

The Living Church

19 1945
A weekly record of the news, the work, and the thought of the Episcopal Church



British Official Photo.

Four Altars

Richardson Wright

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MOBILE CHURCH FOR BRITISH TROOPS

General Montgomery reads the lesson at a service in the field before one of the motorized units provided for British chaplains by public subscription.

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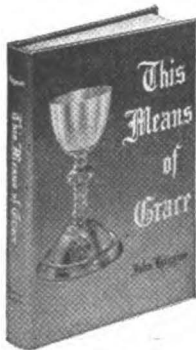
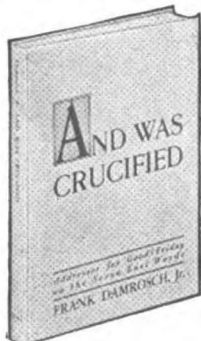
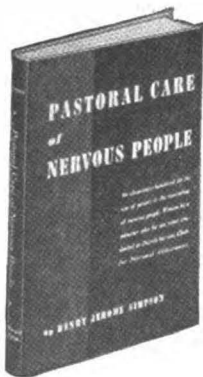
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The Ten Commandments

IV and IX. The Right to Honor (Part II)

By the Rev. Canon Marshall M. Day, D. D.

THE NINTH WORD, as we saw last week, safeguards man's right to honor. It finds its counterpart in the Fourth Word, which proclaims God's right to honor, especially His right to our worship. The typical act by which this is expressed is the devotion of a specific part of our time, and a large part of it, a seventh, to the contemplation and proclamation of His glory. The Old Testament Sabbath expressed this by a tabu on work, thus rousing man's gratitude by granting rest as a gift from God, and teaching that God's glory, shown in man's obedience, is more important than even the production of the necessities of life. The Christian Lord's Day shifts the emphasis. The cessation of work is there, but only as a means to set man free to contemplate and proclaim God's glory by the commemoration of His most glorious act, the liberation of man from sin and death by the victorious resurrection of the Divine Son.

Our most widespread sin against God's honor is the ignoring of all this, treating God as one of the trivialities of life. We think of worship as something for us to enjoy, even professing to regard it as sin to take part in it when not in the mood to enjoy it. And then, by the infrequency of our worship we show to everybody that we really do not find God very interesting. We think of Sunday as a day without duties, invented for our recreation. Actually, if it were not for the Resurrection of Christ we would not have a weekly holiday. The Sabbath and the Lord's Day come to us by revelation, not by natural right. God has given us a day on which to do Him honor, and on it no activities are right until that duty is performed.

We rob God of His honor by an empty and formal profession of religion. If man does not honor God in his own soul, if he does not seek after Him and know Him, he cuts off at the source that stream of living water which is to vivify the whole world. A public profession of religion which one does not allow to influence his life detracts from, instead of enhancing God's reputation. The failure of Christians to think out, much less live out the necessary consequences of their Faith is at least the most frequently alleged excuse for other men's irreligion. Personal religion, prayer, penitence, and loyalty, are the first points at which to establish God's honor. Our first task is to know and love God.

Next, we diminish God's honor by making religion a purely private thing. This is, oddly enough, admitted by

those who do it. They almost always talk of "a little religion of my own" as their excuse for refusing public devotion, or rejecting the public revelation. Thus they make of God a little thing, reduced to the dimensions of their own souls. God does not belong to us, we belong to God; we and an incalculably vast deal more. Certainly we owe to God personal and private worship, but even this is not something of ourselves alone. We can only worship the God that is, and He has chosen to reveal Himself in no private manner, but so that he may run that reads. Sainly lives, Holy Scripture, the Catholic Church, mankind, earth and the starry universe, the uncountable complex hosts of the angelic creation; these are the instruments by which His glory is proclaimed, and no private experience of an "interior soul" can contradict this public revelation and be true. God is the God of the Whole.

Worship is the appreciation of God's glory. It proclaims it to our own souls, to our fellow-creatures, and to God. It is only thus that we realize what God is, and from that realization learn to live. God is not only glorious in power, but in truth, purity, wisdom, justice, mercy, love. By worship we learn the exalted character of these attributes, and gain the strength to maintain that character against a world that tries to cry them down. God's glory is as divine an attribute as His goodness, and even this latter is only imperfectly perceived if, apart from our brethren, we think of it only as it affects us.

What, then would be the Sabbath of an ideal Christian congregation? It seems to me that it would develop along these lines:

At quite an early hour the clergy and the very devout would assemble for Matins, after which the entire parish, including the children would attend a Eucharist celebrated with all the glory of ceremonial and music which their means permitted, with a general Communion. After this a group, changing every week, would withdraw to prepare a rather substantial parish breakfast. Another group, changing every month, would take the children to chapels or school-rooms for instruction. Meanwhile the bulk of the congregation would have a sermon, long enough and substantial enough really to get somewhere, and the congregation should feel free to interrupt with questions or suggestions which would make it clearer or more vital to their needs. Then the congregation would breakfast together and go home.

At the usual hour of morning service
(Continued on page 15)

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STRICTLY BUSINESS

SPRING is here again, or almost, and it brings the seemingly inevitable shifting of desks to the M-G New York office. Actually, of course, it's the crowded conditions that bring the changes—people moving from the fifth floor to the mezzanine, from the mezzanine to the fifth floor, and from one fifth floor office to another. By the time this issue is out they'll all be settled again.

THE SHRINE of Our Lady of Clemency, Queen of Peace, advertised in a recent issue. Through a typographical error the address was given as St. Cement's Church instead of St. Clement's. Our apologies!

SAID the Nevada Daily Mail recently: "The Rev. Howard Lane Foland was wandering about the Square one day this week, two yardsticks in hand. 'What are you doing with those yardsticks?' a curious bystander wanted to know. 'Measuring for horns or halos—which will you have?' shot back the rector. Whether modestly abashed or afraid to confess, the bystander did not place an order."

PHIL FEY got an order for a Bible from a customer. "I want the St. James Version," she said. "—the one the Lord Himself wrote!"

A RECENT number of the New Yorker printed an interesting account of the freeing of Billbid. In it the reporter speaks of Miss Nellie McKim, Episcopal missionary, who acted as interpreter for the internees. It was through her that, in Bagulo, internees had enjoyed concessions that they would otherwise not have had.

CAPTAIN MOREHOUSE wrote last week from Iwo Jima: "this nine-square mile pile of volcanic ash. It has been and is tough going, but the end is in sight now. I don't mind telling you I'd rather be elsewhere than lying in a six by four by four foxhole shivering so hard the sands fall in and hoping the next shell will miss me by at least a few feet. I assure you, General Sherman's evaluation of war was a monument of understatement. . . . It has begun to rain, and as I have no adequate protection for my writing materials, I think I had better close and get this letter under-cover."

Leon McCauley

The Question Box



● *Should parish priests of our Church be called "Father" and why?*

It seems to me that in any country or language where the title "Father" is applied to the parish priests of other Catholic Churches, the title should be given to those of our own Church. To do otherwise implies that these men have a spiritual character which is lacking in those addressed by the secular title "Mister." For the same reason if one addresses any priest as "Father" he should so address all of them*, not solely those who "like to be called Father." To speak of "Mr. Tippet" and "Father Cope" certainly implies a difference in their priestly character, and a different degree of respect on your part.

On the same grounds I dislike the adoption in this country of the French and Italian custom of calling parish priests "Mister" and monastic priests "Father," as if the latter had in some way more or a higher quality of priesthood. No priest is a father of souls more than, or as much as, the parish priest.

The use of "Father" in addressing a priest is, to my mind, just what is needed to set the relation between the parties to the conversation on the right footing, combining, as it does, the highest respect with the most intimate affection. It is absurd to give this sacred title to a man to whom you would not think of going for counsel, help, or sacraments, and a purely secular and formal title to the priest to whom you turn for all these ministries.

The use of the title "Father" helps the priest to remember his responsibilities. It helps the layman to recognize in every priest a sympathetic and trustworthy friend. Furthermore it helps him to realize the same relation to the God whose ambassador is so addressed.

● *I am moving away from the church where I was confirmed. Is there any procedure through which I must go to join the church at my new home?*

You are, by your Baptism, a member of the Church everywhere in the world, and by your Confirmation are entitled to receive Holy Communion at any Anglican or Old Catholic Altar, except the Polish National Old Catholic Church in America.

The proper procedure is to consult your

*EDITOR'S NOTE: So our Question Box Editor. While we concur with the general tenor of his remarks, our policy in THE LIVING CHURCH is to use "Mister" when we have reason to believe the priest named has a decided preference for this term. The drawback of suggesting that there are differences of priesthood is to our mind balanced by the drawback of assuming the right to dictate on ecclesiastical terminology.

present pastor about the church where you are going to live, and obtain from him a letter transferring you to the jurisdiction of the priest in that place. This is merely your right, but your duty under the Canon Law (Canon 15, Section 1).

There is no canonical direction telling what to do in the matter of your pledge for church support and church's program. It would seem to me that, in view of the fact that your present vestry has included your pledge in its budget and its promise to the diocese and National Council, you should continue to pay it to the original parish till the end of the current fiscal year. However, you can make any arrangement satisfactory to yourself at the parish at the time of asking for your letter of transfer.

● *When, as happens this year, the Feast of the Annunciation is transferred to a day after Low Sunday, should the Paschal Candle be lighted for the Mass on that day? Isn't it rather inappropriate to burn a Paschal Candle on the Annunciation?*

The Paschal Candle is part of the observance of the Easter season, not of a particular feast. So in any parish when the Candle is lighted for the Mass of the season, it should also be lighted for the Mass of any feast, whether occurring in that season or transferred to it. The Annunciation in Eastertide has special Paschal Introit, Gradual, etc., and should have any other seasonal usages followed in the parish.

[Address your questions to Question Box Editor, THE LIVING CHURCH, 744 N. Fourth St., Milwaukee 3, Wis.]

The Living Church

Established 1878

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

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(On leave for service with U. S. Marine Corps)
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FIFTH (PASSION) SUNDAY IN LENT

GENERAL

RADIO

Easter Address

An Episcopal Church radio broadcast will be made Easter morning, according to announcement by the National Council. The speaker will be Bishop Conkling of Chicago, and the address will be carried by a national network of the Mutual Broadcasting System. The hour is 9:30 A.M. Chicago time—10:30 A.M. EWT, and the program is to run a half hour.

It should be noted that this is not an Episcopal Church of the Air broadcast, so that the regular listening audience of that series should, for this occasion, tune in on Mutual instead of Columbia.

FINANCE

Extra Protection Available in

Property Insurance

Because of its experience, particularly in recent years, the Church Properties Fire Insurance Corporation, is urging its policyholders to consider extended coverage insurance. In a little leaflet being sent to its policyholders, it is pointed out that the standard fire insurance policy does not include protection against windstorms, cyclone, tornado, hail, explosion, riot, riot attending a strike, civil commotion, aircraft smoke, and motor vehicles. This warning points out that these extra hazards can, however, be included by endorsement and that usually the additional premium involved is not large.

"We have found from experience," it is stated by Everard C. Stokes, vice-president and manager of the Corporation, "that sometimes our policyholders are under the impression that a standard fire insurance policy covers these extra hazards which, although not frequent in their occurrence, can do serious damage to property. The extra premium may not be considered worth while, but we feel that it is our duty to urge all of our policyholders at least to consider this extended coverage insurance. Some of those who already have it have found it very useful in recent years, particularly in connection with windstorm damage."

Legal Opinion on Tax

Exemptions of Rents

THE LIVING CHURCH has just received from National Council a legal opinion on the question of tax exemptions of rents as

they apply to ordained ministers. The opinion, prepared by the firm of Davies, Auerbach, Cornell & Hardy, follows:

If a church or religious organization provides a dwelling house or dwelling space to an ordained minister, the value thereof does not constitute taxable income to the minister, regardless of whether the church owns or merely leases the property.

However, if the religious organization pays an amount of estimated rent to the minister and tells him to use it for rent payments in an apartment or home of his choice, such payments constitute taxable income to the minister.

The test may thus be stated with respect to rental property: If the church or religious organization is the lessee, the payments are not income to the minister, but if the minister is the lessee the payments constitute taxable income to him. Thus, a ruling of the Bureau of Internal Revenue states that the exemption applies only to cases where a parsonage is furnished to a minister and not to cases where an allowance is made to cover the cost of a parsonage, but where the minister acts as the agent of the church in receiving the rent money and paying it over to the owner, the rent is then "tax exempt."

Where the minister is employed in an administrative function, for example in connection with a national organization, payments are exempt as set forth above if (a) his services are those usually performed by a minister of the Gospel, and (b) the organization requires that the position be held by an ordained minister.

For example, if a minister were hired as a stenographer, because of the man-

power shortage, the rental value of dwelling quarters furnished him would not be exempt. On the other hand, a minister teaching in a theological seminary is entitled to the usual clerical exemption despite the fact that his work is more akin to that of a professor than that of a priest.

Social Security Bill

For Church Employees

Representative Walter A. Lynch (D., N. Y.) has introduced a bill in Congress to establish a system of old-age and survivors insurance for employees of religious, charitable, educational, and certain other organizations not now under Social Security.

Mr. Lynch, who introduced a similar bill in 1943, is a member of the House Ways and Means Committee, to which the bill was referred.

A member of his office stated that Mr. Lynch would press for consideration of the bill if religious workers and others are not covered by more comprehensive legislation which may be introduced by the administration.

It is believed that a strong move to put every person employed in the nation under social security—including farmers and small businessmen—will blossom out very soon. Both Republican and Democratic leaders have expressed support for such legislation.

ORGANIZATIONS

Daughters of the King to

Celebrate 60th Anniversary

Celebration of the 60th anniversary of the Daughters of the King is being planned for April 18th. The national council of the order hopes as many as possible of the clergy, friends, and members of the order will be present for the anniversary program to be held in the Church of the Resurrection, New York City.

Founded 60 years ago by a small group of earnest women in the parish of the Church of the Holy Sepulchre (now the Church of the Resurrection) in New York City, the order has grown to international status. According to latest statistics, there are in the United States 350 senior chapters with a membership of 5,075, scattered in 57 dioceses of the Church. Junior chapter include 678 members in 29 dioceses.

Included in the program are a quiet hour led by the Rev. Gordon S. Wadham; Holy Communion followed by a rededication service, conference and discussion

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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 is a subscriber to Religious News Service and is served by leading National news picture agencies.

Member of the Associated Church Press.

groups, and a birthday dinner at the Park-side Hotel. Miss Esther Carver of New Haven, Conn., will speak on Effective Prayer.

Chapters too far away to attend have been urged to plan a similar celebration on the same day.

Mrs. Thomas J. Shannon of Pine Orchard, Conn., is general chairman of the anniversary celebration. Other committee members are Miss Lillian J. Soper of Washington, Miss Alice K. Rennie and Mrs. William Holmes of New York City.

MISSIONARIES

Rev. John R. Chisholm Appointed to Canal Zone

The Rev. John Richmond Chisholm of Fort Scott, Kans., has been appointed missionary for service in the Panama Canal Zone. He and his family expect to go to their field during the coming summer. He will be located at Christ Church, Colon, succeeding Fr. George F. Packard, who will work in Colombia.

Mr. Chisholm is priest in charge of St. John's Church, Girard, Kans. He is 37 years old, and a graduate of Coffeyville Kansas Junior College, the University of Missouri and the Philadelphia Divinity School. He had a wide business experience before entering the ministry, having been a newspaper man for four years; then an advertising consultant; political organizer; government investigator; economist; assistant deputy administrator, Puerto Rico, with NRA; general deputy collector of Internal Revenue in Washington.

MARRIAGE

Western New York to Issue Uniform Guide

In order to be more specific in marriage instructions a newly appointed Committee on Holy Matrimony is preparing a syllabus to be used by the clergy of the diocese of Western New York.

With the Rev. William Thomas Heath as chairman, the committee will include in the document instructions on the demands of married life including, the economic, spiritual, and physical aspects. While many rectors give detailed advice to prospective couples the idea of a uniform guide is new.

Bishop Davis has asked the committee to prepare an Office of Instruction on Marriage and Family Life patterned after Offices of Instruction in the Prayer Book. The new Office would deal with the spiritual aspect of marriage.

Bishop Davis is chairman of the National Commission on Holy Matrimony and has led a movement for a revised canon on marriage. He is asking the committee to draw up a new canon covering the whole marriage question and his commission is urging all dioceses to offer suggestions so an ideal canon can be drafted for General Convention next year.

Stressing the importance of lay participation in connection with the proposed

syllabus, Bishop Davis has appointed in addition to Mr. Heath, the Very Rev. and Mrs. Edward R. Welles of St. Paul's Cathedral, the Rev. John E. Wilkinson of Medina, Warren B. Cutting and Mrs. John M. Prophet jr., both of Trinity Church, Buffalo, and Mrs. William T. Andrews of St. Paul's. Others will be appointed later.

ORTHODOX

Emigre Dioceses Ask Readmission to Moscow Patriarchate

Metropolitan Eulogius Georgievsky, head of the Russian Orthodox Church in western Europe has petitioned Patriarch Alexei for readmission of four independent Russian emigre dioceses into the jurisdiction of the Moscow Patriarchate, Religious News Service reports. The metropolitan's application was submitted in person through the Soviet Ambassador in Paris.

Separated from the Moscow Patriarchate for the past ten years, the western dioceses embrace Belgium, Czechoslovakia and southern France, with an independent diocese in Paris. Metropolitan Eulogius is at present under the jurisdiction of the Ecumenical Patriarch at Istanbul. He has been rector of the Russian Orthodox Theological Academy in Paris since its establishment some 20 years ago.

Russian Church Officials Return to United States

Bishop Alexis and the Very Rev. Joseph O. Dzvionchik, secretary of the Metropolitan Council of the Russian Orthodox Church in America, have returned to San Francisco after a visit to Moscow. Fr. Dzvionchik will leave shortly for his home in New York. Bishop Alexis interrupted his return trip to officiate at the dedication of a new church in Portland, Ore.

The two men went to Russia on behalf of Metropolitan Theophilus, Archbishop of San Francisco, to whom they will present a report of the agreement reached with Patriarch Alexei and officials of the Moscow Patriarchate.

LABOR

WDL Award

The Rev. James Myers, industrial secretary of the Federal Council of Churches and author of *Do You Know Labor?* has been chosen to receive the annual award presented by the Workers Defense League for "distinguished service on behalf of labor's rights," Aron S. Gilmartin, national chairman of the League announced. The presentation will be made at a dinner in the spring.

For many years an ardent champion of labor's democratic rights, Mr. Myers will be the first clergyman to receive the WDL award, which has been given since 1941.

Mr. Myers helped draft the religious

leaders' statement to Congress opposing the Austin-Wadsworth labor draft bill, which was signed by 1,184 prominent clergymen of all faiths. His book, *Do You Know Labor?*, now in its fourth edition, is widely used in religious circles.

Mr. Myers became head of the Industrial Division of the Federal Council in 1925. Since that time, he has worked with labor, employer, cooperative and farm groups. He has been on the ground in most of the large strikes in the automobile industry, among the sharecroppers, textile workers, coal miners and steel workers, and was active in efforts at mediation, relief for strikers' families, and in obtaining and presenting the facts to the public.

MOSLEMS

Moslems Plan for Mosque In Washington

A plan of prominent Egyptians and others in this country to build a Moslem Mosque in Washington has drawn favorable responses from high Christian leaders in the nation's capital.

Announcement of the plan was made by Mahmoud Abdul Fath, member of the Egyptian Senate and publisher of an Egyptian daily newspaper in this country, who declared that Washington would be a "wonderful" spot in which to erect the new structure.

The suggestion was made after talks with United States government officials and envoys from India and other Moslem nations.

Bishop Dun of Washington and Dr. Frederick E. Reissig, executive secretary of the Washington Federation of Churches endorsed the suggestion.

LEGISLATION

Church Amusement Admissions To Be Taxed in Philadelphia

All religious, educational, and charitable organizations will be required to pay the one-cent tax on each 25-cent admission or fraction thereof on amusements, under "revised tax ordinance passed by the city council in Philadelphia.

Previously, these groups had been exempt from taxation on admissions to amusements. The new regulation appears to be similar in effect to the federal amusement tax law.

CANVASS

Every Member Enlistment Methods Folder Available

Local churches holding every member enlistment campaigns this spring may desire to make use of the new methods folder, *It Works*. Copies can be obtained without charge from the United Church Canvass, 297 Fourth Ave., New York 10 N. Y. When ordered in quantity the cost of postage should be included.

ENGLAND

Conditions of Reunion

Strong opposition to moves for reunion with Free Churches that tend to compromise on doctrine is voiced in a statement issued by the Council for the Defense of Church Principles, cabled from London by Religious News Service.

Already signed by 2,800 priests in communion with the See of Canterbury, the statement criticized the plan for Christian union in South India and similar schemes as "compromising the essential safeguards of Catholic faith and order."

The signatories declared that such compromises would render the Anglican communion "untrue to its principles," and would lay aside "all hope of future reunion with the Roman Catholic and Eastern Orthodox Churches."

They said any reunion scheme based on compromises "would make no advance toward true unity, but rather would prove a fatal element of disruption throughout the Anglican communion."

The statement asserted that Christian unity does not proceed from acceptance of modes of Church government, but from the proclamation of doctrines "which ought to be received and believed by all Christians."

The council set forth six conditions which, it said, must be met if any Anglican province or diocese is to maintain, or enter into, communion with other bodies of Christians. These groups, the statement said, must:

"1. Accept Holy Scripture as the norm by which doctrines of faith or morals are to be tested, in such wise that no doctrine shall be taught, to be religiously held and believed, except such as is agreeable to the teaching of the Old and New Testaments, and has been gathered from that teaching by the Catholic Fathers and the ancient bishops.

"2. Publicly profess belief in all the articles of the Nicene Creed, upon stated occasions in the worship.

"3. Require assent to all articles of the Apostles' or Nicene Creed by or on behalf of every person to be baptized, and by every person to be admitted to the status of communicant, and require that every communicant have been baptized.

"4. Require evidence of Baptism from every person presenting himself for ordination, and, before ordination, demand from those who are to teach the faith not only an affirmation of sincere belief in the truth witnessed to by the Nicene Creed, but a more detailed statement of orthodox doctrine.

"5. Teach that in the sacrament of Baptism there is a cleansing from that state of estrangement from God into which we are by nature born, which theologians term original sin, together with remission of actual sin, incorporation into Christ, and adoption unto sonship by God; that Confirmation is a complement of Baptism; that in the sacrament of the Lord's Supper, the body and blood of Christ are verily and indeed taken and received by



AT FLAG DEDICATION IN BRAZIL: *Left to right, Dr. H. C. Tucker of the American Bible Society, Fr. Osborn, Captain R. A. Wilson of the British Navy, Gen. Kroner, Bishop Evans, Mrs. Wilson, Lt. Col. Fuller.*

the faithful, and that its celebration was ordained for a continual remembrance of the sacrifice of the death of Christ.

"6. Teach that the episcopate is the appointed means whereby in the Catholic Church, through the laying on of hands, the Holy Ghost bestows the special grace of Holy Orders, which is distinct from that conveyed in Baptism or Confirmation."

BRAZIL

American Flag Dedicated In Rio de Janeiro Church

An interesting ceremony took place in Christ Church, Rio de Janeiro, Brazil, on Christmas Eve when the national flag of the United States of America was presented for dedication. Christ Church belongs to the British diocese of Argentina and Eastern South America.

The presentation was made by Brig. Gen. Hayes Kroner, United States military attache, in the presence of a representative gathering. The flag party consisting of General Kroner and four members of the United States armed forces, escorted by five representatives of the United States Army and Navy, led by Commander Maclaren, and five members of the American Legion headed by G. W. Hufsmith, made a solemn procession through the nave to the chancel. The Rev. Franklin T. Osborn of the American Episcopal Church received the flag and presented it to Bishop Evans, British chaplain in Rio de Janeiro, who, after the prayer of dedication, returned the flag to General Kroner who placed it in its appropriate socket.

The American national anthem was then played on the organ and Bishop Evans delivered a greatly appreciated ad-

dress. He mentioned that the new banner was not a novel installation in Christ Church, but rather a replacement of the former and century-worn Old Glory that had hung in the old church. What appeared to be a newly-discovered interest to some people in Anglo-American relations had always been realized in Christ Church where the American people, in the name of their President, had ever been elected to the highest thought of the congregation in the prayer for the President of the United States of America regularly recited at the altar. But there was need, continued the Bishop, to rescue such relations from the sentimentality in which they were apt to be clothed, for experience had revealed the necessity for a more realistic appreciation of the inescapable future to which the two nations were committed.

In writing *THE LIVING CHURCH* about the ceremony, Bishop Evans said, "Permit me to take advantage of this opportunity to extend to any Episcopalian coming to Rio de Janeiro a hearty welcome to a church which we like to feel is as much theirs as it is our own."

GREECE

Religious Situation Reported Good

All religious groups in Greece are looking forward hopefully to the future under the new government headed by Gen. Nicholas Plastiras as premier, with Metropolitan Damaskinos of the Orthodox Church as regent, it was said by George Syriotis, head of the Greek Ministry of Information in London. This news was cabled by Religious News Service from London.

Syriotis expressed the conviction that Church and state would remain joined,

but added that Metropolitan Damaskinos was a "liberal ecclesiastical statesman without bias against other religious faiths." He pointed out that the Archbishop had undertaken guardianship of Greek wives of Jews, and of all children of both Jews and Orthodox.

Meanwhile, religious organizations are cooperating with government efforts on behalf of widows and orphans of civil war victims, Mr. Syriotis said. The American farm school at Salonika under Mr. and Mrs. Sidney Locke has reopened, and is engaged in distributing relief supplies for American Quakers. The Pope Leo School in Athens and several other Church-sponsored institutions throughout Greece are once more functioning.

GERMANY

Churches Have Trouble Collecting Taxes

German churches are having trouble collecting taxes because of paper restrictions which prevent sending printed notices to members, according to Religious News Service. In many instances, pastors have inserted advertisements in newspapers asking members to pay assessments. Under present laws, Church taxes are fixed at 2.5% of taxable income.

JAPAN

Escaped Theological Student Describes Present Conditions

By RICHARD T. BAKER

An inside view of Christianity in Japan was given this week in Chungking by a Korean theological student who was forced to volunteer for the Japanese army last year, served a few months, and then escaped one night last July from a Central China camp, and made his way to Chungking, seat of the Korean provisional government.

Christianity in Japan, he believes, is a much weaker force today than it was in 1941. Christian membership has fallen off as much as two-thirds, he says, and church attendance is about a fifth of the prewar average.

The 28-year old student, who was in his third year in theology at the Nippon Theological College in Tokyo, named three reasons for the waning of Christian influence in Japan. For one thing, the new Japan Christian Association, which was inspired by the government to "unite" the churches, spends so much effort flattering the state and its wishes that it is no longer a spiritual force, and many real Christians stay away from church to protest.

CHRISTIANS NOT RESPECTED

Second, it is no longer popular to be a Christian. The faith carries a stigma of being foreign, and the nationalist enthusiasm has weaned away persons of weak faith. "Christians are no longer respected by the general public," he said. Third, people are too busy to go to church. Sunday is a work day, and while Christians in

Japan may have time off for attending services, few take it. Pastors also must perform their national labor service.

Christians have been a nucleus of criticism against the state, this former Japanese soldier declared. The famous Christian leader, Tojohiko Kagawa, who had been doing social work since 1941, was thrown into jail in October, 1943, for his generally liberal social criticism and opposition to the war. "I was a close friend of Kagawa and heard him say many times that the war was making Japan poorer, that our militarists were leading us to national disaster," the young soldier told.

Eighty-three leaders of the Holiness Church are in jail, and also many Seventh Day Adventists. Both these sects remained highly critical of the government and refused to compromise an inch of their faith. Both refused to enter the union of all Christian bodies in Japan, and both have been disbanded, their leaders jailed, their publications confiscated. Their second advent and millenarian tenets aroused government hostility because they defied the immortal traditions of the Mikado.

VATICAN RELATIONS

Roman Catholics have shown the least decline of Christian bodies in Japan. There are still Italian and German fathers serving as missionaries. Their seminaries are open, and their priests being trained, without conscription taking them. Japan has kept relations with the Vatican, and has not insisted that Roman Catholics enter the Japan Christian Church.

While the general attitude is moving toward a Japanized Christianity, there has been no coercing of the faith in Japan as there has been in Korea. A layman named Sato, whom everybody recognizes as a government agent, has formed a new sect radically combining Christian and Shinto beliefs, making Jesus another embodiment of Amaderasu Omikami, the national God. The sect has become popular and is winning supporters, although it is considered unorthodox and is opposed by the Japan Christian Church. What Sato has carried to an extreme is typical of the whole tone of nationalized Christianity in Japan today, the young Korean patriot declared.

PLAN OF UNION FAILED

He also said that the celebrated plan of union which was set up for all Japanese Christian churches in 1940 and 1941 had been a failure. It had weakened Christian influence, and instead of unifying the churches had really served to atomize them. The picture today, he said, was one of individual churches and individual pastors running things for themselves.

All non-Roman theological seminaries have been closed, and their students conscripted. All Christian publications are censored, although they are still issued. There has been no tampering with the Bible as in Korea where the Old Testament was made to conform to Korean classics rather than true Hebrew history. A new translation of the Old Testament

is now being made by a committee in Japan to match the recently revised Japanese New Testament. The young theological student considered these revisions "good and absolutely true to historical Christianity and Judaism." Christians are free to observe their festivals. Sunday is a work day, but Christians can have time off for Mass and services.

The Japanese clergy have been hit hard by the war. They have been forced to take on other duties outside their churches. A third have been dispatched overseas as "missionaries," many have been arrested and conscripted if they are of army age. "The remaining pastors are all over 45 years of age," he said.

HIS ESCAPE

The escaped soldier reached Chungking late in January after harassing experiences which nearly cost him his life. He was born in Tyengyang district in Korea, the son of a Korean Presbyterian pastor. Brought up in missionary middle schools he had gone to Tokyo for theological training. A confirmed Korean revolutionary, he was one of 300,000 Korean students who were forced into the Japanese army in 1944 in order to quell possible revolts among them. His parents were interned in Korea and forced by the army to sign volunteering orders for their son in Tokyo. He enlisted, therefore, and had served in China. He deserted by quitting his camp near Suchow, hiding out in grainfields during the day, walking by night, and finally surrendered himself to Chinese guerrillas. They took him to a camp for Korean deserters and refugees, and he walked for 72 days to Chungking with a group of 40.

The young man still expects to join the ministry. "There is hope for a revival of Christianity in Japan and Korea after the war," he said, "but it is conditioned on the defeat of Japan and the independence of Korea." He thought that there would be many persons in Japan who would welcome foreign missionaries once again, although soldiers would not be welcome, nor would Japanese soldiers probably ever forgive their enemy combatants.

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RUMANIA

Orthodox Priest Appointed Minister of Religion

The Rev. Constantin Burducea, an Orthodox priest, has been named minister of religion in the cabinet formed by Dr. Petro Groza, new premier of Rumania. Under previous governments, religious affairs were controlled through a Ministry of Cults and Arts, but a separate department has now been set up for regulation of Church matters.

The majority of Rumanians are Greek Orthodox. Minority groups include Roman Catholics, Eastern Rite Catholics, Lutheran, Reformed, Baptist, Seventh Day Adventists, Christian Science, Unitarian, and other Protestant sects. There are also Moslem and Jewish minorities.

Newman at Littlemore

By the Rev. Desmond Morse-Boycott

Principal, St. Mary-of-the-Angels Song School, Surrey, England

AT THE centenary of the dedication of Littlemore church, in 1936, the singing-boys of St. Mary-of-the-Angels Song School gathered, in their crimson cassocks, their white surplices and ruffles, outside the cottages which were John Henry Newman's last retreat and lodging-place in the Anglican communion and from which he seceded to Rome. They sang "Lead, Kindly Light" on an autumnal afternoon as the light began to fade, and prayed for the repose of his soul. I recall that I wondered whether, by some gracious dispensation, their voices might be borne to him on wings of angels, that his great heart might be gladdened by the Anglican singing-boys who thus remembered him; and that if that were so he must remember his lines: "And in the morn those angel faces smile, which I have loved long since and lost awhile."

What is the story behind these humble cottages, which betokened to his enemies a sinister scheme, a crooked purpose, a Jesuitical fifth-columnism within the establishment?

Newman denied at the time that he had any intention of establishing a monastery or had, in fact, established one. What is the evidence, if any, to the contrary? Can it be said that he was in any way equivocal?

The idea seems to have been hatched in Oxford itself, in 1838. In January of that year he wrote to his friend, J. W. Bowden, as follows: "Your offering toward the young monks was just like yourself . . . it will be most welcome. As you may suppose, we have nothing settled, but are feeling our way. We should begin next term; but since, however secret one may wish to keep it, things get out, we do not wish to commit young men to anything which may hurt their chance of success at any college in standing for a Fellowship."

The scheme seems to have hung fire, but in April, 1838, Professor Mozley wrote to his brother: "Newman intends putting some plan or other of a society into execution next term, and I am to be a leading member—though whether principal or vice-principal I cannot tell you. But if there are only two of us, which seems likely at present, I must be either one or the other. Johnson, of Magdalen Hall, will join; he is the only one we are certain of. But after the Oriel contest is over, others may be willing."

The plan developed, for Mozley wrote to his sister three weeks afterwards: "I must inform you that Newman has taken a house, to be formed into a reading and collating establishment, to help in editing the Fathers. We have no prospect of any number joining us at present. Men are willing, but they have Fellowships in prospect . . . we shall, of course, be marked men."

The house which had been taken in April was occupied in the autumn, and to Mozley fell the task of furnishing. He

wrote to his sister: "I have been busily engaged ever since coming up with making arrangements for the hall—bustling about, calling at the upholsterers, giving orders for coal. The place is at present airing and warming. It will look decent enough when everything is in it. There are quite gay carpets in both sitting rooms; as is natural in fitting up, one forgets the commonest things at first, till they come upon one, one by one. I shall expect to find numerous deficiencies after all, when I come to the actual habitation of the place, and just at this moment, the thought of coal-scuttles has flitted by me, and I have booked it in my memoranda."

In the foregoing we survey the genesis of the Littlemore idea, the frail beginnings of the alleged monastery. In March, 1840, we find him developing the scheme in his mind. He wrote to his friend, F. Rogers (afterwards Lord Blachford), at that time: "Supposing I took theological pupils at Littlemore, might not my house be looked upon as a sort of hall depending on Oriel, as St. Mary's Hall was? And if this were commonly done, would it not strengthen the colleges instead of weakening them? . . . And, further, supposing a feeling arose in favour of monastic establishments, and my house at Littlemore was obliged to follow the fashion, and conform to a rule of discipline, would it not be desirable that such institutions should flow from the colleges of our two universities, and be under their influence?" And he also wrote to Pusey, saying: ". . . an idea has revived in my mind, of which we have before now talked, viz: of building a monastic house in the place, and coming up to live in it myself." Pusey's reply was emphatic: "Certainly it would be a great relief to have a *mon*e in our Church, many ways, and you seem just the person to form one. . . ."

It has been alleged, bitterly and persistently, that Newman devised a subtle scheme of forming a monastery under the patronage of an unsuspecting Protestant university, but he can be clearly acquitted of any underhand intention. Blame for his reticence must lie with those who opposed him at Oxford. He was a man who was feeling his way and forming his mind and as with all foundations there was growth and development and nothing, except no doubt the disciplined lives of the members, to mark the establishment of a monastery rather than a by-product of collegiate life. The next step was taken in May, 1840, when Newman informed Mrs. J. Mozley: "We have bought nine or ten acres of ground at Littlemore, the field between the chapel and Barnes', and, so be it, in due time shall erect a monastic house upon it." Shall Newman be condemned for aspiration? How slowly he moved towards its fulfilment is clear from the fact that it was not until February, 1842, that he actually moved there.

A passage in the Rev. Thomas Moz-

ley's *Reminiscences of the Oxford Movement* gives us some idea of the kind of retreat that Newman chose for himself and the few friends who wished to share the experience of living a stern and ordered life. If not monastic in the ecclesiastical sense, the group was inspired by ideals and governed by private rules which, if it had sought and gained episcopal approbation and had matured and developed within the Church of England, would now be its oldest and strictest Order.

"The building . . . was a disused range of stabling at the corner of two village roads. Nothing could be more unpromising, not to say depressing. But Newman had ascertained what he really wanted, and he would have no more. He sent me a list of his requirements, and the only one of a sentimental or superfluous character was that he wished to be able to see from his window the ruins of the Mynchery (an ancient convent) and the village of Garsington. There must be a library, some 'cells,' that is, studies, and a cloister, in which one or two might turn out and walk up and down—of course, all upon the ground floor. The oratory or chapel was to be a matter altogether for future consideration."

It was the avoidance of providing an oratory or chapel which, it seems to me, marked the difference between an organized monastic life, lived by men bound by vow to observe a rule of ancient origin, with the consent or at any rate the full knowledge of the diocesan bishop, and a retreat, where their lives were governed by monastic rule, as it were on trial, of a private and personal sort, without the putting on of any exterior badge of Order, such as monastic garb, and their sacramental worship was conducted in public in the little church hard by, of which Newman was the incumbent, an assistant taking charge of St. Mary's, Oxford, to which Littlemore was attached. Frederick Oakeley, in his *Historical Notes on the Tractarian Movement*, says that the building was known as the "Littlemore Monastery" and that "the fact is generally known, that the life at Littlemore was founded upon the rule of the strictest religious orders," but between gossip and declaration there is a wide gulf fixed.

Oxford University seems at that time to have indulged itself in extremely bad manners. Newman, in his *Apologia*, writes of the prying curiosity of visitors: "I cannot walk into or out of my house but curious eyes are upon me. Why will you not let me die in peace? Wounded brutes creep into some hole to die in, and no one grudges it them. Let me alone, I shall not trouble you long." Again: "Heads of houses as mounted patrols, walked their horses round those poor cottages. Doctors of Divinity dived into the hidden recesses of that private tenement uninvited, and drew domestic conclusions

from what they saw there. I had thought that an Englishman's house was his castle; but the newspapers thought otherwise, and at the last the matter came before my good Bishop."

Dr. Bagot, the Bishop of Oxford, cannot be accused of inquiring peremptorily, or indeed unjustifiably. His letter, dated the 12th of April, 1842, is a model of courtesy and tact: "So many charges against yourself and your friends . . . have been within my own knowledge, false and calumnious, that I am not apt to pay much attention to what is asserted . . . in the newspapers.

"In (a newspaper), however . . . there appears a paragraph in which it is asserted . . . that a so-called Anglo-Catholic monastery is in process of erection at Littlemore. . . . I am anxious to afford you an opportunity of making me an explanation. . . . I know you too well not to be aware that you are the last man living to attempt in my diocese a revival of the monastic orders (in anything approaching to the Romanist sense of the term) without previous communication with me, or indeed that you should take upon yourself to originate any measure of importance without authority from the heads of the Church, and therefore I at once exonerate you from the accusation brought against you . . . but I feel it, nevertheless, a duty to my diocese and myself, as well as to you, to ask you to put it in my power to contradict what, if uncontradicted, would appear to imply a glaring invasion of all ecclesiastical discipline on your part, or of inexcusable neglect and indifference to my duties on mine."

This letter annoyed Newman mightily and he wrote a reply, too long to quote in full, of which the substance is as follows:

"1. That a year before he had submitted to the Bishop's authority by stopping the *Tracts for the Times* and by withdrawing from all public discussion of Church matters of the day.

"2. That his intention was to employ himself in theological studies, the concern of his parish, and practical works.

"3. That for at least 13 years he had wished to give himself a life of greater religious regularity than he had hitherto led.

"4. That mere common delicacy, and a fear, lest he should be unable to fulfill his intentions, were the grounds of that reticence which the world derided as under-handedness.

"5. That his resolution had reference to himself alone, independently of the co-operation of anyone else; that it violated no rule of the Church, any more than if he married; that he was not aiming at any ecclesiastical or external effects.

"6. That nonetheless he would welcome and be comforted by the association of any others into whose hearts God had put it to pursue their personal edification in a like manner.

"7. That he was consulting the good of Littlemore because its population was equal to that of St. Mary's, Oxford; and that in providing a parsonage-house at Littlemore, as this will be, and will be called he is benefitting his people, whilst his temporary retirement from St. Mary's might diminish the prevailing excitement.

"8. That the bishop would perceive that

no monastery was in process of erection; that there was no chapel, no refectory, hardly a dining-room or parlor; that the 'cloisters' were his shed connecting the cottages; and that he was not attempting a revival of the monastic orders in anything approaching to the Romanist sense of the term; that he was attempting nothing ecclesiastical, but something personal and private."

This disclaimer ought not to be misinterpreted as cautious dissembling, although, in the initial gropings towards a "way of life," Newman had, undoubtedly, and undisguisedly among his friends, colored all his thoughts with the hope of founding a monastery as such, at some later time. He was a mighty power among young men and had been experiencing difficulty in holding them all. A few months before this correspondence with the Bishop he wrote to his friend, James Hope-Scott: "I am almost in despair of keeping men together. The only possible way is a monastery. Men want an outlet for their devotional and penitential feelings, and if we do not grant it, to a dead certainty they will go where they can find it." But above all he needed a personal retreat, as the atmosphere at Oxford had become so unpleasant.

Geoffrey Faber, in his *Oxford Apostles*, describes the state of affairs at Oxford: "The counter revolution was having things all its own way. The provost of Oriel was refusing testimonials to young men of his college, candidates for Holy Orders, who were known sympathizers with the Romanizing party. High Churchmen stood no chance of obtaining Fellowships. Colleges changed their dinner hour on Sundays to prevent undergraduates from attending the sermon at St. Mary's. Espionage, agents provocateurs, ruthless interrogations . . . were appearing on the small ecclesiastical stage . . . the Party was on the run. The whole academical pack snapped and snarled at their heels.

"From this miserable scene . . . Newman withdrew permanently to his embryo monastery at Littlemore. He was on his death-bed as a member of the Anglican Church. But he had scarcely yet admitted this fact to his conscious mind.

". . . partly he went up there to say his prayers as he thought they ought to be said. It was impossible to do so at Oriel, where the sound of his voice, as he wrestled with his Maker far into the night, was plainly to be heard in the street. Partly he went there to be alone with his own thoughts. But the newspapers were nearer the truth than he would allow. He went there in order to practice, with his friends, a rule of life and a system of devotions framed on the Roman model."

To begin with, these friends were Lockhart and Dalgairns. Here is the former's description of the life there lived: "We had now arrived at the year 1842, when we took up residence with Newman at Littlemore. . . . Dalgairns and myself were the first inmates. It was a kind of monastic life of retirement, prayer, and study. We had a sincere desire to remain in the Church of England, if we could be satisfied that in doing so we were members of the world-wide visible communion of Christianity which was of Apostolic origin. We spent our time at Littlemore in study, prayer, and fasting.

We rose at midnight to recite the Breviar. Office, consoling ourselves with the thought that we were united in prayer with united Christendom, and were using the very words used by the saints of all ages. We fasted according to the practice recommended in Holy Scripture, and practiced in the most austere religious orders of Eastern and Western Christendom. We never broke our fast, except on Sundays and the great festivals, before 12 o'clock, and not until 5 o'clock in the Advent and Lenten seasons."

According to John Oldcastle, reporting what was told him by Littlemore men, in his *Cardinal Newman, a Monograph*, the Lenten meal at five consisted of salt fish; the tractarian doctor, Dr. Wootten, became alarmed; and Dalgairns had a serious illness, at which some relaxations were made—a breakfast of bread and butter and tea, at noon, taken standing at a board in the improvised refectory. What he terms "the chapel" was dominated by a large and realistic crucifix, bought at Lima by a Mr. Crawley, a Spanish merchant living in Littlemore. It rested on a table where two candles were always lit at prayer time, for light, as Newman had veiled the windows and walls with his favorite red hangings. There was no pretense of an altar; the village church at Littlemore being Newman's own. A board ran up the center of the chapel, and "in a row on either side stood the disciples for the recitation of the Divine Office, the 'vicar' standing by himself a little apart. The days and hours of the Catholic Church were duly kept; and the only alteration made in the Office was that saints were invoked with a modification of Newman's making—the 'ora pro nobis' being changed in recitation to 'oret.' (*Pray for us*—a direct appeal to the saints—altered to *may they pray for us*—a direct appeal to God.)"

We return, now, to the question of whether it was intended by its originator to be an Anglican monastery, and if so, whether he dissembled with his bishop. I think it can be reasonably asserted that, in embarking upon the scheme at the outset, he nourished the hope that what was begun as a purely personal scheme might grow into a monastic way of life to supply what some men were needing and looking for and perhaps in time be acceptable to and receive the blessing of his Mother Church; but that, as the shadows darkened, it became a retreat for disillusioned, disconcerted men who had, at all costs, to be apart and rest awhile, and reconsider, in a life of discipline, the whole grounds of their position; and that, while this was so, it would have been presumptuous to have proclaimed their way of life to be a revival of monasticism; that perhaps they cherished, as well, the hope that by practical, personal proof that such a way of life could be lived, in all its powerful austerity, empirically, within the Church of England, their confidence in her might return, for they were well aware that a true revival of monasticism would be a sure sign of her inherent Catholicism. But faith in the Church of England diminished. It was no love of Rome for her own sake that drew them to her, nor loss of love for the Church of England, but a terrifying conviction that communion with Rome was essential to the Catholic life.

"Cleanse the Leper"

AMONG the many plans and proposals now being formulated for the postwar world, one in which the Church has an active interest, is the year Anti-Leprosy Program, which has been announced by the American Mission to Lepers. It will be carried on in countries with the cooperation of scientific, medical, and religious leaders. This new approach to one of mankind's most and most dreaded diseases is aimed at prevention. Those associated with the American Mission to Lepers believe that this time is now advantageous for a con-



DR. FRANK KENNEDY MEARS JR.

terred attack upon the ignorance, malnutrition, lack of sanitation, and other conditions of poverty under which leprosy finds its victims. The war, with the concomitant increase in disease and epidemics, is likely to increase the estimated 5 to 10 million cases which now exist throughout the world, particularly among the Asiatic and African peoples. If immediately after the war, safeguards are taken, this increase can be kept to a minimum.

One of the stations from which this new offensive against an age-old disease will be launched is the Leprosy Colony at Massateen Island, Cape Mount, Liberia, which is operated in conjunction with St. Timothy's Hospital under the auspices of the Episcopal Church. A young doctor has just taken charge of St. Timothy's—Dr. Frank Kennedy Mears, jr., of Philadelphia, a graduate of the University of Pennsylvania Medical School, who was resident physician at Delaware County Hospital in Drexel Hill, Pa., before taking his new post late in 1944.

The Cape Mount Leprosy Colony is a living memorial to what selfless minds, hands, and hearts, guided by Christ's injunction, "Cleanse the leper," can do. There is a chapel on the grounds built by the patients themselves, a dispensary, a two-room school house, and a circle of

mud houses. Roads have been cleared, and all who are able, work in the fields, raising rice and cassavas. Those whose fingers and feet have been atrophied by the disease are useful, too. They find ways to chase away the birds that eat the rice and the many monkeys that inhabit the island. Two years ago, the American Mission to Lepers contributed funds to provide a nursery for the new born babes so that the germ that has afflicted their parents may never touch them.

Under the five year Postwar Anti-Leprosy Program, a training center will be established at Cape Mount for native Christian men and women who will be trained as leprosy workers and grounded in the most advanced methods of medical and educational prevention. They will be drawn from schools and colleges, from among patients in whom disease is arrested, and from among healthy children of infected parents. Salaries, scholarships, and fellowships will be given to encourage them to take the training. After thorough preparation, they will be sent into the surrounding villages and communities, to teach leprosy prevention, to set up rural clinics for treatment and to segregate children from infected parents.

The initial capital grant for the Cape Mount training center which will be appropriated by the American Mission to Lepers is \$5,000 with annual grants of \$1,500. This amount is comparatively low because of the facilities already existing. A sum of \$10,000 will be held in reserve for Liberia pending survey results.

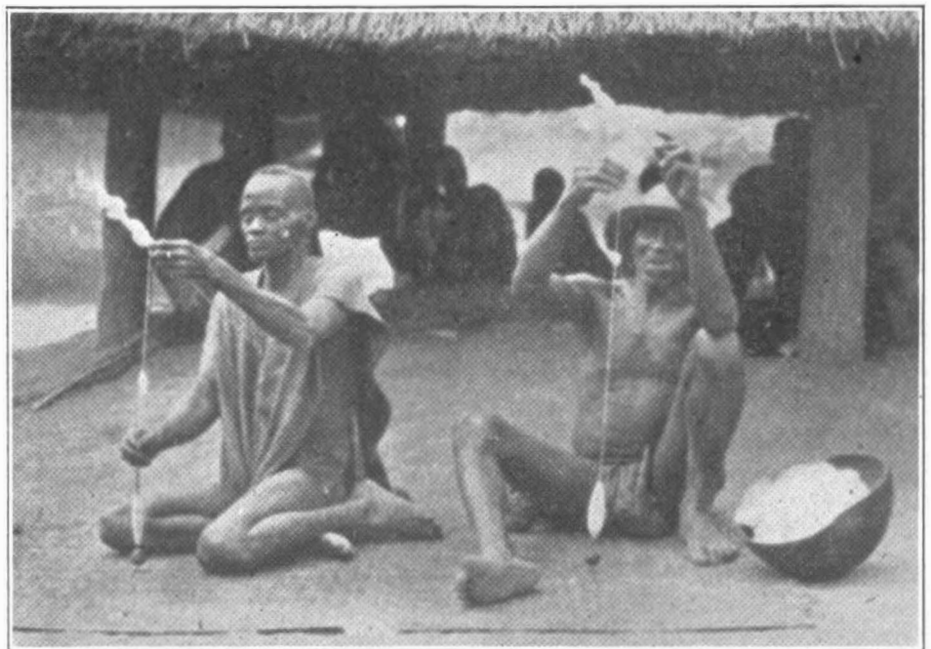
According to present plans, about 20 of these training centers will be opened near existing leprosariums in India, China, Korea, Burma, Thailand (Siam), Ethiopia, Liberia, and the Belgian Congo, areas where the disease takes a high toll in human resources. The workers trained at these centers will form a constantly growing army to fight leprosy. Equipped with

the latest scientific knowledge and with the Christian spirit of love and mercy, they will fan out into the country, to teach their own people how to cope with a vicious but conquerable enemy.

During the initial five year period the program will be constantly studied with a view to its continuation and development with increasing support from within the respective countries. In each case, it is hoped that the work will eventually become self-supporting and indigenous. The American Mission to Lepers will assist in discovering the necessary teaching personnel and in providing the annual recurring costs in centers where such support is not available from other sources. It will appropriate the funds agreed upon as essential to the establishment and maintenance of each project for five years.

Since the American Mission to Lepers intends to continue its regular ministry of medical care, treatment, and rehabilitation for those suffering from leprosy, the Postwar Anti-Leprosy Program requires a special fund of \$500,000. Of this amount, \$450,000 will be allocated for the training centers, and the remaining \$50,000 for a campaign of mass education adapted to the special needs of each year. Motion pictures, film strips, lantern slide lectures, charts, posters, pamphlets, plays, and radio programs will be distributed through mission stations and other agencies.

Comdr. Corydon Wassell, famed Navy doctor, hero of *The Story of Dr. Wassell*, and a former Episcopal missionary in China, perhaps sounded the keynote of this Anti-Leprosy Program when speaking at a Metropolitan Ministers' luncheon held January 22d in New York City under the auspices of the American Mission to Lepers, he said: "We can't have a world half sick and half well, any more than we can have one, half slave and half free. I urge all possible help in carrying out this scientifically sound and God-inspired work."



GANTA, LIBERIA: *Kpesse* men spinning cotton.

Methodist Prints.

The Golden Gate

SAN FRANCISCO, the city of the famous Golden Gate, is a fitting choice for the conference of the United Nations on the creation of a World Organization. The city is on the threshold of the next great arena of world politics, the Pacific, which in the shrunken world of tomorrow may well fulfill the ancient function of the Mediterranean. Looking out over the Pacific, the delegates can hardly fail to be conscious of tomorrow's world over the horizon — the World of China, of the teeming Malay Peninsula, the Indies, Australia. It is in the Pacific that the USSR and the United States almost touch, and here that their vital interests must not clash too fiercely if the world is to have peace. Add India to the picture, and it is here that the British Empire faces the grim test of its power and right to survive.

And it is here that the Golden Gate opens on the Pacific — the "Peaceful" ocean. If the conference site had been chosen on solely poetic grounds, a more apt symbol of hope could hardly have been found.

The city is dedicated to St. Francis of Assisi. Like other cities, it has not shown much corporate interest in the eternal city of which St. Francis is so beloved a citizen. No doubt, many of its most religious citizens think of St. Francis as that sweet, childlike soul who used to preach to the birds. Few think of the lean frame, weary with building Jerusalem, the gnarled and knotted hands marked with the scars of our Lord's own wounds. The saint who embraced a leper because his love for God and man overrode his horror of leprosy may be a good symbol of the Church's role at the city of the Golden Gate.

The coöperating Christian forces of America have asked nine things of the politicians. The nine points of the Cleveland Conference (L.C. February 4th) are designed to make the United Nations charter a better instrument of justice and human freedom. Presumably the majority of these points will be strongly supported by the smaller nations, for the very practical reason that in the modern world small nations can survive only under the reign of law. The extent to which the small nations succeed in impressing their views upon the final

draft of the United Nations charter will be a fair measure of the extent to which the San Francisco meeting is really a Golden Gate to the future.

At this point, there is much reason for the Christian forces of the world to look with distaste upon the proposed United Nations charter. The genuine "isolationists" don't object much to it for the very good reason that it provides a semi-isolationist form of international structure. There is the difference that the great powers are pledged not to take unilateral action without talking it over first. This is an important difference from the days on the threshold of the war when Russia and the United States sought to wall themselves up in neutrality. But the world is still leprous in political structure, sick with divisions, with disproportions of resources, with hatreds and fears. For their own sakes, the great powers may maintain a kind of peace and order. But that vast majority of the world's population which has no voice in the policies of the great powers stands as a mute warning that only a just order can be durable, only a world of opportunity for all peoples can be at peace.

St. Francis embraced the leper not because he was a leper but because he was a man. So Christ, through His mystical body the Church, blesses the nations and their halting steps toward brotherhood not because of their righteousness but because they embody humanity. We hope that between now and the United Nations conference next month Churchpeople will keep the conference constantly in their prayers. We hope that the request of the American Association for the United Nations for a Dumbarton Oaks Sunday on April 22d will be widely honored in parishes of the Episcopal Church, as a day of intercession for suffering humanity and of prayer that the delegates of the nations at San Francisco may be alive to the leading of the Holy Spirit.

This week is Passion Week. Lent takes its sombre turn to the days at the end of our Lord's earthly ministry when He "set His face like a flint to go up to Jerusalem," there to provide through the Cross the only golden gate to mankind's peace. Into the palms and soles of the happy saint of Assisi burned the stigmata, the marks of our Lord's wounds, as he contemplated this gate and the cost with which it was won. We of today cannot buy the joy of St. Francis at any lesser price. The golden gate to world order is not won by the deliberations of statesmen nor the debates of legislative gatherings. It can be won only by our sons and brothers on the battlefields all over the world, by the dispossessed and starving of all nations.

We can, to be sure, turn away from that gate; we can refuse the paltry sacrifices of economic advantage and power which the future demands of us, we can blind ourselves with hatred and fear, we can clutch our group advantages to our bosoms, turning victory to a mockery. These temptations face us even now as we treat with our allies. They will face us with redoubled power when we plan the future of our enemies.

Let us not place too much hope in paper instruments, not in national promises. Our real hope, our sure golden gate to the future is a Cross — the Cross of freely accepted sacrifice for God's erring children. Can we, as a nation, take up that Cross?

The Collect

Palm Sunday

March 25th

GOD'S tender love of mankind is set before us in today's collect and must not be lost to sight as we follow in the way of the Cross in Holy Week. There seems a paradox in associating love with the terrible agony of crucifixion but that suffering was a necessary connective between God's love and us. When we look to that death upon the Cross we see the measure of God's love. It was a terrible price, but a ransom willingly paid because God loves us. When we really feel this, we are ready to serve God with all our heart, to follow the example of Christ's patience, His suffering, His obedience. By following in His steps, knowing there is no easy or short cut, we can finally be partakers of His Resurrection and know the fullness of God's tender love for us.

Four Altars

By Richardson Wright

Editor, *House & Garden*

IN THE second Epistle to the Corinthians which is read for the first Sunday in Lent, St. Paul wrote, "We, then, workers together with Him. . ."

Here is the pattern for those who would go forward. Here is an objective you and can pursue not only in Lent but throughout all of life. But before we start, we had better understand that pattern.

1. Becoming a worker implies that we assume a responsibility and carry it through. We are going to see that job through because we believe in it. You and I know, from business experience, that with in what we are doing is the first requirement for good work.

2. The second word is "together." This means the coördination of human efforts and human hands. The necessity for that, too, we know from business experience.

Last fall the Presiding Bishop gave us spiritual coördination as a Christian ideal. He called it fellowship.

Sometimes we are apt to have mistaken notions about Christian fellowship. It is, as the old song goes, "when good fellows get together," but this is a different kind of good fellows. The fellowship of which the Presiding Bishop and all apostles and saints have spoken means getting to know each other so that we do away with misunderstandings, and having done away with misunderstandings, we can do better work for God.

So we seek a common ground on which all of us can meet and work. Years ago George Fox, the Quaker mystic, described this common ground to perfection. "Know one another," he said, "in that which is eternal."

3. The final words of our pattern are "with Him." This puts an entirely different slant on our work, doesn't it? He calls us to work with Him. With that great love He had for souls from the beginning of time, with that great love which drew Him even to death on the Cross, with that great love He bids us be His true sons and fellow-workers.

Once we start working "with Him," we discover it entirely different from any assignment we have ever undertaken. We have to give up to gain. We have to lose to win. We have to surrender before we can conquer. We must bend our wills to His will. We, who have done so pitifully little for Him, must consecrate ourselves to Him who has done so much for us.

This is the program mapped out for those who would work together with Him. It challenges us to be more than just average Christians. It demands that we rise above half-living and half-believing: with body and mind and soul we must work.

Why, for what purpose? To serve Him as He deserves—give and not count the cost, fight and not heed the wounds, toil and not seek for rest, labor and ask for no reward save that of knowing that we do His will.

How do we start? What guide posts show us the way? The path is marked by four altars.

THE CHURCH

The first is the altar in the church. Here we receive the most essential food for our spiritual venture. Here we testify that we come from God, that we belong to God, that we are destined for God.

Here also we find the highest fellowship we can know this side of heaven—the fellowship of the altar rail. In all the world there is no place of such complete democracy. Barriers that usually separate us are surprisingly level here. Rich and poor, socially well known and socially unknown, sturdy and sickly, saint-in-the-making and wobbly sinner, young and old, mentally brilliant and mentally dull, white of skin and brown of skin and yellow of skin—shoulder to shoulder we all kneel before that altar. God is no respecter of persons; why should you and I presume to be? His dearest desire is that we all become "very members incorporate in the mystical body of His Son."

Today we read and hear great talk about democracy and democratic processes. The papers are full of them. They're on everyone's lips. True democracy begins at the altar and we return to it day after day as we kneel there to make our Communions. It develops in us "a wide-spreading love to all in common." Once we accept the democracy which gathers around the altar in the church, we can no longer be snobbish, no longer be party to intolerance or sectional or racial prejudices.

Then we go home. We are fortified with a quality only God can give—grace. We are in a state of grace. The very act of making our Communions worthily helps to put us in that state. Grace means power. We have more power than we had before. And so we go home.

There still runs through our heads a phrase of thanksgiving, "We humbly beseech Thee, O Heavenly Father, so to

assist us with Thy grace that we may continue in that holy fellowship." We're not to leave it at the church door. Not to discard it the way we hang up our overcoats. That power is to continue with us and our families all through that day and the days which follow.

THE HOME

This brings us to the second altar—the altar in the home. St. Paul calls it "the church in thy house." Around this altar gathers the fellowship of the family.

Those of you who practice family prayers, who have a spiritual altar in your home, will agree with what I am going to say. Those of you who have never tried it have an amazing experience before you. You who are heads of families are priests in your own homes. It is your job to say family prayers. What kind of prayers? How do you go about it?

Adopt some hour convenient to all the family—say right after supper or after dishes are washed up. Select some natural meeting place of the family, say the living room. Begin with just a few simple prayers—the Lord's Prayer, say a thanksgiving for the past day, ask God's forgiveness for wrong done, ask Him to watch over you during the night, ask His blessing on those you love who are away from home.

But because you are priests of your households, don't think that you ought to do all the praying. Let the wife say a prayer. If there are children, give them a prayer to say. Before you know it, your family will be "knit together in one communion and fellowship" far deeper and more lasting than you could ever dream of.

Pretty soon, too, you'll find your family prayers want more elbow room. You begin extending them out to the neighborhood. Down the street a friend has just heard that his boy is missing in battle, or someone is sick, or a baby's been born, or an out-of-work neighbor has landed a really good job. Pray for them. Thank God for them. Pray and thank God for them by name—Jennie Jones and Bill Smith and Mamie Brown.

Soon your family prayers will extend not only to the neighborhood, but to the whole world. Big events are happening. Our leaders are planning peace, planning a better world for all people. You and I won't be asked to sit at that peace table, but we can kneel around it right here in our home.

I know of no better way to extend that holy fellowship which we are granted at the altar in our Church than by carrying it on around the altar in our home. I know of no better way to combat the disintegration of family life, which is one of the greatest dangers threatening our nation today.

DAILY WORK

Then there's the last supplication in that thanksgiving after Communion—"to

PINE WOODS IN SPRING

STEP lightly here where every tree
Lifts a tapered radiancy;
Where the burnished blue of air
Invades the quiet heart like prayer;
Where the wind as acolyte
Gently swings the censers bright
Of dusty gold, and incense throws
A heady smoke that lifts and flows
Along the needled aisles. Ah, here
Is the lit altar of the year.

VIRGINIA E. HUNTINGTON.

do all such good works as *Thou* hast prepared for us to walk in."

Now the phrase "good works" means a multitude of things. The most important of all is carrying the ideal of Him who worked in a country carpenter's shop, and then had to be about His Father's business, into *our* work and business. We can carry it into relations between worker and worker, employer and employee, capital and labor, seller and purchaser. Yes, even here we can set up still another altar—the altar around which gathers the fellowship of daily work.

THE PATTERN

According to the way we do our jobs and conduct our business, according to the way we approach the pattern of His divine perfection, these become good works.

Honest dealing is a good work. Refusing always to calculate and demand, "What am I going to get out of it?" is a good work. Refusal to be party to a deal that just gets under the wire, that is a good work. Loyalty to the rules of our labor unions, doing an honest day's job—these are good works. Sharing with our employees the profits and benefits of the business—group insurance, retirement pensions—all these, under God, can be good works. If we are really members of the fellowship, we *want* to share it with those who work for us and with us.

These are three altars around which the fellowship of the things that are eternal can gather. These are three of the guide posts on the way. In each of them, whether we acutely realize it or not, the presence of God constantly abides.

THE ALTAR IN OUR HEARTS

There still remains the fourth altar—the altar in our hearts. Around it we carry on the fellowship of adoration—the fellowship we can share with the saints, with those beloved ones gone before us, with angels and archangels and the whole company of heaven who continually do cry, "Holy, Holy, Holy."

Once you and I set up this altar in our hearts, our lives and affectionate prayers will constantly be turning toward Him. No matter where we are or what we are doing, we can adore Him, speak to Him and He to us. This may sound too much up in the clouds, too much the state attained only by very rare souls. But it is not.

As you go along the street, when you pass a cripple or a blind person, or a limping soldier, say a prayer for them. When you pass children, ask God to bless them. This can turn out to be a wonderful experience. We'll forget ourselves and our own troubles and think more about others. We'll be amazed, too, how many people there are we *can* pray for—how many cripples and blind and children, and oh! how many others.

There is another way in which the altar in our hearts can be faithfully served—by dropping into church regularly. Practically all churches post the invitation, "Come in and rest and pray." How many of us accept it? Of course, when we are worried about something or a great tragedy befalls us, we are apt to drop into church for help—remember how we packed the churches on D-Day? But just

the run-of-the-mill days it never occurs to us. It would, you know, if we really loved God.

At noon, on the way to lunch or after office on the way home, drop in. You are dropping in for a chat with a friend, just as you drop in on a neighbor.

An empty church—and you. Not so empty as you may think. For the first couple of minutes just sit or kneel there. Be quiet. Then thank Him for blessings. Present your problems. Remember those who need help. Then say the Lord's Prayer and the "Come, Holy Ghost, our souls inspire" or a favorite Psalm. Then another quiet minute and go out.

After a while, after we have made it a habit to slip into church, we may not ask for anything, not say anything, except an expression of love and trust. You and I all have friends and dear ones with whom we are so close that we don't have to talk much with each other. To be with them is enough. So it is with these visits. We are there to adore God, to reverence Him, to consecrate ourselves to His service.

This does not require any great mentality, but it does require great love. Sometimes the simplest and most ignorant people reach that point of being a friend of God long before those who know a lot.

There was once a prayer meeting in a country town to which strangers were invited, among them a famous actor and a workman. When the actor was called on to pray, he allowed as how he couldn't recall any prayer, but he did remember the 23d Psalm and in his most dramatic fashion he recited it. The congregation received his effort without the slightest show of emotion. Next they called on the workman—a grubby old fellow. He, too, said he couldn't remember any prayers at the moment, but he'd recite the 23d Psalm. When he was finished the congregation was moved to tears.

Later someone asked the actor why his effort had fallen so flat. "Well, you see, I know the Psalm, but he knows the Shepherd."

WORKERS WITH GOD

Men and women who worship around these four altars are truly workers together with Him. Their rule is: God first, others next, themselves last. Service to their fellowmen, all that we know as brotherly love and charity, become second nature to them. Loving God first, they have the added spiritual power of grace to carry it through with greater efficiency and dispatch.

And they change, these people who know the Shepherd. Their life takes on an amazing vigor. It has a constantly thrilling purpose—the glory of God. Nothing is too much for them. They never seem to tire. They mount up as eagles, they run and are not weary.

They grow bigger, too. Their interests reach out from themselves to the whole wide world as they pray and work for others, as they offer them and their problems and cares to Him who makes the burden light.

They acquire an uncanny air of peace, they appear to work without effort. They cease worrying about what is going to happen today and tomorrow and the day after that, because they have learned

humility—humility which accepts whatever God plans for them, however unexpected and demanding it may be.

To them, life, which seems so complicated to others, unsnarls itself, because they have learned simplicity—they know what they need and what they can do without. They know the things that belong to their peace.

In time they develop a sort of cheerful courage—the cheerfulness and courage of those who, accepting whatever God puts into their hearts to do, do it gladly, boldly with all their might.

With *all* their might, because it is backed up with *all* their faith.

Today many preachers are discoursing on what kind of religion G.I. Joe expects when he comes home. What kind of spiritual climate will this fighting man, returned to peaceful pursuits, require of the Church? My private opinion is that he is going to look more at the inside than at the outside of religion. He won't bother with how we recite the Psalm, but do we know the Shepherd?

Surely he won't be satisfied with compromises and easy expedients—with *half* faith. He'll expect convictions and men standing by their convictions. He won't be satisfied with an emasculated Prayer Book and a watered-down creed. Do we believe or don't we believe that Jesus Christ was the Son of God and that He died on the Cross to save us? Or are we going to sidestep that issue with a lot of rigamarole arguments? He won't be satisfied if, after all the suffering and sacrifices he has gone through, he finds you and me nothing more than just nominal Christians. He will expect something heroic of us.

In preparing this article I consulted with a returned soldier. Some of the things I have said are straight quotations from him. Grievously wounded, he returned home to find one of the great religious orders. He called on his followers to live *heroic* lives and hold *heroic* convictions. The problems of today, the problems that peace and the returning soldier will set before us, demand that we make Christian living and believing *heroic*.

Without counting the cost, we must work together with God. Without heeding the wounds or asking for reward, we must see that the lights of fellowship on the altars marking the way to the city of the Eternal Shepherd shine with increasing brightness—the altar in our church, the altar in our homes, the altar in our daily work, the altar in our hearts.

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CHURCH CALENDAR

March

- 18. Fifth (Passion) Sunday in Lent.
- 25. Palm Sunday.
- 29. Maundy Thursday.
- 30. Good Friday.
- 31. Easter Even.

PHILIPPINES

News From Bishop Wilner

A letter dated February 9th from Bishop Wilner, Suffragan of the Philippine Islands, has reached the National Council. Evidently writing almost immediately after liberation from internment at St. Tomas University, he stated that all the people imprisoned there are in and run-down, but believes that the good food they are receiving now will soon restore them to health. Bishop Wilner himself is suffering from beri beri, but said that if he responds to treatment soon, he wants to stay in the Philippines and do his part in getting the work going again.

St. Stephen's and St. Peter's Churches in Manila have been burned, Bishop Wilner said, but he believes that St. Stephen's Chinese School for Girls near St. Luke's Hospital is still standing. St. Luke's is being operated by the Army as a civilian hospital. At time of writing, Bishop Wilner had no information from across the river, where are located the Cathedral, Bishopstod, rectory, and other buildings. He stated that as soon as conditions permit, some of the staff will visit all Manila property and report on its condition.

Canon Harvey has been for nearly two years the "chaplain" of the St. Tomas camp, and has kept in better health than most of the other clergymen interned.

Bishop Wilner commends highly the work of the two Igorot priests, one Igorot Franciscan and two Chinese priests.

Rev. W. S. Mandell Recovering

The Rev. Wayland S. Mandell, formerly of the Mission of St. Mary the Virgin, Baganda, Mountain Province, P. I., who was liberated February 3d from Bilibid Prison, Manila, is reported in poor physical condition but improving rapidly. Since receiving a wire from the Provost Mar-

shal General on February 20th, Mrs. Walter Mandell has had two letters from her son containing much more encouraging news about his health. Excerpts from his letters follow:

"At the time of our release I was a hospital patient suffering with dengue fever, having had no food or medicine. But with the excellent care and good food, though in very small quantities, we are now having, I shall improve rapidly. Please do not worry, the worst is over. Our chief difficulty has been a decreasing diet to the point of starvation. The last few months we have been receiving between 600 and 700 calories per day, chiefly of corn, occasionally moldy rice—no vegetables, no fruit and no meat.

"What a sight to see uniforms other than Japanese, and to see Americans in health and with flesh enough to cover their bones, as we have seen only skeletons for many months. . . . I now have a change of clothing, a pair of blue jeans, a prison shirt and shoes belonging to different pairs, which matters little as I am unable to walk. The food is superb, but too much too quickly would be disastrous. I cannot describe adequately the thought and care the Army is giving us."

Fr. Griffiths and Family Eluded Japanese for Months

"We are all glad to be free again after being in concentration camps and prison for so many months," wrote the Rev. Alfred L. Griffiths to the Presiding Bishop. Fr. Griffiths, a native of Methuen, Mass., and with the exception of two years in Newport, R. I., has been in the Philippines since 1931. His letter continues:

"At the beginning of the war I was in charge of St. Paul's Mission, Balbalasang, Mountain Province. This is our most isolated and remote station. My wife, child, and Miss Dorothea Taverner, who

EVERYDAY RELIGION

(Continued from page 3)

half the congregation alternately would assemble for a service of a missionary character, to which they would invite people outside the Church, whom they may have been able to interest in finding out something more about God and their own souls. This would be followed at 12:15 by a Low Mass for the aged and infirm and for night workers and others unable permanently or temporarily to attend the main service.

Meanwhile the other half of the congregation would be away at public institutions, or small churchless communities, holding services, Bible or Sunday school classes, or personal conferences on religion, or seeking out and helping those in any trouble or need.

The "Sunday dinner" would either not exist or would be postponed till after Vespers, and the afternoon would

be spent in outdoor activities, sports, or gardening. About sundown Evensong would be solemnly sung for those who wished to attend. After supper the families would be together (in their homes), singly or in groups, having that happy time together that makes home and family a real unit of the kingdom of God. And bedtime would come early enough to ensure that all entered upon the new business week rested, strengthened, and inspired for doing our best work in the place in life where God has seen fit to place us.

Of course I do not know any such parish. The question was what conditions would be ideal. But such a parish would be a real force in the life of its community, and a real witness to the glory and goodness of God. And they would be very happy people, healthy in body and soul.

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The Golden Gate

SAN FRANCISCO, the city of the famous Golden Gate, is a fitting choice for the conference of the United Nations on the creation of a World Organization. The city is on the threshold of the next great arena of world politics, the Pacific, which in the shrunken world of tomorrow may well fulfill the ancient function of the Mediterranean. Looking out over the Pacific, the delegates can hardly fail to be conscious of tomorrow's world over the horizon—the World of China, of the teeming Malay Peninsula, the Indies, Australia. It is in the Pacific that the USSR and the United States almost touch, and here that their vital interests must not clash too fiercely if the world is to have peace. Add India to the picture, and it is here that the British Empire faces the grim test of its power and right to survive.

And it is here that the Golden Gate opens on the Pacific—the “Peaceful” ocean. If the conference site had been chosen on solely poetic grounds, a more apt symbol of hope could hardly have been found.

The city is dedicated to St. Francis of Assisi. Like other cities, it has not shown much corporate interest in the eternal city of which St. Francis is so beloved a citizen. No doubt, many of its most religious citizens think of St. Francis as that sweet, childlike soul who used to preach to the birds. Few think of the lean frame, weary with building Jerusalem, the gnarled and knotted hands marked with the scars of our Lord's own wounds. The saint who embraced a leper because his love for God and man overrode his horror of leprosy may be a good symbol of the Church's role at the city of the Golden Gate.

The cooperating Christian forces of America have asked nine things of the politicians. The nine points of the Cleveland Conference (L.C. February 4th) are designed to make the United Nations charter a better instrument of justice and human freedom. Presumably the majority of these points will be strongly supported by the smaller nations, for the very practical reason that in the modern world small nations can survive only under the reign of law. The extent to which the small nations succeed in impressing their views upon the final

draft of the United Nations charter will be a fair measure of the extent to which the San Francisco meeting is really a Golden Gate to the future.

At this point, there is much reason for the Christian forces of the world to look with distaste upon the proposed United Nations charter. The genuine “isolationists” don't object much to it for the very good reason that it provides a semi-isolationist form of international structure. There is the difference that the great powers are pledged not to take unilateral action without talking it over first. This is an important difference from the days on the threshold of the war when Russia and the United States sought to wall themselves up in neutrality. But the world is still leprous in political structure, sick with divisions, with disproportions of resources, with hatreds and fears. For their own sakes, the great powers may maintain a kind of peace and order. But that vast majority of the world's population which has no voice in the policies of the great powers stands as a mute warning that only a just order can be durable, only a world of opportunity for all peoples can be at peace.

St. Francis embraced the leper not because he was a leper but because he was a man. So Christ, through His mystical body the Church, blesses the nations and their halting steps toward brotherhood not because of their righteousness but because they embody humanity. We hope that between now and the United Nations conference next month Churchpeople will keep the conference constantly in their prayers. We hope that the request of the American Association for the United Nations for a Dumbarton Oaks Sunday on April 22d will be widely honored in parishes of the Episcopal Church, as a day of intercession for suffering humanity and of prayer that the delegates of the nations at San Francisco may be alive to the leading of the Holy Spirit.

This week is Passion Week. Lent takes its sombre turn to the days at the end of our Lord's earthly ministry when He “set His face like a flint to go up to Jerusalem,” there to provide through the Cross the only golden gate to mankind's peace. Into the palms and soles of the happy saint of Assisi burned the stigmata, the marks of our Lord's wounds, as he contemplated this gate and the cost with which it was won. We of today cannot buy the joy of St. Francis at any lesser price. The golden gate to world order is not won by the deliberations of statesmen nor the debates of legislative gatherings. It can be won only by our sons and brothers on the battlefields all over the world, by the dispossessed and starving of all nations.

We can, to be sure, turn away from that gate; we can refuse the paltry sacrifices of economic advantage and power which the future demands of us, we can blind ourselves with hatred and fear, we can clutch our group advantages to our bosoms, turning victory to a mockery. These temptations face us even now as we treat with our allies. They will face us with redoubled power when we plan the future of our enemies.

Let us not place too much hope in paper instruments, nor in national promises. Our real hope, our sure golden gate to the future is a Cross—the Cross of freely accepted sacrifice for God's erring children. Can we, as a nation, take up that Cross?

The Collect

Palm Sunday

March 25th

GOD'S tender love of mankind is set before us in today's collect and must not be lost to sight as we follow in the way of the Cross in Holy Week. There seems a paradox in associating love with the terrible agony of crucifixion but that suffering was a necessary connective between God's love and us. When we look to that death upon the Cross we see the measure of God's love. It was a terrible price, but a ransom willingly paid because God loves us. When we really feel this, we are ready to serve God with all our heart, to follow the example of Christ's patience, His suffering, His obedience. By following in His steps, knowing there is no easy or short cut, we can finally be partakers of His Resurrection and know the fullness of God's tender love for us.

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Editor, *House & Garden*

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1. Becoming a worker implies that we assume a responsibility and carry it through. We are going to see that job through because we believe in it. You and I know, from business experience, that it is in what we are doing is the first requirement for good work.

2. The second word is "together." This means the coördination of human efforts and human hands. The necessity for that, too, we know from business experience. Last fall the Presiding Bishop gave us *spiritual* coördination as a Christian ideal. He called it fellowship.

Sometimes we are apt to have mistaken notions about Christian fellowship. It is, as the old song goes, "when good fellows get together," but this is a different kind of good fellows. The fellowship of which the Presiding Bishop and all apostles and saints have spoken means getting to know each other so that we do away with misunderstandings, and having done away with misunderstandings, we can do better work for God.

So we seek a common ground on which all of us can meet and work. Years ago George Fox, the Quaker mystic, described this common ground to perfection. "Know one another," he said, "in that which is eternal."

3. The final words of our pattern are "with Him." This puts an entirely different slant on our work, doesn't it? He calls us to work with Him. With that great love He had for souls from the beginning of time, with that great love which drew Him even to death on the Cross, with that great love He bids us be His true sons and fellow-workers.

Once we start working "with Him," we discover it entirely different from any assignment we have ever undertaken. We have to give up to gain. We have to lose to win. We have to surrender before we can conquer. We must bend our wills to His will. We, who have done so pitifully little for Him, must consecrate ourselves to Him who has done so much for us.

This is the program mapped out for those who would work together with Him. It challenges us to be more than just average Christians. It demands that we rise above half-living and half-believing: with body and mind and *soul* we must work.

Why, for what purpose? To serve Him as He deserves—give and not count the cost, fight and not heed the wounds, toil and not seek for rest, labor and ask for no reward save that of knowing that we do His will.

How do we start? What guide posts show us the way? The path is marked by four altars.

THE CHURCH

The first is the altar in the church. Here we receive the most essential food for our spiritual venture. Here we testify that we come from God, that we belong to God, that we are destined for God.

Here also we find the highest fellowship we can know this side of heaven—the fellowship of the altar rail. In all the world there is no place of such *complete* democracy. Barriers that usually separate us are surprisingly level here. Rich and poor, socially well known and socially unknown, sturdy and sickly, saint-in-the-making and wobbly sinner, young and old, mentally brilliant and mentally dull, white of skin and brown of skin and yellow of skin—shoulder to shoulder we all kneel before that altar. God is no respecter of persons; why should you and I presume to be? His dearest desire is that we *all* become "very members incorporate in the mystical body of His Son."

Today we read and hear great talk about democracy and democratic processes. The papers are full of them. They're on everyone's lips. True democracy begins at the altar and we return to it day after day as we kneel there to make our Communion. It develops in us "a wide-spreading love to all in common." Once we accept the democracy which gathers around the altar in the church, we can no longer be snobbish, no longer be party to intolerance or sectional or racial prejudices.

Then we go home. We are fortified with a quality only God can give—grace. We are in a state of grace. The very act of making our Communion worthy helps to put us in that state. Grace means power. We have more power than we had before. And so we go home.

There still runs through our heads a phrase of thanksgiving, "We humbly beseech Thee, O Heavenly Father, so to

assist us with Thy grace that we may *continue* in that holy fellowship." We're not to leave it at the church door. Not to discard it the way we hang up our overcoats. That power is to *continue* with us and our families all through that day and the days which follow.

THE HOME

This brings us to the second altar—the altar in the home. St. Paul calls it "the church in thy house." Around this altar gathers the fellowship of the family.

Those of you who practice family prayers, who have a spiritual altar in your home, will agree with what I am going to say. Those of you who have never tried it have an amazing experience before you. You who are heads of families are priests in your own homes. It is your job to say family prayers. What kind of prayers? How do you go about it?

Adopt some hour convenient to all the family—say right after supper or after dishes are washed up. Select some natural meeting place of the family, say the living room. Begin with just a few simple prayers—the Lord's Prayer, say a thanksgiving for the past day, ask God's forgiveness for wrong done, ask Him to watch over you during the night, ask His blessing on those you love who are away from home.

But because you are priests of your households, don't think that you ought to do all the praying. Let the wife say a prayer. If there are children, give them a prayer to say. Before you know it, your family will be "knit together in one communion and fellowship" far deeper and more lasting than you could ever dream of.

Pretty soon, too, you'll find your family prayers want more elbow room. You begin extending them out to the neighborhood. Down the street a friend has just heard that his boy is missing in battle, or someone is sick, or a baby's been born, or an out-of-work neighbor has landed a really good job. Pray for them. Thank God for them. Pray and thank God for them by name—Jennie Jones and Bill Smith and Mamie Brown.

Soon your family prayers will extend not only to the neighborhood, but to the whole world. Big events are happening. Our leaders are planning peace, planning a better world for all people. You and I won't be asked to sit at that peace table, but we can kneel around it right here in our home.

I know of no better way to extend that holy fellowship which we are granted at the altar in our Church than by carrying it on around the altar in our home. I know of no better way to combat the disintegration of family life, which is one of the greatest dangers threatening our nation today.

DAILY WORK

Then there's the last supplication in that thanksgiving after Communion—"to

PINE WOODS IN SPRING

STEP lightly here where every tree
Lifts a tapered radiancy;
Where the burnished blue of air
Invades the quiet heart like prayer;
Where the wind as acolyte
Gently swings the censers bright
Of dusty gold, and incense throws
A heady smoke that lifts and flows
Along the needled aisles. Ah, here
Is the lit altar of the year.

VIRGINIA E. HUNTINGTON.

do all such good works as *Thou* hast prepared for us to walk in."

Now the phrase "good works" means a multitude of things. The most important of all is carrying the ideal of Him who worked in a country carpenter's shop, and then had to be about His Father's business, into *our* work and business. We can carry it into relations between worker and worker, employer and employee, capital and labor, seller and purchaser. Yes, even here we can set up still another altar—the altar around which gathers the fellowship of daily work.

THE PATTERN

According to the way we do our jobs and conduct our business, according to the way we approach the pattern of His divine perfection, these become good works.

Honest dealing is a good work. Refusing always to calculate and demand, "What am I going to get out of it?" is a good work. Refusal to be party to a deal that just gets under the wire, that is a good work. Loyalty to the rules of our labor unions, doing an honest day's job—these are good works. Sharing with our employees the profits and benefits of the business—group insurance, retirement pensions—all these, under God, can be good works. If we are really members of the fellowship, we *want* to share it with those who work for us and with us.

These are three altars around which the fellowship of the things that are eternal can gather. These are three of the guide posts on the way. In each of them, whether we acutely realize it or not, the presence of God constantly abides.

THE ALTAR IN OUR HEARTS

There still remains the fourth altar—the altar in our hearts. Around it we carry on the fellowship of adoration—the fellowship we can share with the saints, with those beloved ones gone before us, with angels and archangels and the whole company of heaven who continually do cry, "Holy, Holy, Holy."

Once you and I set up this altar in our hearts, our lives and affectionate prayers will constantly be turning toward Him. No matter where we are or what we are doing, we can adore Him, speak to Him and He to us. This may sound too much up in the clouds, too much the state attained only by very rare souls. But it is not.

As you go along the street, when you pass a cripple or a blind person, or a limping soldier, say a prayer for them. When you pass children, ask God to bless them. This can turn out to be a wonderful experience. We'll forget ourselves and our own troubles and think more about others. We'll be amazed, too, how many people there are we *can* pray for—how many cripples and blind and children, and oh! how many others.

There is another way in which the altar in our hearts can be faithfully served—by dropping into church regularly. Practically all churches post the invitation, "Come in and rest and pray." How many of us accept it? Of course, when we are worried about something or a great tragedy befalls us, we are apt to drop into church for help—remember how we packed the churches on D-Day? But just

the run-of-the-mill days it never occurs to us. It would, you know, if we really loved God.

At noon, on the way to lunch or after office on the way home, drop in. You are dropping in for a chat with a friend, just as you drop in on a neighbor.

An empty church—and you. Not so empty as you may think. For the first couple of minutes just sit or kneel there. Be quiet. Then thank Him for blessings. Present your problems. Remember those who need help. Then say the Lord's Prayer and the "Come, Holy Ghost, our souls inspire" or a favorite Psalm. Then another quiet minute and go out.

After a while, after we have made it a habit to slip into church, we may not ask for anything, not say anything, except an expression of love and trust. You and I all have friends and dear ones with whom we are so close that we don't have to talk much with each other. To be with them is enough. So it is with these visits. We are there to adore God, to reverence Him, to consecrate ourselves to His service.

This does not require any great mentality, but it does require great love. Sometimes the simplest and most ignorant people reach that point of being a friend of God long before those who know a lot.

There was once a prayer meeting in a country town to which strangers were invited, among them a famous actor and a workman. When the actor was called on to pray, he allowed as how he couldn't recall any prayer, but he did remember the 23d Psalm and in his most dramatic fashion he recited it. The congregation received his effort without the slightest show of emotion. Next they called on the workman—a grubby old fellow. He, too, said he couldn't remember any prayers at the moment, but he'd recite the 23d Psalm. When he was finished the congregation was moved to tears.

Later someone asked the actor why his effort had fallen so flat. "Well, you see, I know the Psalm, but he knows the Shepherd."

WORKERS WITH GOD

Men and women who worship around these four altars are truly workers together with Him. Their rule is: God first, others next, themselves last. Service to their fellowmen, all that we know as brotherly love and charity, become second nature to them. Loving God first, they have the added spiritual power of grace to carry it through with greater efficiency and dispatch.

And they change, these people who know the Shepherd. Their life takes on an amazing vigor. It has a constantly thrilling purpose—the glory of God. Nothing is too much for them. They never seem to tire. They mount up as eagles, they run and are not weary.

They grow bigger, too. Their interests reach out from themselves to the whole wide world as they pray and work for others, as they offer them and their problems and cares to Him who makes the burden light.

They acquire an uncanny air of peace, they appear to work without effort. They cease worrying about what is going to happen today and tomorrow and the day after that, because they have learned

humility—humility which accepts whatever God plans for them, however unexpected and demanding it may be.

To them, life, which seems so complicated to others, unspools itself, because they have learned simplicity—they know what they need and what they can do without. They know the things that belong to their peace.

In time they develop a sort of cheerful courage—the cheerfulness and courage of those who, accepting whatever God put into their hearts to do, do it gladly, boldly with all their might.

With *all* their might, because it is backed up with *all* their faith.

Today many preachers are discoursing on what kind of religion G.I. Joe expects when he comes home. What kind of spiritual climate will this fighting man, returned to peaceful pursuits, require of the Church? My private opinion is that he's going to look more at the inside than at the outside of religion. He won't bother with how we recite the Psalm, but do we know the Shepherd?

Surely he won't be satisfied with compromises and easy expedients—with *half*-faith. He'll expect convictions and men standing by their convictions. He won't be satisfied with an emasculated Prayer Book and a watered-down creed. Do we believe or don't we believe that Jesus Christ was the Son of God and that He died on the Cross to save us? Or are we going to sidestep that issue with a lot of rigamarole arguments? He won't be satisfied if, after all the suffering and sacrifices he has gone through, he finds you and me nothing more than just nominal Christians. He will expect something heroic of us.

In preparing this article I consulted with a returned soldier. Some of the things I have said are straight quotations from him. Grievously wounded, he returned home to found one of the great religious orders. He called on his followers to live *heroic* lives and hold *heroic* convictions. The problems of today, the problems that peace and the returning soldier will set before us, demand that we make Christian living and believing *heroic*.

Without counting the cost, we must work together with God. Without heeding the wounds or asking for reward, we must see that the lights of fellowship on the altars marking the way to the city of the Eternal Shepherd shine with increasing brightness—the altar in our church, the altar in our homes, the altar in our daily work, the altar in our hearts.

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CHURCH CALENDAR

March

- 18. Fifth (Passion) Sunday in Lent.
- 25. Palm Sunday.
- 29. Maundy Thursday.
- 30. Good Friday.
- 31. Easter Even.

PHILIPPINES

ews From Bishop Wilner

A letter dated February 9th from Bishop Wilner, Suffragan of the Philippine Islands, has reached the National Council. Evidently writing almost immediately after liberation from internment at St. Tomas University, he stated that all the people imprisoned there are worn and run-down, but believes that the good food they are receiving now will soon restore them to health. Bishop Wilner himself is suffering from beri beri, but said that if he responds to treatment soon, he wants to stay in the Philippines and do his part in getting the work going again. St. Stephen's and St. Peter's Churches in Manila have been burned, Bishop Wilner said, but he believes that St. Stephen's Chinese School for Girls near St. Luke's Hospital is still standing. St. Luke's is being operated by the Army as a civilian hospital. At time of writing, Bishop Wilner had no information from across the river, where are located the Cathedral, Bishopstod, rectory, and other buildings. He stated that as soon as conditions permit, some of the staff will visit all Manila property and report on its condition.

Canon Harvey has been for nearly two years the "chaplain" of the St. Tomas camp, and has kept in better health than most of the other clergymen interned.

Bishop Wilner commends highly the work of the two Igorot priests, one Igorot Saccon and two Chinese priests.

Rev. W. S. Mandell Recovering

The Rev. Wayland S. Mandell, formerly of the Mission of St. Mary the Virgin, Baganda, Mountain Province, P. I., who was liberated February 3d from Bilibid Prison, Manila, is reported in poor physical condition but improving rapidly. Since receiving a wire from the Provost Mar-

shal General on February 20th, Mrs. Walter Mandell has had two letters from her son containing much more encouraging news about his health. Excerpts from his letters follow:

"At the time of our release I was a hospital patient suffering with dengue fever, having had no food or medicine. But with the excellent care and good food, though in very small quantities, we are now having, I shall improve rapidly. Please do not worry, the worst is over. Our chief difficulty has been a decreasing diet to the point of starvation. The last few months we have been receiving between 600 and 700 calories per day, chiefly of corn, occasionally moldy rice—no vegetables, no fruit and no meat.

"What a sight to see uniforms other than Japanese, and to see Americans in health and with flesh enough to cover their bones, as we have seen only skeletons for many months. . . . I now have a change of clothing, a pair of blue jeans, a prison shirt and shoes belonging to different pairs, which matters little as I am unable to walk. The food is superb, but too much too quickly would be disastrous. I cannot describe adequately the thought and care the Army is giving us."

Fr. Griffiths and Family Eluded Japanese for Months

"We are all glad to be free again after being in concentration camps and prison for so many months," wrote the Rev. Alfred L. Griffiths to the Presiding Bishop. Fr. Griffiths, a native of Methuen, Mass., and with the exception of two years in Newport, R. I., has been in the Philippines since 1931. His letter continues:

"At the beginning of the war I was in charge of St. Paul's Mission, Balbalasang, Mountain Province. This is our most isolated and remote station. My wife, child, and Miss Dorothea Taverner, who

EVERYDAY RELIGION

(Continued from page 3)

half the congregation alternately would assemble for a service of a missionary character, to which they would invite people outside the Church, whom they may have been able to interest in finding out something more about God and their own souls. This would be followed at 12:15 by a Low Mass for the aged and infirm and for night workers and others unable permanently or temporarily to attend the main service.

Meanwhile the other half of the congregation would be away at public institutions, or small churchless communities, holding services, Bible or Sunday school classes, or personal conferences on religion, or seeking out and helping those in any trouble or need.

The "Sunday dinner" would either not exist or would be postponed till after Vespers, and the afternoon would

be spent in outdoor activities, sports, or gardening. About sundown Evensong would be solemnly sung for those who wished to attend. After supper the families would be together (in their homes), singly or in groups, having that happy time together that makes home and family a real unit of the kingdom of God. And bedtime would come early enough to ensure that all entered upon the new business week rested, strengthened, and inspired for doing our best work in the place in life where God has seen fit to place us.

Of course I do not know any such parish. The question was what conditions would be ideal. But such a parish would be a real force in the life of its community, and a real witness to the glory and goodness of God. And they would be very happy people, healthy in body and soul.

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was in charge of the dispensary, were there with me.

"Instead of surrendering to the Japs as most of our people did, we at the request of our natives, took to the forest and jungles where we lived in ten different evacuation huts. From some of these forest shanties we held services for the people. Miss Taverner still continued to give medical aid and help. Once we escaped from the Japanese by about a ten-minute start. Finally we were captured in the dense forest of the Abra-Kalinga border. The Japs finally took us to the Baguio Concentration Camp and we landed there with one change of clothing and a blanket apiece. We stayed out for one and a half years before our imprisonment.

"The Japanese burned our two dwelling houses on Balbalasang, the Girls' Dormitory, and the newly constructed dispensary. They used the church as their barracks and, as far as we know, it's still standing. I also believe the Talalong and Sesecan outstation churches are still intact.

"We have lost all of our personal belongings but we're glad to be free again and to still have our lives and have no regrets for our material losses."

HOME FRONT

Clergymen to Get More Gas

Work by ministers who are regularly serving congregations and are meeting the

needs of the communities in which they serve will be accepted as qualifications for supplemental gasoline rations, according to a new list of activities published by the Office of Price Administration effective immediately.

The OPA pointed out that "volunteer workers wanting supplemental gasoline rations will henceforth have to meet more specific qualifications," adding that hereafter, persons will be eligible for such gasoline only if their work falls within certain categories. The work of ministers regularly serving a congregation is listed along with several other types of work.

ODT Permits

The War Committee on Conventions has announced that permits have been granted through February 28th, in addition to those previously announced, for 31 Church legislative conferences.

The large number of permits announced represents a much more liberal policy toward Church meetings.

Among the permits issued were nine to dioceses of the Episcopal church:

Quincy, annual business and devotional meeting, Rock Island, Ill., May 1st and 2d; Albany, annual convention, Albany, N. Y., May 1st and 2d; Erie, convention, Meadville, Pa., May 15th and 16th; New Jersey, convention, Trenton, N. J., May 8th; New York, convention, New York City, May 8th; Kansas, convention, Emporia, Kans., April 16th; North Carolina,

convention, Burlington, N. C., May 8 and 9th; Vermont, convention, Burlington, Vt., May 22d and 23d; Montana, convention, Livingston, Mont., May 7th to 9th.



CANON HODGSON: Sole survivor of a bombing, he is recovering.

ENGLAND

Rev. Leonard Hodgson Injured By Rocket Bomb

The Rev. Dr. Leonard Hodgson, canon of Christ Church, Oxford, and Regius professor of Moral and Pastoral Theology in the University of Oxford, was injured by a rocket bomb in London February 10th. Dr. Hodgson is now in an emergency hospital and reported doing well. Although he received many cuts and bruises about his face and head, no limbs were broken and he suffered no concussion. All others in the building were killed.

The well-known leader and teacher of the Anglican Church, visited the United States for several months in the summer of 1943.

ARMED FORCES

Navy Chief of Chaplains

Promotion of Chaplain Robert D. Workman, who has been director of the chaplain's division of the Navy's Bureau of Personnel, to the rank of rear admiral with the title of Navy Chief of Chaplains now awaits only the formal ceremony.

The senate has approved unanimously the nomination of Chaplain Workman to the rank of rear admiral. Heretofore, he had been a captain.

Action of the Senate in thus confirming Chaplain Workman makes him the first chaplain in naval history to go higher than the rank of captain. It is also the first time in naval history that any officer has the right to be known as chief of chaplains.

Chaplain Workman is now on an inspection tour in the Pacific theater.

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DIOCESAN

NEW YORK

Bishop Manning Home in Hospital

Bishop Manning of New York, who has been in St. Luke's Hospital since December 7th, returned home March 13th. The Bishop's physician, Dr. Albert C. Herring, stated that the Bishop had improved so greatly that he would soon, in Dr. Herring's opinion, be "fully himself again and able to resume his regular duties." The Bishop's ailment was a severe attack of rheumatism. During the entire time in the hospital Bishop Manning has kept in close touch with the work of the diocese and carried on a considerable part of his customary office work, seeing his secretary every day.

Two Navy Commencements at Cathedral in One Week

Two Navy graduations were held in the Cathedral of St. John the Divine, New York City, in the week of March 4th. The United States Naval Reserve Midshipmen's School of Fort Schuyler, in the Bronx, had its exercises on March 6th, when 1,450 midshipmen graduated. The Rev. Canon James Green, precentor of the Cathedral, delivered the invocation. Capt. A. C. Scott (retired), commanding officer of the school, administered the oath and awarded the prizes. The address was made by Rear Adm. Monroe Kelly, commandant of the Third Naval District.

The Cathedral was crowded for the occasion. It was again filled to capacity on March 8th, when the Columbia Midshipmen's School held its graduation. There were 1,170 graduates; 1,195 other midshipmen attended. The invocation was delivered by the chaplain, Lt. Comdr. Robert G. Metters, who also pronounced the benediction. Rear Adm. D. C. Ramsey, Chief of the Bureau of Aeronautics, was the speaker.

MASSACHUSETTS

Endorse FEPC Legislation

Representatives of the Episcopal Church appeared before a research committee of the state legislature on March 7th to "go on record" for the establishment of some part of FEPC legislation in Massachusetts. The Rev. Howard P. Kellett, executive secretary of the Department of Social Service of the diocese, read the following statement from Bishop Sherrill: It seems to me most important that in the State of Massachusetts there should be an adequate statute which will enable the enforcement of a fair employment practice. Certainly racial and religious discrimination is one of the evils of our time which must be faced realistically and wisely, if we are to have a real and true democracy. I endorse therefore the move which will make possible such a fair practice law with the necessary enforcement to make

March 18, 1945

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Jesus and an Episcopalian's Communion

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Now, what is a good Communion? It is that act of receiving Our Lord into us in a new infusing of His Grace, Strength, Power, Purity and Beauty, All of Him in fact, and we can receive Him so only if we properly prepare ourselves for Him by the confession of our sins that stand between Him and us, and by coming to Him and with Him before God at His Holy Altar in a state of devotion and awareness.

Now, that's the Christian's ideal of spiritual diet. We have Jesus in us from Baptism, but we need regular periods of refreshment, nourishment and strength, and we get that at our Communions.

All right, then, but here's the rub. What are we going to permit The Blessed Lord Jesus, residing in us, to do? Do we expect He will come in and be content to abide with just us, let us fold Him close to our bosoms only, as many do, and thus try to limit Him? But that isn't why He comes to us. He comes that He may convert us, transform our ugly inner selves, make them fit vessels for His service, and then He not only hopes but He expects, nay, more, He requires, if we are to be Christians, that we take Him, with all that Grace, Strength, Power, Purity and Beauty, and put Him to work in others THROUGH US! And

right hard upon this, comes to our minds that story Jesus told about the talents. Remember? The five, the two, and the one! Oh, how hard that story comes back to us in the light of our communion! To the five talent man, Our Lord comes with all that person's great capacity for receiving and appreciating Him, and what does that person do? Ah, He goes out with that great spiritual capacity and reaps an hundred-fold spiritual result in his little world about him. And to the two-talent man, who, through no fault of his own, can only contain Our Lord, perceive Our Lord, to that particular degree, what would that person do? He'd go out and make that lesser spiritual capacity work to its uttermost. He's as great a Christian as the five-talent man, obviously. But, how about that one-talent fellow? How about that selfish-communion Episcopalian, that soul who partakes of Our Lord, who receives Our Lord into his very being, and then limits Our Lord, will not permit or assist Our Lord to work out His will in and through him. Phew! What a responsibility to those of us who partake of Our Lord in Holy communion! If He resides in us, in all of His fullness, then the whole responsibility of what we do with Him, falls upon us. If we do not permit His Grace, His Strength, His Power, His Purity and His Beauty to change us and make us fit vessels for Him to use in reaching others and doing in other ways His most Holy Will, then, think upon the fate of the one-talent man. **AND THAT FATE WILL BE OURS!** Make no mistake about it.

What's your speed, spiritually speaking,—the five, the two, or the pitiful and tragic one-talent type? If at present you know you're the last named, thank God, during this Lent He will install in you a new set of gears if you will but let Him.

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it not a hope but a reality." Others appear at the hearing were the Rev. Messrs. D. LeR. Ferguson of St. Columbian's Church, Boston, and the Rev. deP. Hughes of St. Bartholome Church, Cambridge, Mass. Mrs. P. Spofford represented the CLID at session.

Pussywillows Become Spiritual Secret

Pussywillow Sunday is an established date in St. John's Church, Winthrop, Mass., where the last Sunday of February is marked by the distribution of pussywillow branches to the church school children, who march into the main service toward its close, bearing the branches with the silvery, furry "kittens" on them. When asked where he obtained such a wealth of wonderful willows, the Rev. Ralph M. Harper replied, "Right here in this town; but if I told where, I might not find any next year—so that is a spiritual secret."

OREGON

Public Forums

A series of public forum discussions on Postwar Problems is attracting considerable public interest at St. Stephen's Cathedral, Portland, Ore. The meetings are sponsored by the Department of Religious Education of the diocese of Oregon, and the Woman's Auxiliary. World security and the Dumbarton Oaks plan were the topics of the first discussion, the speaker being Dr. G. Bernard Noble, professor of Political Science at Reed College, now on leave to serve on the War Labor Board and Mrs. Margaret Sharp of the University of Oregon Extension Center.

The meetings are to continue throughout Sunday evenings in Lent and are held immediately following the service of Evening Prayer. The Bretton Woods proposal, race relations, and labor problems are among the issues to be discussed.

CHICAGO

Mortgage Burning

Lent or Mid-Lent Sunday, March 11th, commonly called "Refreshment Sunday," was a day of special rejoicing at the Church of the Ascension, Chicago, for High Mass at 11 A.M. the parish mortgage was burned with special ceremony. At the service of Choral Evensong at 7:30 P.M. the choir rendered a sacred concert.

The final liquidation of the mortgage was made possible by a gift of \$30,000 from the Rev. William Brewster Stoskopf, rector of the parish, and his sister, Mrs. Louise Stoskopf, in memory of their parents, Louis Stoskopf, M.D., and Caroline Brewster Stoskopf.

As an act of thanksgiving for the release of the parish from the burden of debt, the choir led in the singing of the solemn *Te Deum* at the 11 A.M. High

ss. At that service the new rose colored vestments, made and presented to parish by Miss Alice E. First, were used. At the musical festival several chorale members were rendered by the choir, including *All Creatures of Our God*, by Chapman; *Tenebrae Factus Sunt*, by Parina; *Blessed Are They*, by Sowerby, organist-composer of St. James' Church; *The Divine Praises*, by Browne. Lutes *Magnificat* and *Nunc Dimittis* were sung at the Evensong service. Dorothy Fahey, soprano, sang Kreisler's *Salutaris*; Bruch's *Adagio Concerto in Minor* was played by Bertina Corimby, pianist; and Willard Groom, organist and choirmaster of the Ascension, rendered Russell's *Bells of St. Anne* on the great organ. Solemn Benediction of the Blessed Sacrament followed the concert.

VIRGINIA

Good Yarn

Lack of a production chairman a few months ago did not prevent the Rev. Alfred L. Alley, executive secretary of the York County (Va.) Chapter, American Red Cross, from completing a quota of knitted articles inherited from a former incumbent. The unique method employed by Fr. Alley in obtaining workers resulted in 25 Brook type sweaters now awaiting shipment.

When the Rev. Fr. Alley assumed his Red Cross duties in addition to his responsibilities as vicar of Grace Episcopal Church in Yorktown, a large supply of wool to be made into garments for civilians in liberated countries was taking up much needed space in a small store room. Efforts to find knitters who would at one and the same time, complete the old quota and also make room for materials coming in for new production work, were unavailing. No one wanted to knit heavy wool into bulky sweaters.

Having a brother who had been overseas for 27 months, seeing much action since the Normandy invasion, and who mightily resembles Cary Grant, Fr. Alley was drawn into one of Grant's pictures in which the actor learns to knit for a relief organization. From this picture developed the idea that completed the Yorktown quota, for the new executive secretary went into retirement until he had learned to cast on stitches and to "knit two—url two."

After this accomplishment, all staff assistants were instructed that no woman wishing to see the Red Cross executive secretary, should be admitted until the stage was set. While she waited, Fr. Alley would take his knitting from the drawer of his desk, and settling painfully back in his chair would begin laboriously to knit and purl, counting aloud as he did so. When the surprised visitor asked the reason for his occupation, he would explain that at the Red Cross, having agreed to assist with the vast job of keeping the French and other liberated peoples warm during the severe European winter, had passed each chapter's quota on that agree-

ment, and since the women were not willing to knit during the summer, he saw no way for the organization to keep its pledge, unless the men took over and completed the garments. By this time the visitor usually had found the vicar's efforts imperfect, and calling attention to an error in his counting, would offer to correct it for him. As a result, she usually walked out with the sweater under her arm while Fr. Alley settled back once more to casting on stitches for the next victim.

Nineteen sweaters were given out in this manner. The remainder of the quota was voluntarily accepted. Not to be outdone, however, Fr. Alley completed one sweater, choosing for it dark green yarn, a color reminiscent of the sweater he won as captain of his Cross Country team at the College of William and Mary. The knitting on this completed, and the garment sewed together for shipment, Fr. Alley's needles have been put away in his desk drawer. A new production chairman has taken over and all new quotas are up to her.

SOUTH FLORIDA

Dean Johnson Recovering

The Very Rev. M. E. Johnson, dean of St. Luke's Cathedral, Orlando, Fla., is recovering from an emergency operation for appendicitis. Though feeling unwell, Dean Johnson kept on with his work till his physician rushed him to the hospital late on February 24th for an immediate operation. The Rev. John B. Day, canon, who assists with the Cathedral services, had been called to fill a vacancy elsewhere for February 25th, but the Rev. Wilford E. Mann, of Pittsburgh, now retired and making his home in Orlando, took over two services of that Sunday morning. Chaplain R. J. Gumm held two baptisms later and took Evening Prayer in the Cathedral. Chaplain Gumm is stationed with the Army Airbase in Orlando and is assisting with the Lenten services in the Cathedral.

NEW JERSEY

"Flying Squadron" Revived

Preliminary plans for adapting and applying the program of the National Forward in Service Movement to the needs of the diocese of New Jersey were discussed at a recent meeting of the diocesan committee in Trenton. Bishop Gardner asked for the revival of the "Flying Squadron" that several years ago spurred the work in this diocese. This "squadron" is made up of various clergymen in the diocese who specialize in a definite mission field of the Church, and would be ready at a moment's notice to speak anywhere in the diocese on behalf of that field. The "Flying Squadron" is headed by the Rev. Albert H. Frost of St. Luke's Church, Roselle, N. J., who will be assisted by the Rev. Messrs. Hadley, Kinsolving, Anderson, Bosher, Hogg, McAllister,

Morgan, Bailey, Smith, Purdy, Woodward, McNulty, Dukes, Houssell, and Clapp. Many of these men have spent years in the various mission fields.

A speaker's manual is being prepared for the use of these men and others, and plans are in progress for the use of both the radio and motion pictures to aid in this work.

KENTUCKY

Psychiatric Service Planned

Trustees of Norton Memorial Infirmary, Louisville, Ky., have given approval to a plan for a psychiatric service which will be built and put in operation as soon as war restrictions permit.

The service will be the only treatment center for acute mental and nervous illnesses in a Louisville private hospital. Louisville General Hospital has such a department. No incurable cases will be accepted.

The trustees are working on ways and means to furnish facilities; the cost and probable date of construction and other details are not yet determined. Temporary plans call for erection of a five and half story building next to the infirmary.

The new service was advanced by a group of citizens, the trustees, and the Medical School of the University of Louisville. An advisory committee, composed of citizens, will have membership on the psychiatric council.

The service also will function as a post-graduate and teaching center for the Medical School and will be headed by Dr. Spafford Ackerly, chief of the psychiatric department of the school.

There will be a full-time medical director and the staff will be on a full time and part time basis.

In addition to the need for such a service, the possibility of an increase in post-war psychiatric cases prompted approval of the plan, F. W. Drybrough, president, stated.

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DEATHS

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

Archer Boogher, Priest

On February 28th at the Alexandria Hospital, Alexandria, Va., the Rev. Archer Boogher, retired priest of the diocese of East Carolina, died at the age of 74 years. The funeral services were held at the Chapel of Virginia Seminary and were conducted by his nephew, the Rev. Dudley Archer Boogher of Charlottesville, Va., and the Rev. William E. Thomsen, rector of Immanuel Church on the Hill, Alexandria. Mr. Boogher is survived by his wife, Mrs. Elizabeth French Boogher, and one daughter.

Mr. Boogher was for 25 years rector of St. John's Church, Fayetteville, N. C., and was a member of the executive council of the diocese of East Carolina from its formation to the time of his retirement in 1938 because of ill health. In addition to his long rectorship in Fayetteville he also served churches at Hickman, Ky., and as rector of Christ Church, Roanoke, Va.

Frederick G. Deis, Priest

The Rev. Frederick G. Deis, rector of the Church of the Epiphany, South Haven, Mich., died at the South Haven Hospital March 5th after a short illness.

Born in New York City on October 18, 1884, he attended the public schools in New York City and received his degree of Doctor of Divinity at Nashotah House. He was ordained to the diaconate in 1907 and to the priesthood in 1908 by Bishop Grafton. He served as a missionary in the diocese of Hankow, China, 1910-1923. From 1923 to 1928 he was vicar of St. Mark's Church, Oconto, Wis., and executive secretary of the diocese of Fond du Lac. He also served as general secretary of the Field Department of the National Council from 1928 to 1931 when he became an archdeacon in the diocese of Chicago.

WESTERN MICHIGAN SERVICE

In 1939 he accepted the position of executive secretary of the diocese of Western Michigan where he remained until becoming rector of the Church of the Epiphany, South Haven, Mich., in December, 1941. In South Haven he not only did much to build up the Church of the Epiphany but also was a vital influence for good in the entire community. For a while he served as priest-in-charge of St. Mark's Church, Paw Paw, in connection with his duties in South Haven. He took an active part in the work of the diocese and at the time of his death was the chairman of the department of field and promotion.

Bishop Whittemore conducted the funeral services in the Church of the Epiphany, South Haven, on March 7th, assisted by the Rev. Messrs. J. Ethan Allen, Richard Allen Lewis, Harry Nicholson, Mansel B. Green, C. B. Upson and Canon Franklin C. Smith. Burial was in South Haven.

Mr. Deis is survived by his wife, the

DEATHS

former Emily Coleman Webster, whom married in 1908.

Alan Walter Simms-Lee, Priest

The Rev. Alan Walter Simms-Lee, formerly on the China Mission staff, died December in Weihhsien camp, North China, according to word which has reached the National Council. Notice was sent to his sister-in-law, Mrs. Guy Taylor of Macon, Ga., by the British Embassy in Washington. Mr. Simms-Lee was British citizen.

He was born in Corydon, England, but spent most of his life in China. He was an artist and musician, read and spoke nine languages, published several books of verse, and was a teacher and preacher.

Mr. and Mrs. Simms-Lee were in Han-wei during the siege of 1937. They were interned in Tientsin at the outbreak of the war and were later transferred in Weihhsien.

Harold Sheridan Poole

The Church of St. Luke and St. Matthew, New York, suffered an irreparable loss in the sudden death on March 2d of its senior warden, Harold Sheridan Poole, for nearly 30 years a vestryman and for the past nine years, a warden.

The Burial Office was read at the Church of St. Luke and St. Matthew on March 4th, at 5 o'clock, by the rector,

the Rev. John H. S. Putnam, assisted by the Rev. Thomas J. M. Davis, the Rev. Horace E. Clute, the Rev. Guy H. Frasier, the Rev. Richard V. Jacobs, and the Rev. Wendell B. Tamburro.

A sermon was given by the Rev. Rush R. Sloane, rector of St. John's Church of Lattingtown, N. Y., who for 17 years, served as the rector of St. Luke's Church, before the merger in 1943, with the Church of St. Matthew. The interment took place in Greenwood Cemetery on March 5th.

Mr. Poole became associated 37 years ago with the Home Insurance Company, and retired in 1941 as the secretary of the corporation.

John H. H. Turner

John Henry Hammond Turner, for more than 30 years a vestryman of the Church of the Messiah, Aburndale, Mass., died on February 25th at the age of 57. He was clerk of the parish whose rector, the Rev. Richard P. McClintock, officiated at the funeral service on February 27th. Mr. Turner was very prominent in the town of Newton where he was an inspecting engineer. He is survived by his wife and four children, John, Nancy, Alice, and Paul, and a sister, Miss Lucy A. Turner of Worcester, Mass.

Esther Rearick Wilkinson Susan Thorp Wilkinson

Esther Rearick Wilkinson, wife of the Rev. John E. Wilkinson, rector of St. John's Church, Medina, and of St. Michael's Church, Oakfield, N. Y., died in St. Francis Hospital, Buffalo, N. Y., February 16th, three days after the birth of her daughter, Susan Thorp, who died at birth. Mrs. Wilkinson's death was caused by an embolism when she was apparently recovering from pneumonia.

Born in Buffalo, the daughter of Alice Thorp and the late Walter A. Rearick, Mrs. Wilkinson had spent her entire life in that city until her marriage to Fr. Wilkinson on January 31, 1942, when she moved to Medina. She was educated at Centenary Collegiate Institute, Hacketstown, N. J., and Mechanic's Institute, Rochester, N. Y. Before her marriage she was a communicant of St. Andrew's parish, Buffalo.

Funeral services were celebrated in St. Andrew's Church, Buffalo, N. Y., on February 19th. The Burial Office was read by Bishop Davis of Western New York, who also presided at the high Mass which followed. The celebrant of the Mass was the Rev. G. L. Graser, rector of St. Andrew's, Buffalo, with the Rev. F. S. Patterson of Williamsville, as deacon of the Mass, and the Rev. J. J. Post, rector of St. Mary's, Buffalo, as subdeacon. The Rev. O. H. Brown and the Rev. H. D. Baldy were the chaplains to the Bishop.

Requiem Masses for her repose were celebrated by Fr. Wilkinson in St. John's, Medina, on February 22d, and in St. Michael's, Oakfield, on February 23d.

Mrs. Wilkinson, with the ashes of her daughter, was buried in Forest Lawn Cemetery, Buffalo.

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CHANGES

Appointments Accepted

Aveilhe, Rev. Carl A., rector of Trinity Church, Whitehall, N. Y., will become rector of St. George's Church, Utica, N. Y., immediately after Easter.

Baptista, Rev. Orlando, formerly rector of the Church of the Nazarene, Livramento, Brazil, became professor of the Theological School at Porto Alegre, Brazil, January 31st. Address: Caixa 790, Porto Alegre, R.G.S., Brazil.

Bowman, Rev. F. H. O., rector of St. John's Church, Chicago, will become rector of St. Matthew's Church, Bloomington, Ill., April 11th. Address: 112 East Jefferson St., Bloomington.

Bryant, Rev. Nelson W., rector of St. George's Church, Newport, R. I., will become rector of St. Mark's Church, Adams, Mass., April 15th.

Costa, Rev. Octacilio M. da, formerly rector of Christ Church, Jose Bonifacio, Brazil, became rector of the Church of the Nazarene, Livramento, Brazil, January 31st. Address: Caixa 127, Livramento, R.G.S., Brazil.

Creech, Rev. Robert J., recently ordained deacon, became curate of St. Paul's Church, Englewood, N. J., March 1st. Address: St. Paul's Parish House, 113 Engle Street, Englewood.

Doremus, Rev. Frank, formerly vicar of St. Paul's Church, Jesup, Ga., and St. Andrew's Church, Darien, Ga., is now assistant rector of Christ Church, Houston, Texas.

Foust, Very Rev. Roscoe T., dean and rector of the Cathedral of the Nativity, Bethlehem, Pa., will become rector of the Church of the Ascension, New York City, May 1st.

Harris, Rev. T. R., formerly rector of St. Mathias' Church, Waukesha, Wis., became rector of the Church of the Redeemer, Houston, Texas, March 1st.

Hotchkiss, Rev. Walter M., formerly rector of Trinity Church, Claremont, N. H., will become rector of St. Alban's Church, Centredale, R. I., April 8th. Address: 31 Steere Ave., North Providence, R. I.

Jerauld, Rev. Herbert A., formerly curate of St. Michael's Church, Bristol, R. I., became priest in charge of Grace Memorial Church, Phillipsdale, R. I., and St. Michael and All Angels', Rumford, R. I., on March 1st.

Krischke, Rev. George U., formerly rector of Trinity Church, Sao Leopoldo, Brazil, is now working on a revision of the Bible in Portuguese. Address: Caixa 763, Rio de Janeiro, Brazil.

Lightfoot, Rev. Frederick W., vicar of St. Stephen's Mission, Milwaukee, will become rector of St. Saviour's Church, Maspeth, Long Island, March 15th.

MacConnell, Rev. James H., rector of St. James' Church, Leesburg, Fla., and of Holy Trinity Church, Fruitland Park, Fla., will become rector of St. Paul's Church, Key West, Fla., effective in May.

Midworth, Rev. John Brooks, formerly assistant at Grace and St. Peter's Church, Baltimore, became rector of Christ Church, Montpelier, Vt., February 11th.

Price, Rev. R. Hampton, formerly priest in charge of the missions at Albemarle and Ashboro, N. C., became rector of St. Stephen's Church, Erwin, N. C., on March 1st.

Ribble, Rev. W. Leigh, rector of the Falls Church, Falls Church, Va., will become rector of Grace and Holy Trinity Church, Richmond, Va., April 8th. Address: 8 North Laurel St., Richmond.

Rodda, Rev. E. Thomas, formerly rector of St. Thomas' Church, Trenton, Mich., became rector of St. Stephen's Church, Louisville, Ky., March 1st. Address: 3838 Cleveland Ave., Louisville 7.

Russell, Rev. Cyril B., librarian of St. John's Military Academy, Delafield, Wis., will become rector of St. Paul's Church, Warsaw, Ill., March 20th.

Ward, Rev. Virgil E., formerly rector of St. Luke's Church, Wamego, Kans., is now vicar of St. James' Church, Payette, Idaho, and St. Luke's Church, Weiser, Idaho. Address: 1051 Fifth West, Weiser.

Webb, Rev. Robert, assistant at the Cathedral of the Nativity, Bethlehem, Pa., will become dean and rector of the Cathedral on May 1st.

Yates, Rev. David W., rector of St. Philip's Church, Durham, N. C., has accepted a call to

the Chapel of the Cross, Chapel Hill, N. C., effective April 2d.

Ordinations

Deacons

Central New York—Samuel Norman McColl was ordained deacon February 20th in St. Paul's Church, Syracuse, N. Y., by Bishop Peabody. **Central New York.** He was presented by the Rev. Franklin P. Bennett and the Rev. Morton Kelsey preached the sermon. The Rev. Mr. M. Cain will be deacon in charge of Grace Church, Copenhagen, N. Y.

Milwaukee—Benjamin W. Bowers, presented by the Rev. L. E. Thatcher; Earl Louis Fulfer, presented by the Rev. K. A. Stimpson; Leonard J. John Iverson, presented by the Rev. James B. Cox; Reynard McKeown, presented by the Rev. James B. Cox; William S. Van Meter, presented by the Rev. Harry W. T. Pallett; and E. R. V. Thomas, SSJE, presented by Dean Malcolm Marquardt; were ordained to the diaconate February 24th in All Saints' Cathedral, Milwaukee, by Bishop Ivins of Milwaukee. The newly-ordained deacons are continuing their studies at Nashotah House.

New Jersey—Edmond Winthrop Palmer was ordained deacon February 24th in Trinity Church, Moorestown, N. J., by Bishop Gardner of New Jersey. He was presented by the Rev. Edgar Sanford and the Ven. Alfred L. Banyard preached the sermon. The Rev. Mr. Palmer is the lay head of the Churchmen's Association in the diocese of New Jersey and was ordained to the perpetual diaconate by the Bishop so that his services may be more complete. He is one of the Bishop's missionaries who take charge of various missions at the request of the Bishop.

North Carolina—Edward M. Spruill was ordained deacon February 14th in the Church of the Good Shepherd, Rocky Mount, N. C., by Bishop Penick of North Carolina. The Rev. Mr. Spruill is deacon in charge of the missions at Mayodan and Knollhurst, N. C.

Robert Lansing Hicks was ordained deacon

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THE LIVING CHURCH

February 21st by Bishop Penick of North Carolina in Christ Church, Raleigh, N. C. He was presented by the Rev. William S. Lea and the Rev. Alfred Cole preached the sermon. The Rev. Mr. Hicks is assistant at St. Paul's Church, Winston-Salem, N. C.

Tennessee—William Evan Sanders was ordained rector in the Church of the Advent, Nashville, Tenn., by Bishop Maxon of Tennessee on February 23d. He was presented by the Rev. Prentice A. Smith and the Rev. Royden K. Yerkes preached the sermon. The Rev. Mr. Sanders is assistant at St. Paul's, Chattanooga, Tenn.

Pennsylvania—William Warren Fry, Arthur Spurn Laedlein, and Arthur Gottfred Pedersen were ordained to the diaconate at the Church of Matthias, Philadelphia, on February 24th by Bishop Roberts of Shanghai, China, acting for the Bishop of Pennsylvania. They were presented by the Rev. Messrs. Gordon M. Jones, Albert F. [unclear], and James McClintock jr., respectively. The Rev. Vincent F. Pottle preached the sermon. They continue their studies at the Philadelphia [unclear] School.

Priests

Wisconsin—Shoemaker, Rev. William L., was ordained on February 24th by Bishop Wroth of Erie in St. Paul's Cathedral, Erie, Pa. He was presented by the Rev. Grover C. Fohner, and the Rev. [unclear] L. Small preached the sermon. The Rev. Shoemaker continues on the staff of St. Paul's Cathedral, Erie.

California—Macarthur, Rev. John Robertson, was ordained priest February 26th in St. James' Church, South Pasadena, Calif., by Bishop Stever of Los Angeles. He was presented by the Rev. Raymond Jones, and the Rev. Canon C. Ranbarnes preached the sermon. The Rev. Mr. Macarthur is vicar of St. Andrew's, Elsinore, Calif.

Wisconsin—Brunner, Rev. Malcolm P., was ordained priest February 18th by Bishop Ivins of Wisconsin in Grace Church, Madison, Wis. He was presented by the Rev. A. A. Mueller and the Rev. John O. Patterson preached the sermon. The Rev. Mr. Brunner is assistant of St. Matthew's Church, Kenosha, Wis.

Pennsylvania—Daley, Rev. Edward, was or-

daind priest February 22d in St. Clement's Church, Philadelphia, by Bishop Hart of Pennsylvania. He was presented by the Rev. Franklin Joiner, rector of St. Clement's, who also preached the sermon.

Morris, Rev. Kenneth C., was ordained priest at Christ Church, Philadelphia, on February 23d by Bishop Hart of Pennsylvania. He was presented by the Rev. E. Felix Kloman and the Rev. Joseph Fort Newton preached the sermon. The Rev. Mr. Morris continues on the staff of Christ Church, Philadelphia.

Southern Virginia—Mott, Rev. John Chilton, was ordained priest February 20th in Emmanuel Church, Chatham, Va., by Bishop Brown of Southern Virginia. He was presented by the Rev. Edmund J. Lea and the Ven. Norman E. Taylor preached the sermon. The Rev. Mr. Mott continues as rector of Barrister and Pruden parishes in Pittsylvania County, Va.

Upper South Carolina—Reid, Rev. Roddey Jr., was ordained priest in Grace Church, Anderson, S. C., by Bishop Gravatt of Upper South Carolina, on February 12th. He was presented by the Rev. Henry L. Durrant, and the Rev. Maurice Clarke preached the sermon. The Rev. Mr. Reid is rector of Grace Church, Anderson, S. C. Address: 711 S. McDuffie St., Anderson.

West Texas—Palmer, Rev. Hubert Charles, was ordained priest February 21st by Bishop Jones of West Texas in St. Andrew's Church, Seguin, Texas. He was presented by the Rev. H. B. Morris and the Rev. Thomas Bagby preached the sermon. The Rev. Mr. Palmer remains as rector of St. Andrew's Church, Seguin.

Military Service

Cochran, Chaplain David R., formerly rector of St. Paul's Church, Dowagiac, Mich., is now serving as an Army transport chaplain. Address: USAT "Cape Clear," Fort Mason, Calif.

Jones, Chaplain Clinton R., formerly curate of St. James' Church, New London; and of St. James' Church, Poquetanuck, Conn.; and chaplain to Church students at Connecticut College for Women, is now Protestant chaplain of the Merchant Marine Cadet Basic School, San Mateo, Calif.

The Army and Navy Commission announces the promotions of Chaplain Kenneth M. Sowers of the diocese of Long Island, from major to lieutenant-colonel; Chaplains Treadwell Davison of Montross, Va., and Maxwell B. Courage of Summit, N. J., from captain to major; and Chaplain Charles R. Stinette, jr., East Hartford, Conn., from first lieutenant to captain.

Resignations

Godolphin, Rev. Francis R., who recently retired as rector of the Church of St. Andrew, Staten Island, N. Y., has been elected rector emeritus of the church. He continues to reside at 189 Katan Ave., Staten Island 8.

Hawkins, Rev. Herbert, has resigned as rector of St. Paul's Church, Windsor, Vt., and of St. Paul's Church, White River Junction, Vt., effective April 1st.

Lewis, Rev. Arthur F., for over 20 years rector of St. Michael's Church, Naugatuck, Conn., has resigned effective May 1st.

Depositions

Gubbins, Joseph William, was deposed from the ministry at his own request on January 24, 1945, by Bishop Perry of Rhode Island in the Cathedral of St. John, Providence, R. I., in accordance with General Canon 59, section 1.

Deaconesses

Bateman, Deaconess Margaret E., will become superintendent of the Children's Educational Foundation, Mercer Island, Wash., on April 1st, with Deaconess Anna E. Macdonald as assistant.

Corrections

In the LC issue of February 18th, the obituary of Henry Lawton Blanchard stated incorrectly that Mr. Blanchard was the father of the Rev. Roger W. Blanchard of Columbia, Mo. The late Mr. Blanchard is survived by his widow, and a daughter, Beatrice, who is married to the Rev. George E. Keith of Gardner, Mass.

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NEW YORK—Rt. Rev. George Ashton Oldham, D.D., Bishop

St. George's Church, N. Ferry St., Schenectady, N. Y.

Rev. G. F. Bambach, Rector
Sun.: 8 a.m., 11 a.m., 7:30 p.m.; Daily: 9:30 a.m., 5 p.m. E.P.; H.C. Tues., Thurs., H.D. 10 a.m.; Lent Wednesdays E.P. Sermon 8 p.m.

ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop

St. Luke's Church, 435 Peachtree St., Atlanta

Rev. J. Milton Richardson, Rector
Sun.: 9 & 11 a.m., 5:30 p.m.; Daily (except Sat.): 12:05 p.m.; Fri.: 12:05 & 5:30 p.m.



CHURCH OF THE ADVENT BIRMINGHAM, ALA.

CENTRAL NEW YORK—Rt. Rev. Malcolm Endicott Peabody, D.D., Bishop

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Rev. H. E. Sawyer, Rev. E. B. Pugh
Sun.: 8, 9:30, 11, 4:30; H.C. Tues & Thurs., 10; Wed., 12:15; Fri., 7:30; E.P. Daily

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40

Rev. James Murchison Duncan, rector; Rev. Edward Jacobs
Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

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

St. James' Church, Danbury

Rev. Richard Millard
Sun.: 8, 9:30, 11; Tues.: 7:15 H.C.; Wed.: 7:30 p.m. Lenten Service

St. Mark's Church, New Britain

Rev. Reamer Kline, Rector
Sun.: 8 H.C.; 9:30 Ch. Sch.; 11 Morning Service; E.P. Wed. 7:45; H.C. Wed. 10; Fri. 7; Intercessions Thurs. 10 a.m.

IDAHO—Rt. Rev. Frank Archibald Rhea, D.D., Bishop

St. Michael's Cathedral, Boise

Very Rev. Calvin Barkow, D.D., Dean & Rector; Rev. W. J. Marner, Canon
Sun.: 8 H.C., 11 M.P. & C.S.; Weekdays: Thurs., 7:30 a.m. H.C.; Fri., 12 noon Int.

