suter jr., of the Church of the Epiphany, New York City, and Philip H. Suter of Milton, Massachusetts. There are six grandchildren.

Edward S. Travers, Priest

Dr. Edward Schofield Travers, rector of the Church of the Redeemer, Rhinebeck, N. Y., since 1931, died on April 15th. He was in his 68th year. Dr. Travers had been in ill health for four years but had kept bravely on with his work.

He was born in Meriden, Conn., on October 10th, 1874, the son of John and Eleanor (Howarth) Travers. He was graduated from Trinity College in 1898 with the B.A. degree. In 1910 he received the M.A. degree and in 1918 the degree

of S.T.D. from the same college. In 1918 he received also, from the University of Pittsburg, the D.D. degree. He was graduated from Berkeley Divinity School in 1901 and was made deacon that same year. In 1902 he was advanced to the priesthood. He served his diaconate at Grace Chapel in New York City. From 1902 to 1903 he was assistant minister of Christ Church, Poughkeepsie, N. Y.; from 1905 to 1913 he was chaplain of the United States Military Academy at West Point, N. Y.; and from 1913 to 1922, rector of Trinity Church, Pittsburg, Pa. He then went to St. Louis, where he was rector of St. Peter's Church until 1931, when he came to Rhinebeck.

Dr. Travers married Miss Louise Ellen Allderdice on November 18th, 1913. Mrs. Travers and three children survive: Miss Jane and Miss Eleanor Travers, and Edward Schofield Travers jr.

William Hoster

William Hoster, long associated with Hearst newspapers in New York City, and later engaged in publicity work for the National Council, died of pneumonia in the Columbia Hospital, Columbia, S. C., April 15th.

Funeral services and burial took place April 17th, at Columbia, Bishop Gravatt of Upper South Carolina officiating.

Mr. Hoster had been for the past six years engaged in special writing for various magazines and newspapers, and recently undertook to visit the schools sponsored by the American Church Institute for Negroes, to secure material for a series of articles. He was taken sick at the Voorhees School, Denmark, S. C., and a week later removed to the Columbia Hospital.

Mr. Hoster was a native of Philadelphia. Educated in private schools, he prepared for the Bar, but turned early to journalism and for 25 years served in various parts of the world as correspondent and special writer. In the political campaigns of Theodore Roosevelt and William Howard Taft, Mr. Hoster did publicity work for the Republican National Committee. He maintained a close friendship with both Presidents throughout their lives, and wrote a biography of President Taft under the title *A Study of William H. Taft*. During the first world war he was engaged for confidential service by the government, and was stationed in South America. He was a prolific writer of articles and short stories for magazines, published usually under a pseudonym.

Following the earthquake in Japan in 1923, Mr. Hoster was sent by the Church to secure information as to the losses of Church property in the Empire, and upon his return publicized the Japan Reconstruction Fund which the Church raised successfully, to rebuild and replace its church, hospital, and school structures in Japan. He had occasion to visit most foreign mission fields of the Church and was regarded as particularly well informed as to missionary work.

Until recently Mr. Hoster had lived at

SCHOOLS

COLLEGES

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SEMINARIES

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ANNOUNCEMENTS

In Memoriam

At the regular quarterly meeting of the Vestry of Cunningham Chapel Parish, Millwood, Va., held April 7, 1942, the following Memorial Resolution was adopted: Truly a good life was finished when Hattie Newcomer Gilpin went to her reward on March 19, 1942. She enjoyed life and prescribed for the ills of life as a great physician. The Vestry and Congregation of Cunningham Chapel Parish are in countless ways the better for her life among us. One of her old friends once said of her, "There may be others of us with as good intentions, but Mrs. Gilpin has the faculty of expression of a great soul."

This Parish, this Diocese, and far missionary fields received her thought, her prayers, and her generous gifts. A multitude have asked of her, and received more than charity. As surely as we in this finite world can know, it has been said to her, as to the man with the ten talents, "Well done, thou good and faithful servant. Enter thou into the joy of thy Lord."

It is ordered that a copy of this Resolution be spread on the minutes of the Vestry, a copy be sent to Mrs. Gilpin's family, and that it be published in the local and Church papers.

B. O'F. Randolph,
Edward G. Butler,
George H. Burwell,
Committee of the Vestry.

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DEATHS

Bay Shore, Long Island, but removed this year to 441 Ocean Avenue, Brooklyn, N. Y. He is survived by Mrs. Hoster.

Dr. John B. Walker

Dr. John B. Walker, noted surgeon, Professor of Clinical Surgery at the College of Physicians and Surgeons, Columbia University, New York, died at his home on April 13th.

Dr. Walker had been a teacher of surgery for 44 years. During the last war he gave up his practice to serve as a colonel in the Reserve Officers Corps. He was awarded the Distinguished Service Medal.

Born in 1860 in Lodi, N. J., the son of Avery Skinner Walker and the former Rosanna Baldwin, he was educated at Harvard and did post-graduate work in Vienna, Munich, Paris, London, and Berlin.

Dr. Walker was active in the affairs of

the Church, and took a leading part in raising funds for the construction of the Cathedral of St. John the Divine. For years he was a vestryman of Trinity parish. He was also a member of the American Bible Society and the New York Bible Society.

He was a member of many medical and surgical clubs, a trustee of Bard College, the City Mission, and the Home for Old Men and Aged Couples.

Bishop Manning paid high tribute to him for his services as a physician and layman.

He leaves a widow, two sons, John B. Walker jr., and Eugene H. Walker, and two daughters, the Misses Margaret E. and Rosanne G. Walker.

CLASSIFIED

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CHANGES

Appointments Accepted

CAMPBELL, REV. ROBERT B., rector of St. Stephen's, Steubenville, Ohio, is to be rector of the Church of the Redeemer, Lorain, Ohio, May 1st.

DAVIS, REV. J. WENDEL, rector of St. Alban's, Toledo, Ohio, is to be priest in charge of Trinity Mission, New Philadelphia, and St. Barnabas, Dennison, Ohio, May 1st.

DEAN, REV. ARDYS T., formerly assistant at St. George's, Flushing, Long Island, has accepted a call to be rector of the Cathedral parish of St. Andrew, Honolulu, T. H., effective May 1st. Address: St. Andrew's Cathedral Close, Queen Emma Square, Honolulu, T. H.

REAMSNYDER, REV. RALPH W., rector of Grace Church, Toledo, Ohio, is to be rector of St. Mark's, West Park, Cleveland, Ohio, May 20th.

TITTMAN, REV. GEORGE F., formerly curate of the Church of St. Michael and St. George, St. Louis, Mo., has been rector of St. Mary's Church, Arlington, Va., since April 15th. Address: Arlington, Va.

Ordinations

PRIESTS

LOS ANGELES—The Rev. HIRAM B. CROSBY was ordained priest on March 28th in St. John's, San Bernardino, Calif., by Bishop Stevens. He was presented by the Rev. Henry Clark Smith; the Rev. W. A. Thomas preached the sermon. The Rev. Mr. Crosby is to be vicar of St. Stephen's Mission, Beaumont-Banning, Calif.

LOS ANGELES—The Rev. JOHN H. M. YAMAZAKI was ordained to the priesthood on April 17th at St. Columba's Chapel of St. Paul's Cathedral, Los Angeles, by Bishop Stevens. He was presented by his father, the Rev. John M. Yamazaki; Bishop Godden preached the sermon. The Rev. Mr. Yamazaki is minister to the English speaking congregation, St. Mary's Japanese Mission, Los Angeles.

DEACONS

VERMONT—EDWARD V. WILLIAMS, IV, was ordained to the diaconate April 11th at St. James' Church, Woodstock, Vt., by Bishop Van Dyck of Vermont. He was presented by the Rev. Parker C. Webb; the Rev. Mark Carpenter preached the sermon. The Rev. Mr. Williams is to be in charge of northwestern missions of Vermont after graduation from General Theological Seminary.

Resignations

MOTT, REV. ROYDEN J., rector of Advent Church, Lakewood, Ohio, has resigned his parish, effective April 15th.

PARISH LIFE

CLUB FOR PHYSICALLY DISABLED

"Indoor Sports"

One of the most dramatic activities of Church life in Southern California is the monthly "Indoor Sports" program provided by St. Clement's Church, Huntington Park, Calif., of which Church the Rev. Harry G. Gray is the rector, for the entertainment of cripples, brought from far and near. The maimed, the halt, and the blind, of every creed, gather for the purpose of mutual enjoyment. Most of them come in wheel chairs and some of them even on stretchers.

Membership in the Indoor Sports Club, founded at St. Clement's in April, 1930, is restricted to persons physically disabled, in bed or wheel chair, or requiring the assistance of at least one other person to get around. Blind membership is restricted to 10%. Programs are provided by church choirs, radio teams, dramatic societies, and popular singing organizations. Fourteen chapters in various parts of the country,

under the sponsorship of service clubs, have been established.

Occasionally they attend the Sunday morning service at St. Clement's, on which

occasions the front pews of the church are removed to accommodate the stretchers and wheel chairs. Several of the members have been confirmed by Bishop Stevens.

COMING EVENTS

April

- 26. Convention of Kansas, Topeka, Kans.
- 26-27. Convention of Colorado, Denver, Colo.
- 28. Convention of South Carolina, Charleston, S. C.
- 28-29. Convention of Quincy, Moline, Ill.
- 28-30. National Council Meeting.
- 29. Convention of Atlanta, Rome, Ga.

May

- 3-5. Convention of Montana.
- 4. Convention of Pennsylvania, Philadelphia.
- 4-5. Convention of Milwaukee, Milwaukee.
- 5. Convention of Easton, Princess Anne, Md.
- 5-6. Convention of Western North Carolina, Biltmore, N. C.; of New Jersey, Trenton.
- 6. Convention of Albany; of New Hampshire, Peterborough.
- 6-7. Convention of Washington, Washington, D. C.
- 10. Convention of Iowa, Council Bluffs.
- 12. Convention of Bethlehem, Scranton, Pa.; of Southern Virginia, Suffolk, Va.; of

- Upper South Carolina, Columbia; of Fond du Lac, Fond du Lac, Wis.
- 12-13. Convention of New York, New York City.
- 13. Convention of West Virginia, Charleston.
- 13-14. Convention of East Carolina, Kinston, N. C.
- 14-15. Convention of Lexington, Covington, Ky.
- 18. Convention of Western New York, Buffalo, N. Y.
- 19. Convention of Long Island, Garden City; of Erie, Erie, Pa.; of Harrisburg, Harrisburg, Pa.; of Central New York, Utica; of Rhode Island; of Connecticut, Hartford.
- 19-20. Convention of Southern Ohio, Dayton; of Southwestern Virginia, Wytheville, Va.
- 20. Convention of Eau Claire, Eau Claire, Wis.; of Maine, Portland; of Western Massachusetts, Amherst, Mass.
- 21-22. Convention of North Carolina, Chapel Hill, of Minnesota, St. Paul.
- 25-26. Convention of Northern Michigan, Negaunee.
- 26-27. Convention of Delaware, Wilmington.
- 27. Convention of Maryland, Baltimore; of Virginia, Alexandria.



GO TO CHURCH



DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop
Delaware Seaboard Churches—209
 Rev. Nelson Waite Rightmyer
 St. Peter's, Lewes, 8 and 11 A.M.
 All Saints', Rehoboth Beach, 9:30 A.M.

LONG ISLAND—Rt. Rev. James P. De Wolfe, D.D., Bishop-elect; Rt. Rev. John Inslay Blair Larned, D.D., Suffragan Bishop

St. Paul's Church of Flatbush, "In the Old Dutch Section of Brooklyn," Church Ave. and St. Paul's Place, B.M.T. Subway, Brighton Beach Line to Church Avenue Station
 Rev. Harold S. Olafson, Rector
 Sundays: 7:30, 8:30, 11:00 A.M. and 8:00 P.M.
 Thursdays: 10 A.M., Holy Communion and Spiritual Healing
 Daily: Holy Communion 7:30 A.M., Saints' Days, 10 A.M.
 Choir of 60 Men and Boys

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, Mt. Vernon and Brimmer Streets, Boston
 Rev. Whitney Hale, D.D.; Rev. David W. Norton, Jr.; Rev. Charles S. Hutchinson, D.D. (Honorary Associate)

Sundays: Holy Communion 7:30, 8:30, and 9:30 A.M.; Matins 10:20 A.M.; High Mass and Sermon 11 A.M.; Church School 11 A.M.; Solemn Evensong, Directed Silence, and Address 6 P.M.; Young People's Fellowship 7 P.M.
 Weekdays: Holy Communion 7:45 A.M.; Matins 7:30 A.M.; Evensong 6 P.M.; Thursdays and Holy Days 9:30 A.M.
 Confessions: Saturdays 5 to 6 P.M., 7:30 to 8:30 P.M., and by appointment.

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

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!

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
 The Church is open daily for prayer

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

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

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

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

Trinity Chapel, Trinity Parish, 25th Street West of Broadway, New York—385
 J. Wilson Sutton, D.D.
 Sundays: 8, 10:15, 11 A.M.; 4 P.M.
 Weekdays: Mon., Tues., Thurs., Sat., 7:30 A.M.;

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: Saturday, 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., in charge
 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.

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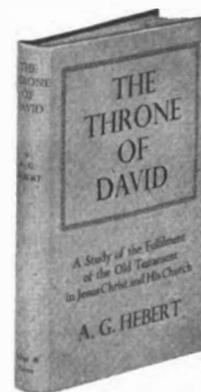
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