

The Living Church

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

Easter

A Negro Spiritual in Pictures

Allan Rohan Crite

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Bishop Winnington Ingram

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"The First Day of the Week"

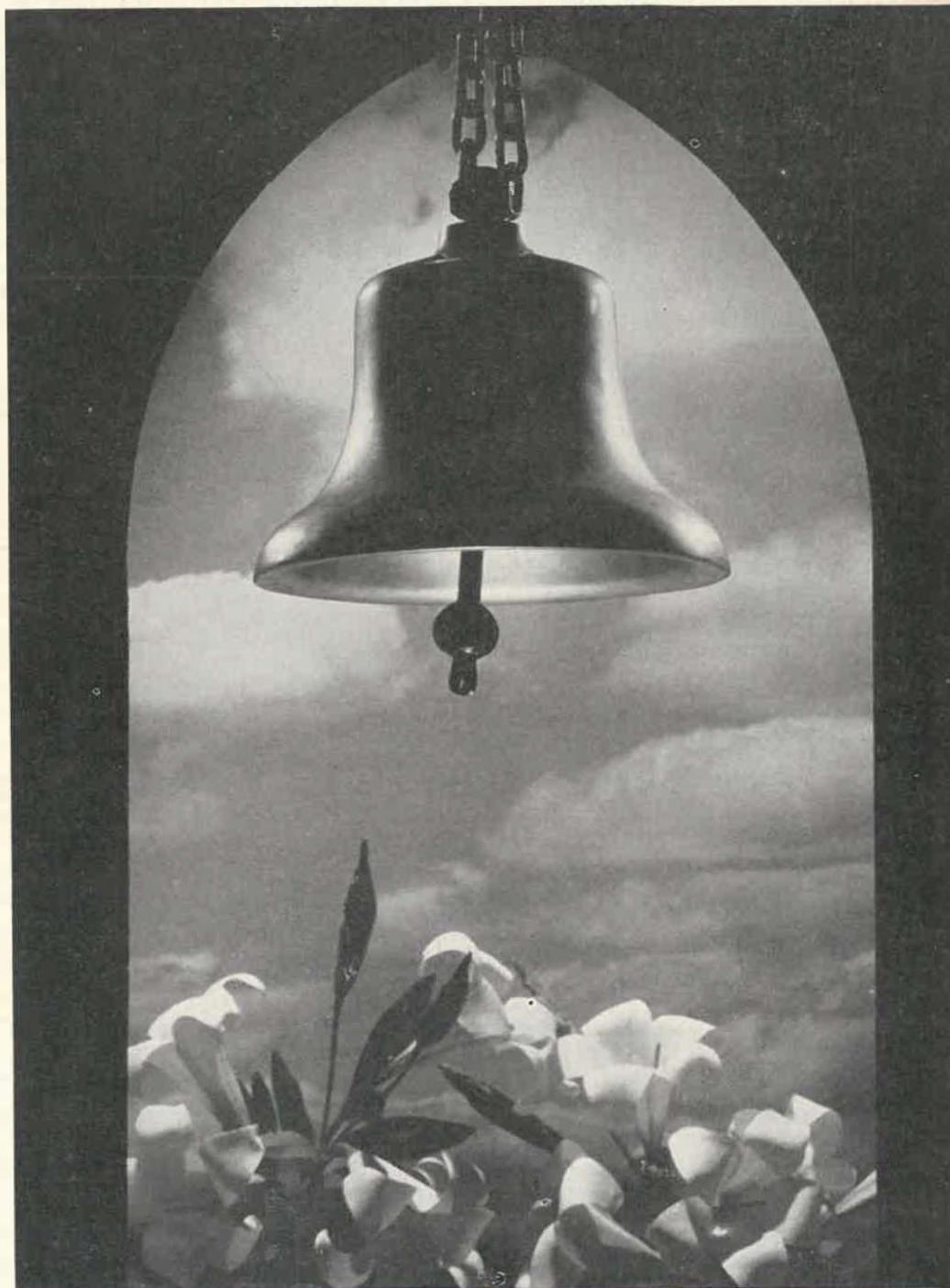
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Galoway Photo

A Negro Spiritual In Pictures

By Allan Rohan Crite

I HAVE long anticipated illustrating the spirituals in such a way as to help create an atmosphere of peace, sacredness, and time for reflection; as do the words and music, besides also, furnishing some pleasure and enjoyment. It is my hope that these drawings will add to the lasting preservation of these hymns in their more original interpretation. The main purpose of a spiritual is the same as any other hymn of the Church, namely the worship of Almighty God. Spirituals cover in their subject matter the entire range of the Bible. It was the way that the old folks could remember the words of the Lord because in those days few had opportunity to learn how to read. Thus the spiritual served as an oral tradition. Hence we have the beautiful "active" narrative hymns with their economy of expression, stating in their simplicity the salient truths of the great treasures of the Holy Bible.

And we have on the other hand another type of spiritual, contemplative in character, which reflects the more personal expression of the individual soul in his search and seeking after God and contemplates the future life in company with God and his Holy Angels. This latter type of spiritual is the one illustrated here. I have endeavored to instil into these brush drawings that strong sense of vitality and vibrant reality one feels within the spirituals themselves.

To do this I have made use of human figures as symbols. These figures set forth the various shadings of the drama as it is suggested by the words and music of the spiritual. A single figure (motif figure) sets forth the melody; a chorus or groups of figures and background sets forth the accompaniment. Altars, vestments, and all other sacred ornaments and holy furniture are used to set forth further the heavenly and spiritual matters voiced in this hymn.

The hymn illustrated is the one that is used in Holy Communion. It follows the Holy Eucharist in an interesting and compact manner. It almost gives miniature

liturgy in itself with a preparation, Communion, and a Thanksgiving. This arrangement falls in line with the ancient liturgies of the primitive church, and is still characteristic of the great liturgical families of modern Christendom.

The hymn is divided into three verses:

"O LORD HAVE MERCY ON ME"

Here the motif figure which may be translated as the soul of each and every one of us trudges along life's highway and

the order of Melchisedech) and administers the Blessed Sacrament of His Holy Body and Blood in the Holy Communion. In the first verse our Lord is shown as victim and sacrifice. In the second verse he is shown as a priest giving Himself in Holy Communion to the motif figure, which represents ourselves. This is the verse of the Communion of the Sacrificed Holy Body and Blood of Christ.

"WE'RE GOING TO SHOUT HALLELUJAH, AMEN"

In the third verse, "We are going to shout Hallelujah, Amen," we have a fitting close, for filled with intense joy, and assured of promises of eternal salvation and happiness in the beatific vision, the motif figure and chorus shouts "Hallelujah, Amen." For in the reception of the Holy Body and Blood of Christ, His ineffable love, and intense majestic beauty surrounded by the flaming Seraphim, the motif figure and chorus again cry out "Hallelujah, Amen." Again humbled by this glimpse into eternity evident to the eye of Faith, the motif figure again cries out, "O Lord have mercy on me." For as we note in the vision of the Prophet Isaiah, he stood in the temple and beheld the Lord seated upon a throne surrounded by the Holy Seraphim who continuously did cry "Holy, Holy, Holy is the Lord of Hosts, the whole earth is full of His glory," the prophet cried out, "Woe is me for I am a man of unclean lips, for mine eyes have seen the King, the Lord of Hosts." Thus is this sense of unworthiness reflected down the ages in this spiritual, for having been given a vision of God and partaking of the Holy Sacrament of the altar, one is filled with that ever present sense of his unworthiness and the holiness of God. The last drawing shows the motif figure refreshed by his spiritual experience returning to the business of the day, as so we enter again into the strife and stress of the world after Holy Communion.

Thus the spiritual is a biographical study for and of each individual soul.



O Lord

This is the first of a series of 25 illustrations describing the spiritual "O Lord Have Mercy on Me." The remaining ones appear consecutively on the pages of this issue.

stands in silent, lonely contemplation before the awfulness of the Crucifixion, an eternal condemnation of sin. Overcome with sorrow and in the burning light of realization and contrition, he falls on his knees crying, "O Lord have mercy on me." The entire verse with its three fold cry, "O Lord have mercy on me" is akin to the ancient Kyrie Eleison (O Lord have mercy on us) in the Greek and Roman liturgies, and the English translation in the Anglican liturgy. It is a fitting preparation for the Holy Communion to follow, for before one can receive the Body and Blood of Christ in the Eucharist one must first examine oneself and seek God's forgiveness for sins. This is the verse of preparation.

"WE'RE GOING TO BREAK BREAD TOGETHER ON OUR KNEES"

Here in the second verse the altar which has been increasingly featured in the preceding verse comes into prominence, as it is through the altar that the effect of the Crucifixion is extended through time. The figure of Christ assumes the sacerdotal vestments of a bishop as after the "Order of Melchisedech" (a priest forever after

The Living Church

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Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
(On leave for service with U. S. Marine Corps)
PETER DAY.....Acting Editor
JEAN DRYSDALE.....Managing Editor
ELIZABETH MCCracken.....Literary Editor
LEON MCCAULEY.....Business Manager
MARIE PFEIFER.....Assistant Business Manager

LINDEN H. MOREHOUSE (New York) Publisher

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

Member of the Associated Church Press.

Negro Work

TO THE EDITOR: The report on the work of the National Council concerning Negroes has been read with great care and concern. I think that we all agree that the four guiding principles are admirable ones; but I am afraid that they are apt to end there, and again it will be another case of "too little and too late." More than ever our Church should be ready for some definite and concrete action in respect to our Colored Churchmen.

I think a good many of us waited patiently and earnestly for the February session of the National Council and we hoped that something more tangible would grow out of its deliberations. Many others of us waited to see what the reaction in the Church would be, but, aside from the editorial comment, very little attention has been given to the inaction of the National Council. I feel that the whole affair is most unfortunate at these very critical times of the Church and I am afraid that to the average Colored layman this abstract attitude is merely a lip service which is not expected to produce any real fruit. The very fact that the National Council had to beg for time to secure a secretary for Negro work seems to me indicative of the ignorance of the Church concerning its Colored constituency. This whole question brings up the real sincerity of our communion to make a practical application of Christian principles and it is tragic that our Church should be so vacillating when it is faced with a ripe opportunity. It becomes more tragic when we began to realize that this country in particular and the world at large is in need of daring Christian leadership.

It seems to me that we need to re-think and re-work immediately the question of our application of Christian principles to the Negro communicants of the Episcopal Church. Have we not been absorbed by community patterns rather than overcoming the evils of our day from the viewpoint and divine idealism of Jesus of Nazareth? Is the Church going to continue its short-sighted policies forever?

Very soon the Church will be faced with the task of sending bishops to the missionary districts of Haiti and Liberia. What thoughts have been given to placing in Haiti a bishop of Color? Are we going to continue our apologetics in Liberia? Here will be an opportunity for the Church to strengthen itself by sending out Negro bishops to these particular fields. How can we follow any other course? Why

not let us face these things squarely and decide by our actions just how Christian the Episcopal Church intends to be. . . .
Baltimore. (Rev.) CEDRIC E. MILLS.

Marriage Canons

TO THE EDITOR: I have read with much interest your discussion on Canons A and B, proposed to replace Canon 42. I think it would be helpful if you will carry the discussion further by outlining what you understand to be meant by "an irremediable . . . spiritual deterioration." From one point of view every spiritual deterioration is remediable by God's grace. From another point of view the language is so vague as to cover practically every case in which marital unhappiness has ended in separation. Would not this canon substitute the judgment of the bishop for the law of the Church and supply as many shades of opinions and policies as there are dioceses?
K. D. BATTLE.

Rocky Mount, N. C.

Union With Presbyterians

TO THE EDITOR: I am a bit puzzled about the apparent sudden change in attitude of THE LIVING CHURCH toward the Presbyterian Church as reflected in editorials, news items, and letters published from week to week. Particularly is it difficult to understand why THE LIVING CHURCH singles out the very rare paragraphs from one Presbyterian Church paper which reflect the minority objections of certain low-church Presbyterians to the plans for union to which our respective communions have been advancing through our highest Church courts.

THE LIVING CHURCH seems to be forgetting that Presbyterians never would have initiated a move for unity. The position of the Presbyterian Church is that of a maiden to whom overtures have been made by a suitor who seems, now, to be repeating his earlier practice of "backing down" when there appears to be some prospect for the success of his romance.

But there is one definitely false statement which has been appearing in many of your letters and editorials which ought to be corrected. It has been used most recently by the Rev. Archibald Campbell Knowles in your issue of March 28th, when he says, "There are said to be 11 different Presbyterian bodies. While there is only one Episcopal Church, its members separate themselves informally into three groups, holding diverse views." The actual fact is that there are approximately *twice* as many Episcopal "bodies" as there are Presbyterian bodies in the United States. The word *Presbyterian* describes a system of church government and polity, just as does the word *Episcopal*. Most of the 11 "Presbyterian bodies" never have had any organic relationship one to another. They are simply 11 branches of the Church which use the Presbyterian system of government. Some of them belong to the Reformed Churches of Holland and Germany, the former being the State Church of Holland. But the Presbyterian Church in the USA, and the Presbyterian Church in the US (unfortunately divided by the slavery issue) are direct descendants of the Church of Scotland which is the State Church there and remains so today. When the King of England crosses into Scotland he becomes for the time of his sojourn there, a Presbyterian. The only legislative body in Scotland today is the General Assembly of the Church of Scotland—often called "Scotland's Parliament."

We do hope your correspondents and editors (and the Bishop of New York) will not

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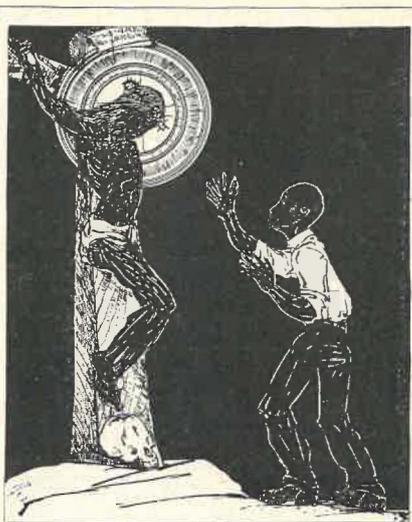
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- Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire
- Rev. Frederick S. Fleming, D.D., rector of Trinity Church, New York
- Clifford P. Morehouse, editor (on leave) of The Living Church
- Jackson M. Bruce, Milwaukee attorney
- Clinton Rogers Woodruff, Philadelphia attorney
- Rt. Rev. Wallace E. Conkling, D.D., Bishop of Chicago
- Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop of Milwaukee
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have mercy on me

STRICTLY BUSINESS

GOD AND THE WAR, A British Navy Chaplain's View, by the Rev. Edward G. Knapp-Fisher, chaplain of H.M.S. *Newcastle*, appeared as a three-page article in the March 14th issue of *THE LIVING CHURCH*. It was, apparently, just the discussion our readers wanted.

Hardly was the issue in the mails than we received a request for 1,000 reprints, in 8-page pamphlet form, from a New York clergyman. We produced these. Then came a letter from a Churchwoman in New York City offering to make a contribution if we would distribute free a reasonable number of reprints. We printed 4,000 more copies of the pamphlet and ran a small advertisement in *THE LIVING CHURCH* saying the reprints were available. Requests came fast. Another contribution came, too, this time from a Massachusetts clergyman. So, 4,000 copies were mailed out last week.

And that is how the matter stands now—except that we have additional requests for 4500 copies, and we have no more copies.

Since we've reprinted three times we can now produce the 8-page pamphlet, in quantities of 1,000 or more, at slightly more than a cent a copy. If other readers, having liked the article, feel it should be widely distributed in the Church, and wish to make contributions, we shall be glad to fill the requests we have and accept further ones.

* * *

I WISH I might quote in full here a letter from a soldier's mother. She lives in the state of Washington. Last month she telephoned long distance to Morehouse-Gorham to order an engraved altar cross. Here is a part of what she wrote when the cross came: "Our son was killed in action at Guadalcanal last September, and this is to be a memorial to him in our little church, he being the first in our parish to give his life, which he did with such honor, saving the lives of a great number of marines who would otherwise have perished. [He] was a coastguard in charge of rescue boats." No hysterics, no wringing of hands, just bare facts and complete understanding that it was necessary for her son to die if others were to live. That, it seems to me, is the bravery of Faith.

* * *

LAST WEEK Linden H. Morehouse, president of Morehouse-Gorham, and Herman Hake, treasurer, left Milwaukee for Washington and New York City, the 1943-44 budget for *THE LIVING CHURCH* having been made. They went home with the feeling that at least "that job" is behind them for another year.

But besides the budget there were other things—changes in the LC staff: a new business manager, a new circulation manager, etc. I could tell you now, but I think I won't do more than say the changes will take effect May 1st and be announced in the May 2nd issue.

Leon McCauley

Business Manager.

LETTERS

forget that the Methodists, the United Brethren, the Moravians, the Reformed Episcopalians, and all the varieties of Methodist bodies are also "Episcopal bodies." Of course, we would add to that the Roman Catholics and the Orthodox Churches. It makes quite a long list altogether.

There is a tremendous amount of activity in the Presbyterian Church directed toward encouraging and fostering good feeling toward our Episcopalian brethren. You no longer quote either the *Presbyterian Tribune* nor the *Church Times* who are fostering that movement.

(Rev.) CARLYLE ADAMS,
Editor, the *Presbyterian Tribune*.
Utica, N. Y.

TO THE EDITOR: I have been a communicant of the Church for 50 years, a practicing Catholic for 25 and a subscriber to *THE LIVING CHURCH* for about 20 years. I am becoming very weary of the constant argument about union with the Presbyterians. Why talk about union? If the proposed plans go through, it will not be union but complete surrender to them. If our Protestant and Unitarian Bishops wish to join the Presbyterians, why don't they do so and leave the Church to those who believe in its Catholic, Apostolic character? I heartily wish the whole matter could be decided by a vote of the entire membership but realize that is impossible.

For me, my course is clear. If and when the proposed union is carried out I shall at once apply for instruction in the Roman Communion which, in spite of its errors and additions to the Faith, I believe to be a part of the One, Holy, Catholic Apostolic Church. Episcopalians who will do likewise.

CHARLES A. SMITH,
Wilbraham, Mass.

Prayer Book Principles

TO THE EDITOR: May I be permitted the privilege of replying briefly to the Editorial Comment on my recent letter, published in *THE LIVING CHURCH* of April 4th. I have also received similar comment from elsewhere.

Perhaps I did not make my point too clear in writing about Prayer Book Principles. What I had in mind went rather deeper than that subject in itself. I would, therefore, like to make two points as follows:

1. *Practical.* I did not say that there were no Prayer Book Principles. What I did say that it was impossible to state what they were outside of broad generalities capable of many interpretations. I would be ready to stand corrected should some one demonstrate that at least 51% of the Church membership, lay as well as clerical, was in substantial agreement on something more specific. Anything shot of this seems to be a claiming of universal significance for a private or at the most a group opinion; and there are many such as the correspondence in your columns demonstrates every week.

2. *Philosophical.* Basic to Christian charity, true tolerance, and mutual understanding is an awareness of the dialectical relationship between *My Truth*, the truth as I happen to believe it to be, and *The Truth*, that which actually is. To claim unconditioned validity for the former as if it were the latter is to demonstrate the perennial tendency of individuals and institutions, religious and secular, to make pretensions which human beings cannot really make. We do no service to the Christian faith and to the Holy Catholic Church by making unconditioned claims to be in possession of the one and to be the other. Our relationship to both can only be

appreciated by a dialectical process parallel to the above.

I do not believe that the Redemption of Israel will be consummated by any form of reunion between ourselves and the Presbyterians, either now in existence or later to be developed. I do believe, however, that such a reunion will be in the interests of a more adequate service of the principles which both our communions claim to serve. It is inconceivable that either the Christian religion or the Holy Catholic Church would be endangered by our rapprochement. The only thing which could possibly be endangered is a very human, although doubtlessly sincere, orientation of a particular ecclesiastical institution. If that is the real issue, let us debate it on its real merits.

(Rev.) CHARLES D. KEAN,
Springfield, Mass.

The Real Presence

TO THE EDITOR: Your comment on the letter issued by the Bishop of Kentucky, and the dean and chapter of his Cathedral was perhaps over-restrained. Dean McCready's statement of his position, while it bears the marks of Christian sincerity, is nevertheless fundamentally wrong. Logically applied it could lead only to denial of the Incarnation itself, and even of any real Divine action in history. The Incarnation surely requires us to come to terms with space-time in our theology.

Fundamentally wrong, also, is the attempt by any man or group of men to bind the Church in perpetuity to one opinion, where others are equally tolerable within the broad confines of the Catholic faith. What if a future revision of the Prayer Book were to express the doctrine of the Real Presence in terms plainly incompatible with the late dean's? What of the canonical provision vesting the spiritual jurisdiction of a parish in the rector? Is it hereby repealed, as touching his teaching office?

Worse yet, suppose that some future donor makes a much larger legacy conditional on the practice (say) of Benediction. Is the doctrine of the Church to be determined by the highest bidder? Clearly such legacies as this, whatever the school of thought they represent, should never be made, should never be accepted. We are the stewards of the faith, not its proprietors.

(Rev.) ERNEST J. MASON,
Spokane, Wash.



GENERAL

RADIO

Bishop Stires to Broadcast on Easter Day

The Rt. Rev. Ernest Milmore Stires, retired bishop of Long Island, will be the Easter speaker on the Episcopal Church of the Air this year. He will speak from Columbia station WABC, New York City, 10 to 10:30 A.M. EWT, on Easter Day, April 25th.

Bishop Stires has selected as his topic, From Death to Life. The message will be carried by the Columbia network, and music will be furnished by the Columbia Mixed Quartet.

UNITY

Bishops Protest Change in Procedure

Eight bishops have joined in an open letter to the bishops of the Church expressing the belief that it would be "inexpedient and inappropriate" to sign the statement recently prepared by four other bishops [L. C., April 18th].

The earlier statement proposed, in substance, that a committee of trained theologians be appointed to study current proposals for unity with the Presbyterian Church in the USA; that the report of the Commission on Approaches to Unity be received and "commended to the Church for careful study and consideration"; and that the Commission on Approaches to

Unity be continued, "possibly with some changes in, or additions to, its personnel." It asserted that the work of the Commission to the present had been confused by "consistent failure to give adequate attention to the theological issues involved in any move for reunion." This statement, signed by Bishops Gardner, Peabody, Powell, and DeWolfe, was sent to all the bishops with an invitation for them to join in signing it.

The answering statement follows:

"We, the undersigned, having received the recent statement of four of our bishops regarding union proposals, consider that a signature of this statement would be inexpedient and inappropriate. We are informed that the report of our Commission is not yet in its final form and will not be made until General Convention. To form a prior conclusion on this important matter would be both discourteous and unwise. We, the undersigned, also feel that the Bishops should sign nothing at this time which might be misinterpreted by the membership of the two communions involved.

"The Commission on Approaches to Unity have already appointed a theological subcommittee with a membership largely different from that of the commission.

"We recognize the need of enlarging the area of theological exploration and of encouraging the further education of both Churches in the implications of the proposed reunion, and of using theological advisors in continuing constitutional negotiations. But the work of a theological committee should not be regarded as a substitute for the work already accomplished.

"We hope that General Convention will:

"1. Receive the report of the commission as a basis for continued negotiations.

"2. Instruct the commission to confer further with the Presbyterian representatives with a view to elaborating specific objectives, so that both Churches can see what is concretely involved in Basic Principles.

"3. Set in motion a program to educate the membership of our Church in the faith, worship and government of both Churches, and in the need for unity.

"4. Request the advice and counsel of the Lambeth Conference on Basic Principles.

"HENRY K. SHERRILL, Bishop of Massachusetts; EDWIN A. PENICK, Bishop of North Carolina; FRANK A. JUHAN, Bishop of Florida; FRANK W. STERRETT, Bishop of Bethlehem; FRANK W. CREIGHTON, Bishop of Michigan; HENRY W. HOBSON, Bishop of Southern Ohio; OLIVER J. HART, Bishop Coadjutor of Pennsylvania; ARTHUR R. MCKINSTRY, Bishop of Delaware."

months of the year—85% of amount due on expectations. A new high was reached this year with a percentage of 95. A few dioceses have as yet sent in nothing. An ever increasing number of dioceses are adopting the plan of remitting each month one-twelfth of their expectations.

War Bond Drive

The national organization of the Church bought \$1,424,000 in Government war securities on April 15th. The purchases were of certificates of indebtedness and war bonds.

Part of the purchase is for the permanent investment account of the Church; a part was from funds held for construction work in foreign mission fields which cannot be continued until after the war; and part was from the United Thank Offering, a fund raised by Churchwomen during the past three years, which will be presented at a service during the next General Convention of the Church, in Cleveland next October, and expended for missionary projects during the succeeding three years.

Purchases were made by the Domestic and Foreign Missionary Society of the Church, which is the corporate title used in such transactions.

NURSERY SHELTER

Latest Reports

Mails are slow from Barton Place, Exeter, England, but when they arrive they contain much news. All the older



FINANCE

New Collection Record

In April of 1942 a new high record of collections was reported for the first three



children, so Miss Halstead reported, had had the flu—all 20 of them, all the babies, except Georgie, escaping. Appetites were at a minimum for a week, but all were recovered at the time of the letter, written in February.

Barton Place people had just received Mr. Morehouse's letter telling of his departure for the Marine Corps, and best wishes and prayers were sent to him.

SECOND ANNIVERSARY

The second anniversary of the founding of the opening was celebrated on March 15th. Miss Halstead writes:

"We took 21 of the bigger children into Exeter on the bus with three babes for one grown-up. I had Berta, Henry, and Donald, and they were gloriously happy.

"We went to buy seeds for their very own gardens, and believe me, we had to go to three shops before we could find any flower seeds for sale. I suppose everyone is so busy digging for victory that there is no time for tending flowers.

"When we came back home, Beatrice had made a grand party complete with a birthday cake and two candles. It was only after tramping the length and breadth of Exeter that we got our candles.

"We had a surprise visit from Miss Baggallay of the Ministry of Health and Dr. Platts, Inspector of the Board of Education. Miss Baggallay has been here several times before, but it was Dr. Platts' first visit, and he was charmed with the babes. He said Barton Place was what he had dreamed of before the war and had never seen. We are taking photographs of the children which we hope to send to you. We have been having wonderful spring weather, and we have crowds of daffodils, primroses, and violets in the garden."

RACE RELATIONS

Discrimination Hearings to Be Resumed

Paul V. McNutt, chairman of the War Manpower Commission, has assured a delegation of prominent churchmen represent-

ing the Protestant, Catholic, and Jewish faith that the Committee on Fair Employment Practices will resume hearings as soon as its reorganization has been completed.

Committee hearings on anti-Negro discrimination on Southern railroads were indefinitely postponed in January.

Mr. McNutt informed the churchmen he was making "diligent efforts" to assure that the "right person" is appointed as Committee chairman.

Leaders conferring with Mr. McNutt were: Msgr. John A. Ryan and the Rev. John M. Hayes, National Catholic Welfare Conference; Dr. Samuel McCrea Cavert and Dr. George E. Haynes, Federal Council of Churches; Rabbi Abraham Shusterman, Central Conference of American Rabbis, and Dr. William H. Jernagin, Fraternal Council of Negro Churches.

According to a statement issued by Dr. Cavert at the conclusion of the meeting, the delegation stressed the hope that the Committee would be "given strong support and enabled to discharge the responsibilities originally committed to it by President Roosevelt."

INTERCHURCH

Council Formed to Back Collective Security

Formation of a Non-Partisan Council to Win the Peace, composed of organizations favoring American participation in a world order based on collective security backed by force, was announced in Chicago.

Church-related groups affiliated with the new Council, which will act mainly as an information clearing-house and consultative agent, are the Church Peace Union, the Christian Conference on War and Peace, and the American Council of the World Alliance for International Friendship through the Churches.

In a statement the Council urged immediate adoption by the Senate of the Ball resolution and endorsed the establishment of a permanent United Nations Council as "the nucleus of the coming world administration."

Other agencies associated with the Council, which is headed by W. W. Waymack, editor of the Des Moines Register, and Edgar Ansel Mowrer, former deputy director of the Office of War Information, are the Council for Democracy, the Citizens' Council for United Nations, the League of Nations Association, the Committee on National Morale, Citizens for Victory, and Freedom House.

Individuals who have endorsed the aims of the organization include Bishop Oldham of Albany, Bishop Hobson of Ohio, Dr. George N. Shuster, and Dr. Henry P. Van Dusen.

Temporary headquarters of the Council will be in New York City.

Dr. Bernard I. Bell to Address Three Protestant Meetings

During the month of May Dr. Bernard Iddings Bell has accepted invitations to address three Protestant ministers' meet-

ings in Rhode Island, those of the Congregational-Christians, the Baptists, and the Methodists on The Church after the War, based on his book *The Church in Disrepute*. He will also preach on the same subject before the Methodist Conference of New England, meeting at Attelboro, Mass.

EPISCOPATE

Bishop Keeler's Itinerary

Bishop Stephen E. Keeler left Minnesota on January 17th for Hawaii where he had been placed in jurisdiction for the year 1943 by the Presiding Bishop. After a long delay in San Francisco, and accompanied by the Rev. Lloyd Gillmett, formerly rector of St. Paul's Church, Duluth, Minn., he secured passage by boat. He arrived in Hawaii on February 17th—just in time for the convocation of the missionary district. This was followed by the annual convention, the annual meeting of the woman's auxiliary, and a conference for all clergy of the islands.

The Bishop returned by clipper to San Francisco, and arrived in Minneapolis on April 10th to be met by a group of the clergy, newspaper photographers and reporters, and the Rev. Robert L. Stevenson, who had just been graduated from Virginia Seminary and was enroute to take up work in Hawaii. He arrived in the city early Saturday morning, and left for San Francisco that evening.

So uncertain was the date upon which the Bishop could get transportation from Hawaii that he was forced to cancel several Lenten engagements foremost among which was a week of preaching at services in Houston, Tex.

The Rev. Mr. Gillmett, having been appointed by the Army and Navy Commission, remained in Honolulu where he resides in the Bishop's House making it an executive center for work among soldiers and sailors who come in such large numbers to the Cathedral.

Bishop Keeler will return to the Islands early in July for another six weeks' oversight.



O Lord have mercy on me



We're going to break bread together

ENGLAND

Rebuilding European Church Life

The rebuilding of church life in post-war Europe will require the active help of religious bodies in other parts of the world, according to Dr. William Paton, secretary of the British Council of Churches.

Writing in the *Spectator*, influential weekly, Dr. Paton declared there will have to be "considerable help from abroad" in the reconstruction of churches if the Christian movement is not to be "crippled at a time when it is of vital importance."

He predicted churches will be unable to repair more than a fraction of war damage from their normal resources, and expressed doubt that post-war governments will be able or willing to make good any losses due to confiscation.

Suppressed continental Christian youth movements will have considerable difficulty in getting reorganized, the ecumenical leader added, pointing out that overseas denominational groups and youth organizations such as the YMCA, YWCA, and Student Christian Movement will be able to help.

He said assistance will also be needed in training pastors and lay workers, particularly in countries where training of such leaders is now forbidden or open to "no one who would not toe the Quisling line."

MISSIONARY MOVEMENT

Another urgent post-war task, Dr. Paton stated, is the rehabilitation of the missionary movement.

He announced that a "strong committee has been formed to work for these ends, in close coöperation with a similar body in North America and another in Geneva."

(Dr. Paton refers to a body being set up in Great Britain for church reconstruction. It will coöperate with the recently-formed Church Committee on Overseas Relief and Reconstruction which will coördinate relief efforts of more than 20 American non-Roman denominations. The British and

American groups will work with the Department of Reconstruction of Christian Institutions in Europe of the World Council of Churches in Geneva, which is about to be organized.)

Queen Elizabeth Broadcasts to Women of the Empire

Queen Elizabeth broadcast on Sunday evening, April 11th, a message of appreciation and encouragement to the women of the British Empire. To all who were enduring hardships and making sacrifices she commended the solace of religion. She and the King were grateful, she said, for the prayers of the people.

"In these last tragic years," she said, "many have found in religion the source and mainspring of a courage and selflessness that they needed. On the other hand, we cannot close our eyes to the fact that our precious Christian heritage is threatened by adverse influences.

"It does seem to me that, if the years to come are to see some real spiritual recovery, the women of our nation must be deeply concerned with religion and our homes are the very place where it should start. It is the creative and dynamic power of Christianity which can help us to carry the moral responsibilities which history is placing upon our shoulders. If our homes can be truly Christian, then the influence of that spirit will assuredly spread like leaven through all the aspects of our common life, industrial, social, and political."

Birmingham Archbishop New President of Sword of Spirit

The Most Rev. Thomas Leighton Williams, Archbishop of Birmingham, is the new president of the Sword of the Spirit Movement in Great Britain, succeeding the late Arthur Cardinal Hinsley.

The Sword of the Spirit Movement was founded by Cardinal Hinsley in 1940 and has since spread to several other countries.

Archbishop Williams is a native of Handsworth, Birmingham, where he was born in 1877. He was ordained to the priesthood in 1900 and was consecrated Archbishop of Birmingham in 1929 after a distinguished career as an educator.

WEST INDIES

Bishop Colmore to Attend Centenary at Antigua

Bishop Colmore of Puerto Rico will attend the centenary anniversary of the Church of England diocese of Antigua in May. The Rev. H. M. Piggott, St. John's Church, Christiansted, St. Croix, Virgin Islands, a native of the Island of Antigua and formerly a priest of that diocese, will also attend the anniversary observance.

Bishop Colmore attends at the urgent invitation of the Rt. Rev. George Hand, Bishop of Antigua. Bishop Hand said that as Bishop of Puerto Rico, Bishop Colmore represents the Virgin Islands which were a part of the diocese of Antigua until the

year 1919. Bishop Colmore will preach on May 12th at St. John's Cathedral, Antigua. Bishop Horace N. V. Tonks of the Windward Islands will attend also.

While in Antigua, Bishop Colmore will be the guest of His Excellency the Governor, and Lady Jardine.

CHINA

Missionary Leaves On First Lap of Journey

The Rev. Robert L. Stevenson, appointed a missionary to China, has left for the Hawaiian Islands, where he will serve until such time as he can proceed to China. For the present he will serve as assistant to Archdeacon Willey at Kanai.

Mr. Stevenson was born June 7, 1916, in St. Louis. He was educated at the North China American School, Tungchow, China, and the Roosevelt High School, Ypsilanti, Mich. His college courses were taken at Yenching University in China; the University of Grenoble, France; the American University of Beirut, Syria; and the University of Missouri.

He is a graduate of the Virginia Seminary, and has been ordained to the diaconate.

LIBERIA

From China to Cape Mount

Cabled advice from Bishop Leopold Kroll announces the arrival in Liberia of Miss Nina Johnson, who will live at the House of Bethany, and be in charge of the training of nurses at St. Timothy's Hospital, Cape Mount.

This is another of the instances where a missionary, obliged to leave China takes up work in another needy field, still hoping to return to China at some future time. Miss Johnson went to China in 1918, and for a number of years served on the nursing staff of the Church General Hospital, Wuchang.



On our knees



We're going to break bread together

ARMED FORCES

Surprises of the War

By S. HARRINGTON LITTELL
Retired Bishop of Honolulu.

There has just come to my hands from the Rev. M. A. Warren of Sydney, secretary of the Australian Board of Missions, a communication which is of such interest that it should be shared with the Church throughout America.

Under the caption, "Surprises of the War" Mr. Warren mentions the turn in the tide of warfare due to the British Air Force. He tells of the surprise which Russia has given to the world in general and to Germany in particular.

THE SURPRISE IN AUSTRALIA

Then he records a surprise of a different nature which has come to Australia—particularly of the amazing effectiveness of the widespread missionary work of the Anglican communion throughout the southwest Pacific among the primitive Polynesians and inhabitants of the Solomons and other islands now in the war area.

Probably nowhere were natives more savage than in New Guinea, particularly in Papua 80 years ago. They were head-hunters and cannibals. Missionaries of the Church of England and from daughter churches in Australia and New Zealand, undaunted by prevailing conditions, went among the wild peoples, preaching and healing and teaching. Unbeknown to most of us, they spread the Church effectively all through that region so far removed from our interests and contact. Mr. Warren writes:

"In Australia we have had surprises of a different nature. When the A.I.F. joined in the battle for New Guinea, it was not long before we began to hear reports about the quality of native character. We had looked upon the primitive Papuan as a crude and tameless savage, good perhaps, for coolie work, but nothing more. Now we were being told, not by persons with

an axe to grind, but by our own men of the A.I.F. that the native did not remotely resemble the picture they had formed of him. They now regarded him with admiration—even with affection. They quoted examples of his bravery and courage; they spoke of his loyalty and devotion and his sense of brotherhood; they referred to his tender care for the wounded and the sick amid danger and difficulty and hardship.

"In a recent broadcast, Chester Wilmot, the well-known Australian Broadcasting Company's news commentator, said:

"The natives have taken a positive personal interest in Allied victory. They have carried stores and ammunition almost to the front line. They have rescued the wounded and carried them on stretchers for days across the mountains. They have done all this day after day—uncomplainingly, smilingly. This goodwill is largely the result of the work of the missionaries in the last 50 years. Most of the recent fighting has been in the Anglican Mission sector on the northeast coast. Large numbers of native boys who have been helping the Allied troops were trained in the mission schools and learnt their English there. . . . The influence of the missionaries on the natives has been so great that we found it difficult to believe that the mild, friendly, smiling natives whom we saw were actually the sons or grandsons of men who had been cannibals."

"From men of the A.I.F., who had seen for themselves, we also learned that Christian missionaries were doing a noble and effective work in raising native life from what it was to what it ought to be. This surprised us because we had often sneered at Christian missions, giving them only grudging support, if any at all. Now the facts had arrived, and we discovered that all the time the missionaries had been building up native character in ways we could respect and admire, that they were in truth establishing the Kingdom of God."

NOT ONLY IN NEW GUINEA

It is a cause of great thankfulness to God that His Church has spread throughout the islands of Melanesia and Polynesia, changing wild and often savage men into sturdy and dependable Christians. There is hardly a name of island, or town, or village mentioned sometimes frequently in General MacArthur's dispatches from the southwest Pacific, where there is not a center of Church work or missionary of the Anglican communion. Rabaul on New Britain Island, a great air and naval base of the Japanese at present, is a strong center of Church life and activity. So is Tulagi in the Solomons where, by last reports, Bishop Walter Baddeley and 40 of his missionaries are gathered, remaining with their native Christians to take whatever comes their way in this conflict. Port Moresby, Buna, Salamaua, and Lae, all names which record wild conflict between the Allied forces and the Japanese, are also places where strong Christian missions are located.

Our American marines, soldiers, and sailors have expressed real surprise and delight when they arrived in this area to find inhabitants of the islands who are

not only friendly but truly Christian. Quietly, without publicity, the Church has sent its emissaries to this dangerous part of the world, thus preparing the way for the unexpected coming of our men who find fellow Christians ready and able and willing to help.

An army officer writes:

"Out here we find the Christian religion is the closest tie we have with our strange neighbors. The good work done by the missionaries in past years has borne fruit in Christian character. People of various races find that they are at one with us American soldiers in the same loyalty to Christ, and the great human ideals of justice and liberty which rest on Christian truth. And it will not hurt us to know that mission work has paved a way for us here in New Caledonia, having created a spirit of sympathy and understanding. None of my sturdy men will ever say 'I don't believe in missions.' They are all for it. Keep it going."

Naval Chaplain Graduation

In the most recent Naval Chaplain graduation class at Norfolk, Va., were three priests of the Church: The Rev. Messrs. William S. Brown, Donald W. Mayberry, Donald O. Platt, and John W. Pyle. They hold the rank of lieutenant (junior grade).

Church Brings Service to College Training Centers

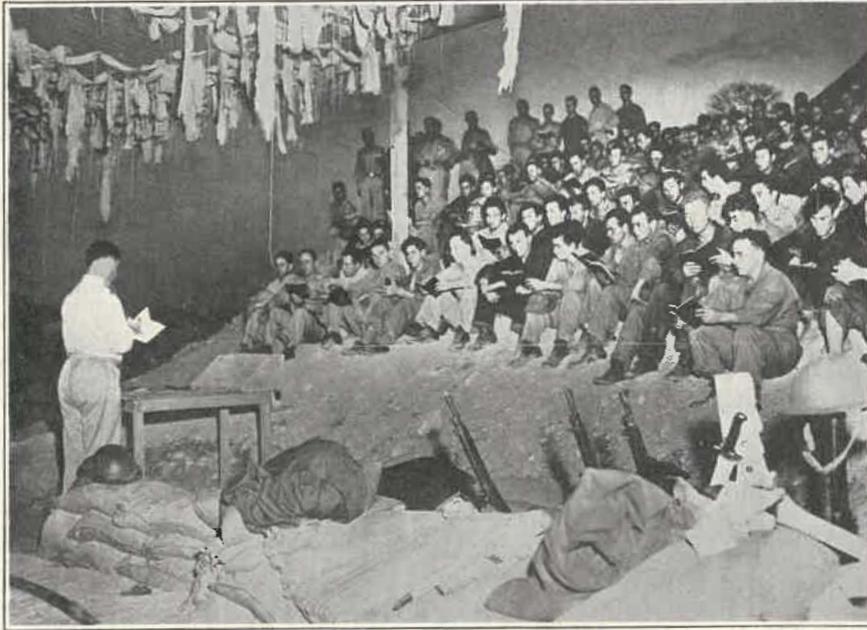
Announcement has been made by Bishop Lawrence of Western Massachusetts of arrangements for representing the Church to training units at various colleges within the diocese. The Rev. Jesse M. Trotter is in charge of the Church's activities with the Air Force College Training detachment at Amherst College; the Rev. Charles D. Kean with a similar unit at Springfield College; and the Rev. Dr. A. Grant Noble, with the Navy Pre-Flight school at Williams College. While there is a chaplain on duty with the WAVES' training school at



On our knees



I'm going to fall down on my knees



U. S. Army Signal Corps

U. S. ARMY SOLDIERS AT TRINIDAD'S Easter dawn services at 5:45 A.M., April 5, 1942, were held adjacent to the guns in order for the troops to remain on the "alert." This 1942 scene will be repeated in many lands where American troops are serving in 1943. Where Episcopal Church chaplains are available, it will be followed by the Holy Communion.

Smith College, services of the Church are conducted there by the Rev. Robert N. Rodenmayer. These men will be glad to follow up names referred to them.

College Training Units to Furnish Religious Statistics

Commanding officers of Army and Navy units located on college and university campuses throughout the country have been authorized to furnish statistics regarding the religious preferences of students under their command at the request of local church bodies.

Navy regulations limit the information to only three classifications — Protestant,

Catholic, and Jewish. The Army, however, permits commanding officers to provide religious preference statistics to "churches and accredited denominational representatives."

WAR PRISONERS AID

YMCA Helping to Eliminate Illiteracy Among Italians

The War Prisoners Aid of the YMCA is helping to eliminate illiteracy among Italian prisoners of war in England, according to a report issued by the national council of the organization.

Already, in 28 camps in Britain, the report states, illiteracy has been wiped out completely and it is hoped to achieve the same result soon in other prison camps in the country.

HOME FRONT

Work Camp

First summer work camp to be completely organized and set up under the Church's sponsorship is that centering at Exeter, Me. The Rev. Russell S. Hubbard, canon missionary and diocesan director of youth work, as well as rector of St. Saviour's parish, Bar Harbor, announces that the work camp will open June 15th. The plan calls for about 20 girls and boys, minimum ages 16 to 17, to live in dormitories in a large farm house under supervision of a married couple. Arrangements have already been made with farmers of the surrounding country, for the young people to work a half day on five days a week.

The other half of each day will be devoted to recreation and study of rural life. Saturday and Sunday will have a special religious instruction emphasis.

The young people are to be paid a minimum of 25 cents an hour. They will do all kinds of manual labor on the farms. They are expected to pay for their board and room from the money they earn. Living expenses are guaranteed, but whether much more is earned will depend upon the number of hours worked, and bonuses.

REFUGEES

Happy Ending

When a little Portugese freighter from Lisbon quietly tied up at a Philadelphia wharf the other day, there stepped down her gangplank a young woman whom the Episcopal Church Committee for Refugees has been waiting for and interested in since December, 1939. Miss Ilse Rehfeld, formerly a buyer in one of Berlin's large department stores, fled from Germany to France when Belgium was invaded, walking some of the way barefoot along the roads of Europe. When France fell, she reached Marseilles and there the American Friends Service Committee and the Unitarian Service Committee in France assisted her. Three times preparation for her departure was almost complete but fell through. Then she was placed in a concentration camp, and upon the withdrawal of American consuls from Vichy and Marseilles, her future looked dark.

Somehow she reached Lisbon and finally the United States. She went directly to her fiance, Henri Monti, in Chillicothe, Ohio, and was married there on March 29th by Rabbi Victor E. Reichert. Mr. Monti has been working ceaselessly for her release these past four years, through every possible avenue, Jewish and Gentile, including the State Department. "But I owe most," he says, "to the Rev. Frederick D. King, rector of St. Paul's Church, Chillicothe, who put me in touch with his Church committee in New York." The committee made the successful contacts with the Friends and other agencies in Europe.



And I'm going to face the rising sun



O Lord have mercy on me

The Greatest Miracle of All

By the Rt. Rev Arthur F. Winnington Ingram, D.D.

Former Bishop of London

I AM He that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1: 18).

Of all the triumphant declarations of Easter Day this always seems to me to be the most triumphant and complete. Every word of it adds a new glory to its meaning. "I am He that liveth"—that alone is a great declaration. Here at last, it means, we are face to face with the living One, the only One, who has life which is life indeed. But that is only the beginning of the trumpet-note. "I am He that was dead"—that is the special wonder, the peculiar glory of Easter. He who speaks in the same Person who was seen to die on Good Friday, whose Body the spear pierced; the same Person who was taken down from the Cross, who was reverently buried in the tomb; over whose Body the enemy set a watch when they received the unconsciously ironical order, "Make it as sure as you can."

And I cannot help dwelling on this particular part of the proclamation. St. Paul dwells on it so much himself. If he did not believe that it was the same body which was buried that was raised up, why did he say so emphatically, as part of his creed, in the First Epistle to the Corinthians, that Jesus Christ was buried and rose again the third day? Why, again, in the Epistle to the Romans, does he lay such an emphasis upon the body, when he says: "He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Or again, in the Epistle to the Philippians, "Christ," he says, "shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory." Bishop Mandell Creighton, in a sermon to the Guild of St. Luke, London, said: "The work of the Lord Jesus is to stamp upon the body of

our low estate the abiding, the eternal form of His glory. The resurrection of the body," the Bishop continued—"there was a time when Science rather mocked at the possibility of it, but I have heard the utterance of a great biologist who said: 'If there is a resurrection, it must be a resurrection of the body. Body and spirit are so intimately connected that the one cannot be conceived as existing forever in a perfect state without the other.'"

RESURRECTION

And when we turn to the Gospels, it is impossible to discard as void of evidence these early stories of the actual eyewitnesses. They found not the body of the Lord Jesus. They saw the linen clothes and the napkin still lying, turban-like, as the word seems to mean, and the body gone. Or again, "Reach hither thy hand, Thomas, and thrust it into My side, and be not faithless, but believing." All this is clearly written by the people who believed that the body which lay in the tomb had been raised from the tomb by what Bishop John Pearson called "an eminent act of omnipotency," and that it was the same body, glorified and transfigured, which convinced even Thomas of its reality, and was seen by 500 people in broad daylight on a mountain. It is this fact which gives such tremendous force to this part of the Easter proclamation: "I am He that was dead."

But the proclamation goes on—rings on—"and behold, I am alive for evermore," Never again, then, is there to be another Incarnation, another agony and Bloody Sweat, another cruel, slow, and lingering death. "I am alive evermore, and I shall not live alone." "In my Father's house are many abiding-places; if it was not so I would have told you." Where do we find even a hint that those poor souls who, like Himself, have come from suffering and pain to Paradise, and have passed from death to life, are to be sent back to the earth-life, as some would have us believe today, for another weary round of discipline or probation? Rather, with their Lord, they are alive for evermore, and in His great school of virtue, in that land of endless life, will grow daily more and more like Him. Let no one rob us, as we toil and suffer and struggle here, of the Paradise, the thought of which cheers us on:

"Far out of sight, while sorrows still enfold us,
Lies the fair country where our hearts abide;
And of its joys is nought more wondrous told us
Than these few words: 'We shall be satisfied.'"

But even now the great proclamation of Easter is not ended. There is a vital question still to be answered. Who holds the

keys of hell and of death? Who holds the key of the unseen world? Who opens and no man shuts? Who shuts and no man opens? Charon, in the old Greek legend, ferried souls across the river of death, and they put the fee into the hand or the mouth of the dead to pay the fare. But who admits now? Who settles whether one goes to the right hand or the left? Who carries in his hand the key that opens death's gloomy portal, in itself as dark and threatening today as it was 2,000 years ago? And in answer, with a voice the clearness of which rings through heaven and earth, and has so rung since the first Easter Day, and the sweetness of which has dried a million mourner's tears and given hope to a world of sinners, the Conqueror of Easter Day finished His great proclamation: "I have the keys of hell and of death."

TRIUMPH

And so it is small wonder that we deck our churches with bright flowers on Easter Day, and ransack the world of music to find anthems full enough of praise, or hymns which, however inadequately, can voice our triumph; for, with death lying crushed on the one hand, and hell side by side conquered on the other, like the Egyptians of whom we read in the lesson, lying dead by the side of the Red Sea, we can only cry aloud with Miriam and her choir of women: "Sing unto the Lord, for He hath triumphed gloriously. The horse and his rider hath He thrown into the sea."

But now let us turn from our hymn of triumph to sum up quite calmly and thankfully what the victory really means. First, it means that we are not to be deceived by the apparent weakness of goodness in the presence of bullying and tyrannical evil. The poor boy in the city office who seems to be the only one who stands out against evil



We're going to shout



Hallelujah

talk, and a low, demoralizing tone—how weak he seems! What an unequal contest it appears to be! How certain it seems that he will be swallowed up by the noisy arrogance of the others! But is he weaker than Christ seemed upon the Cross, when the triumphant Scribes and Pharisees were wagging their heads and scoffing at Him? No one could have seemed then a greater failure. But now look today and see how the parts are reversed. It is not merely that the enemy is defeated—he is annihilated. Pontius Pilate would never have been heard of in history (but for a chance allusion in Tacitus), unless Christian children had sung so often his name to his own lasting infamy, because their Lord and King was crucified “under Pontius Pilate.” The Scribes and Pharisees who seemed so powerful vanish into space. The noisy crowd smite their breasts and return. On the other hand, the solitary Man upon the Cross simply reigns. And so it is today, and it is a wonderful comfort to know it; there never shall be one lost good. God is always and at every moment 10,000 times stronger than the Devil, but having bound Himself to respect the free wills that He has created, it may happen that, through irreligious bringing up of its members, or the carelessness of those in authority, a bad tone may pervade a house of business, and evil appear for a time to have arrogant predominance. But all the time 12 legions of angels are ever at hand to succour the young Christian soldier in the battle, and although for the moment the white standard may seem to fall and the young soldier die a martyr's death, yet in the long end, if he has died fighting to the last, he will be seen with the same snow-white banner when the Lord comes with 10,000 of His Saints, to wreak His wrath upon them that do iniquity, and to inaugurate the Kingdom for which the young soldier stood and fought and died as a dauntless pioneer. But shame and disgrace to every man and woman who profess and call themselves Christians if they let him die. Ask yourselves today, before the great Tragedy with its subsequent triumph passes for another year from before your eyes—are any of you still among the vacant, gaping crowd who surround the Cross and do nothing? “It is all very dread-

ful—but what can we do?” So they said of old, where they did not openly rejoice. So they say today when the faith of the young is trampled under foot, and the purity of the pure.

“Athens, shall Athens perish?

The Flower of Hellas utterly die?

And the whole world spitting at Sparta,
The stupid, the stander-by?”

So young Pheidippides tried to stir the sluggish Spartan blood. Let the sight of Easter rouse us at last to action. Jesus Christ was crucified through weakness, and the weakest part of the weakness was that of the stupid, the stander-by, the gaping inaction of the well-meaning. Rather lift up the hands that hang down, and the feeble knees, when you see a wrong to be righted, “lest that which is lame be turned out of the way, but let it rather be healed.”

ACTION

Easter, then, in the first place, is a trumpet-call to action, and if the first message of Easter is the certain victory of good—a victory which can be made more speedy and assured if we followed more faithfully Him who has the keys of hell. The second message of Easter is the disappearance of the terror of death which has kept so many lives subject to bondage. One could hardly wonder at the terror of death which held enthralled those who saw their friends one by one disappear into the

dark cavern from which none of them ever returned—what Shakespeare called “The bourne from which no traveller returns.” But do we estimate, even now, the difference that has been made to the world now that a Traveller has returned—not creeping back, mark you, as some survivor from a wreck, but serene and calm, triumphing in the greatness of His strength, and proclaiming as He comes: “I am He that liveth for evermore, Amen; and have the keys of hell and of death.” It just means everything to the mourners who perhaps had their dear ones with them last Easter. It gives such security to the loving invitation—

“Children, in My gracious keeping,

Leave ye now your dear ones sleeping.”

We can leave them to One who has so clearly conquered death, and therefore has the right to give the invitation.

But, lastly, Easter means so much to every Christian worker throughout the world. If Easter is true, we are not working for some passing 70 years: we are building for eternity. One or another may be called away to higher work in the other world, but does not really die, for Christ says emphatically: “He that believeth in Me, though he were dead, yet shall he live,” and “He that liveth and believeth in Me shall never die.” And, therefore, to every Christian worker Easter gives this glorious exhortation: “Be ye therefore steadfast, immovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord.”

Buoyed up, then, by this vision of the Lord in glory, and nerved to new efforts by His mighty victory, let us bend ourselves to the mighty task which lies before us. Every nation is part of the heritage which Christ won on Good Friday and sealed as His own on Easter Day. It is ours to crown Him in His hour of victory; but let it be the crown He died for that we give Him. Let us crown Him with the loyal tribute of our hearts' devotions; but, more than that, let us never cease our efforts until over every home in every land, rich and poor, His Name is inscribed, “Kings of kings, and Lord of lords.”

EASTER HYMN — 1943

(to the first tune of No. 526)

OH blessed, Blessed Easter!
Come fill our hearts with peace.

Oh day of Resurrection,
Redemption, and Release.

Oh death, where is thy power?

Oh death where is thy sting?

Our Lord, the Christ, is risen!

Let Alleluias ring!

Oh bright and happy morning!

Oh joy of Easter Day!

The Lord, our King, has risen;

Let all who pass this way

Sing joyfully and gladly,

Sing hymns of victory.

For Christ, the Lord, has risen,

And reigns eternally.

To Thee, our Christ and Savior;

To Thee, our Heavenly King;

To Thee, our great Redeemer,

All glory do we sing.

Let Alleluias echo

O'er all this troubled world.

The banner of Redemption

Is evermore unfurled.

PHOEBE E. FALLBECK.



Amen



We're going to shout

“The First Day of the Week”

IT IS certainly a very remarkable fact that in the very beginnings of Christianity, within some 24 years of our Lord's death, and within the lifetime of His own Apostles and of St. Paul, Christians began to observe the first day of the week as their special holy day, the day on which the entire community gathered together to celebrate the Eucharist and worship God. The Book of Acts describes such a Christian gathering, held in the town of Troas in Asia Minor. “And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them” (Acts 20, 7). And in the First Epistle to the Corinthians, written in the year 54 most probably, St. Paul bids the Corinthian Christians lay aside such monies as they could spare for the use of the poor Christians in Jerusalem “on the first day of the week,” the day of the great Christian assembly.

Now the first day of the week was not a Jewish Holy Day. The sacred Jewish day of rest was, of course, the seventh day of the week, the Sabbath, hallowed, so it was believed, from the very beginning of time by the fact that on that day the Creator rested from the work of Creation. What, then, was it that caused the early Christian Church to neglect the ancient Jewish Holy Day that we now call Saturday, and observe instead a new day that we now call Sunday? The change was a momentous one—to turn away from a day hallowed by centuries of Jewish tradition (and we must remember that Christians accepted much of Jewish tradition)

and to set up in its place a new and unknown Holy Day. Why did the early Christians, why do present-day Christians (with some insignificant exceptions) observe the First Day rather than the Sabbath? The answer is, of course, clear. Because the First Day of the week is the day of the Lord's resurrection from the dead; the day of Christ's victory over sin and death; and so the beginning of a greater, a new Creation, in Christ Jesus.

The fact that Christians assemble together on Sunday is thus a witness to the truth that the resurrection of Christ from the garden-tomb was regarded from the first as an historic fact. Easter Day is no celebration of a general philosophic belief in immortality. It is rather the commemoration of a solid historical fact; the fact that death could not hold the body of the Lord Jesus, and that, as the Creeds remind us, “the third day he rose from the dead.” He rose triumphant with the same body which He took of Blessed Mary, the same body in which He wrought His mighty works on earth, the same body in which He hung and suffered and died on the Cross; with the very same body even though that body was now transformed and glorified and charged with the power of an endless—an eternal life. The resurrection was a quickening of the Body of Jesus into a new and glorious life. It was no mere resuscitation. It was no mere coming back into the conditions of this earthly life. Rather it was the pressing forward into a new and heavenly life. The son of the widow of Nain, the daughter of Jairus, his own friend Lazarus—they were resuscitated, called back to the earthly life, but they had to die again. But Christ being raised from the dead, dieth no more, death hath no more dominion over Him. In that He liveth He liveth unto God.

It is because we thus believe in the resurrection of our Lord, as a real fact of earthly history, that the Christian hope arises. It was the assurance of this fact that brought the Church into being; that made the discouraged, beaten Apostolic band take new courage and go out gladly to meet persecution and even death. There is no other fact capable of accounting



Hallelujah

Today's Gospel

Easter Day

“YE SEEK Jesus of Nazareth which was crucified; He is risen.” The angel at the tomb went on to say He is not here. In truth the sepulchre was empty and Jesus was not to be found or seen except where He so willed; for His glorification would not be complete until He should ascend into heaven. But here at the altar on this Easter Day we come seeking Jesus, and He will be found because in His love He willed to give Himself to us in this pledge of His love. We shall follow His directions, take bread and wine as He ordered, rehearse His words, and when the Holy Spirit shall bless and sanctify God's gifts and creatures of bread and wine, we who seek Jesus shall know that He is here and we shall receive Him in the glorified life of His risen Body. Seek Jesus of Nazareth which was crucified; He is risen; He is here.

To the Living Church Family
 From
THE EDITOR

Washington, D.C.

CHRISt is risen!

Down the centuries the joyous words ring. And they *are* joyous words—words that have a profound significance for us in these days.

In these days? Yes, certainly. The message of our Lord's resurrection is preëminently a message for days like these.

Every age is prone to think that it is a peculiar generation, one to which the rules of the past do not apply. And in a sense every generation is unique. But human nature is much the same, generation after generation and century after century. Every man, every race, every nation has within itself great powers of good and great powers of evil. In a particular age it may seem that the good is predominant and in another the evil, but always both are present and when one is especially active, the other is also.

It is not the complacent eras in history that mark its high points. It is the times that are turbulent, tumultuous, insecure, that try men's souls, and that bring out both the worst and the best in them. And it is in those times that the Gospel of Christ, and especially the message of His Resurrection, have the most

successfully for the birth of Christianity, save the fact that on the third day Christ rose from the dead.

It seems necessary to say all this because there is a tendency nowadays among some people who consider themselves sincerely Christian to minimize or treat as of little importance, the historical evidence of the resurrection of our Blessed Lord as it is set forth in the Gospels and in the other New Testament writings. We even hear sometimes references to the "legend of the empty tomb." And the resurrection appearances themselves are treated either as beyond our comprehension or else resolved into hallucinations. We are assured that the Apostles, simply by thinking about it, became convinced somehow that Jesus was still alive, that His spirit was deathless and immortal, and that we too should be content with this assurance that the soul of man is immortal, and make our Easter Day a festival of philosophical speculation upon immortality, rather than the celebration of an historic fact.

BUT Easter speaks not of the immortality of the soul of man; but rather, of the raising up again, by supernatural power, of the whole man, body and soul, into a fully complete, though glorified, heavenly life. If there was nothing unique about Christ's resurrection, why celebrate the day? Better to rest in the beliefs of Socrates and Plato for our hope (even though a vague and uncertain hope) of eternal life. "If Christ be not risen, then is our preaching vain, and your faith is also vain."

The facts presented in the New Testament speak for themselves. If it is not easy to harmonize and reconcile them, that is because they come to us from five independent and different sources—the Four Evangelists and St. Paul. But the main outlines of the story are clear, and plain enough. Very early on the first day of the week, certain women going to the tomb where they had seen the Lord buried, found it empty. The meaning of the empty tomb was revealed to them by an angelic message recalling the teaching of Jesus Himself. So little had the Apostles the will to believe, so little were they

profound significance for those who are able to apprehend it.

"Lighten our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night. . . ." That beautiful prayer, like so many of our age-old collects, came out of the depths of the Church's dark ages, when the light of Christianity seemed about to be extinguished by the darkness of paganism and barbarity. But the Light continued to shine in darkness, and the darkness comprehended it not.

So it is with our day. The Powers of darkness—and they are very real powers—rage all about us, and sometimes the Light seems threatened with extinction. But even when the gloom is thickest, the Light burns most brightly—as for instance in Norway, where the Church has found its soul, and the darkness cannot swallow it up.

Christ is risen! Because He is risen, life has a meaning, an eternal significance, that makes all that we are passing through today worth while. Easter Day will dawn on thousands of Americans in strange lands far from home; for many of them it will bring strife and agony and sudden death. But still the message is true, and in it alone is to be found the significance of all that strife and suffering. Christ Himself thought it worthwhile to die for us, sinners though we are. And then, gloriously. He rose again—and by His Resurrection proclaimed His victory over death.

Christ is risen indeed, and in Him we have new life and strength and hope. Let us therefore keep the feast, joyously and with an inner peace, no matter how much the darkness may rage round about.

CLIFFORD P. MOREHOUSE.

affected to an easy credulity, that at first they treated the women's reports as though they had been "idle tales." But they verified the fact for themselves—the tomb *was* empty. And then further revelations came. That very day Jesus appeared to St. Peter, to the two disciples on the way to Emmaus,



Amen

and in the evening to the whole Apostolic company gathered at Jerusalem. Later on, in all probability in Galilee, there came the evert to which St. Paul refers, our Lord's appearance to "above five hundred brethren at once." St. Paul assures us that most of these witnesses were still alive, ready to testify to the fact. In Jerusalem, also, Christ appeared to James. And, finally, when 40 days had elapsed, and their faith, made strong and sure through the repeated appearances, needed no further proofs, Jesus led them out to Bethany, and blessing them, was lifted up from them, while a cloud received Him out of their sight. So they went forth on their great mission, conquering and to conquer, in the certain faith that on the third day Jesus rose again from the dead.

Thus it is profoundly true that "our Saviour Jesus Christ hath abolished death, and brought life and immortality to light through the gospel." Immortality, a vague "perhaps," wrapped in the grave-clothes and moulding doubts of philosophical speculation, is brought to light, becomes real, and sustaining, and comforting through the Gospel. That Gospel is the plain fact that the very same Jesus who was dead has been visibly manifested and proved alive for evermore.

We, too, shall rise with Christ. As Christians we believe that the new resurrection life is a supernatural gift, coming to us through faith in our Saviour. "I am the resurrection and the life," saith the Lord: "He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me, shall never die."

But we do not claim to understand all the mysteries of the resurrection. "How are the dead raised up, and with what body do they come?" questioned the doubters of St. Paul's own day. That we cannot fully know, but we do know, nevertheless, that belief in the resurrection is reasonable. We do

not believe as Christians in a mere vulgar resurrection of the material particles of the flesh. "We shall all be changed" — and greatly changed—to meet the needs of the life of the world to come. St. Paul sets forth the parable of the grain of wheat as contrasted with the green and growing plant which springs from it. No one who had never beheld a wheatfield growing in the sunlight could possibly have imagined this surpassing wonder from having previously examined the seed, whose death and dissolution nevertheless brings forth this perennial miracle of life. But so, also, we are assured, is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power. It is raised unto eternal life through the resurrection power of Christ our Lord. "For as in Adam all die, even so in Christ shall all be made alive."

Pooling Investments

THE Episcopal Church has been unusually progressive in handling its financial affairs. Twenty-six years ago the Church Pension Fund, under Bishop Lawrence of Massachusetts, was established and has continued to grow year by year until now, with \$36,000,000 of assets, it has the support of 100% of the churches in the United States. Now another Bishop of Massachusetts has established in his diocese a plan for the investment of trust and endowment funds in a common fund. It is known as the Diocesan Investment Trust and has been in operation for three years.

The Third Annual Report has recently come to us and we have noted with interest how many churches have availed themselves of the opportunity to invest their funds in it. Starting in January, 1940 with a nucleus of \$4,647,000 it has increased during the three years to \$6,195,000. This is a sizable fund and is sufficiently large to offer thorough diversification of investments which is not possible for small trusts.

The trust investment committee of the Diocesan Investment Trust is composed of leading financial and professional men of Boston. A special act of the Massachusetts legislature was passed enabling the Diocesan Investment Trust to operate as a common trust fund. It offers an opportunity for all Episcopal churches, missions, religious and charitable organizations in the diocese to combine their trust funds.

Losses frequently sustained by churches in their invested funds are due not only to poor judgment in making the original investments but also to a lack of continuous supervision of the securities held. A portfolio of securities, no matter how carefully selected, must be constantly reviewed in the light of economic and business trends. It is believed that over a period of years churches which invest their funds in this type of organization will fare better both in regard to the conservation of principal and the return of income.

It is also interesting to note that three other dioceses have already taken steps to establish an investment trust similar to the Massachusetts Diocesan Investment Trust.

The Queen's Message

THE contribution of women in Great Britain to an England geared to war has earned the respect of people all over the world. Newspapers, magazines, government leaders have commented on the courage and determination of the English women in a time of war. Added to their praises last week were the words of Her Majesty, Queen Elizabeth. The



I am going

message was to commemorate no special occasion, but simply because, she said, "There is something that deep in my heart I know ought to be told to you, and probably I am the best person to do it."

An address by Queen Elizabeth to all the women of the Empire, whether in uniformed services, working in factories or in fields, or just keeping homes together for the day when the men return from the battle fronts must have made a deep impression on those listening throughout the world.

The place of women in the social structure has long been a subject of controversy. Many have been the speculations as to their adjustment to a world at peace. The Queen's message points a definite channel for the energies which have been occupied with wartime interests—women can invest their wartime toil with the quality of a life-time crusade, and look upon their present service not as ending with victory but as continuing into a greater share of the moral and spiritual leadership of the nation.

Causes of Nullity

A LETTER in this week's correspondence columns raises an important point in connection with the proposed marriage canon: Is the expression "an irremediable mental, moral, or spiritual deterioration or incapacity, the causes of which were latent before the previous contract and exposed by the marital relationship" hopelessly vague and subject to episcopal misconstruction? Particularly is the word "spiritual" inept in this location?

To answer the latter question first, we believe that psychologists know of certain types of so-called mental illness which are not really mental at all. In schizophrenia, for example, the mental symptoms are obviously symptoms rather

than causes. Insofar as any definite cause for this strange malady may be found, it seems to be seated in the will. In paranoia, the mind often remains keen and active, unimpaired in every respect except as its functions are related to a particular obsession. The spiritual character of much insanity was recognized in New Testament times by the belief that demon-possession was the cause; and demon-possession could only be the result of a prior spiritual deterioration. (The word "insanity" itself, of course, bears only a vague significance outside of the secular law courts.)

When such a deterioration has been at work since before the time of marriage, it seems to us that it must be considered a ground of nullity. While the impediment was not obvious at the time of marriage, it was present and was of a character to prevent the establishment of a true marriage relationship.

The whole section on causes of what might be called "nullity" undoubtedly could be improved, with a view to preventing misconstruction of its provisions. One expert canonist has suggested that a bad temper might be deemed by a hypothetical "Bishop Easy" as a defect of character "sufficient to prevent fulfilment of the marriage vows." An important check against the activities of Bishop Easy, we feel, would be one of the suggestions of our editorial: that only the impediment-free party be granted permission to marry. If this were the case, decisions of incapacity of one of the parties to marry would not lightly be handed out.

No canon could be made sufficiently precise to prevent a Bishop Easy from either finding a loophole or appealing to an assumed "higher law" to find grounds for permitting divorcees remarry. Yet the canon certainly should not encourage such abuses. It will be difficult to steer a safe course between the Scylla of injustice and the Charybdis of laxity.



to fall down on my knees



And I'm going to face the rising sun

SPOKANE

Gift to Cathedral Makes Possible Future Construction

A single gift of \$20,225 has enabled the Cathedral of St. John the Evangelist, Spokane, Wash., to pay off the remainder of its debt, clearing the way for completion of its construction. The gift, from the estate of the late James R. Jewett of Harvard, was announced on Passion Sunday by Dean Charles E. McAllister.

The Gothic nave and crossing, which overlook the city, were completed in 1929 at a cost of \$453,000. The cost was covered by pledges, but depression years made it necessary to carry a debt of \$140,000. During the past five years the principal has been systematically reduced. In the same period memorials have been received to the value of \$50,000. By agreement with the bondholders no new construction could be undertaken until the present building was free of debt.

Bishop Cross acted as dean until 1932, when Dean McAllister accepted the post. Under their leadership the cathedral has grown to a communicant strength of 1700, and has become the center of many community activities. The most recent of these is the Service Men's Club, with a full time program of activities for army and navy personnel.

With the end of wartime restrictions, work will be resumed on the choir, tower, and transepts. Harold C. Whitehouse of Spokane is the architect.

nomadic pastoral careers which have been theirs for generations.

Bishop Stoney of New Mexico writes of the methods now being developed by the federal government to help remedy the Navajo situation. From the San Juan River basin, water is taken to irrigate the flat valley land, which is divided into ten-acre farms for Indian families. Some 200 families are settled, and although now and then the nomad urge comes on and a



SPOKANE CATHEDRAL: Gift makes.. future building program possible.

family may pick up and leave just as young crops are sprouting, and be gone for months, the idea is taking hold.

Bigger and better sheep are the aim of the laboratory at Fort Wingate near Gallup, 100 miles south. One reason for Navajo poverty is that the sheep, their main source of revenue, have deteriorated. The government laboratory is working to produce sheep with good wool, good meat, and good adaptation to desert life. "The laboratory is making excellent progress and its work is wonderful," states Bishop Stoney.

The Farmington and San Juan River end of the reservation has long figured in Church life, with the San Juan mission where the Rev. Robert Y. Davis is in charge and Dr. Michael D. Moran and Miss Jane Turnbull, UTO nurse, have been doing fine work through the hospital. Thirty miles out on the desert at Carson's Post, Miss Thelma Kelm, another UTO nurse, relieves many sufferers.

Confirmation of 18 Navajos not long ago at the San Juan Mission speaks volumes for the patient work done there. They are still shy. Many of them fled when Bishop Stoney tried to take a picture of the whole class; they feel that the impress of their likeness on films takes something from their lives and leaves them weaker.

The Gallup area of the reservation will be heard from in the future for Bishop Stoney is asking the Rev. Ralph Channon, recently placed in charge of the white congregation at the Mission of the Holy Spirit, to study the needs of the Indian work. In another two years or so a new

Navajo center may be started and its influence will reach out until it meets the influence of the San Juan Mission. The work is highly specialized, the Bishop says, as the Navajos are not like other Indians, and workers from other tribes are not necessarily equipped to win the Navajos.

"The Navajo field is promising, and growing fast," Bishop Stoney reports, "and the future is bright." As the district is gradually able to absorb the cost of its own work among non-Indians, it will be able to extend the Navajo work without added cost to the Church at large.

MICHIGAN

Summer Religious Education Schedule

For the first time in more than 20 years a general summer conference for the people of the diocese of Michigan will not be held. Modification in plans have been made to meet the unusual conditions of the times.

The Department of Religious Education has announced that the annual Cranbrook Summer Conference will not be held, because the school will be used for grimmer purposes this summer. No alternative location seems available.

However, the Rev. Sheldon T. Harbach, diocesan director of Religious Education, will be the director of a conference for young people between the ages of 15 and 25, to be held at the diocesan camp for younger boys, Camp Frisbie, near Waterford, Mich., from Sunday, June 27th, through Saturday noon, July 3d. The program has not as yet been determined, but local clergy and lay leaders will be included in the staff. The cost will be \$10 for the period.

The annual Younger Girls' Conference, for girls from 11 to 15 years of age, will be held as usual at the Girls' Friendly Society Holiday House, Pine Lake, Mich., from Saturday afternoon, June 26th, to Saturday morning, July 3d. The Rev. Walter Fry and Mrs. Fry, of St. John's

NEW MEXICO

Indian Work

New developments are taking place in the Navajo Indian field of New Mexico. Recent years of increase in the Navajo population have led to the fact that they now have not enough space, even on the world's largest reservation, to lead the



O Lord



have mercy on me

Church, Detroit, are to be in charge of the conference, the cost of which will be \$12 for the week. The accommodations at Holiday House are for only 40, and the annual custom has been to accept the first 40 girls who apply.

At Camp Frisbie, a camping season will open on Sunday, July 4th, and continue through seven weeks, closing on August 22d. The Rev. Sheldon T. Harbach will act as director of the camp, and is in process of developing a group of leaders and counsellors. The camp will accommodate between 60 and 70 boys between the ages of 8 and 13. The weekly cost will be announced in the near future.

Camp Chickagami, diocesan camp for older boys, near Alpena, will not be opened by the Department of Boys' Work this summer.

Old Mariners' Church, Detroit, Repaired For Easter Services

The cradle of the Lenten Noon-Day service idea in the Middle West and possibly in the American Church is Old Mariners' Church, Detroit, where now is housed the Detroit Episcopal City Mission of which the Rev. David R. Covell, is superintendent. Each Lenten season, during the noon-day services, the old church has been visited by many workers from the down-town section of Detroit, as well as by transients and those who return for sentimental reasons.

Early this year, however, the ancient heating plant in the church broke down completely, and because of the difficulty of securing replacement parts and new equipment, it was impossible to hold noon-day services during Lent. Priorities were received, fortunately, in time for the holding of Good Friday and Easter Day services, so that at least one Lenten service was held in Old Mariners' Church this year. Dr. Covell preached at the Good Friday and Easter Day services.

Memorial Fund to Honor Mother Roper

A memorial fund in honor of Mrs. Janet Roper, who for 28 years served as house mother and supervisor of the Missing Seamen's Bureau of the Seamen's Church Institute of New York, has been established, according to an announcement made by the Rev. Harold H. Kelley, D.D., director of the Institute.

Ever since Mrs. Roper's death on April 5th, merchant seamen, their wives, and many friends have been writing to the Institute paying tribute to Mrs. Roper and asking if some fund could be set up in her memory. It has been decided to call the fund the Janet Roper Memorial Fund, and contributions may be sent to the Seamen's Church Institute of New York, 25 South Street, and are tax exempt.

The purpose of the Fund will be to continue and expand the Missing Seamen's Bureau and other personal services to seamen and their families. The Institute already has a Mansfield Memorial Fund established in 1926 in honor of the Rev. Archibald R. Mansfield, D.D., to provide

social service and special relief to needy seamen.

As an extension of the Missing Seamen's Bureau the Institute is now compiling a "master card index" of all merchant marine war casualties reported by the Government as an aid to answering inquiries of relatives of merchant seamen. Each list sent to the Institute by the War Shipping Administration will be continuously compared with the several lists of seamen using the baggage division, clinics, employment bureau and other facilities in the Institute's 13-story building.

The "Mother" Roper Memorial Fund will be unique in that seamen themselves will contribute to it, many having expressed the wish to honor Mrs. Roper's memory in some practical way. Mrs. Roper completed last July 12th 54 years of work for merchant seamen, and on all the seven seas she was revered and beloved as a friend and confidante by men of the freighters and tankers.

ALABAMA

Consecration

The Church of the Ascension, Montgomery, Ala., the Rev. P. N. McDonald, rector, was consecrated by Bishop Carpenter, on April 11th. This parish was founded in 1908 by the Rev. E. E. Cobbs, rector of St. John's, the mother parish of Montgomery, and the Rev. Stewart McQueen, then rector of the Church of the Holy Comforter. The building was built in units from the design created by the late Ralph Adams Crma.

The parish has had three rectors since its founding, the Rev. F. du M Devall, from 1910-1917; the Rev. Francis J. H. Coffin, who served until late in 1919, when the present rector was instituted. At Christmas time two laymen of the parish gave \$20,000 to complete the funds raised to retire the outstanding bonds on the building, and thereby freeing it for consecration. The Church is an excellent example of the adaption of Gothic architecture to modern construction.



Amen.

Lenten Services Conducted By Laymen's League

On Sunday nights during Lent, the Laymen's League of All Saint's Church, Homewood, Ala., have, for many years, been conducting Evening Prayer and inviting in special preachers for the services. This year, on April 4th, the laymen conducted the service as usual and had as their guest preacher the Rev. D. N. Sakellarides, Greek priest and pastor of the Orthodox Church of the Holy Cross in Birmingham. The priest brought the choir of his parish to participate in the service. The choir sang selections from the Greek Liturgy in Greek, and the only words understood by the large congregation were Carpenter, Franklin Roosevelt, and Thomas, the former being Bishop of Alabama, and the later being the Rev. Louis O'Vander Thomas, rector of All Saints. The rector reported the largest night congregation in the history of the Laymen's League Lenten services.

NEBRASKA

New Dean

Trinity Cathedral, Omaha, Neb., is happily expectant over the coming of their new Dean, the Rev. W. R. Chilton Powell, who accepted his election by the vestry. The Rev. Mr. Powell, who is 32 years of age begins his work at the Cathedral at almost the same age as the late Dean McGinley when he came to the Cathedral in 1922.

The Rev. Mr. Powell was ordained to the diaconate in April, 1938, and immediately took up work in North Dakota. He was in charge of St. James, Grafton, with jurisdiction over St. Peters, Park River; St. Luke's, Washville, and the Church of the Redeemer at Bathgate. He was made a priest in 1940 by Bishop Atwill, and went to be the assistant to the Rev. J. S. Higgins at Gethsemane Church, Minneapolis. He also at the same time became chaplain of St. Barnabas Hospital, Minneapolis, where he has been doing a large institutional work.

He will take up his residence in Omaha about June 1st. Mrs. Powell at present is organist at Gethsemane Church.

MASSACHUSETTS

Psychological Clinic

Resources of modern psychology and psychiatry are now available to the clergy of the diocese of Massachusetts and a clinic is in operation. A statement of purpose by the committee, sponsored by the diocesan department of Social Service, reads:

"This clinic is for the individual whose way of thinking entails for himself or for those with whom he associates, an appreciable degree of suffering that could be avoided if he thought differently. Where the condition is severe, or becomes so, the advice and treatment of a psychiatrist will be followed. For our clinic, we have

The Resurrection

One of the legends from which St. Mark derives the lion as his symbol is, that lion cubs, when first born, lie apparently lifeless, and their sire stalks up and down roaring in a most puzzled and distressed manner. But, after three days, they come to life quite naturally, scamper up and get going. St. Mark was so profoundly imbued with Our Lord's Resurrection (after three days there was life—not death) that he put in a lot of his time going about simply "roaring"—preaching this doctrine. Hence the lion is his symbol. Not bad, eh? And a cleaner cut symbol-legend than most.

What does the Resurrection mean to you? Are you the sort of Episcopalian who takes all such things in your comfortable, smug stride, completely dodging the six grisly hours of dying on a cross that brought it about? Or does Our Lord's death (for you and yours, never forget) move you deeply? Well, start roaring then! Start living like it means something to you. Start living so that your home folks can enjoy you better than they have. Start being different (that's the word—different, for Christians must live differently from the way worldlings live). Start telling others about The Risen Christ. And, as a beginning, start to help, next Sunday, to break up forever in the Episcopal Church the old name dubbed the first Sunday after Easter—"Low Sunday"—(because attendance and interest hit a low ebb after the "trying" discipline of Lent). See to it that you, your family, and as many as you can reach, fill your pews that Sunday. And it won't hurt priests to depart from some of their ratty ways to say something about it, too—for Low Sunday, with its implications, really must make us Episcopalians quite a joke to those other denominations whom we hope to attract back to the Fold some day.

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in mind the lighter forms of neuroses (psychoneuroses) or conditions which are generally agreed to be the result primarily of the way the individual thinks."

Mention is then made of the nominal fee, to be paid by those financially able to do so. The establishment of this service follows a series of monthly talks to the clergy by an eminent physician and psychoanalyst. The Rev. Howard P. Kellett is executive secretary of the Social Service Department and a member of this special committee, headed by the Rev. Dr. S. Whitney Hale as chairman, which aims to make available to the Church in Massachusetts the resources of modern psychology and psychiatry. The special committee likewise includes Ralph Barrow, trained social worker and head of the Church Home Society, two eminent physicians specializing in mental diseases, and John C. G. Loring as consulting psychologist.

ROCHESTER

Bishop Gilman and Dr. Franklin Report on China

The executive council of the diocese of Rochester, the executive board of the Woman's Auxiliary of the diocese, and the clergy fellowship of the diocese had a joint luncheon meeting in the University Club, Rochester, N. Y., March 24th, to hear the Presiding Bishop's Report to the Church presented by Bishop Gilman of Hankow and Dr. Lewis B. Franklin, treasurer of the National Council.

Bishop Gilman said that only 1% of the Chinese population is Christian, but that small percentage includes most of the leaders of China. He praised St. John's University, Shanghai, as being the foster

father of all modern education in China and the alma mater of a majority of China's government officials. Returning to China after a vacation, he found the Generalissimo Chiang Kai-Shek, the governor of the province, and the mayor of Hankow all Christians. He closed with the statement that it is the duty of the younger Christians to convert Japan, for until the Japanese become as Christian as China the world will not be safe.

Dr. Franklin said that the Christian Church in China is more alive than it has ever been before in its history. Christians have been persecuted and driven westward, and wherever they have fanned out they have preached the Word. He then reported how certain funds no longer being spent in Japan and parts of China are now being used to supplement the work in Panama, Alaska, Liberia, and industrial defense areas. He closed by saying, "In my opinion, the fall of Singapore will go down in history as being just as important as the battle of Tours or the battle of Hastings, for the fall of Singapore marks the day when Anglo-Saxon domination over half the people of the world ceased. And after the war we are going back to work with, and not over, half the people of the world."

OREGON

New Canon

The Rev. Leslie D. Dunton, who has come to Portland, Ore., to serve in the defense housing areas, has been elected a canon of St. Stephen's Cathedral. Bishop Dagwell nominated him to the Cathedral Chapter asking that he be given this definite Church affiliation since the work he is doing, especially that at Vanport city where he and Mrs. Dunton are living, is outside of any parish jurisdiction.

AT EASTER

WAKE, daffodil . . . ring your gold bell,
Each bloom, His resurrection tell
At Easter!

New lambs . . . try out your wobbling knees
In clover fields, a-hum with bees
At Easter!

Hen, dust your wings; forget the brooding hours—
Mute eggs are peeping chicks, like yellow flowers
At Easter!

Leap, rabbits, in your fur-filled nests
Made from your mother's willing, giving breasts
At Easter!

Spring, spread your pageant, sure as sun,
Spread it before the sorrowing one;
Live fruit, flower, beast . . . all testify
That, though you slept, you did not die
At Easter!

And mothers, you who buried sons—
Look up! See, there, among the risen ones!

MILDRED TELFORD BARNWELL.

BOOKS

ELIZABETH McCracken, Editor

Bishop Lawrence's Last Happy Years

WILLIAM LAWRENCE: LATER YEARS OF A HAPPY LIFE. Illustrated. By Henry Knox Sherrill. Harvard University Press. \$2.00.

It is peculiarly fitting that the first book from the pen of Henry Knox Sherrill should be this vigorous and penetrating account of the final span in the life of his own distinguished mentor, predecessor and friend, William Lawrence. It records the period from the Bishop's resignation as head of the diocese of Massachusetts until his death in the late autumn of 1941. In a very real sense this beautiful essay completes Bishop Lawrence's own delightful autobiographical *Memories of a Happy Life* published in 1926.

It is astonishing to realize the richness and movement contained within Bishop



BISHOP LAWRENCE: *Devoted Christian, affectionate husband and father, able administrator, stalwart Bishop.*

Lawrence's 91 years. Those who knew him in vigor and activity of his last decade could scarcely comprehend that as a boy he had known the tense but stirring days of conflict over slavery and states' rights previous to the Civil War. He lived through changes in Church, in state, in social life, and in international affairs which few men have been privileged to witness. Yet he seemed to have matured and grown, adjusting to the changes of the times yet never compromising the basic principles upon which the foundation of his personality were laid.

From the author's own intimate associations and from Bishop Lawrence's unpublished diary and personal papers we come into the presence of a devoted Christian, an affectionate husband and father, an able administrator and a stalwart Bishop. Many of the facets of this rich personality are revealed through cogent quotation from his own writings and spoken words. But the author's own knowledge of the scene, the event, and the context has added to the

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BOOKS

intimacy and accuracy of the picture he has painted.

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Some men are able to meet the demands of great but passing crises; others may make a distinguished contribution in one field over a long period. But very few can exhibit the quiet growth in adequacy, simplicity, and faith which characterized the long life of this great Bishop of the Church. He was versatile, unaffected, honestly human in his emotions yet reserved and self-disciplined. He could meet tragedy or emergency with courage and self-composure. In each of his avenues of service he was direct, sound in judgment yet unafraid of change. In his family life there was warm affection, humor, and kindly understanding. With his clergy, among his associates and in his great circle of friends his ready sympathy, his frankness and keen thoughtfulness for others' needs made his influence far deeper than he ever knew.

This book is a readable, appealing witness to the life, and especially the last years of a great Christian who did not grow old in spirit nor in vision and whose usefulness to God and his fellowmen continued to the very end.

Bishop Sherrill very modestly refrains from revealing how much his own understanding, friendship, and loyalty had to do with the continued service and personal satisfaction of Bishop Lawrence in his later years.

OTIS R. RICE.

Dr. Van Dusen's New Book

WHAT IS THE CHURCH DOING? By Henry P. Van Dusen. Scribners. xii-194 pp. \$1.00.

Professor Van Dusen of Union Seminary has written a small volume which is intended to cover the contemporary situation, so far as the Christian witness is concerned. Most of his attention goes to the Protestant bodies, and the Roman Catholic Church receives little notice, excepting in the opening chapter which discusses the Christian bodies in the occupied countries. In closing sections, he speaks with enthusiastic (but from our side, indiscriminative) approval of the South India scheme, and comments on the movement towards the reunion of all Christian communions. The book is interesting, but hardly very profound; and one might say that somehow Dr. Van Dusen seems to miss out many of the most important elements in the whole picture. Russia is not mentioned, for instance; nor do we hear anything of the present Pope's encyclicals on the war. And we note that nothing is said of the Christian situation in England and America. We are still waiting for a book which will bring to the public attention the full

witness of an "integral Christianity" in a world which on both sides of our present anguishing conflict appears to know little of that kind of all-encompassing Christianity.

W. NORMAN PITTENGER.

The Man on the Cross

THE OPEN DOOR. By Floyd Van Keuren. Harpers. Pp. 112. \$1.25.

Amazing! A novel on the Seven Last Words from the Cross! Yet, this is what Dr. Van Keuren has given us. His wide and varied experience as a counselor over many years, notably since becoming, in 1931, executive secretary of the Social Service Commission, diocese of New York, gave him a longing to be helpful to more human burden bearers. So, the novel—for another book of meditations on the Seven Words would probably be read by few other than the clergy. The story, the interplay of characters, the weaving of the plot, the conversational answers to human problems will bring home to many more people the healing grace of the Man on the Cross. The master of an easy, flowing style; a devout and reverent interpreter; a student who knows his psychology; a Christian philosopher who has plumbed life's deep problems, Dr. Van Keuren has given us a vivid and gripping story in the short compass of 112 pages, which many will refuse to lay down, but will want to read at one sitting—and then re-read.

The hero, Paul, handicapped from birth, never free from pain, an embittered man, misunderstood and misunderstanding, frustrated, stunned, yet finds the Way of the Cross none other than the Way of Life, and finding leads a whole community to understanding. Not the troubled, the anxious, the sufferers only, but people of all sorts and conditions will be the better for reading *The Open Door*.

PHILIP C. PEARSON.

COMING EVENTS

May

2. Convention of Kansas, Atchison, Kans.
- 2-3. Convocation of Salina, Salina, Kans.
3. Convention of Pennsylvania, Philadelphia.
4. Convocation of Easton, Easton.
- 4-5. Convention of Vermont, Montpelier, Vt.; Quincy, Galesburg, Ill.; Sacramento, Benicia, Calif.
- 4-6. National Council meeting.
5. Convention of New Hampshire, Plymouth, N. H.; Northern Indiana, Howe, Ind.
- 5-6. Convocation of Washington, Washington, D. C.
- 7-9. Convocation of Eastern Oregon, Baker, Ore.
9. Convocation of Spokane, Yakima, Wash.
- 9-11. Convention of Colorado, Denver, Col.
11. Convention of Bethlehem, Easton, Pa.; Fond du Lac, Fond du Lac, Wis.; New York, New York City; South Carolina, Florence, S. C.; Southern Virginia, Petersburg, Va.; Upper South Carolina, Aiken, S. C.
- 11-12. Convention of Delaware, Wilmington, Del.; North Carolina, Durham, N. C.; Western North Carolina, Gastonia, N. C.
12. Convention of Massachusetts, Boston; Atlanta, Athens, Ga.; West Virginia, Parkersburg, Va.
- 12-13. Convention of Montana, Helena, Mont.; East Carolina, Greenville, N. C.; Convocation of New Mexico, Albuquerque, N. M.

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EDUCATIONAL

PUBLIC SCHOOLS

Indiana Provides Time for Religious Instruction

The state legislature of Indiana has just passed a bill which permits the release of children for a portion of their school time to receive religious instruction. The bill has been signed by the governor, and thus another state has declared itself in favor of weekday religious education. Similar bills are now pending before the legislatures of Wisconsin, New Jersey, and California.

Weekday church schools, in which attending pupils are released for one to three hours per week from their public school program, are now in operation in more than 800 school systems in 41 states. This is an estimated increase of 19% over those in operation in 1932, according to Dr. Roy G. Ross, general secretary of the International Council of Religious Education. In part of these states legislation has been enacted legalizing the procedure; in others, pupils are released by common consent.

Three types of weekday schools are in operation; the community type, in which all faiths cooperate in general planning and in which non-Roman groups unite in conducting one system of schools; the "semi-community" type, in which general planning is done by the churches acting together, but in which each church carries on its own teaching program; the "parish" type, in which a single church conducts its own school unrelated to other churches.

Through its department of weekday religious education, of which Dr. Erwin L. Shaver is director, the International Council of Religious Education is giving nationwide leadership and support to boards of education in cities and towns which offer interdenominational religious instruction.

SECONDARY SCHOOLS

Dr. Randolph Resigns as Rector of Virginia Episcopal School

At the recent meeting of the trustees of Virginia Episcopal School (for boys) at Lynchburg, the Rev. Dr. Oscar deWolf Randolph, tendered his resignation as rector of the school and this was accepted with regret by the trustees. He made his resignation effective June 30th, the end of this fiscal year, his 15th at V.E.S.

A graduate of the University of Virginia in 1907 and Virginia Seminary in 1910, he was ordained deacon in 1910 and priest in 1911. After serving churches in the diocese of Virginia in 1910 he was rector of R. E. Lee Memorial Church at Lexington, Va., from 1911 to 1917, and the Episcopal Chaplain of the cadets of Virginia Military Institute and the students of Washington and Lee University, both at Lexington.

From 1917 to 1919 he was Captain and Major in the United States Army. Following this he was rector from 1919 to 1928 of St. Mary's on the Highlands at Birmingham, Ala.; coming from there to take charge of Virginia Episcopal School.

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RATES: (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by The Living Church at 744 North Fourth Street, Milwaukee, Wis., 12 days before publication date of issue it is designed for.

DEATHS

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

W. Guy Raines, Priest

The Rev. W. Guy Raines, priest-in-charge of St. Paul's Church, Conneaut, Ohio, since 1935, died at St. Luke's Hospital, Cleveland, on April 8th, after an illness of several months.

Mr. Raines was born in 1875 at Rochester, N. Y. He was a graduate of Hobart College from which he also held the M.A. degree, and prepared for ordination at the DeLancey Divinity School. He was ordained deacon and priest by Bishop Walker of Western New York. He served the congregations at Angelica, Scottsville, and Clifton Springs, N. Y., before coming to the diocese of Ohio in 1923. From 1923 to 1931 Mr. Raines was rector of Grace Church, Willoughby, Ohio; assistant at the Church of the Incarnation, Cleveland, from 1931 to 1932; on the staff of Trinity Cathedral from 1932 until he was appointed to the charge of St. Paul's, Conneaut.

Mr. Raines married Miss Henrietta J. McCutcheon in 1909, and is survived by his wife and three children. Funeral services were held in St. Paul's Church, Conneaut, on April 10th. The Bishop of Ohio, Dr. Tucker, officiated.

W. S. Simpson-Atmore, Priest

The Rev. William Smith Simpson-Atmore, D.D., 80, retired clergyman who lived at Winslow, Arkansas, died at a Prairie Grove hospital on April 11th.

Born in South Africa, he was educated at Kings Lynn School in England, and was ordained in 1888. He was a former secretary of the Society for the Propagation of the Gospel.

Funeral services were held at St. Stephen's Church, Winslow, on April 13th, by the Rev. Carleton D. Lathrop of St. John's Church, Fort Smith; the Rev. Harry Wintermeyer of Trinity Church, Van Buren; and the Rev. R. S. Martin of St. Paul's Church, Fayetteville.

He is survived by his wife, Mrs. Joan Simpson-Atmore.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$298.69
In memory of E. T. B.	10.00
Mrs. William J. Bartlum	5.00
In memory of little Mary	5.00
Miss Caroline B. Cooke	2.50
	\$321.19

Altar for Japanese Internment Camp

Previously acknowledged	\$169.00
Jeremy and Sally Sue Hulse, Belize	1.00
	\$170.00

China Relief

In memory of E. T. B.	\$ 10.00
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Greek Relief

In memory of E. T. B.	\$ 10.00
Rev. L. Fitz-James Hindry	5.00
Rev. Wm. Everett Johnson	5.00
	\$ 20.00

Save the Children Federation

Anonymous (for layettes)	\$ 5.00
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CHANGES

Appointments Accepted

BRUNER, Rev. LAMAN, formerly curate of St. John's Church, Roanoke, Va., to be rector of St. Michael's Church, Geneseo, New York, with address at 12 Main St., Geneseo, effective June 1.

HOPSON, Rev. MAURICE H., formerly priest-in-charge of All Saints' Church, Brooklyn, Mich., to be priest-in-charge of St. Andrew's Church, Maryville, Tenn.

ISHERWOOD, Rev. PERCY, formerly vicar of St. John's Mission, Durand, and St. John's Mission, Chesaning, Mich., to be rector of Grace Church, Scottsville, and St. Andrew's Church, Caledonia, N. Y., effective May 1st. Address 26 Browns Ave., Scottsville.

LONG, Ven. GEORGE E., formerly rector of St. Thomas' Church, Beattyville, Ky., and in charge of the Lee and Estill County Missions and Archdeacon of the Mountains for the diocese of Lexington; to be rector of St. Stephen's Church, Louisville, Ky., May 16th.

LYON-VALEN, Rev. ARTHUR L., formerly rector of Upper Truro Parish, Herrndon, Va., to be assistant of Trinity Church, Princeton, N. J., on May 1st.

WALKE, Rev. ROGER ATKINSON, rector for 24 years of St. Mark's-on-the-Hill, Pikesville, Md., has retired. New address: Clovelly Road, Pikesville, Md.

WEBSTER, Rev. LEWIS HAMMOND, formerly curate of St. Michael's Church, New York City; is now assistant at the Church of the Holy Communion, New York. His address remains at 225 West 99th St., New York City.

WILLIAMS, Rev. WALTER, associate at St. Paul's Church, Oakland, Calif., to become rector of St. Mark's Church, Denver, Colo.

VAN HOUTEN, Rev. EDWARD H., priest-in-charge of St. John's Church, Maple Shade, N. J., to become rector of Emmanuel Church, Corry, and

CHURCH CALENDAR

April

25. Easter Day.
26. Easter Monday.
27. Easter Tuesday.
30. (Friday.)

CLASSIFIED

POSITIONS WANTED

ORGANIST and choirmaster with excellent references, desires position. Well qualified by training and experience, successful in organ and choir work, recitalist, and devout Churchman. Eastern states preferred. Address Box L-1703, The Living Church, Milwaukee, Wis.

PRIEST, 42, Prayer Book Catholic, married, family, 14 years in missions, rejected for military service, seeks parish, mid-West preferred. Reply Box H-1708, The Living Church, Milwaukee, Wis.

PRIEST, single, 41, now serving missions, would like to settle in parish. Has no abilities, rotten preacher. Parish may be Catholic or Evangelical providing it lives up to its "traditions." Reply Box R-1704, The Living Church, Milwaukee, Wis.

RECTOR'S daughter, college senior, sorority girl, kindergarten major, teaching experience, seeks summer position. Available May 1st. Reply Box T-1706, The Living Church, Milwaukee, Wis.

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THE LIVING CHURCH

CHANGES

vicar of St. Matthew's Mission, Union City, Pa., May Ist.

Military Service

ARNOLD, Rev. MORRIS F., has resigned his parishes of St. John's, Saugus, and the Church of Our Saviour, Cliftondale, Mass., to become a chaplain in the Army.

HOGGEN, Rev. JOSEPH F., vicar of Trinity Church, Pocatello, Idaho, is to become a chaplain in the Army.

WIDDIFIELD, Rev. C. GEORGE, late assistant at St. Paul's Church, Columbus, Ohio, has since January 1st been a chaplain in the Navy and is at present assigned to the Marine Base at Parris Island, S. C.

Ordinations

PRIESTS

VIRGINIA—The Rev. GEORGE MARTIN BEAN was ordained to the priesthood in Grace Church,

Cismont, Va., on April 7th by Bishop Mason, Suffragan Bishop of Virginia. He was presented by the Rev. Charles W. Lowery of the Virginia Seminary, and the sermon was preached by the Rev. Herbert A. Donovan of Charlottesville. The Rev. Mr. Bean is to continue as priest-in-charge of Walkers Parish and rector of Grace Church, Cismont.

The Rev. DAVID H. LEWIS JR., was advanced to the priesthood on April 9th in Abingdon Church, White Marsh, by Bishop Goodwin, Bishop Coadjutor of Virginia. The Rev. Reginald W. Eastman presented the candidate and the sermon was preached by the Rev. Dudley A. Boogher. The Rev. Mr. Lewis is to be rector of Abingdon Parish, White Marsh, with address at Hayes Store, Va.

Bishop Goodwin ordained the Rev. FRANCIS BAYARD RHEIN to the priesthood on April 6th in St. James' Church, Montross, Va. The Rev. W. Leigh Ribble presented the candidate and the Rev.

Samuel B. Chilton preached the sermon. The Rev. Mr. Rhein is to continue as rector of St. James' Church, Montross, and of Washington Parish, Oak Grove, Va., with address at Montross.

DEACONS

MILWAUKEE—On April 11th Bishop Ivins of Milwaukee ordained VICTOR EMIL HANS BOLLE and BENJAMIN WALKER SAUNDERS to the diaconate on April 11th, at Zion Church, Oconomowoc. The Rev. Mr. Saunders, who was presented by the Rev. Dr. F. H. Hallock, is to become vicar of St. John the Divine, Burlington, and the Rev. Mr. Bolle, presented by the Rev. Daniel Corrigan, is to be assistant at Zion Church, Oconomowoc. The Rev. Otis Gruber was Litanist and the Rev. Dr. Freeman Whitman preached the sermon.

New Addresses

MARTIN, Rev. JAMES H., a U. S. Army chaplain, now at Brooks General Hospital, Ft. Sam Houston, Tex.



CHURCH SERVICES



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

St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sun.: 8, & 11
All Saints', Rehoboth Beach, 9:30 a.m., 8 p.m.

LONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., Bishop; Rt. Rev. John Inasley Blair Larned, D.D., Suffragan Bishop

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Sun.: 8, 9, 11; Weekdays: H.C. 9; Noonday Service 12:05; Midweek E.P. 7 p.m.

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

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Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

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Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

MARYLAND—Rt. Rev. Edward T. Helfenstein, D.D., Bishop; Rt. Rev. Noble C. Powell, D.D., Bishop Coadjutor

Church of St. Michael and All Angels, St. Paul & 20th Sts., Baltimore
Rev. Don Frank Fenn, D.D., Rev. Herschel G. Miller, M.A.
Sun.: 8, 9:30, 11 & daily

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

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston
Rev. Whitney Hale, D.D.; Rev. David W. Norton, Jr.
Sun.: 7:30, 8:30 & 9:30 a.m. Holy Communion; 11 a.m. High Mass & Sermon; 5 p.m. Healing Service; 6 p.m. Evensong and Address. Weekdays: 7:45 a.m. Holy Communion; 7:30 a.m. Matins; 6 p.m. Evensong; 9:30 a.m. Thurs. and Holy Days; 5 p.m. Evensong; Confessions: Sat., 5 to 6 p.m. & 7:30 to 8:30 p.m. and by appointment

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9, & 11

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

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days, & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. & 10th St., New York
Rev. Donald B. Aldrich, D.D., rector (on leave: Chaplain Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; 5 p.m. except 1st Sun. at 8 p.m.; Daily: 8 Communion; 5:30 Vespers

St. Bartholomew's Church, Park Ave. & 51st St., New York
Rev. Geo. Paul T. Sargent, D.D., rector
Sun.: 8 Holy Communion; 9:30 & 11 Church School; 11 Morning Service and Sermon; 4 p.m. Evensong, Special Music; Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer. Special Lenten Service daily (exc. Sat.) 12:10

Grace Church, Broadway at 10th St., New York
Rev. Louis W. Pitt, D.D., rector
Sun.: 8, 11, 4; Noondays: Tues. through Friday, 12:30-55

Church of the Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 9:30 S.S., 11, 4:30; Weekdays and Holy Days, 11 H.C.; Tues. 11, Spiritual Healing; Prayers daily 12-12:10

NEW YORK—Cont.

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Dr. S. T. Steele
Sun.: 8, 9:30, 11 & 8; Weekday: 7, 9:40, 10, 5

St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., rector
Sun.: 8 Holy Communion; 9:30 Church School; 11 Morning Service and Sermon; 4:30 Victory Service; Holy Communion Wed. 8, Thurs. 12 M.

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

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. Roelif H. Brooks, S.T.D., rector
Sun.: 8:30, 11, & 4; Daily Services: 8:30 Holy Communion; 12:10 Noonday Service; Thurs.: 11 Holy Communion

Little Church Around the Corner Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., Bishop; Rt. Rev. Oliver J. Hart, D.D., Bishop Coadjutor

St. Mark's Church, Locust bet. 16th & 17th Sts., Philadelphia
Rev. Frank L. Vernon, D.D., rector
Sun.: Low Mass, 8 & 9; High Mass & Sermon, 11; Evensong and Devotions, 4; Daily: Masses 7 & 7:45; also Thurs. & Saints' Days, 9:30; Confessions: Saturdays 4 to 5 & 8 to 9 p.m.

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

Christ Church, Rochester, N. Y.
Rev. Donald H. Gratiot, Rev. Knight W. Dunkerley
Sun.: 8 & 11 a.m.; Tues., Thurs.: 10:30; Wed., Thurs., Fri.: 7:45 a.m.
Mon. thru Fri.: 12:05-12:30, visiting preachers

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

St. Agnes' Church, 46 Que St., N. W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30
Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F., 8 p.m., E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 7:30; 11 H.C.

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