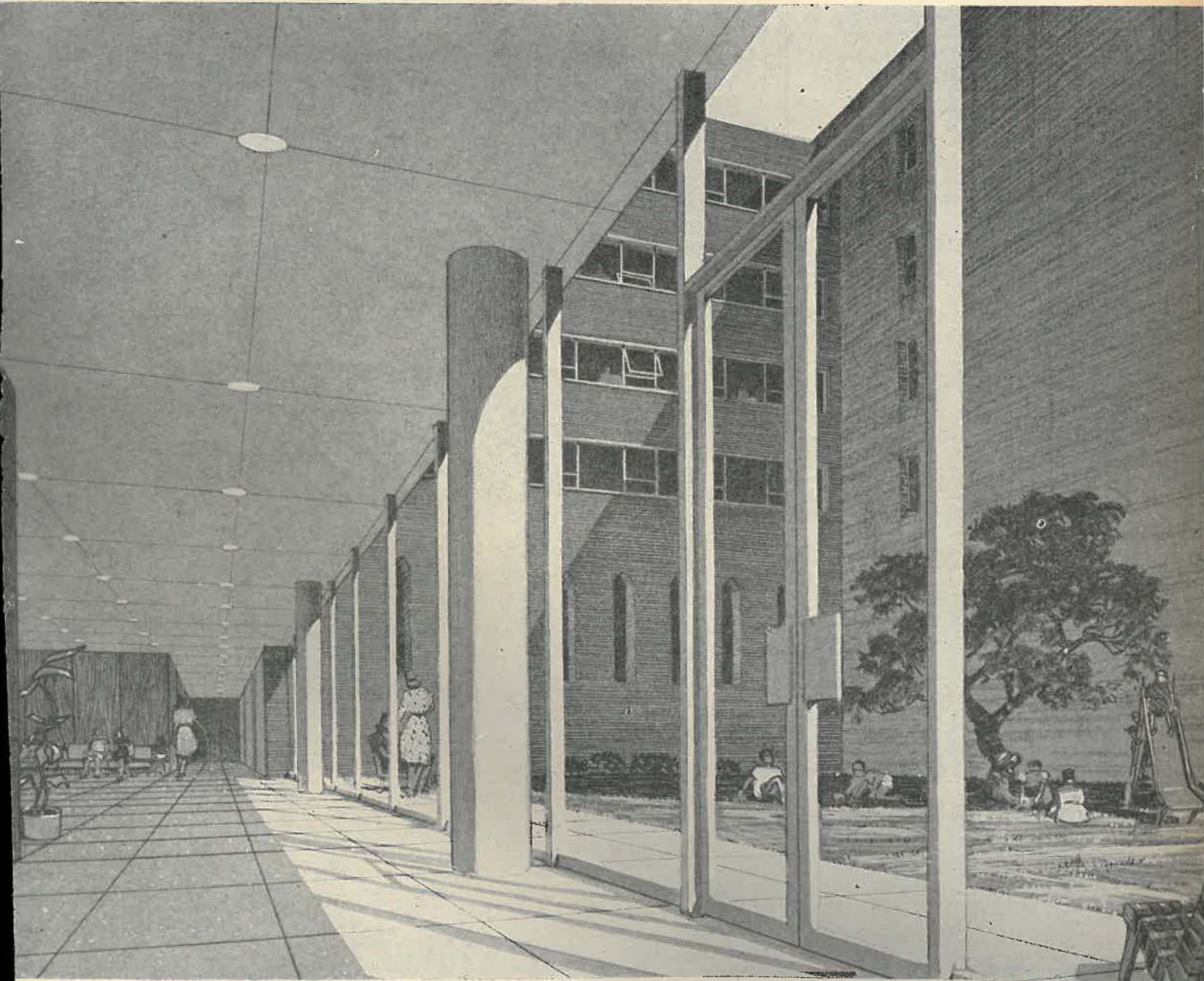


# The Living Church

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



## **Displaced Persons in 1947**

*Elizabeth Gardiner*

Page 9

## **PROPOSED ST. BARNABAS HOUSE, NEW YORK**

Architect's drawing, looking from the reception lobby into one of two cloistered courtyards where children can play in safe and attractive surroundings. [See page 14.]

# The WAY

By E. Stanley Jones

★  
For those who want to know  
and follow the Christian Life

★  
In daily readings, under weekly themes, Dr. Jones unfolds the means by which to put one's feet upon *the way*. It is a tonic for weary souls, something which gives help and guidance, and comes to grips with all that makes life difficult. It answers completely and simply the need of those who strive for a religion of physical and spiritual health and poise. Dr. Jones has accomplished his purpose of pouring a life message into one small volume. \$1

Also By Dr. Jones

**ABUNDANT LIVING \$1**

At All Bookstores  
**ABINGDON-COKESBURY**

## AN AMERICAN HOLY WEEK MANUAL

The text of the Altar Services for Parish Churches from Palm Sunday through Easter Day. All the special rites from the Blessing of Palms through the Lighting of the Paschal Candle, together with the complete text of Tenebrae. Indexed. Pages viii, 353.

Paper \$1.00

Cloth 2.00

20% discount on orders for ten or more copies.

Note that we pay postage when remittance accompanies order.

Secretary of Publications  
980 Memorial Drive  
Cambridge 38, Mass.

## THE PEOPLE'S ANGLICAN MISSAL

American Edition

Size 4½" x 6¾". Bound in a blue, durable, fabricated cloth; tooled cover; printed on slightly tinted paper, to increase legibility; Ordinary and Canon in two colors.

Price \$5.00 at your book-store or from

THE FRANK GAVIN LITURGICAL FOUNDATION  
Mount Sinai Long Island, New York



## Talks With Teachers

REV. VICTOR HOAC, D.D., EDITOR



### Meeting Our Critics

FELLOW teachers, how can we deal with our critics? I mean, we are frequently reminded that certain people in the parish are saying disparaging things about the work of the Church school, and it sometimes gets us mad. The trouble is, we seldom get just the right chance to answer them back; or, if we do, we really haven't much to say.

When somebody who is not teaching, and who seems to be rather lazy and casual about his Church life anyway, says unkind things about the parish school, or especially about my class, then I'd like to say something. It doesn't seem fair. What do they know about it? If they would only try it for just one Sunday!

Let's see how bad the situation is, and what we can do about it. There are several kinds of objectors, inside and out of the parish. Here is the parent who happens to drop in at Church School on one of the worst days — that time when three teachers were absent, when three classes were doubled up, and there was much confusion. Weeks after, that parent is telling others, in meetings, that the school is just a riot.

The solution, or answer, here, as in most cases, is an either/or: either seek out that person, explain the special troubles of that "off" Sunday, get her good will and sympathy, and urge her to help us "talk up" the School. Or, forget it, and hope such talk will dry up before the increasing success and good report of the School. (There is a third choice, that we work at the root of such a situation, have enough teachers always, and so prevent its happening again. But this is a long-range job, calling for a vision comparable with that of an empire builder.)

### COMMON CRITICISMS

Here are some of the remarks we may hear — directly, or relayed to us politely through the rector. Two parents have had tea together and had a nice, long chat. They have agreed that Miss M (that's *you*) doesn't seem to be teaching their children anything. "I can't find out a *thing* Betty has learned all year. They just seem to have *fun*." You feel hurt when you hear of it. You can't answer back, because it hasn't come directly to you. For a while you feel indignant, waste a lot of emotional force, and lose some charity thinking how unfair these mothers are, how they never do anything themselves, and so on.

Then sober thought says, "Maybe they are right, partly. I haven't been *drilling* on anything. I've been letting the bright ones do all the reciting. I think I'll check up. We'll have a drill, a review, an examination. I'll show them!" That's the spirit: *get in there and teach!*

Here's another: "The discipline is terrible in his class. I never saw such rude children. If I were in his place I'd make them behave! I'd tell them I didn't have to stand for such behavior. I'd tell them if they wanted me to stay as their teacher . . ." Sure, sure. Such adults blame the children, and the teacher for not taming them to be little Lord Fauntleroy's. After feeling hurt a little while, you face the answer. They are your children, your problem. You know they have been getting out of hand, and it has both maddened and embarrassed you. You know, down deep, that it was your own fault.

### FIGHTING BACK

Then, parents find fault with our equipment. "You should see the pretty kindergarten they have over at the Presbyterian Church." That's partly the responsibility of the school management, but at least you can provide stimulus for change. You, in your turn, can *criticize where it will get results*.

You don't have to be polite to the rector. He can't quit. We recall the lone teacher who, weary of asking for better things, placed an old, rickety chair at the front vestibule of the church, just as the people were coming in, with these words attached, "Sample of chair provided by the vestry for Church school." The stunt rippled through the town, and brought about a survey by the vestry leading to hundreds of dollars of investment, and eventually a new wing on the parish house.

The best way to answer criticism is to work up a popular new front for the Church School. For example, the introduction of movies and other visual aids make everybody hear that we are up and coming. To reach critical parents, the best way is to make them aware that they have a share in the teaching. Send home assignments patiently, and expect results. A mother, once indifferent, sent this note: "Sorry Jimmie doesn't know duty to neighbor. I hear he's the only one who didn't. He will be next Sunday." Now the mother was in the place of criticism, and was fighting back. She was learning her duty to her children.

# LETTERS

## Jerusalem Report

**TO THE EDITOR:** Air mail from Jerusalem reports that Mrs. Weston Henry Stewart, wife of our Bishop, her mother, Lady John Clapham, and Mrs. Witton-Davies with her infant children, Bridget and Catherine, were evacuated by air from Jerusalem to England on February 4th.

Our American chaplain, the Rev. Dr. Walter Klein, is doing extra duty. The sub-dean of our Cathedral, the Rev. John Ten Bruggenkate is in the hospital. As Americans are not being evacuated, Mrs. Walter Klein and her children are staying. The Chapel of St. Mary Magdalene, licensed by Bishop Stewart on the Mount of Olives, has been badly mauled and all the sacred vessels, vestments, and Church furniture stolen. Also, many panes of glass in the Cathedral of St. George, St. Paul's Arabic Church, and the headquarters of the Church Missionary Society have been shattered. A generous Good Friday offering will be most welcome.

(Rev.) FRANCIS J. BLOODGOOD.  
Madison, Wis.

## Books Wanted

**TO THE EDITOR:** Do you know of anyone who has some good educational material on the general subject of the Episcopal Church, who would be willing to donate it for our local library? I would be willing to pay for all handling costs. We have the opportunity to place this material in the local public library. The need is great, for the only contact with religion for the majority of the people in this area is and has been the revival type of approach.

Such a gift would spread the influence of the Church vastly; in a very real sense it would be giving to missions missions of "the reasonable Gospel." Gifts can be sent direct to Miss Ruth Thomas, c/o Milton Public Library, Milton, Oreg., or to me, as one might choose.

(Rev.) H. GORDON NEAL.  
Milton, Oreg.

## The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....*Editor*  
PETER DAY.....*Executive Editor*  
GEORGE M. McCLAREY, JR.....*Managing Editor*  
ELIZABETH McCracken.....*Associate Editor*  
PAUL B. ANDERSON.....*Associate Editor*  
REV. HEWITT B. VINNEDGE.....*Book Editor*  
EDGAR O. DODGE.....*Advertising Manager*  
MARY MUELLER.....*Credit Manager*  
WARREN J. DEBUS.....*Subscription Manager*

THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription \$5.85 a year.  
Foreign postage additional.

# The Sacred Name of JESUS

All types of church folk unite in reverencing the Sacred Name of Jesus in The Creed. A lesser number seem to be concerned about It in the Gloria in Excelsis, and as It occurs throughout the service, literally hundreds of our people "give It no mind." And yet there is no rubric telling us that we should bow our heads at the name of Jesus in The Creed. The lovely custom just developed and grew, didn't it? Well, why one place and not another? Can we only seem able to reverence Jesus' name formally at one place in the service, and at none other? Sounds sort of silly now, doesn't it?

But there are other countless hundreds, who quietly and unobtrusively bow their heads slightly in reverence EVERY TIME the name of Jesus is heard. Not only is it a sign of loving consideration and thoughtfulness, but

it is also a sign of real awareness, for they are alert and awake in their worship, and their hearts and minds are attuned in worshipping Jesus Christ, True God and True Man.

You who have open minds, who can still get out of the ruts and habits of years, start the simple little habit of alert and loving reverence, by just SLIGHTLY bowing your head when you hear the name "Jesus" (please, oh, please don't bob it up and down,—that seems so, so overly SOMETHING, whatever that is). You are not doing it to be seen of men. You are doing it to show Jesus you are remembering Him, you are acknowledging Him, you are loving Him, and you are worshipping Him! Try it for some weeks, won't you? You'll be amazed how it enhances every service you attend.

## AMMIDON AND COMPANY

Horace L. Varian  
Horace L. Varian, Jr.

31 South Frederick Street

Baltimore 2, Maryland

*Everything for the Church*

*We rarely advertise the fact that we sell Prayer Books of all types and prices. Being an Episcopal House, we almost let that be taken for granted. But there it is, in case it hadn't occurred to you, and to those desiring a Prayer Book for self, or as a gift to another, especially for Confirmation,—just write in for data. We also always have in stock the Altar Service Books or Missals, and The Litany Book for The Litany Desk.*

- Choicest materials
- Attractiveness
- Durability



## Prayer Books AND Hymnals

of the Protestant  
Episcopal Church

THE PRAYER BOOK that will satisfy its user is the one that combines the qualities checked above. Whether bound in cloth, imitation leather, genuine leather or genuine Morocco, every Harper Prayer Book is made to the highest possible specifications known to binding craftsmen. See Harper Prayer Books in many styles at church bookstores and other retail book outlets, or write for descriptive circular.

**HARPER & BROTHERS**

ESTABLISHED 1817 NEW YORK 16, N. Y.

## Headquarters for RELIGIOUS SUPPLIES



CHOIR GOWNS • VESTMENTS  
PULPIT ROBES • HANGINGS  
STOLES • EMBROIDERIES  
Communion Sets • Altar Ap-  
pointments • Altar Brass Goods

**National** CHURCH GOODS  
SUPPLY COMPANY  
CATALOG ON REQUEST 401 22 NORTH STREET, PHILADELPHIA 2, PA.



## ST. JAMES LESSONS

A nine course series of instruction for Episcopal Church Schools including illustrated work books —150-250 pages (60c each) and teachers' manuals (I, II, III 40c each, IV through IX 60c each).

No samples *Payment with orders*

**ST. JAMES LESSONS, Inc.**  
865 Madison Ave. New York 21, N. Y.

THE newsroom seems, and sounds, like utter confusion. Yet underneath the noise and bustle is the steady pressure of the news—the hunger of the world to know all that has happened to itself.

Now come at dawn to the sanctuary. If you have been with me all Saturday night, the glare of light, roar of presses, and smell of ink have left a smudge upon the consciousness like that of the double carbon paper which bequeaths its mark to every surface it encounters, lest the duplicate of an important story be lost in the hurry of turning it the wrong way. Take a car with me in the fresh summer dawn and enter my little sanctuary among its trees.

All is clean, hushed, reverent. Candles gleam against a background of rich-hued curtains. Through a gorgeous window overhead the sun sends his early, rosy glitter, sparkling on soft whiteness of fair linen, and on polished brass of candlesticks and cross, and on dark beauty of carved wood; on white corporal, on golden chalice and paten. Flowers glow in the light of candles around the cross; their spreading perfume mingles with pervasive fragrance of ruby wine.

Whatever sound there is will be subdued; murmur of voices in Creed and Confession; clear chiming of sanctuary bell; my own voice, loaned for the occasion to Another:

“THIS IS MY BODY . . .

THIS IS MY BLOOD . . .”

On the surface the difference between these two callings is very great. Yet, underneath the forms and sounds of the Altar is the same deep urge which gives meaning to the forms and sounds of the press—the urge of life to know about life.



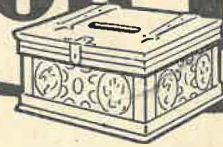
The above is an excerpt from the quasi biography of Irwin St. John Tucker entitled **OUT OF THE HELL-BOX**, \$2.00.

You will want to read this exciting story of a man who is successful in two learned professions—the sacred ministry and journalism.

**Morehouse-Gorham Co.**

14 E. 41st Street  
New York 17

# The Question Box



Conducted by **CANON MARSHALL M. DAY**

• *Why has the question I sent you on such a date not been answered? This question has come from quite a few people.*

When I was first placed in charge of this department I supposed that I would be obliged fairly frequently to “prime the pump” with questions of my own devising. This has never happened. I have in my file three large folders of questions waiting for answer, and they still keep coming. The only way that I can choose among them is to take first those questions that are immediately timely and next those which seem to me of the largest general interest. Questions that are simply and tersely stated and those which can be answered shortly and succinctly naturally have a high priority. Sometimes a question requires considerable research, even though it can be finally answered by a simple yes or no. And finally I am not simply a writer but a very busy parish priest. But no question is thrown away except those that are obviously not real questions but simply “heckling” or attempts to convert me to this or that ecclesiastical, philosophical, or political system. I hope some day to get them all answered.

• *Is it proper to remove the cross from the altar on Good Friday?*

No. The cross and the principal candlesticks should remain on the altar. The cross should be veiled in black for whatever services are held in the morning, but unveiled at the evening service, having been ceremonially exposed either at the Liturgy or at the end of the Three Hours.

• *When Henry VIII withdrew from the Church of Rome and founded the Church of England, who consecrated the first Episcopal Bishops? We believe in Apostolic succession, but was not this Apostolic succession broken when the Church of England was founded?*

Henry VIII did not withdraw from the Church of Rome, as at that period there was in western Europe only the Western branch of the Holy Catholic Church over which the Bishop of Rome was exercising a supremacy which we believe to be usurped. The Church of England under the leadership of Henry VIII rejected that usurped authority

but did not then or at any time withdraw from the Catholic Church. With a few exceptions the same bishops continued in their dioceses and the same priests in their parishes during Henry's time. The Apostolic succession was continued by these bishops to their successors, and in spite of a critical period at the time of the accession of Queen Elizabeth, their succession is continued in the Anglican bishops of the present day.

• *Is a processional cross ever used in a wedding procession; and, if not, why not?*

If the “wedding procession” referred to is the bride's ceremonial entrance, no processional cross should be used. This ceremony is part of the social pomp which accompanies a wedding, and neither the choir or clergy should take part in it. If the choir is present it would be led to the stalls by its cross. If the bishop is the officiant, it is proper for him to be preceded by his cross and candles, both on entrance and when going to the altar after the betrothal.

• *If one assists in consuming the Elements of the Midnight Christmas Eucharist, should he make his Communion on Christmas Day?*

No, unless he is a priest and is celebrating one of the Christmas Eucharists. The midnight service is one of the Christmas services, and the rule of one Communion on one day still obtains for everyone but the celebrant. As a matter of fact the phrase “other Communicants,” in the rubric on page 84, probably means other persons who have received at the service, not simply persons who have communicant status, so the problem ought never to arise.

• *To whom did the editor refer when he mentioned (LIVING CHURCH, March 2d, editorial) one of our clergy as a bishop in the episcopal orders of the Roman Church?*

The clergyman referred to is the Rev. Julio Garrett of the Missionary District of Puerto Rico. He was received by Bishop Colmore, November 5, 1930, but is ministering simply as a priest, because, while there is no question as to his Orders, it would require the action of the whole Church, not of a single bishop, to give him episcopal jurisdiction.

## GENERAL

### EPISCOPATE

#### Fr. Bayne to be Consecrated on June 11th in Seattle

The Rev. Stephen F. Bayne, Jr., Bishop-elect of Olympia and chaplain of Columbia University, New York City, will be consecrated in St. Mark's Cathedral, Seattle, Wash., on June 11th. The Presiding Bishop will be the consecrator.

Fr. Bayne succeeds the Rt. Rev. S. Arthur Huston, who will retire on March 31st. Elected on December 9th [L. C., December 15th], he will be the third bishop of the diocese.

#### Bishop Gilbert to be Installed on April 26th at Cathedral

Bishop Gilbert, Bishop-elect and Suffragan of New York, will be installed as diocesan on April 26th at the Cathedral of St. John the Divine, New York City. The hour for the ceremony has not been determined, but the service will probably take place in the afternoon. Saturday was chosen so that the clergy of the diocese would be able to attend.

Bishop Gilbert moved into the deanery of the cathedral on March 14th. The 60-room bishop's house, which Bishop Manning has occupied for the last 26 years, will be remodeled and adopted for other uses of the diocese. Bishop and Mrs. Manning and their daughter, Miss Frances Manning, will move into the house which Bishop Gilbert has just vacated as soon as alterations have been completed.

### INTERNATIONAL

#### Church Leaders Open Drive to Mend US-Soviet Relations

In a statement which declared that "the issue of world war or peace today" depends on friendship and understanding between the people of the United States and Russia, the members of the Inter-Church Committee of the American Russian Institute warned that "suspicion, fear, and hate" could precipitate an "atomic holocaust, and a just damnation inexorably will be ours." The



BISHOP GILBERT: To be installed as diocesan April 26th.

signers of the statment, of which the full text follows, included Bishop Gilbert, Suffragan and Bishop-elect of New York, Dr. John R. Mott, and Metropolitan Benjamin, Exarch of the Moscow Patriarchate in North and South America.

"The supreme moral test of every Christian today is in the issue of war or peace. Science has placed Americans and Chinese, Russians and British as near to one another as formerly were the residents of adjoining villages. We have a free-

will choice; we may use this development as a blessing or as an opportunity for brutal carnage and world destruction. There could be no greater sin open to our generation than the wrong choice of these alternatives.

"A Christian has, in this circumstance, but one choice. A man who would choose war would be no Christian.

"We go further. The American people do not desire war. We think that our people ardently desire peace and will continue to do so. We think that our government desires peace and will continue to reflect this wish of our people. But history shows that wars come to people who want no war. Ignorance breeds suspicion, suspicion breeds fear, fear breeds hate. And ignorance, suspicion, fear, and hate breed war.

"We believe, therefore, that a Christian does not pass the great moral test of our times by obeying in a merely mechanical and naive sense the injunction to 'love thy neighbor as thyself.' To pass that test a Christian must pray, preach, and take action. A Christian must enlist and fight against ignorance, suspicion, fear, and hate.

"One does not effectively, however, inveigh against mere abstractions. To be an influence against the evil of future war, the Christian must be practical.

"Stripped of peripheral and confusing elements, the issue of world war or peace today resolves itself into a problem of Soviet-American relations. If the people of the United States and of the Soviet Union retain a spirit of friendly coöperation and mutual admiration, peace can abide with us. But if suspicion, fear, and hate rise between these two peoples, atomic holocaust and just damnation inexorably will be ours.

"We believe, therefore, that the supreme moral test of Christians of our time is their thoughts and works in the field of Soviet-American relations. With deliberate emphasis, we affirm that the Christian Churches and all Christians must actively engage themselves in this field.

"We have organized an Inter-Church Committee of the American Russian Institute as a practical step in the war against war. We shall combat ignorance, which we see as the root of suspicion, fear, hate — and war.

"The Inter-Church Committee has formulated a broad program of education and information about the Soviet Union. We plan to sponsor discussion groups, lectures, and study groups in the churches; to prepare special study material for children, women's groups, and other organizations; to supply religious publications and radio programs with authoritative current

### Departments

BOOKS . . . . .	19	EDITORIAL . . . . .	12
CHANGES . . . . .	22	FOREIGN . . . . .	7
DEATHS . . . . .	20	GENERAL . . . . .	5
DIOCESAN . . . . .	16	LETTERS . . . . .	3
EVERDAY RELIGION . . . . .			11
QUESTION BOX . . . . .			4
TALKS WITH TEACHERS . . . . .			2

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.

information on various phases of Soviet life and culture; and to distribute authentic information through other appropriate church channels.

"We are confident that the whole of the Christian Church will cooperate with us. We invite help from clergy and laymen alike."

The American Russian Institute is a non-political organization sponsored by Americans to promote cultural relations between the peoples of the United States and the Soviet Union.

## THE BIBLE

### Dr. James Named to Committee

The Rev. Dr. Fleming James, professor of Old Testament and dean of the divinity school of the University of the South, Sewanee, Tenn., was appointed executive secretary of the Old Testament committee of the Standard Bible committee by the governing body of the International Council of Religious Education in Grand Rapids, Mich.

Dr. James will work under the direction of Dr. Luther A. Weigle, dean of Yale University divinity school and chairman of the Bible committee. The Standard Bible committee is composed of eminent Bible scholars who are making a revision of the American Standard version of the Bible, under authorization of the International Council.

The Revised Standard version of the New Testament was released Feb. 11, 1946. Revision of the Old Testament is nearing final stages of preparation and release is expected in 1950. [RNS]

## RELIEF

### Ask Revision of Immigration Laws

Bishop Stevens of Los Angeles, the Most Rev. John J. Cantwell of the Archdiocese of Los Angeles, Rabbi Edgar Magnin, president of the Southern California Board of Rabbis, and Dr. E. C. Farnham, executive secretary of the Los Angeles Church Federation, have issued a statement asking Californians to aid the movement to free thousands of displaced persons now in European camps. Urging citizens to write their congressmen to support a bill now before Congress to liberalize present immigration laws, the statement, issued in accordance with Brotherhood Week, said:

"Nowhere is brotherhood more needed than in the European camps in which more than 80,000 men, women, and children are confined. About 400,000 of them are [Roman] Catholics, 200,000 Protestants, and 200,000 Jews. Let us open our doors to some of those unfortunates.

"During the war only 10,000 immigrants were admitted to this country, whereas the

quota set in 1929 provided for 154,000 a year. If Congress will clear the way for the normal set quota only, this nation will be helping to wipe out a bitterness that threatens to generate new conflicts.

"No immigrant would be a public charge, because his or her financial security would have to be guaranteed by an individual or group in the United States." [RNS]

### CWS Officers Elected

At its annual meeting on February 20th, Church World Service Inc. elected the following Episcopal Church members to membership on the board and various committees, for the year 1947: President, Mr. Harper Sibley; vice-chairman of the board, the Rev. Dr. Almon R. Pepper; directors, Mrs. Henry Hill Pierce and Dr. Pepper.

Members of committees on cooperation with Churches in Europe and Asia are: China, Mr. Harper Sibley; the Philippines, Mrs. Arthur M. Sherman and Mr. J. Earl Fowler; Japan, Mr. Fowler; information and education, Mr. Robert D. Jordan; literature, Mrs. Sherman; Europe, Mrs. Henry Hill Pierce and Dr. Pepper; displaced persons, Dr. Pepper.

## UNITY

### Boston Conference Held

The Rev. Dr. Sherman E. Johnson, professor of New Testament at the Episcopal Theological School, Cambridge, Mass., and the Rev. Dr. William E. Denney, pastor of the Presbyterian Church of the Covenant, Boston, recently spoke to a group of 80 college students, and discussed the problem of the unity of the Episcopal and Presbyterian Churches. The meeting was sponsored by the Canterbury Club of Emmanuel Church, Boston.

Dr. Johnson pointed out that the primary reason for unity is that any schism in the Christian Church is contrary to the will of Christ. He said that because of the Westminster Confession of the Presbyterian Church and the theological tradition maintained by both Churches that they are well-suited for union. He concluded by stressing the necessity of working together, and asked for an exchange of professorships, inter-association of students, and joint worship.

Dr. Denney said that had the recent General Convention ratified the Majority Report, the General Assembly of the Presbyterian Church would have rejected it. He said that the basis of unity is to break down the distinction that now exists between prophet and priest. Dr. Denney also said that the solution does not lie in the paths now taken, but in keeping the doors open and in both Churches keeping an ecumenical insti-

tute to deal with doctrinal problems. A new confession of faith is needed, and an institute which would produce such a confession, expressed in contemporary terms, would lead not only to a union of the two Churches in question, but also to the union of most non-Roman Churches, Dr. Denney said.

## THE MINISTRY

### Fr. Titus to Head Office

The Rev. Frank L. Titus, assistant secretary of the Overseas Department of the National Council, has recently been appointed head of the office of Church vocations, which has been set up by the Council's Personnel Committee. The main purpose of the office is to encourage young people to prepare for full-time Church work, both for the National Council and for parishes throughout the country.

Miss Ellen Gammack, personnel secretary for the Woman's Auxiliary, will assist Fr. Titus, who will retain his position as assistant secretary of the Overseas Department.

### Annual Conference Held

The annual Conference on the Ministry was held March 21st to 23d at Exeter, N. H. Among those taking part were the Rev. Messrs. Clinton L. Morrill, Shunji Nishi, William B. Spofford, Jr., Howard P. Kellett, George L. Cadigan, and Sherman E. Johnson.

The conference is planned to give college students, graduate students, business men, and veterans a chance to study the ministry objectively. It is not primarily intended for those who have decided to study for Holy Orders, but for those who are uncertain as to what their vocation in life is.

## CANADA

### Reunion — Not Yet

A special committee of the synod of the diocese of Edmonton, Canada, recently declared that the time is not ripe for the Church of England in Canada to accept the principles of a ministry mutually acceptable to it and to the United Church of Canada. It also declared that any scheme of union within Canada which might jeopardize relations with other provinces of the Anglican Communion would be a retrogressive step.

The committee declared that conversations looking toward union with other communions must begin at the parochial level, and recommended that in each parish steps be taken to prepare for discussions with local units of the United Church. [RNS]

## PALESTINE

### Church Carries on Despite Losses

*By the Rev. C. B. MORTLOCK*

Little or nothing has been reported in the newspapers concerning the effect of tension and terrorism in Palestine on the work of the various missionary societies in the Holy Land. That their activities have been greatly restricted goes without saying.

The evacuation of European women, called for by the British Government, has seriously depleted school and mission staffs. Of the 80 women members of the missionary staffs in the country only 30 have been allowed to remain. While waiting for a passage to England the evacuees were accommodated in a camp at Maadi, Egypt. There was a certain amount of grumbling about conditions in the camp, mainly, it seems, from wives of policemen, but the Bishop in Jerusalem, the Rt. Rev. Weston Stewart, received letters from his wife and her mother, who are among the evacuees, which indicated that there was little really to grumble at. Mrs. Stewart tried to persuade the grumblers that they were better off in their camp with its good NAAFI, cinema, roomy quarters and adequate food than coming home to deep snow, burst pipes, little fuel, and shortage of food.

On the staff of the Jerusalem and the East Mission 14 women have been evacuated; twelve, including six school mistresses and a medical practitioner, were allowed to remain, and the Bishop arranged for ten others to be kept close at hand in Cyprus, Lebanon, and Trans-Jordan.

In spite of all difficulties the mission schools have been kept going due to the resources and devotion of the remaining members of the staffs. St. George's School, adjoining the cathedral, has been working more or less normally and maintaining its grand tradition of a mixed school of Arab and Jewish boys. The buildings of the Jerusalem Girls College are being used by the government for a rabbis' school and for certain displaced Jews, chiefly sick and aged. The college, in addition to rooms in the cathedral close, has acquired a house in the American colony and the department of Education has provided a building at Upper Baka'a, so all classes are functioning. The English high school of girls at Haifa and St. Luke's boys' school at Haifa are also carrying on as a result of rapid and competent reorganization by the principals.

The placing of the English and American civilian colonies into strongly pro-

tected security areas in Jerusalem has naturally caused inconvenience and made the Church's ministry difficult. The clergy have been given permission to move freely for the time being but they are up against the difficulty that some security areas contain no Christian place of worship. All military Church services in security areas are, however, open to civilian residents.

The Bishop and other residents in St. George's Cathedral close decided at the Bishop's suggestion to remain there and not to move into a security area, the Bishop taking the view that the religious character of the cathedral close was protection enough.

A striking and encouraging outcome of the troubles is what the bishop describes as "the quite admirable spirit" shown by Palestinian Christians in their desire to help the British missionaries out of their difficulties. This spirit is doubtless to some extent a reflection of the new-found solidarity among Arab Christians brought about by the menace of a common danger — much as Christian organizations stood together in Germany against the threat of totalitarian claims to override conscience.

A writer in *Bible Lands*, the quarterly paper of the Anglican bishopric in Jerusalem, recently pointed out that one of the significant events of 1946 in Palestine was the appearance before the Anglo-American commission of inquiry of a joint delegation of Christian Arab communities, the aim of which was to demonstrate the solidarity of the one with the other and of all with their Moslem brethren. Never before had there been so great a measure of coöperation between the various communities of Christian Arabs. It was noteworthy that the delegation was led by a Latin bishop, representing those who are of the papal obedience, though their liturgy is closely akin to the Greek Orthodox rite to which they or their forefathers formerly adhered.

Along with the Roman Catholic bishop, Bishop Hakeem, were the president of the common council of the Anglican Arab congregation, the Rev. Najeed Qub'ain, and an Arab priest of the Orthodox Church, the patriarch of which is alone entitled to be styled Bishop of Jerusalem and whose cathedral is the Church of the Holy Sepulchre.

Though there are some Hebrew Christians in the Holy Land, the vast majority of Christians in the country are Arabs. Not less devoted than the Moslem Arabs are they to the cause of nationalism in Palestine. It is nationalism that has drawn together Christian Arabs of various communities. One of the most remarkable manifestations of Arab unity was when last year an Arab

Christian priest spoke at a political meeting in the Mosque el-Aqsa, the most sacred spot in Islam outside Mecca and Medina. A little later a Moslem spoke in the precincts of the Church of the Holy Sepulchre.

The Rev. Dr. W. M. Watt, who is a specialist in Islamics, is the adviser to the Bishop on all matters affecting the work of evangelization among the Moslems. For the most part the evangelical approach is indirect, through schools and hospitals, though there have been one or two direct conversions in recent years. There are about 20 Arab congregations under the pastoral care of the Bishop. They comprise about 4,000 souls and are mainly cared for by Arab priests and lay catechists. They manage their own affairs through a Palestine native Church council. Mostly they derive from the 19th century, for since the revival of the Anglican bishopric at the end of the last century the Jerusalem and the East Mission has set its face against proselytizing.

Christian Arabs are but a small minority in the population but they exercise an influence out of all proportion to their numbers. This is largely due to the advantage of education which they have enjoyed at St. George's and other mission schools, by the means of which many of them have attained to leading positions in the professions, the government service, business, and politics. When traveling in Palestine I have been struck with the frequency with which I found that the leading person in a country district was an old St. George's boy. In the present troubled days the influence of the bishopric schools permeating the country is a factor for which the State no less than the Church can give thanks.

## ENGLAND

### Canon Law To Be Revised

The Archbishop of York, Dr. Garrett, has recently made the following statement, which reports the progress made by the commission on canon law. The full text of the statement follows:

"In 1939 Archbishops Lang and Temple appointed a commission to report on 'Canon Law in the Church of England.' Shortly after the commission had been formed, war broke out, and no meeting was possible until 1943. The report, with proposed revised canons, is now ready, and should be published in the early Spring. With its publication, the revision of canon law in our Church will become a practical problem. Canons are the rules made by a Church for its own members, both clergy and laity. Before the Reformation, Christendom was under a very complicated system of canons. In this country at the

Reformation it was ordered that canons already made should remain in use unless they were contrary to the law of the realm or opposed to the King's prerogative, until a new code had been promulgated. Nothing authoritative was done until 1603, when canons were made which dealt with a certain number of matters for which ecclesiastical legislation was urgently needed. Many of these are now obsolete, while there are very few dealing with problems which have arisen in the last three centuries.

**CONFUSION AND IGNORANCE**

"Among the clergy, and still more among the laity, there is widespread confusion and ignorance on the question of canon law. But a living Church must have rules which are spiritual in their origin, and which are treated by its members as authoritative and binding. Canon law can never be treated as a fixed and final code, for as new problems arise, new canons will be required, and others will become obsolete through disuse. Alone among the Churches of the Anglican Communion, the Church of England lacks canons which have been revised in the light of modern conditions, and treated as authoritative.

"The publication of the proposed body of canons will be the first step in a long and tedious journey. The canons will have to be passed by Convocation, and, as our Church is established, they must be approved by His Majesty; where they concern the laity, they will require their consent in the Church Assembly either by resolution or by a measure; when they affect existing statute law or the rights of the citizen, legislation in Parliament will be necessary. Until the report is published it would be wrong for me to give any indication of its contents, but I am anxious that Churchpeople should begin to think of canon law revision as absolutely essential if within our Church the order and unity of a spiritual society are to be made evident."

**ORTHODOX**

**Week of Universal Prayer at Russian Theological Institute**

By PAUL B. ANDERSON

February 12th is the day consecrated by the Orthodox Church to the commemoration of the three great hierarchs: John Chrysostom, Basil the Great, and Gregory of Nazians. This day was chosen by the Russian Theological Institute in Paris and the Committee for Ecumenical Relations of the Russian churches in Western Europe for their participation in the week of universal prayer. In the presence of Archbishop Vladimir and many ecumenical friends, a High Mass was celebrated in the church of the institute. The service was said and sung in Greek. The concelebrants were the Archimandrite Polakis, superior of the Greek Church in Paris; Archpriest V. Zenov-

sky, dean of the institute; Archimandrite Cassian, a professor at the institute and chairman of the Committee for Ecumenical Relations; Archimandrite Savva, secretary of the diocese; and the Rev. Professors A. Schmemman and A. Kniazeff.

There were also many friends of the institute from the Church of England, the Roman Catholic Church, and Protestant denominations. From the Roman Church were Canon Rupp, who represented the Archbishop of Paris; the Order of Preachers (Dominicans) was represented by Abbot Dumont, the director of *Russie et Chrétienneté*, and a representative of the monastery at Sauchoir; the Benedictines, by Dom Lambert Baudoïn, founder of the monastery at Amay where the famous journal *Irenikon* is published, and Dom Joseph Croquison; the Society of Jesus, by the Rev. Paul Maillieux, SJ, director of the St. George Institution. The Church of England was represented by the Rev. Charles Neat of St. George's Pro-Cathedral. Dr. Marc Boegner, head of the Reformed Church of France, was represented by Pastor Conrad.

Addresses were made by many of those present, including Dean Zenkovsky,

Professor Zander, and the Rev. Frs. Neat, Villain, and Dumont. The speeches and private conversations after the service showed that the liturgy, the text of which was written by St. John Chrysostom, was a real ecumenical experience for all representatives of Christian Churches present in St. Sergius' House.

The meeting was closed by Archbishop Vladimir, who expressed his joy at seeing so many friends gathered under the roof of St. Sergius', and thanked them for having accepted the invitation.

**WORLD COUNCIL**

**Delegates Well Received**

By the Rev. E. R. HARDY

The World Council Delegation to the Orthodox Churches of the New East was cordially received by the Patriarch of Antioch at Damascus and by the Patriarch of Alexandria at Alexandria, Egypt. Both gave assurance of the cooperation of their Church in the World Council. At Damascus the Council and the delegates were specially prayed for in the Patriarchal Liturgy on February 23d.

On their way to Alexandria the delegates called on the Coptic Patriarch at Cairo, and addressed a special meeting of the Fellowship of Unity. On March 2d Bishop Brioth and the Rev. Oliver Tomkins attended the Patriarchal Liturgy of the Sunday of Orthodoxy in Alexandria, while the Bishop of Worcester and the Rev. E. R. Hardy preached in the English Cathedral at Cairo. On March 3d the delegation returned to London by plane.

**AUSTRALIA**

**Bishop Stevens Invited To Melbourne Celebration**

Bishop Stevens of Los Angeles is among those invited to attend celebrations in Melbourne, Australia, next June, commemorating the centenary of the Church of England in Victoria. Invitations were also extended to the Most Rev. John R. Darbyshire, Archbishop of Capetown, South Africa, and the Rev. Canon Roger Lloyd of Winchester, England.

The centenary observances will be linked with commemorative rites for John Sackfield, pioneer Anglican missionary, who disappeared among the snowclad mountain ranges on his way to the inland hamlet of Combienbar to hold services. It is planned to erect a memorial cairn in the mountain region where Sackville perished, and to make the site an annual diocesan pilgrimage center. [RNS]

**THE LIVING CHURCH RELIEF FUND**

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publishers and the accounts are audited annually by a Certified Public Accountant.

**CARE for old Catholics**

Previously acknowledged	\$3,036.42
Miss Nancy B. McKean	20.00
William Danner	10.00
Ella J. Kerr	10.00
The Misses Lloyd	10.00
Mrs. L. S. Tuckerman	10.00
Walter S. Underwood	10.00
Edwina F. Heitzeberg	5.00
	<hr/>
	\$3,111.42

**Old Catholic Relief**

Previously acknowledged	\$1,053.76
Mrs. Harriet B. Rankin	15.00
	<hr/>
	\$1,068.76

**European Children**

Previously acknowledged	\$4,300.02
Mrs. F. S. Eastman	10.00
C. W. Page	5.00
	<hr/>
	\$4,315.02

**Children in France**

Previously acknowledged	\$5,269.28
Mrs. Harriet B. Rankin	10.00
St. Peter's Guild, Rockport, Texas	8.00
Rev. M. O. Gruber	5.00
	<hr/>
	\$5,292.28

**Presiding Bishop's Fund**

M. R. Lynch (Greek children)	\$ 30.00
The Misses S. and M. B. Resor (British relief)	10.00
Anonymous (British relief)	5.00
	<hr/>
	\$ 45.00



# Displaced Persons in 1947

By Elizabeth G. Gardiner

Ex-UNRRA Welfare Officer, Displaced Persons Operations

**T**ODAY all citizens have the privilege of helping their Representatives and Senators to make new decisions concerning the United States policy toward Displaced Persons. Practicing Christians have two particularly important qualifications for participating in making such decisions: a willingness first to review the pertinent facts without biases and second to act on the information. An outline of the essential facts is drawn together here to give new insight as a basis for action. The time for palliatives is past, the time for constructive action is here.

## NON-REPATRIABLES

Estimates of the size of the Displaced Persons group vary slightly but all sources agree that "the hard core of non-repatriables" total about 850,000 in Germany and Austria. This phrase is used to describe the people who are afraid to return to their old homes under the governments now in power. In thinking about where these Displaced Persons can best settle into a new life the religious and nationality backgrounds are important factors. The largest single group is Polish Roman Catholic. Since Brazil has signified its willingness to accept 100,000 Roman Catholics, it is probable that many of these will go to Brazil. Numerous Orthodox, Old Catholics, and Evangelicals make up the great majority of the Ukrainians, Estonians, Latvians, Lithuanians, and Yugoslavs. A few Moslems are found among the Yugoslavs. The Jews of all nationalities are reported by the Jewish agencies to number about 200,000, or nearly 25% of the total 850,000. This small proportion of Jews among the Displaced Persons surprises many people because the newspaper headlines emphasize the plight of the Jews. Many of the Jewish Displaced Persons in talking to the writer expressed a desire to go to South America or South Africa if they could not go to Palestine.

The great majority of the Displaced Persons were brought into Germany and Austria by the Nazis to swell the working forces in the factories. Some were also used for bomb-damage clearance with sorry consequences—as in the case of the highly cultivated Polish piano teacher whose fingers were permanently deformed by moving rubble with her bare hands. Many Displaced Persons are still living in the wooden huts, built six or seven years ago near the now silent munitions factories. Some are liv-

ing in converted German army barracks. They do not want to become absorbed into the German economy. They want to become ordinary, producing citizens in normal communities where freedom of speech and political action are practised. They know they will be "liquidated" or sent into forced labor gangs if they return to their countries of origin for they are out of sympathy with the dominant political parties.

## MAJORITY YOUNG

Because these people were brought in for work, and conditions were so hard that only the strong survived, relatively few people over sixty are found. The majority are adults in their twenties, thirties, or forties with less than 20% being children under sixteen. The plight of the orphaned children has been widely publicized. Their need is great but it must not prevent consideration of the children who are living with one or both parents in the camps. Living conditions in the camps are well below any accepted minimum of health and decency in spite of efforts to improve them. The large number of marriages among the Dis-

placed Persons means an increasing number of small children whose parents can not provide adequately for them in a camp and yet do not want to be absorbed into German communities where their skills would be welcomed.

## SELF-HELP

The wide range of occupations and skills found among the residents of the camps shows how they support themselves in many kinds of communities. All degrees of education were present from the illiterate Ukrainian farm laborer who could not sign his marriage certificate through the semi-skilled and skilled trades and professions of medicine, dentistry, engineering, the ministry, and so on. The principle of each person working for the community was recognized and widely accepted although some gave it only lip service, shirking when they could. The great majority realized the importance of keeping their skills polished up and of teaching trades to the young persons. The farmers raised fresh vegetables to vary the monotony of the army ration and to augment it. The teachers organized schools and taught all ages from nursery school through high school. Nurses and doctors ran outpatient clinics and small infirmaries. Chemists made shoe paste, soap, and other necessities such as dyes to help out the dressmaker and tailor. The auto mechanics course was the most popular. The cobblers were the hardest pressed men in the camps. The men who had made precision instruments did miracles in making tools with crude equipment and musical instruments for folk song and folk dance entertainments. Through varied work and play these people have been preparing themselves for return to normal life. Self government within the camps gave new insight into the western meaning of the word democracy.

## LITTLE CRIME

One phrase of self-government, the camp police, called for considerable courage and hardihood. The Germans included the population of prisons and reform schools in the rounding-up of forced workers. Furthermore previously honest citizens learned to steal and circumvent the Germans in order to live under the Nazi regime. A certain amount of crime especially against the Germans was inevitable. The relatively small amount of it was the surprising thing considering how many people had learned the techniques of the under-

## Time to Act!

General Convention in Philadelphia adopted a resolution commending President Truman for announcing that he would ask the 1947 Congress to pass emergency legislation allowing a proper share of displaced persons to come to the United States.

The President has now made this recommendation and shortly a bill will be presented to Congress providing for the emergency admission to the United States of 100,000 displaced persons each year for the next four years.

This bill will give substance to the action of General Convention and merits the hearty support of Churchmen.

There will be opposition. Individuals and groups should inform themselves and make their wishes known to the President and to Congress.

The national Division of Christian Social Relations will gladly supply literature and other information.

(Rev. Canon) A. R. PEPPER,  
Executive Secretary.

ground. The great scarcity of all necessities such as shoes, clothing, hooks and eyes, buttons, thread and needles, and the endless monotony of the rations might well have been expected to produce a higher rate of delinquency. News reports have made much of four men seized by the military police and found to be in possession of fresh pork and the clothes of a German farmer murdered the night before. The reports seldom mention that these men were found when the military police searched a camp of 2,400 people who had no fresh pork or hoard of German clothing. To many a GI who conducted these searches among people quivering from German police methods, fear looked like guilt even where no evidence was found and so the Displaced Persons acquired an unfair reputation with the army which could not speak their languages.

#### NATIONAL ENMITIES

In addition to self-government, a less obvious form of preparation for a western, normal community was helping these people who had often been hereditary enemies to learn to live contentedly together. When several nationalities lived in one camp, the administrative committee included all of them, even a minority like the eight Yugoslavs in a camp of 980 Balts and Poles. The All Saints' Day consecration of a mass grave burial ground which the Germans had placed just outside of a village cemetery was an occasion for the Orthodox and Old Catholic priests to conduct a joint service with their two choirs. The Ukrainians had landscaped the new part of the cemetery. Displaced Persons of a dozen nationalities joined in the solemn procession with military liaison officers and UNRRA personnel of several nationalities. Continuing efforts for fuller understanding were less moving but perhaps more lasting. Fortnightly nursery school parties for parents and youngsters who spoke four different languages gradually broke through the hostility in one camp. Mothers preparing cocoa together week after week found it impractical to remain aloof. A Latvian scout troop after acting as host for several folk song and dance evenings for young people of the four nationalities in their own camp invited the Polish scouts from another camp a quarter of a mile away to join them. In spite of the 25-year-old feud between two of the guest groups, the Poles and the Lithuanians, the party went so well that the Poles in turn asked all the four peoples to their party. Sports of many types created other opportunities when the World Y had provided the necessary equipment.

#### WHAT OF THE FUTURE?

Turning from the past and present situation of the Displaced Persons, it is important to focus attention on their

### Resolution

I, C. Rankin Barnes, Secretary of The General Convention of the Protestant Episcopal Church in the United States of America, do hereby certify that the following is a true and accurate copy of a resolution duly adopted by the General Convention, at a meeting duly called and held in the City of Philadelphia, on the 10th to 20th days of September, 1946:

RESOLVED, That this General Convention commend President Truman for his public statement that he will ask the 1947 Congress to admit to the United States a greater number of displaced and stateless persons than is provided under our present quotas. When we as a nation have thus acted in response to our capacity to relieve this vast human need, we can in good grace counsel other nations to do their duty.

In witness whereof I have hereunto set my hand this 4th day of March, 1947.

(Rev. Dr.) C. R. BARNES.  
Secretary

future. The general points are (1) that the majority are skilled and eager to work, and (2) that competent religious and nationality groups in the United States, Canada, and elsewhere are organized and willing to help them spread out into normal communities.

Many Displaced Persons have expressed strong preferences for going to the countries where the climate is similar to their countries of origin. For example, the Estonians, Latvians, Lithuanians, and Ukrainians prefer regions of forest and wheat farming like the north central states or Canada where friends or relatives have preceded them. In the case of the Yugoslavs, the fishing towns of California and the steel towns of Illinois have the same attraction. Religious groups like the Serbian Orthodox are ready to help the newcomers to find jobs on farms. Considering the number of eagerly interested groups in the United States, it should be possible to absorb several hundred thousand newcomers without great effort on the part of each one were immigration possible.

The United Nations at its recent meeting created the International Refugee Organization to handle the problems of DP's, refugees, and resettlement. The purpose of this body can only be fulfilled when each one of the nations who can absorb immigration assumes its share of the 850,000 total. The United States, a large country of great resources, has

had the temerity to recommend the small arid Palestine admit 100,000 Jews in 1946. At the same time Congress through President Truman ordered 39,000 Displaced Persons admitted to the United States in the year of 1946 giving priority to (a) religious persecutes, largely Jews, and (b) orphan children. As the overall annual quota for the United States of 153,000 has not been filled for many years the order for admission of 39,000 was just a token. As happened in the case of the food and coal promised to the hungry, shivering nations, even this meagre promise was not fulfilled. About 6,000 of the 39,000 have been admitted in 1946, and now, as in the case of all unused quotas, the rest has lapsed. The Citizens Committee on Displaced Persons has figured that during the last ten years the United States might have admitted 1,500,000 persons if all quotas had been utilized. Actually 300,000 entered.\* If Congress would make it possible to recapture the unused quotas or even half of them during the next year or eighteen months, really valuable new citizens could come to the United States. Such action by Congress in answer to President Truman's request for authority for 1947 admissions would have the added value of showing the DP's that the United States has not abandoned its promises to help those who want political freedom. If the United States shows its sense of responsibility toward the DP's promptly and effectively, the blight of "nobody wants me" and its accompanying deterioration of morale will be lifted from the DP's because other nations are certain to follow if the United States agrees to take its share.

#### FACE RESPONSIBILITIES

Let the Christian citizens of the United States help this country to face its responsibilities and recognize its opportunity by:

(1) Informing themselves more fully on the subject through the Citizens Committee on Displaced Persons.

(2) Urging Congressmen and Senators to vote for the admission of a reasonable total quota like 500,000.

(3) Support and encourage Church and other organizations working to help the Displaced Persons and refugees such as the Presiding Bishop's Fund and Church World Service.

(4) Urge the United States to subscribe to the International Refugee Organization fund for travel and resettlement of these people before deterioration sets in.

All of these things should be done simultaneously and without delay.

\*Report of October, 1946, Citizens Committee on Displaced Persons, 36 W. 44th Street, New York, N. Y.

# Homeward . . . VI. *The Bounty of the Holy Spirit*

By the Rev. Joseph Wittkofski

TO ESCAPE eternal death, a knowledge of the truths of everlasting life is necessary. Several generations ago, people had a more realistic view of some of the facts of spiritual living. Many alive today had grandmothers who were named after the more common virtues like Faith, Hope, Charity, and Prudence. Today very many people have no idea of the theological nor of the moral virtues. Growth in the life of God requires the cultivation of the virtues. At Baptism and at Confirmation the gifts of the Holy Ghost are planted in the Christian soul. Usually the value of these gifts are overlooked with the result that they remain dormant in the soul. Spiritually speaking, the average modern person can be compared to the dweller of the jungle who has been endowed with all of the gadgets of modern civilization, but who has no idea of what to do with these things. Christian people have tremendous powers at their command of which they generally know nothing.

## SEVEN GIFTS

There are seven gifts of the Holy Ghost. These are Wisdom, Understanding, Counsel, Strength, Knowledge, Godliness, and Holy Fear. The gift of counsel perfects the virtue of prudence, enabling the Christian to judge at once and correctly what should be done in difficult cases. The gift of understanding gives a true insight into the truths of Holy Scripture without bestowing a full comprehension of the truths themselves.

The gift of wisdom perfects the virtue of charity, enabling the Christian to discern God in all things. The gift of strength perfects the virtue of fortitude, by giving an impulse to the will that enables a person to do great things with joy and in spite of all obstacles. The gift of knowledge perfects the virtue of faith and gives the Christian a knowledge of created things in their relation to God. Godliness perfects the virtue of justice and it creates a filial affection towards God that will enable the person to perform his religious duties with happiness. Holy fear consummates the virtues of hope and temperance, developing a filial respect for God, removing one from sin, and giving him the assurance of divine aid.

Nothing can be done directly to cultivate the gifts of the Holy Spirit. These

endowments become effective as the Christian becomes perfect in the way of active contemplation. A common mistake, however, should be avoided. Since an individual is so far away from the use of these gifts, they are generally forgotten. The gifts can be indirectly cultivated by the practice of the moral and theological virtues. It is not possible to become wise by the practice of being wise, but wisdom can be cultivated by the exercise of the virtue of charity.

## VIRTUES

Prudence is a virtue that guides the intellect to follow at all times the best means to reach its aims. This virtue is necessary to avoid sin and to approach the life of God. It will keep the Christian at the golden mean and thereby avoid extremes. Prudence can be cultivated by referring all actions, decisions, and judgments to the ultimate end of life, as they affect the individual's relation to God and to everlasting life. The gift of counsel is the perfection of the virtue of Prudence.

Justice is a virtue which directs the will to render to others what is their strict due. Through the practice of this virtue, order and peace can be introduced into the relationships of individuals and nations. Justice can be cultivated by developing a sincere respect for the lives, ownership, good names, and honor of God and fellow creatures. The gift of godliness is the perfection of justice.

Fortitude is a virtue that strengthens the soul in the difficult work of doing good without being deterred by fear, even the prospects of death. Many fears threaten the Christian. There is fear of effort and of risk of criticism and of ridicule, and there is the fear of displeasing friends. Fortitude can be cultivated by developing a distrust of self and an absolute confidence in God. The Christian should squarely face all problems, and seek from God the courage to struggle against them. The gift of strength completes the virtue of fortitude.

Temperance is a virtue that moderates sense-pleasure, and keeps these within proper limits. This virtue regulates the use of sensual pleasures in accordance with the dictates of reason and Christian faith. Temperance is cultivated by the practice of meekness, humility, and chastity. Temperance is per-

fectured by the gift of Holy fear.

Faith is a virtue that inclines the mind, under the influence of grace, to accept the truth of Holy Scripture on the authority of God. Faith is fundamental to spiritual living. By faith, God's knowledge becomes the Christian's knowledge. Faith is cultivated by reading the Scriptures, by learning to see all things from the point of view of this faith, by striving to be led by the principles of faith, and by seeking to spread faith to other people. The gift of knowledge matures the virtue of faith.

Hope is a virtue that inclines the Christian to desire God as the end of life, and to expect with confidence that God will give him the means to attain unity with God. This virtue tends to unite people with God by separating them from worldly goods. In the sight of God, all of the wealth in the world amounts to nothing. Hope can be cultivated by a gradual detachment from the goods of the world. Hope is perfected by the virtue of holy fear.

Charity is a virtue by which God is loved above all things for His own sake, and through which one loves his neighbor for God's sake. Charity is the greatest of all virtues. St. Paul eloquently says that faith and hope will pass away, but that charity will always remain. Charity unites individual souls with God, thereby transforming them into divinity. This virtue endows man with strength beyond human understanding. The Bible says that love is as strong as death. The virtue can be cultivated by constantly offering oneself to God without reserve, with one's whole heart, one's whole mind, and one's whole strength. Self sacrifice is the essence of the love of God. The gift of wisdom is the perfection of the virtue of charity.

## LAWS OF BEING

The practice of the virtues are the elements of spiritual living. These are the laws of one's being. Each person was fore-ordained to live according to these laws. Unlike all other things in the universe, man can act freely. He must constantly strive to give his soul dominance over his body. Life is the most wonderful work of God. All people are either advancing towards more life, or they are retrogressing toward lifelessness.

## Human Destiny

THE best defense we were taught in military science, is attack. As soon as possible after the catastrophe of Pearl Harbor, that principle was put into effect in our two-ocean war, and it was the principle that guided us to ultimate victory over Japan and Germany.

Now comes a distinguished scientist who uses the same principle in the war between religion and materialism. Putting upon himself the full armor of science, Lecomte du Noüy, one of the top-flight scholars of the scientific world, makes a direct attack on the strongholds of materialism, and leaves the skeptics and unbelievers with scarcely a scientific leg to stand on. This he does in what Robert A. Millikan, winner of the Nobel Prize in physics, describes as "a book of such fundamental grasp and insight as cannot be expected to appear more than once or twice in a century."\*

Dr. du Noüy's scientific credentials are beyond question. Since 1915, when he met Dr. Alexis Carrel and became interested in certain problems that seemed to have no solution, he has carried on research in various fields of science that has won him universal acclaim and respect among scientists of every land. He is the author of some 200 papers, mostly technical, and of seven books on his researches and on the philosophy of science.

In *Human Destiny*, Dr. du Noüy turns his attention to the whole question of the origin and evolution of life on this planet, with special reference to the place of man in the universe. His approach is a thoroughly scientific one, and it marks a step forward in the understanding of man's nature and development comparable with the promulgation of Darwin's theory of evolution nearly a century ago. Indeed, Dr. du Noüy's book may be described as reinterpreting the theory of evolution in the light of modern physics. And in so doing, he argues that the strictly materialistic theory of the universe, which Darwinism fostered, is no longer scientifically tenable.

*Human Destiny* is not easy reading. The first two chapters, dealing with chance and the structure of our scientific laws, are designed to give the reader the background of understanding for a single short sentence, which he describes as "one of the most mysterious philosophical problems of our time." This sentence is "that, from the point of view of man, order is born from disorder."

What causes this order, which characterizes the physical structure of the world and of man, to arise out of disorder? Materialists would have us believe that it is due to chance. But Dr. du Noüy uses the calculus of probabilities to demonstrate mathemat-

ically the impossibility of explaining the birth of life, or even the existence of the pre-conditions for life, by means of pure chance. And if chance cannot explain the birth of life, how much less can it explain the existence of the human conscience, the ability to choose between right and wrong, which is the distinguishing hallmark of the human race?

Dr. du Noüy is by no means the first scientist to observe that chance alone is not enough to explain the living universe. Almost from the beginning of the evolutionary hypothesis it was recognized that there was the possibility, if not the necessity, of a "cheater" to account for the leaps and apparent new starts in the evolution of the animal world. Once known as the "demon of Maxwell," because of the mathematical demonstrations of this famous physicist, it was subsequently called by Eddington and others "anti-chance." Du Noüy boldly calls this force God, and claims that "it is possible to have an idea of the work of God, and to find a proof of the reality of God in the effort we make to conceive Him."

The intolerance of the Middle Ages is not dead, says Dr. du Noüy, but "it has changed sides." It is now the ally of the agnostic and the dogmatic atheist, who "do not seem to be in the least disturbed by the fact that our entire organized, living universe becomes incomprehensible without the hypothesis of God."

As to man, his evolution is not ended, according to our author; indeed, it is just entering into its most important phase. Physically and mentally, man has made tremendous strides, though even the period of physical adaptation is far from ended. But "the moral and spiritual evolution of man is only at its beginning. In the future it is destined to dominate his activities."

The important thing is that man has now become a co-partner with God in determining his future evolution. "We know now that intelligence can turn against itself and destroy man, unless it is controlled by a moral force." If man is to survive, and continue to reach upward, he must consciously guide his future evolution along moral and spiritual lines.

Thus, starting from a scientific basis and proceeding with sound scientific methods, Dr. du Noüy has arrived at the same truth that Christianity has taught for two thousand years on the basis of revelation—that man is capable of realizing his destiny as a child of God, but that his achievement of this destiny is dependent upon his right exercise of the free will with which God has endowed him.

We cannot, within the limits of an editorial, give more than a cursory and highly inadequate picture of this book. We agree with the statement of the Rev. Gerald G. Walsh of Fordham University, that

\**Human Destiny*, by Lecomte du Noüy. Longmans, Green & Co., New York, 1947. \$3.50.

it is "the most remarkable essay in natural theology attempted by any scientist of our age." But it is far more than that. It is a book that goes far toward closing the apparent gap between science and religion that the Darwinian theory seemed to open up, and that split much of the Christian world into fundamentalist and modernist camps.

*Human Destiny* is a book that neither the scientist nor the theologian can afford to ignore. It puts the materialist definitely on the defensive, and brands secularism as a scientific as well as a religious heresy. It answers the skeptic, who would cite science for his agnosticism, on his own ground, and challenges him to show cause why he should not yield to the evidence of the science to which he has appealed, and recognize the case that it presents for the existence and guiding influence of the God that he so glibly denies.

Dorothy Sayers, prominent English novelist and Churchwoman, wrote recently: "To 99 people out of 100, the world, and man's place in the world, have become completely irrational. I do not think we can afford to live longer in a universe which makes no sense. People understand detached bits of it. They know how an internal combustion engine works. . . . They understand the mechanics of the material world; but they do not understand what it is all for, or where it is going, or what they are doing in it."

Dr. du Noüy's book goes far toward answering those important questions, and it does so in a thoroughly scientific manner. We commend it to all who are puzzled by them—and that includes virtually all thinking men and women, Christian and non-Christian alike.

### *More CARE for Old Catholics*

**W**ORD from Germany and Austria indicates that the gift packages sent to Old Catholics in those countries through THE LIVING CHURCH RELIEF FUND have been received and highly appreciated. Thus a German priest writes:

"A great work of education must be done with the Germans, and sometimes I am nearly despairing, believing that nothing can be done. The old fault of the Germans, not to think but only to believe that man who is able to shout as loud as possible, is still there. Surely we must not stop but have to try again and again to reëducate the Germans to think worldwide. A living Christianity is the best thing to do that work.

"By a real Christianity the Germans will learn that all men are children of the same God and Father in heaven. So I regard all the relief associations which have been founded in USA, and THE LIVING CHURCH RELIEF FUND particularly for Old Catholic churches in Europe. In that way people cannot say 'They preach only words; we hear the message, but we can't believe.' They see Christ's love ex-

pressed in the gifts of our Christian brethren around the world."

We have received additional names of Old Catholic pastors in Europe who need this practical help for themselves, their families, and their parishioners. Attached to the names are such notes as "He is ill and emaciated," "He has four small children, undernourished," "His people are in real need," etc.

CARE has now provided a \$10.00 package containing two new virgin-wool blankets, soles and heels, scissors, thread, and other essential items. We shall begin to send some of these, which go from stock-piles already in Europe, in addition to the food parcels, as rapidly as your contributions permit. We ask your generous gifts for this purpose. And we hope that those of you who have already received acknowledgments from recipients in Europe will send additional food or clothing packages, designating the same individuals, if you care to do so.

All checks and money orders should be made payable to THE LIVING CHURCH RELIEF FUND, 744 N. Fourth St., Milwaukee 3, Wis., and marked "CARE for Old Catholics."

### *A Nation's Children*

**T**HE Columbia Broadcasting Company rendered a notable public service on a recent evening when it devoted an entire one of its expensive \$20,000 hours — at the overall cost of \$50,000 — to the presentation of a documentary report on America's juvenile delinquency problem, which bore the arresting title, "The Eagle's Brood." Its Documentary Unit sent Mr. Robert Lewis Shayron on a two months' inspection tour of America, from Boston's docks to San Francisco's wharves, from the deep South to the Great Lakes. He investigated bars, teen-age canteens, dance halls, city courts, reformatories, prison farms, state and federal prisons (including Alcatraz), schools, slums, and back alleys. He listened to social workers, school teachers, police, judges, prison wardens, guards, and attendants; to taxi drivers, convicts, and the delinquents themselves — anybody who could help him see and understand the problem which is the reflection and product of our society, swept out from under the national sofa on to the floor of our social consciousness by the upheaval of war. "The Eagle's Brood" was as enthralling as any drama which has appeared on stage, screen, or radio in many a day, and was magnificently spoken by two front-rank actors, Joseph Cotten and Luther Adler.

This masterful and convincing analysis pronounced juvenile delinquency an epidemic, which, while rampant among the victims of economic insecurity in our slums and minority groups, yet has spread its germs to the upper brackets living in palatial city apartments and quiet suburbs. The causes were diagnosed as ignorance, careless parents (both among the

underprivileged and the wealthy), divorce, broken homes, inadequate educational facilities, an educational system designed for the average child with little or no thought of the economically and mentally handicapped, lack of proper medical care, uncomprehending courts, and the selfishness of interest groups. As Mr. Shayron saw it, the odds are all against most of the children and youth of the richest nation on earth.

The solution begins with cleaning out the swamps which produce the disease and the provision of decent homes, better trained parents, more and better teachers — none of which are possible until we have an aroused and interested citizenry. America spends annually the staggering sum of from 10 to 18 billion dollars because of crime, as against a mere bagatelle for preventive measures. But Mr. Shayron thinks he found the cure in the neighborhood council plan already in action in a stockyard slum of a Mid-West city. Although inspired by an outsider, it is run by the people of the area themselves, on the town-meeting plan. The ultimate responsibility for a child is that of his own neighborhood, which can and must create its own social climate, help its own parents, and render its own social services. He calls for a nationwide network of such neighborhood councils. He thinks interest in — instead of irritation at — juvenile delinquency can easily eradicate this worst sore on our body politic.

"The Eagle's Brood" is a call to Christians to swing into social action by getting out, inspiring, and organizing the neighborhood councils he champions. We are deeply in debt to CBS for Mr. Shayron's informative and moving report, and hope that radio will increasingly make its ubiquitous voice heard on the social problems which deface and weaken our democracy.

### "Prayer Book Sunday"

THE Anglican Society has asked that the Third Sunday After Easter be observed as a day of special thanksgiving for the Book of Common Prayer. On that day the clergy are asked "to teach, through sermons and instructions, what the Prayer Book really is and how loyally and thankfully we should use it."

We gladly commend the idea. The collect for that day is an appropriate one, with its plea to "grant unto all those who are admitted into the fellowship of Christ's Religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same."

And we hope that the main service of the day will be the Holy Communion, which the Prayer Book describes as the "great privilege" provided by our Lord Himself, for which there can be no substitute. That is the greatest of all Prayer Book services, and the one plainly intended to be the corporate act of every congregation on every Sunday.



### St. Barnabas' House

RECENTLY I went through St. Barnabas' House, on Mulberry Street on New York's lower East Side. The occasion was a joint press conference with Bishops Sherrill and Gilbert, while they showed reporters and news photographers around, and told them of the plans for building a new shelter to replace the present one.

The tour did not make me proud of our Church. In fact I agreed with Bishop Gilbert, who said: "I hang my head in shame every time I come here." The group of antiquated houses which has been serving as a shelter for unmarried mothers and children for more than half a century is a pretty poor specimen of the physical equipment with which the Episcopal Church in the largest city of our land tries to express its ministry to the underprivileged. A modern dog and cat hospital across the street puts our assortment of antiquated buildings to shame.

St. Barnabas' is a temporary shelter for women and children, maintained by the Episcopal City Mission Society and sponsored by the diocese of New York. In 1946, an average of 26 women and 43 children were given daily shelter — a total of 9,599 days of care for women and 15,608 for children during the year. Referred by 41 welfare agencies and 16 hospitals, in addition to many parishes, these women and children came from 23 states and were of many races and backgrounds.

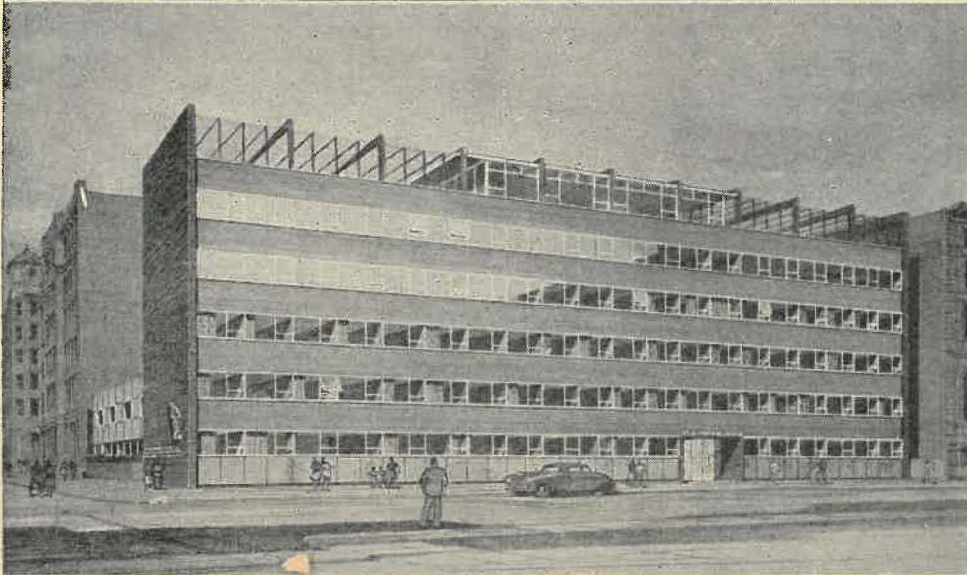
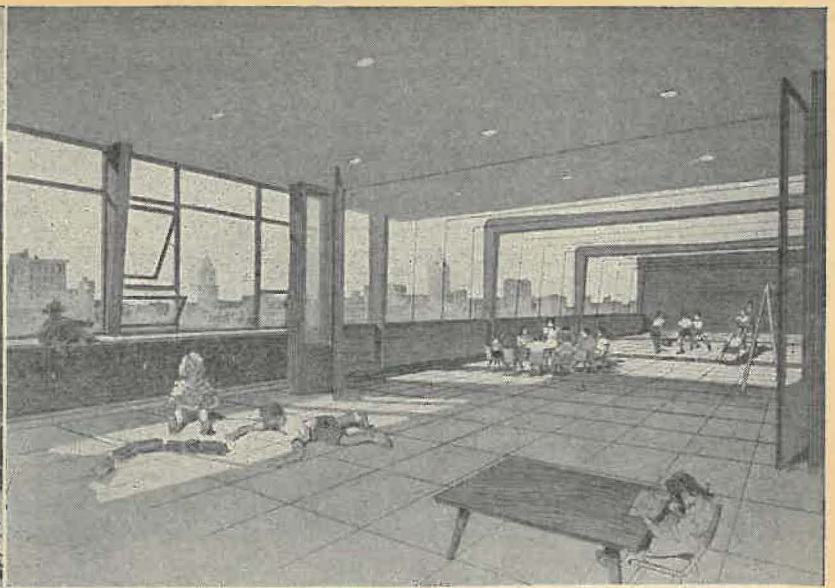
To accommodate these, and render both physical and spiritual service, the Church has a group of buildings over 100 years old which can only be described as fire-traps. The only reason they have not been condemned by the city is that the need for the work is so great, and it is not being met by any other agency. The buildings have open stair-wells that would be highly dangerous in case of fire; and plumbing, wiring, and even flooring are worn out. In addition the buildings are poorly ventilated and lighted. In the winter there is no play space for the children, who range from pre-school age to 11 or 12.

It is imperative that this group of fire-traps be torn down as soon as possible, and replaced by a modern structure that can more efficiently and decently be used for the purposes intended. The raising of half a million dollars for this purpose is the first objective of the diocese of New York this year.

We wish that Churchmen of the New York area could see the atrocious conditions under which their City Mission is rendering the best service it can. We believe that if they really knew how important the work is, and how inadequate, indeed disgraceful, the present facilities are, there would be no difficulty in promptly oversubscribing the fund. The pictures on the opposite page tell a part of the story, but not all. The need is urgent and immediate, and it is the definite responsibility of Churchmen, particularly in the New York metropolitan area.

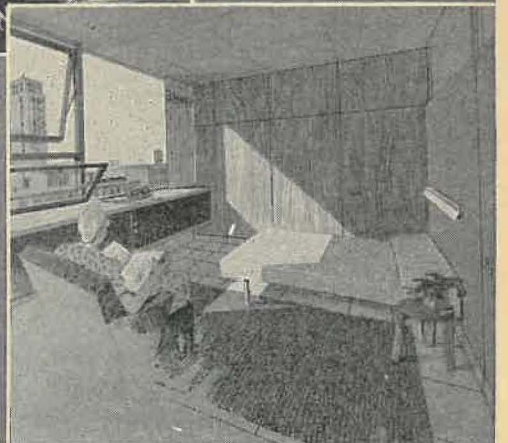
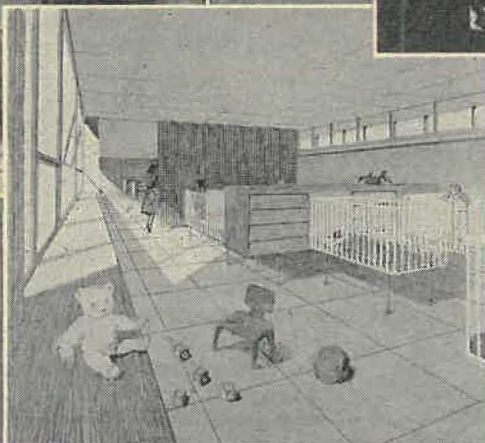
Contributions should be sent to Mr. Walter L. Barber, chairman, New York Protestant Episcopal City Mission Society, 38 Bleecker St., New York 12, N. Y. Name of the parish should be given, so gifts can be properly credited.

CLIFFORD P. MOREHOUSE.



### Past and Future

St. Barnabas House, New York, looks forward to modernization of its antiquated facilities upon the completion of a \$500,000 campaign. Pictures at top show rooftop play areas, present and planned. Left, the exterior of the proposed building. Below, left, dingy children's dormitory and proposed airy nurseries. Right, dreary rooms for unmarried mothers and bright private rooms to be provided in the future. The staff of the home looks forward to the healthful effect of bright cheery surroundings.



*a compelling  
answer to the  
question —*

# DOES GOD EXIST?

By *A. E. Taylor*

Dr. Taylor's purpose in writing this book was primarily to satisfy himself, in the present gloomy state of the world, of the central fact of the existence of God. This momentous question is ever with us, and this book is now offered to the public in the hope that meditations, which the author has found useful, may help others.

He writes simply and clearly with the average reader in mind. While he is convinced that there can be no vital religion apart from revelation, his appeal throughout is to reason, on the ground that no man can accept anything as a communication from God until he feels reasonably satisfied that there is a God.

"It is probable that no one, at least in this country, is better qualified to present the case for Christian theism than Professor Taylor," writes Dean Inge in the *Hibbert Journal*.

\$2.00

*At Your Bookstore*

**MACMILLAN**  
60 Fifth Ave., N. Y. 11

## NEW YORK

### Church of the Heavenly Rest Consecrated on March 2d

The Church of the Heavenly Rest and the Chapel of the Beloved Disciple, New York City, were consecrated on March 2d, by Bishop Gilbert, Suffragan and Bishop-elect of New York. In spite of one of the worst snow, sleet, and rain storms of the winter, the church was filled to capacity.

Bishop Gilbert, standing outside the church with attendants, knocked on the door of the church. Still being only bishop-elect, he did not use the pastoral staff but a gavel, which was made of wood from two historic ships: the *Constitution* and Admiral Nelson's ship, the *Victory*. The door was opened and Bishop Gilbert was met by the vestry, standing committee, staff, visiting clergy, and choir. The sentences of consecration for the church were read by the senior presbyter of the diocese of New York, the Rev. Dr. Arthur H. Judge; the instruments of donation and endowment by the senior vestryman, Charles G. Michalis. For the Chapel of the Beloved Disciple, the sentences of consecration were read by the Rev. Dr. Thomas A. Sparks, canon pastor of the Cathedral of St. John the Divine; the instruments of donations and endowment by Henry H. Reed, senior vestryman of the chapel.

The rector of the parish, the Rev. Dr. Henry Darlington, was the celebrant of the Holy Eucharist; the vicar of the Beloved Disciple, the Rev. Herbert J. Glover, was the Gospeler, and the Rev. George E. Nichols, curate of the church, the Epistoler. Assisting in the administration of the sacrament were the Rev. Gilbert Darlington, a brother of the rector, and Chaplains James R. Davidson and Matthew H. Imrie. Bishop Gilbert preached the sermon. He said in part:

"It is not for me to apportion the credit for what you have done. But we will all recognize, I am sure, what this day means to your rector, who has just rounded out a quarter century of faithful, untiring service in this parish. I know that for him there could be no more acceptable recognition of this 25th anniversary than the consecration of this beautiful church. It is under his leadership that it has been built and paid for. He would be the first to own that this could not have been done without the loyal and generous support of those who have stood by his side through these years — those who have shared his vision and his courage and determination . . .

"Those of you who knew him will feel with me that the name of Bishop Shipman will always be identified with this parish. Through him God worked to build into

the spiritual fabric of this place a vision, an understanding, a conception of the Church's task and mission without which, I believe, you would not be what you are, and where you are, today."

On March 1st, a reception was given in honor of Dr. and Mrs. Darlington and Fr. and Mrs. Glover in the parish house. Dr. Darlington celebrated the 25th anniversary of his rectorship and Fr. Glover the 15th anniversary of his ordination. A loving cup was presented to Dr. Darlington and a gift to Fr. Glover.

The Church of the Heavenly Rest was organized in 1868. Its original building, on Fifth Avenue, between 45th and 46th Streets was in use until 1925. When the present site at the corner of Fifth Avenue and 90th Street was bought in that same year, a union was effected between the parish and the Church of the Beloved Disciple. The old buildings of both churches were sold and the proceeds applied to the present Church of the Heavenly Rest and the Chapel of the Beloved Disciple, which is a part of the present church building.

### Dr. T. Tertius Noble Retires

St. Thomas's Church, New York City, was crowded on the evening of February 26th when Dr. T. Tertius Noble, the distinguished organist and choir-master, played a farewell recital. Dr. Noble was in charge of the music at St. Thomas's for 30 years, and, when he gave up the work in 1943, was elected organist emeritus.

The recital was under the auspices of the American Guild of Organists, and was one of several at which Dr. Noble has played his own compositions, as well as other organ music. The recitals have been one of the musical privileges of the city and widespread regret was expressed at Dr. Noble's decision to give no more. He explained that he felt the necessity of resting his eyes and the importance of stopping public playing while he still was able to do a good job at the organ. Dr. Noble will be 80 years old in May.

Dr. Noble plans to finish a book of reminiscences on which he is engaged. He and Mrs. Noble expect to sail for England in June, with their son. While he will not give any recitals in England, Dr. Noble will play at several services. One of these will be in York Minster, where he played at the memorial service for Queen Victoria.

## IOWA

### Diocesan Headquarters to Move

\* Bishop Haines of Iowa has announced his desire to move the diocesan head-



quarters from Davenport to Des Moines. The announcement was made at a meeting of the standing committee of the diocese on January 7th. The Bishop said that he wished to have his office in Des Moines because of its central location in the diocese. In 1946, the Bishop traveled 7,000 more miles than would have been necessary if his headquarters had been in Des Moines.

Trinity Cathedral, Davenport, has yet not secured a new dean to succeed the Very Rev. Rowland W. Philbrook, who died September 28, 1946.

## MILWAUKEE

### Presiding Bishop to Address Centennial Gathering

The 100th anniversary of the diocese of Milwaukee will be observed this fall when delegates and bishops of the Fifth Province are gathered in Milwaukee for the provincial synod and the annual diocesan council.

The Presiding Bishop will be the honored speaker at the centennial dinner which will be held on Wednesday, October 1st, at the Pfister Hotel. Bishop Ivins of Milwaukee will be toastmaster.

An impressive service will be held at All Saints' Cathedral at 10:30 A.M. on October 1st when the Bishop of Milwaukee will celebrate the Solemn High Mass. Bishop Sturtevant of Fond du Lac will be deacon *honorarium*; Bishop Horstick of Eau Claire will be sub-deacon of honor.

The Very Rev. Henry W. Roth of Janesville, dean of the Madison convocation, will be deacon; the Very Rev. E. A. Batchelder of Lake Geneva, dean of the Milwaukee convocation, will be sub-deacon. Master of ceremonies will be the Rev. Lloyd E. Thatcher, warden of the collegiate department of Nashotah House.

The preacher will be the Very Rev. Edward Randolph Welles, dean of St. Paul's Cathedral, Buffalo, N. Y., grandson and namesake of the third Bishop of Milwaukee. Bishops and clergy of the province will be in the procession. The service will be open to the public.

A history of the Church in Wisconsin is being prepared by the Rev. Harold E. Wagner and published by the diocese under the title, *The Episcopal Church in Wisconsin, 1847-1947*. The book will have about 250 pages and will be on sale at the centennial. Fr. Wagner is chairman of the centennial committee.

The 100th annual council will convene from September 29th until noon on October 1st. The provincial synod will meet the afternoon of October 1st, and bishops and delegates will attend the centennial dinner that evening.

Honored at the dinner will be repre-

sentatives (the rector and one lay person) of the 21 parishes remaining of the original 25 attending the first council of the diocese of Wisconsin in 1847. Eighteen of these parishes are now in the diocese of Milwaukee and three in Fond du Lac.

Christ Church, Green Bay, is the oldest organized parish in the state; Holy Trinity, Prairie du Chien, is the second oldest and is in the diocese of Milwaukee.

## ERIE

### Bishop Sawyer Honored

Bishop Sawyer of Erie was recently honored at a dinner given by the Temple Men's Brotherhood, Erie, Pa. Representatives of the Episcopal, Roman Catholic, Protestant, and Jewish Churches spoke at the dinner which welcomed the new Bishop to Erie. Among those present were the Rev. E. P. McManaman, representing the Roman Catholic Bishop of Erie, Rabbi Max Currick of the Anshe Hessed Temple, and many Protestant ministers of the city. In his address Bishop Sawyer said:

"Sooner or later there is always to be found some small detail of living that shows you the great Architect of the universe is working according to a plan. Thus man's life span is determined according to a given plan, and in the years allotted upon this earth we are provided with the opportunity of doing much for good or for evil."

Rabbi Currick presented the Bishop with a testimonial book, signed by all those present at the dinner, which exemplified the ideals of Brotherhood Week.

## UPPER S. C.

### Negro Delegates Seated

To restore evangelism to its place of primacy in the Church, and to admit the Negro parishes into the full fellowship of the diocese of Upper South Carolina were the two unprecedented steps taken at the convention of the diocese which met at Trinity Church, Columbia, January 22d and 23d.

In an action strongly supported by many lay delegates, the convention voted to appoint a committee of three laymen and two priests to further evangelistic efforts throughout the diocese by sponsoring preaching missions, lay visitation, and the use of lay readers so as to provide weekly services in every parish and mission. Hereby, they seek to impress upon the people that the great and primary work of the Church is winning men to Christ.

For the first time in the 25-year his-



## HOLY WEEK

### THE HOUR OF BARABBAS

by Otto Michael

Barabbas, a condemned murderer, suddenly released—what did he make of Our Lord's Passion? This picture of the events of Holy Week seen from his point of view is extraordinarily moving. \$1.00

### RADIO REPORTER IN JERUSALEM

by Suzanne and Cita Malard

You may have heard this play over the radio, a frightening experience. A reporter with a portable microphone describing what he sees on the road to Calvary makes the terrible and sublime story so often told seem as new as today's news. \$1.50

### CREATIVE LOVE

by C. C. Martindale, S.J.

Holy Week is the time for which these six readings on God's love are especially intended. \$1.00

## EASTER

### THE NEW TESTAMENT ILLUSTRATED

In Ronald Knox's translation, with 30 plates in full color.

This edition, which has been so universally praised, does seem to us a wonderful Easter gift for your pastor, or for anyone who loves the word of God and likes to see Holy Scripture produced as beautifully as a modern publisher can do it. \$5.00

## THE PSALMS

Translated from the new Latin version, with reference to the Hebrew by Ronald Knox. Those who love the Psalms may feel that a new translation will only spoil the old; we think they will change their minds on reading this version. Not only has the original meaning been made clearer than ever before in English, but, though modern prose is used throughout, David's words have never seemed so inevitably meant to be sung. \$2.00

### THE COMPLETE WORKS OF ST. TERESA

Edited and Translated by E. Allison Peers

It seems absurd to point out St. Teresa's greatness to readers of *The Living Church*, equally absurd to explain that Professor Peers is the perfect translator and editor of her books. All one can really say is—here she is, to read her writings in this translation is as nearly as possible to meet her—do you want to? She is a wonderful, but exacting, friend. Three volumes, \$15.00 the set.

If you would like to receive our catalog of new books, and of spiritual reading, we shall be glad to send it to you on request.

## SHEED & WARD

63 Fifth Avenue  
NEW YORK 3

# J. WIPPELL & CO LTD

Established 18<sup>th</sup> Century  
Clerical Tailors & Robe Makers

## SPECIAL OFFER: CLERGY CASSOCKS

Wippell Cassocks, individually cut and tailored, incorporate all the little refinements of detail which make for so much extra comfort and convenience in wear.

**Single or Double Breasted of Fine All Wool Serge \$48.00**

**Russell Cord \$39.50**

Quotations do not include Closure, Belt or Girdle

**Clergy Surplice Slightly Gathered**

**Pure Irish Linen \$13.50**

**Clerical Cloaks to cover cassock, Waterproof Melton \$39.00**

Patterns sent on application



55 & 56, High Street, EXETER, England  
(also 11, Tufton Street, Westminster, S.W.1, London, Eng.)



### KNEELING HASSOCK

This Kneeler is filled with resilient granulated cork and covered in durable leatherette. Price is based on quantity desired. Please write for further information.

#### RECENT INSTALLATIONS

St. Thomas' Church, N.Y.C.—St. Bartholomew's Church, N.Y.C.—Transfiguration "Little Church Around the Corner," N.Y.C.—Grace Church, N.Y.C.

Samuel Collins

Mailing Address

647 Fifth Avenue  
New York 18, N.Y.

**R. GEISSLER, INC.**  
71-79 W. 46th St., New York 19, N. Y.  
**Church Furnishings**  
IN CARVED WOOD AND MARBLE-BRASS-SILVER FABRICS + WINDOWS

### VESTMENTS

Cassocks—Surplices—Stoles—Scarves  
Silks—Altar Cloths—Embroideries  
Priest Cloaks—Robats—Collars  
Custom Tailoring for Clergymen  
1837 Church Vestment Makers Over One Hundred Years 1947

**COX SONS & VINING, Inc.**  
131 East 23rd Street, New York 10, N.Y.



### ACU CYCLE OF PRAYER

#### March

23. Trinity, St. Louis, Mo.
24. Hoosac School, Hoosick, N. Y.
25. All Saints', Anchorage, Alaska.
26. Christ, Whitefish Bay, Wis.
27. St. John's, Camden, N. J.
28. Good Shepherd, Greenwood Lake, N. Y.
29. St. Mark's, Oconto, Wis.
30. St. Luke's, Catskill, N. Y.
31. All Saints' Cathedral, Albany, N. Y.

tory of the diocese Negro delegates from eight churches were seated in the convention. Two Negro priests and nine laymen attended the convention.

In his address to the convention Bishop Gravatt of Upper South Carolina emphasized three things members must do if the Church is to carry out her commission vigorously and effectively. "We must emphasize that salvation is of God, we must give to the world the example of Christian lives, and we must actively proclaim, as did the early Christians, the gospel of Jesus Christ." He concluded, "We must reinvigorate the Church, rediscover her resources, and revive her witness."

**ELECTIONS:** Executive Council, Rev. Louis C. Melcher, Rev. Alfred P. Chambliss; Messrs. John K. DeLoach, Fred C. Craft, A. Z. F. Wood; Mrs. Sydney Bruce, and Mrs. B. Duvall Chambers. Delegates to the Provincial Synod: The Rev. Messrs. John A. Pinckney, Roddey Reid, Alfred P. Chambliss, Eugene L. Nixon, Capers Satterlee, and Lewis N. Taylor.

## TEXAS

### Diocese to Budget for Support of Theological Education

Because of the awareness of the financial needs of the seminaries of the Church, the diocese of Texas has approved and referred to the diocesan committee of finance a recommendation by Bishop Hines, Coadjutor of Texas, that it insert an item of \$1000 for the support of theological education in the 1948 budget. Bishop Hines further recommended that the amount be increased by \$250 annually until "a reasonable amount for theological education is reached."

In his address to the council, the Coadjutor said that the functioning of the seminaries is taken too largely for granted, because, with the exception of the General Theological Seminary, they are not official institutions of General Convention. "Consequently, I do not know of a single seminary of our Church that is not in financial straits at this moment," he said.

The recommended item, Bishop Hines continued, should be in addition to any special offerings taken by the parishes and missions for theological education, and should be met through assessments rather than voluntary offerings and subscriptions.

When Writing Advertisers Please Mention THE LIVING CHURCH

## BOOKS

REV. H. B. VINNEDGE, *Editor*

### Daily Office Book

BOOK OF DIVINE SERVICE. Edited by Paul Hartzell. New York: Morehouse-Gorham Co., 1947. Pp. lxxv, 1256. \$8.50.

To all the faithful clergy and lay people who say the daily offices of the Prayer Book this volume comes as the answer to many a prayer. There has never been a book of convenient size which contained all the matter necessary for Morning and Evening Prayer. At last we have what has been needed for so long. The *Book of Divine Service* is beautifully printed by the Merrymount Press, on pages  $4\frac{1}{8}$  x  $6\frac{1}{8}$  inches well bound in moisture-resistant cloth. In the forepart are the necessary tables and rules, together with the 1943 lectionary, followed by the Orders of Morning and Evening Prayer, exactly as in the Prayer Book. The collects for the year and the psalms complete the matter required from the Prayer Book. But the editor has wisely included the Litany, Penitential Office, Prayers and Thanksgivings; also the Litany for the Dying, and the Litany and Suffrages for Ordinations, since these are valuable as intercessions.

#### PLEASING AND READABLE

Bound together with the foregoing are the Holy Scriptures in a Nelson edition. Partly, no doubt, because of practical reasons as well as to save space, the Apocrypha is not included in its entirety. Rather we find a section containing the lessons appointed in the Apocrypha, each with the proper day as a heading, whether at Morning or Evening Prayer, first lesson, etc. The type and the two column arrangement are particularly pleasing and readable in this section.

Both editor and publisher are to be congratulated for producing this greatly desired volume. Every candidate for Holy Orders should begin his prayer life with this book, while all the clergy will find it an encouragement to the faithful praying of the Divine Office. We predict that this will be the standard book purchased as a gift, and will go far toward increasing the numbers of those who pray with the Body of Christ.

RICHARD T. LORING.

### CHURCH CALENDAR

#### March

- 23. Fifth (Passion) Sunday in Lent.
- 25. Annunciation of the Blessed Virgin Mary.
- 30. Palm Sunday.
- 31. Monday before Easter.

March 23, 1947

## THE CHURCH PENSION FUND

and its subsidiaries

administered for the benefit of the Church

### THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

### THE CHURCH LIFE INSURANCE CORPORATION

Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

### THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residence and personal property of the clergy.

Further information available by addressing any of the above at

**20 Exchange Place New York, 5**

SURPLICES — STOLES  
VESTMENTS  
CHURCH HANGINGS  
ALTAR LINENS  
CASSOCKS

CLERICAL SUITS — CLOAKS  
RABATS—RABAT VESTS—COLLARS—  
SHIRTS

*Choir Vestments in All Styles  
Inquiries Invited*

**C. M. ALMY & SON, Inc.**  
562 Fifth Avenue, New York 19, N.Y.

**The Payne-Spiers Studios Inc.**

Studios at Paterson, N.J. New Jersey

Church Furnishings  
Carved Wood  
Memorials  
Tablets  
Murals  
Chancel Renovations  
Stained Glass  
.. Inquiries Solicited ..



**V**ESTMENTS for  
CLERGY and CHOIR  
ALTAR LINENS, EMBROIDERIES,  
**J. M. HALL, Inc.**

Office and Salesroom—  
14 W. 40th St., New York Tel. Chickering 4-3306  
Episcopal Church Flags Send for Catalogue

American Distributor of Stained Glass  
Windows for James Powell & Sons  
(Whitefriars) Ltd., London, England

**W.H.S. Lloyd Co. Inc.**  
PERSONALIZED  
WALL PAPERS  
AT MODERATE COST  
48 W 48TH ST.  
NEW YORK  
CHICAGO BOSTON NEWARK




**ST. HILDA GUILD, Inc.**

CHURCH VESTMENTS ALTAR LINENS  
Ecclesiastical Embroidery  
147 E. 47th Street NEW YORK

*Conferences with reference to the adornment of Churches.*

Old Embroidery Transferred  
Telephone: Eldorado 5-1058

STUDIOS OF  
**GEORGE L. PAYNE**  
100 1/2 PLACE - PATERSON, N.J.  
FOUNDED 1896  
CHURCH MEMORIALS  
STAINED GLASS-WOOD-METAL  
ALL CHURCH CRAFTS  
NO. CONCORD ASSOCIATED with the PAYNE-SPIERS STUDIOS



## SCHOOLS

### FOR GIRLS

#### All Saints' Episcopal

For girls. Accredited 2 yr. college, 4 yr. high school. High academic standards. Situated in historic Vicksburg National Park. Near Natchez. Separate music and art departments. All sports, riding. For viewbook and bulletin, address: The

Rev. W. G. Christian, Rector  
Box L, Vicksburg, Miss.

#### FASSIFERN

School for girls — college preparatory and grades. Accredited. Courses in Music, Art, Dramatics, Secretarial. Limited enrollment. Stimulating mountain climate. Interesting trips to Great Smokies and nearby lakes.

Sports. Own stables. For illustrated catalog address:

JOHN L. SEVIER, Pres.  
Box L, Hendersonville, N. C.

#### ST. KATHARINE'S SCHOOL

For Girls. Offers sound program of scholarship, physical and spiritual training in friendly atmosphere. Episcopal. Founded 1884. Limited resident enrollment. College preparatory and General Courses: also 5th, 6th, 7th and 8th grades. For "Future Years" write: Ophelia S. T. Carr, Head of School, Box L, Davenport, Iowa.

#### KEMPER HALL

##### KENOSHA, WIS.

Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior School department. Beautiful lake shore campus. Under direction of the Sisters of St. Mary. For catalog, address: Box LC.

#### MARGARET HALL

under Sisters of St. Helena  
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding. Board and tuition, \$800.

FOR CATALOGUE AND VIEW FOLDER, ADDRESS:  
Sister Rachel, Prin., O.S.H., Box B, Versailles, Ky.

#### St. Margaret's School

Episcopal. Beautiful location on Rappahannock River. Thorough preparation for college. Music, Art, Athletics, Riding. Grades 8-12. Catalog. Mrs. Langhorne C. Craighill, Headmistress, Tappahannock, Va.

#### Saint Mary's School

College Preparatory and  
General Courses

For catalog address

THE SISTER SUPERIOR  
Peekskill New York

#### STUART HALL

Under 3 Episcopal Dioceses of Virginia 103rd Session. Fully accredited. Effective preparation for college. General course for Non-College Girl. Music, Art, Dramatics. Modern academic building, gymnasium and tiled swimming pool. Sports.

For catalogue, address:

Mrs. Wm. T. Hodges, A.M., Prin.  
Box J-L, Staunton, Virginia

## DEATHS

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

#### Robert Bell, Priest

The Burial Office for the Rev. Robert Bell was read in the Church of St. James the Less, Scarsdale, N. Y., on January 27. He was buried in New Haven, Conn.

Fr. Bell was educated at the Yale Divinity School from where he received the degree of B. D. in 1908. He was ordained to the diaconate and the priesthood in 1901 by Bishop Brewster of Connecticut. Before becoming rector of the Church of the Epiphany, New Haven, Conn., Fr. Bell was assistant at St. Paul's Church, New Haven, and was rector of Christ Church, Middletown, Conn. Before his retirement in 1936 he had been rector of the Church of the Epiphany, New Haven, for 25 years. He was rector emeritus at the time of his death.

#### Clifton Macon, Priest

The Rev. Clifton Macon, 78, who for seven years was assistant rector of St. Bartholomew's Church, New York City, died on March 3d in Daytona Beach, Fla.

Dr. Macon was a native of Orange County, Va., and received his theological education at the Church Divinity School of the Pacific, Berkeley, Calif., later studying at the University of California and Columbia University. He was ordained to the diaconate in 1900 and to the priesthood in 1901 by Bishop Nichols of California.

He served as dean of the Convocation of San Francisco and was rector of Trinity Church, Oakland, Calif., until 1918, when he became rector of Christ Church, New Brighton, Staten Island, N. Y. In 1920 Dr. Macon was named rector of All Souls' Church, New York, serving there until his appointment in 1926 as assistant rector of St. Bartholomew's. He resigned in 1933.

Dr. Macon is survived by his wife and a daughter.

#### Francis L. Hawks Pott, Priest

The Rev. Francis Lister Hawks Pott, 83, president emeritus of St. John's University, Shanghai, died in Shanghai on March 7th. Dr. Pott was one of the most famous American educators in China.

Dr. Pott was born in New York City, the son of James Pott and Josephine (Hawks). His undergraduate work was taken at Columbia University, and he was graduated from the General Theological Seminary, New York, in 1886. He was ordained to the diaconate in 1886 by Bishop Potter of New York and to the priesthood in 1888 by Bishop

Boone of Shanghai. Dr. Pott was later given the degree of S.T.D. from Columbia University, and the D. D. degree from Trinity College and the University of Edinburgh. He became president of St. John's University in 1888, having gone to China immediately following his graduation from the General Theological Seminary. Soon after his arrival he took over a small boarding school which had been opened at Jessfield by the Episcopal mission. From this nucleus he built the university, which became the foremost Christian university in China. Among its alumni are several of China's ambassadors to foreign capitals, officials in the Chinese government, and T. V. Soong, former premier of China.

Dr. Pott was elected Bishop of Wuhu in 1910, but he declined to accept, preferring to continue his work at the university. He received the decoration of

## SCHOOLS

### FOR BOYS

#### CATHEDRAL CHOIR SCHOOL NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:

The CANON PRECENTOR, Cathedral Choir School  
Cathedral Heights, New York City

### COLLEGES

#### CARLETON COLLEGE

Laurence M. Gould, D.Sc., President  
Carleton is a co-educational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions.

Carleton College  
Northfield Minnesota

### SPECIAL

The Hospital of Saint Barnabas and the University of Newark offer a full course in  
NURSING  
to qualified High School graduates. Scholarships available. Classes enter in February and September

Apply to — Director of Nursing  
Hospital of Saint Barnabas  
685 High St., Newark, N. J.

#### DEACONESSES TRAINING SCHOOL

##### TRAINING FOR CHURCH WORK

is offered to qualified women at  
THE NEW YORK TRAINING SCHOOL  
FOR DEACONESSES AND  
OTHER CHURCH WORKERS

Write to: Deaconess Ruth Johnson  
St. Faith's House, 419 West 110th St.  
New York 25, New York

## DEATHS

the second order of "Chia Ho" from the Chinese government in honor of the work he had done for the Chinese people. He had been vice-president of the House of Deputies of the Chung Hua Sheng Kung Hui [Holy Catholic

Church of China], chairman of the council of advice and president of the standing committee of the diocese of Shanghai. He was the translator into Chinese of many books, including *Commentary on the Apostles' Creed*, *Life of Christ*, *Parables of Christ*, and *Extension of the Kingdom*. He was also the author of *The Outbreak in China*, *A Sketch of Chinese History*, and *A Short History of Shanghai*.

Dr. Pott is survived by his wife, the former Emily G. Cooper, three sons, and a daughter.

### Walter S. Goodland

Funeral services for Gov. Walter S. Goodland were held at the Masonic Temple in Madison, Wis., on March 15th. The Masonic service was preceded by the Church's burial service, conducted by the Rev. Francis J. Bloodgood, formerly rector of St. Andrew's Church, Madison, now on leave from an assignment in Palestine.

After the services members of the governor's family left for Racine, where Masonic burial services were held in the afternoon at Graceland cemetery.

Governor Goodland, a staunch Churchman, suffered a heart attack on March 12th. He was 84 years old, and had been Governor of Wisconsin for four years.

### Laura Revere Little

Miss Laura Revere Little, long a leader in women's work in the diocese of Massachusetts, died at her home in Brookline, Mass., on March 2d. Funeral services were held in St. Paul's Church, Brookline, on March 5th by Bishop Nash, Coadjutor of Massachusetts, assisted by the Rev. Dr. Frederic C. Lawrence and the Rev. Francis A. Caswell.

Miss Little was the daughter of the late James Lovell Little and Mary Robbins (Revere). Her time and skill were given to her parish church, the Girls' Friendly Society, and other interests of the community. She was a member of the Society of Colonial Dames and of the Daughters of the American Revolution. Miss Little was president of the Massachusetts branch of the Woman's Auxiliary for one year. However, her principal work was with the Church League Supply Bureau of the diocese. Her connection with the last organization began during the first World War, and she became the director of the Church League 20 years ago. Her administration of the bureau has been a model for similar work in other dioceses and Churches.

Miss Little is survived by two brothers, J. Lovell Little of Brookline and Dr. Clarence C. Little of Bar Harbor, Maine.

## NOTICES

### MEMORIAL

*In Memory of*

**S. Brown Shepherd, Jr.**  
MARCH 26, 1906 — JULY 8, 1940

son of

S. Brown and Lilla Vass Shepherd

*Gentle Jesus,  
As by loss  
One here cometh  
To Thy Cross.*

*Gentle Jesus,  
Calvary  
Yet remember  
And—"with Me!"*

—Lilla Vass Shepherd

## CLASSIFIED

### ALTAR BREAD

ALTAR BREAD—Orders promptly filled. Saint Mary's Convent, Kenosha, Wis.

### ALTAR WINE

FEE BROTHERS ALTAR WINES have proved eminently satisfactory for many years. Send for price list. Rochester 4, N. Y.

### BOOK FINDING SERVICE

I WILL SEARCH for out-of-print books you want but can't locate. Anglican religious books a specialty. Edna M. Walter, 436 Columbus Ave., Boston 16, Mass.

### CHURCH FURNISHINGS

ANTIQUA SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Dept. 77, Scranton 2, Pa.

### LINENS AND VESTMENTS

CATHEDRAL STUDIOS, Washington, London. Materials, linens per yd. Surplices, albs, altar linens, stoles, burses, veils. My new book, Church Embroidery (1st edition sold out, 2nd edition ready in November). Complete instructions, 128 pages, 95 illustrations. Vestment patterns drawn to scale, \$7.50. Handbook for Altar Guilds, 53 cts. L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md. Tel. Wisconsin 2752.

**RATES:** (A) All solid copy classifications, 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Church Services, 35 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (D) Minimum price for any insertion is \$1.00. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

## CLASSIFIED

### LINENS AND VESTMENTS

PURE IRISH LINENS now in stock for all Church needs. Supplies constantly arriving. Good qualities, also fine cottons. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

### MISCELLANEOUS

LIBRARIES PURCHASED for cash, we pay transportation. Write today for details. Baker Book House, Grand Rapids 6, Mich.

AHOY FISHERMEN, HOLIDAYERS! Small equipped cottage on glorious Georgian Bay Island—Beaches—Rent, probably sell. Within three miles of San Souci or Amanda Lodge, both calls of "Midland City" plying between Midland and Parry Sound. Apply: B. Crump, Parry Sound, Ontario, Canada.

### POSITIONS OFFERED

COMPANION WANTED for elderly woman now living alone. Not an invalid. Applicant should be able to drive; should be Churchwoman. Salary plus room and board. Splendid opportunity for right person. Small town, hour from Chicago; all Catholic privileges in Parish. Write fully to Rev. Joseph W. Peoples, Box 128, Momence, Ill.

LONG ESTABLISHED New York Church Furnishing firm needs Assistant. Knowledge of church practices and designing invaluable but not essential. Able hard worker can earn interest, take full charge in time. Write details about yourself, salary to start, etc. Reply Box G-3183, The Living Church, Milwaukee 3, Wis.

WANTED: Matron for a small church home for elderly women, in the country, fifty miles from Boston, Massachusetts. Reply to Miss Lillian F. Ashworth, 318 Madison St., Fall River, Mass.

CASE WORKER wanted by Episcopal agency in Metropolitan area. Salary starting at \$2400. based on training and experience. Must be graduate of accredited school. Reply Box C-3204, The Living Church, Milwaukee 3, Wis.

CURATE for All Saints, Dorchester, Boston. Young, Single, Catholic, June 1. Write the Rev. A. W. P. Wylie, Rector, 240 Ashmont St., Dorchester 24, Mass.

### POSITIONS WANTED

TEACHER—M.A. Experienced. Episcopal high school. English, Scripture. Eastern States. Good references. Reply Box L-3202, The Living Church, Milwaukee 3, Wis.

RETIRED PRIEST—Desires to offer light parochial duties in exchange for comfortable living quarters. Reply Box N-3200, The Living Church, Milwaukee 3, Wis.

REFINED CHURCH WOMAN, offers services (not menial) Church Institution, country, day's trip from Philadelphia for private room, maintenance. July-August. Likes children. Write: Mrs. Baker, Wayne Hotel, Wayne, Pa.

COUPLE, 35, desires position in good Church school, college. Wife act as housemother, husband skilled in shop, electricity, maintenance. References. Reply Box L-3201, The Living Church, Milwaukee 3, Wis.

EXPERIENCED, lady organist-director, desires California or west coast position. Held last position thirteen years. At present teaching piano in State College in Middle West. Reply Box W-3203, The Living Church, Milwaukee 3, Wis.

### VESTMENT SERVICE

WILL PURCHASE USED Clergy vestments, worthy of repair. Please list and price articles. Also, Stoles relined, Surplices reworked. Reply Box M-3198, The Living Church, Milwaukee 3, Wis.

### NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

# CHANGES

## Appointments Accepted

The Rev. Donald M. Brieland, an instructor at Shattuck School, Faribault, Minn., will become an assistant professor and chaplain for Episcopal students at Grinnell College, Iowa, September 1st. Address: Grinnell, Iowa.

The Rev. Philip M. Brown, formerly assistant at Calvary Church, Pittsburgh, Pa., is now rector of St. John's, Cambridge, Ohio. Address: 1021 Steubenville Ave. Cambridge, Ohio.

The Rev. L. Curtis Denney, formerly rector of Zion Church, Morris, N. Y., is now priest in charge of the Church of the Redeemer, Watertown, and All Saints', Dexter, N. Y. Address: 763 E. Main St., Watertown, N. Y.

The Rev. Frank S. Doremus, formerly assistant at Christ Church, Houston, Texas, is now rector of St. George's, Texas City, Texas. Address: 909 16th Ave., N, Texas City, Texas.

The Rev. Hugh Farrell, formerly rector of Trinity, Fort Worth, Texas, is now curate of St. Francis', San Francisco, Calif. Address: San Fernando Way and Ocean Ave., San Francisco, Calif.

The Rev. Joseph L. Kellermann, formerly priest in charge of St. Andrew's, Nashville, Tenn., is now rector of the Church of the Nativity, Dothan, Ala., and may be addressed there.

The Rev. Arthur D. McKay, formerly priest in charge of St. Ignatius', Antioch, Ill., is now doing graduate work at Seabury-Western Theological Seminary, Evanston, Ill., and is assistant at the Church of the Ascension, Chicago. Address: 1133 N. La Salle St., Chicago, Ill.

The Rev. Louis W. Pitt, Jr., a recent graduate of the Episcopal Theological School, Cambridge, Mass., is now curate of Grace Church, Manches-

ter, N. H. Address: 136 Lowell St., Manchester, N. H.

The Rev. Wilfred Everard Roach II, formerly priest in charge of Grace Church, Radford, and St. Thomas', Christianburg, Va., is now rector of Grace Church, Radford, and chaplain to the Episcopal students at Radford College. Address: Grace Church, Radford, Va.

The Rev. Samuel E. West, Jr., formerly rector of Trinity, Atchison, Kans., is now associate rector of Grace Church, Madison, Wis. Address: Grace Church, 6 N. Carroll St., Madison 3, Wis.

## Military Service

### Separations

The Rev. William E. Arnold, formerly a chaplain in the Army, is now vicar of St. Martin's, Pittsfield, and St. Luke's, Lanesboro, Mass. Address: 192 Dalton Ave., Pittsfield, Mass.

### Resignations

The Rev. Robert H. Daniell, formerly rector of St. Luke's, Hawkinsville, Ga., has retired. Address: c/o Mrs. Wesley De Valenger, Rt. 2, Box 296, Savannah, Ga.

The Rev. Thomas Horton, formerly rector of St. John's, Clinton, Iowa, has retired.

### Changes of Address

The Rev. Herbert L. Hannah, formerly addressed at 535 Haws Ave., Norristown, Pa.; has moved to 1707 W. Main St., in that city.

The Rev. E. G. Mapes, formerly addressed at 3346 Avalon Rd., Cleveland, Ohio, has moved to 3629 Winchell, Cleveland 22, Ohio.

The Rev. Lansing G. Putman, formerly addressed at 210 W. Church St., Salem, Ill., has

moved to 201 N. Pearl St., in that city.

## Ordinations

### Priests

Alabama: The Rev. Leighton Philip Arnault was ordained to the priesthood by Bishop Carpenter of Alabama on March 6th at St. Paul's Church, Greensboro, Ala. He was presented by the Rev. Milton L. Wood and the Rev. E. Irwin Hulbert, Jr., preached the sermon. Mr. Arnault will be rector of St. Paul's, Greensboro, and St. Wilfrid's, Marion, Ala. Address: St. Paul's Rectory, Greensboro, Ala.

The Rev. Joseph Robert Horn III was ordained to the priesthood by Bishop Carpenter of Alabama on March 4th at St. James' Church, Fairhope, Ala. He was presented by the Ven. J. D. C. Wilson and the Rev. Charles H. Douglas preached the sermon. Mr. Horn will be priest in charge of St. James', Fairhope, and the associated missions. Address: Fairhope, Ala.

### Deacons

Long Island: Albert Edward Campion, D.D., was ordained to the diaconate by Bishop DeWolfe of Long Island on December 14th at St. Stephen's Church, South Ozone Park, N. Y. He was presented by the Rev. M. W. Zimmerman and the Very Rev. Hubert S. Wood preached the sermon. Dr. Campion is deacon in charge of St. Stephen's Church. Address: 143-08 Sutter Ave., South Ozone Park 20, N. Y.

## Corrections

The address of the Rev. E. W. M. Weller was incorrectly listed [L. C., March 9th]. Fr. Weller's correct address is 112 Elmer Ave., Schenectady, N. Y.



# GO TO CHURCH DURING LENT



## ALBANY, N. Y.

**GRACE** Rev. L. N. Gavitt  
Clinton Avenue at Robin St.  
Sun Masses: 7:30, 10:45; Daily: 7; C: Sat 5-5:30, 8-9; HH: 1st Fri at 7:45

## ANSONIA, CONN.

**CHRIST** Rev. G. Ross Morrell, r  
Cliff St.  
Sun 8, 9:45 & 11; HD 9:30

## ATLANTA, GA.

**OUR SAVIOUR** Rev. Roy Pettway, r  
1068 North Highland Avenue, N.E.  
Sun Masses: 7:30, 9:30, 11; Daily: Mat, Mass, & V; Wed 8; Sta & Ser; C Sat 4-5

## BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul Sts.  
Rev. Don Frank Fenn, D.D., r; Rev. Robert St. A. Knox, c  
Sun 7:30, 9:30, 11, 8; Mon, Wed, Sat 10; Tues, Fri 7; Wed 6:30; Thurs 8; Daily: 5:15 EP; Preaching service Wed 8

## BIRMINGHAM, ALA.

**ADVENT** Rev. John C. Turner, r  
20th St. at 6th Ave., N.  
Sun 7:30, 11, 4, 5:30; Daily: 12:05-12:25, Bishops Carpenter, Clingman, Powell, Jones, Goodwin, Sterrett, Moody and Walker

## BOSTON, MASS.

**ADVENT** Mt. Vernon & Brimmer Sts.  
Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn, Rev. Harold G. Hultgren  
Sun 7:45 Mat; 8, 9, HC; 10 Ch S; 11 Sol Mass & Ser; 6 Sol Ev & Ser; 7 YPF. Daily: 7:15, Mat; 7:30 HC; 9:30 Thurs & HD, HC, add; Fri 3:30 Service of Help & Healing; C: Sat 5-6 & 7-8 & by appt

**ALL SAINTS** Rev. Arthur W. P. Wylie  
Peabody Square, Dorchester  
Sun Masses: 7:30, 9:15, 11 (High); Daily: 7; HD 7, 9; C: Sat 4-5, 7-8; Fri 8 Sta & B

## BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Edward R. Welles, M.A., dean; Rev. R. E. Merry, canon  
Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

**ST. ANDREW'S** Rev. Gordon L. Graser  
Sun 8 Low Mass, 9:45 M.P., 10 Sung Mass, 9:30 Ch S; Daily: Mass 7 ex Thurs 9:30, Wed Sta & B 8; C: Sat 7:30

## CHICAGO, ILL.

**ATONEMENT** Rev. James Murchison Duncan, r  
5749 Kenmore Avenue  
Sun 8, 9:30 & 11 HC; Daily: 7 HC

**ST. BARTHOLOMEW'S** Rev. John M. Young, Jr., r  
6720 Stewart Avenue  
Sun 7:30, 9, 11. Others posted

**ST. PAUL'S** 50th & So. Dorchester Ave.  
Rev. H. N. Tinker, r; Rev. J. C. Holt, c  
Sun 8, 9 HC, 11 MP, Daily: 7 MP & HC

## CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS** Rev. Benjamin  
3612 Reading Rd., Avondale R. Priest, r  
Sun Mass: 8, & 10:45 (High)

## CLEVELAND, OHIO

**ST. JAMES** E. 55th at Payne Ave.  
Rev. V. A. Peterson, D.D., r; Rev. Thomas J. M. Davis  
Sun Masses: 8, 10 (High), 11:15; Daily Mass: 7, 9:30; C: Sat 4-5, 7:30-8:30

**KEY**—Light face type denotes AM, black face, PM; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

## DEDHAM, MASS.

**GOOD SHEPHERD** Rev. Harold E. Kocher, r  
Oakdale Sq.  
Sun 8, 9:15, 10:45, 7 Y.P.; HD as anno. Chapel always open

## DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd. Rev. Wm. O. Homer, B.D.  
Masses: Sun 7, 9, & 11 (High)

**ST. MATTHEW'S** Rev. F. Ricksford Meyers  
2019 St. Antoine St.  
Sun Masses: 7:30, 11; 10:40 MP; Weekdays: Wed & HD 9:30

## ELMIRA, N. Y.

**EMMANUEL** Rev. G. L. Gurney, r  
Pennsylvania Ave. & Mt. Zoar St.  
Sun 8 HC, 11 Cho Eu; Daily: ex Mon 7:30 HC; C: Sat 4-5, 7:30-8

**GRACE** Rev. Frederick Henstridge, r  
cor Church & Davis Sts.  
Sun 8 HC, 9:30 Ch S, 11 Cho Eu & Ser, 4:30 Cho Ev; Tues 7 HC, Wed, Fri & HD 9:30 HC; C: Sat 7:30

## GLEN COVE, L. I., N. Y.

**ST. PAUL'S** Rev. Lauriston Castleman, r  
Sun 8, 9:30, 11; Wed 7:30, 10, 8

## GLENCOE, ILL.

**ST. ELISABETH'S** Rev. James T. Golder, S.T.M., r  
Sun 7:45, 9:30, 11, 8; Wed 7, 8; Fri & HD 9; Sat Instr 10:30

## HOLLYWOOD, CALIF.

**ST. MARY OF THE ANGELS** Rev. Neal Dodd, D.D.  
4510 Finley Avenue  
Sun Masses: 8, 9:30 & 11

COMING IN APRIL

# Be Strong In The Lord

*Sermons and Addresses on Various Occasions*

By The Rt. Rev. William T. Manning

*Retired Bishop of New York*

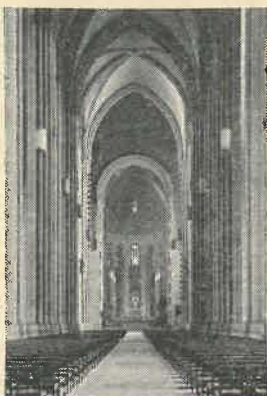
This volume of twenty-five sermons covering the twenty-five years William T. Manning was Bishop of New York is affectionately dedicated to the Clergy and People of The Diocese of New York. Not only will the clergy and people of the Diocese of New York be interested in this book, but the whole church from coast to coast will be interested. In this collection you will find such topics as Marriage and Divorce—The Bible—The Oxford Movement—Bad Housing—Message of Easter—The Glory and Wonder of Christmas, etc.



The Rt. Rev.  
William T. Manning

1921—Our Fellowship in the Church  
1923—Marriage and Divorce  
1926—The Sacraments  
1927—The World Conference on Faith and Order  
1927—The Anglican Communion and Its Mission  
1931—The Bible  
1932—All Races Are One in the Church  
1934—The Gift of the Episcopate  
1936—The King in His Heaven

1937—The Message of the New Year to New York  
1937—Spiritual Effects of Bad Housing  
1939—The Glorious Message of Easter  
1941—Be Strong in the Lord  
1941—Opening of the Entire Length of the Cathedral  
1943—The Victory of the Cross  
1945—The Glory and Wonder of Christmas  
1946—The Cathedral Cries Out for Completion  
1946—Evangelical Truth and Apostolic Order



Interior of the Cathedral

“... But Bishop Manning also leaves to our city and our people, another monument which probably means more to him, I daresay, than even this great Cathedral. This monument consists of what Bishop Manning has done for the poor and the underprivileged of our city.

“We thank God that we have had Bishop Manning so long with us, and that after eighty-one years of this life, and in the fifty-fifth year of his *glorious priesthood*, he graciously elects to stay with us.”

—From the Address of Mayor William O'Dwyer  
At the Service of Tribute to Bishop Manning  
Cathedral of St. John the Divine, Dec. 15, 1946.

Price, \$2.50

## Recently Published

THINK AGAIN by William James Hughes, Price, \$2.00  
THE APOSTOLIC MINISTRY Edited by Kenneth E. Kirk, Price, \$10.00  
THEY SAW THE LORD by Bonnell Spencer, Price, \$3.00  
THE HOUSEHOLD OF FAITH by H. R. Hunt, Price, \$1.50

## Coming

AN OUTLINE LIFE OF CHRIST by Frank E. Wilson and Clifford P. Morehouse, Price, . . . 35 cents.

Postage Additional

14 E. 41st Street

Morehouse-Gorham Co.

New York 17, N.Y.



# GO TO CHURCH DURING LENT



## KANSAS CITY, MO.

**ST. MARY'S** Rev. Edwin W. Merrill, r  
13th & Holmes  
Sun 7:30, 11; Mon, Thurs & Sat 9:45; Tues, Wed & Fri 7

## KENOSHA, WIS.

**ST. MATTHEW'S** Rev. Kenneth D. Martin, r  
Sun 7:30, 8:30 (St. Andrew's), 9:30, 10:45, 7;  
Weekdays: 7 Tues HC; 8:30 Wed (St. Andrew's),  
9 Thurs

## LINCOLN, NEBR.

**ST. MATTHEW'S** 24th & Sewell Sts.  
Rev. William Paul Barnds, M.A., r  
Sun 8, 11; 7 Y.P.; Wed 11:30 HC; Thurs 7:30 Lit;  
Fri 9 HC

## LOS ANGELES, CALIF.

**ST. PAUL'S CATHEDRAL** 615 South Figueroa  
Very Rev. Francis Eric Bloy, D.D., r; Rev. Miles W.  
Reneau, Ass't  
Sun 8, 9 (HC), 11 MP & Ser, 7:15 EP; Tues 9 HC;  
Thurs 10; HC 1st Sun in Month 11

## MADISON, WIS.

**ST. ANDREW'S** Rev. Edward Potter Sabin, r  
Sun 8 & 10:45 HC; Weekdays HC 7:15 (Wed  
9:30). In Lent Wed 7:30 EP & Ser

## METAIRIE, NEW ORLEANS, LA.

**ST. MARTIN'S** Rev. David C. Colony, r  
Metairie Rd. & Arlington Dr.  
Sun 7:30, 10:20, 11; HD & Weekdays as anno

## MIDDLE HADDAM, CONN.

**CHRIST** Rev. Woolsey E. Couch, A.B., B.D., r  
Sun 9:30 Chapel Services, 11; Thurs 10 HC; Lit  
Thurs 7:30

## NEW BRITAIN, CONN.

**ST. MARK'S** Rev. Reamer Kline  
Sun 8 HC; 9:30 Ch S, 11 Morning Service & Ser  
Weekdays: Wed 10 HC; 7:45 EP; Fri 7 HC

## NEW ORLEANS, LA.

**ST. GEORGE'S** Rev. Alfred S. Christy, B.D.  
4606 St. Charles Avenue  
Sun 7:30, 9:30, 11; Tues & HD 10

## NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-  
days: 7:30, 8 (also 9:15 HD & 10 Wed), HC;  
9 MP; 5 EP sung. Open daily 7-6

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
Rev. Geo. Paul T. Sargent, D.D., r  
Sun 8 HC; 11 Morning Service & Ser; 4 Ev. Special  
Music; Weekdays: HC Wed 8; Thurs & HD 10:30.  
The Church is open daily for prayer

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. Henry Darlington, D.D., r; Rev. Herbert J.  
Glover, v; Rev. George E. Nichols, c  
Sun 8, 10 (HC), 11 MP & Ser, 9:30 Ch S; 11 Ch S;  
4 EP; Thurs & HD 11 HC; Tues 11 Service of Divine  
Healing

**HOLY ROOD** Rev. Nelson L. Chowenhill  
Ft. Washington at 179th St.  
Sun 8, 9:30 Ch S, 11; Wed 7; HD 10; Sat C 7-9

**HOLY TRINITY** Rev. James A. Paul  
316 East 88th Street  
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 8  
Evening Ser; Weekdays: Wed 7:45 HC & Thurs 11

**INTERCESSION CHAPEL** Rev. Joseph S. Minnis, v  
155th Street and Broadway  
Sun 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5:30

**ST. JAMES'** Rev. H. W. B. Donegan, D.D., r  
Madison Ave. at 71st St.  
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4  
Evening Service & Ser; Weekdays: HC Wed 7:45 &  
Thurs 12

**ST. JOHN'S IN THE VILLAGE** 218 W. 11  
Rev. C. H. Graf, Rev. W. Meyers  
Sun 8 HC; 11 Cho Eu, Ser; Wed, Fri 7:30 HC,  
Tues, Thurs 10

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th & 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C: Thurs 4:00-5:30, Fri 12-1,  
4:30-5:30, 7-8; Sat 2-5, 7-9

## NEW YORK CITY Cont.

**REDEEMER** Rev. James Cape Crosson, r  
"In the Heart of the Pelhams," 2d Ave. & 2d St.  
Sun 8 HC, 11 MP, 1st Sun HC, 7 Community Sing-  
ing & YPF; Wed 8

**ST. THOMAS'** Rev. Roelif H. Brooks, S.T.D., r  
5th Ave. & 53rd St.  
Sun 8, 11, 4. Daily: 8:30 HC; Thurs 11 HC, Dally  
ex Sat 12:10

**Little Church Around the Corner**  
**TRANSFIGURATION** Rev. Randolph Ray, D.D.  
One East 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

**TRINITY** Rev. Frederic S. Fleming, D.D.  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

## NEWARK, N. J.

**CHRIST** Congress near Ferry St.  
Ven. W. O. Leslie, Jr., Rev. Harold King  
Sun 8:30 & 10 Holy Eu; Wed 9:30

## NEWPORT NEWS, VA.

**ST. PAUL'S** Rev. Theodore V. Morrison, r  
Sun 8:15, 9:45, 11, 5:30; Weekdays: 12, 12:35;  
Wed 10:30 & 7:30

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T.  
Fifer, Th.B. Sun: Holy Eu 8:9; Mat 10:30;  
Sol High Eu & Ser 11; Ev & Address 4; Daily: Holy  
Eu 7 (ex Sat), 7:45, 12:10; Thurs & HD 9:30;  
Mat 7:30; Ev 5:30 (Fri 5); Wed & Fri, Address  
12:30; Tue, Sch of Religion 5:15, Spiritual Conf on  
Pr Bk (the Rector); Fri, Lit (in procession) 5:15;  
C Sat 12-1, 4-5.  
Maundy Thursday: Mat 7:30; Holy Eu 7:45; Sol  
High Eu, Procession to Altar of Repose, 9:30;  
Ev 5:30  
Good Friday: Mat 7:45; Commemoration of the  
Passion 12 to 3; (Lit, Penitential Office, Liturgy  
of the Precancelled Gifts, Ev & Three Addresses);  
C 3 to 3:30; Compline 5:30  
Easter Even: Mat & Altar Service 7:45; Blessing  
of the Paschal Candle & Ev 5:30; C 12 to 1 & 4  
to 5

## PITTSBURGH, PA.

**ST. ANDREW'S** Rev. George M. Chester, r  
Hampton St. at N. Euclid  
Sun: 9, 11; Tues: 10 HC; Thurs 8; HD 8 & 10 HC

**CALVARY** Shady & Walnut Aves.  
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N.  
Baxter, Jr., Rev. A. Dixon Rollit  
Sun 8, 9:30, 11 & 8; HC: 8 daily; Fri 7:30 & 10:30;  
HD 10:30

## RIDGEWOOD, N. J.

**CHRIST** Rev. Alfred John Miller, r  
Franklin Ave. at Cottage Place  
Sun 8, 9:45, 11; 9:30 HD & Fri; Wed in Lent 8,  
Holy Week, every day; Church open daily 8 to 5

## ROSELLE, N. J.

**ST. LUKE THE EVANGELIST**  
Rev. Albert Harvey Frost, r  
Sun 7:30 HC, 9:30 Ch S, 11 (Cho Eu, MP alternate  
Sun); Tues 7, Wed & Fri 10 HC; Wed 8 Service &  
Instr

## ST. FRANCISVILLE, LA.

**GRACE** Rev. Robert G. Donaldson, B.D.  
Sun 7:30, 9:30, 11 & 7:30; Fri & HD 10



**ST. MATTHEW'S CHURCH  
LINCOLN, NEBRASKA**

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun 8, 9:30 & 11; Wed HC 10:30; Others anno

**ST. STEPHEN'S HOUSE** Rev. Roy S. Rawson, r  
520 Rutger Street  
Sun 7:30, 10; Thurs 10

**TRINITY** Rev. John A. Richardson  
N. Euclid at Washington  
Masses: 1st Sun 9 & 11; Other Sun 7:30 & 11;  
Wed 9:30; Thur 10

## ST. PAUL, MINN.

**ST. PAUL'S ON-THE-HILL** 1524 Summit Ave.  
Rev. D. R. Edwards, S.T.B.; Rev. C. E. Hopkin, Ph.D.  
Sun 7:30, 9, 11, 5; Mon, Tues, Wed, 6:45; Thurs,  
Fri, Sat, 10 (also 6:15 Fri); Daily 5; Wed 8; C Sat  
4-5, 7-8

## SALISBURY, MD.

**ST. PETER'S** Rev. Nelson M. Gage  
Sun 8, 11; Wed 8, Fri 10

## SAN FRANCISCO, CALIF.

**ST. FRANCIS** San Fernando Way  
Rev. Edward M. Pennell, Jr., Rev. Hugh R. Farrell  
Sun 8, 9:30, & 11; Thurs 10:30 HC; HD 9:15 HC

## SANFORD, FLA.

**HOLY CROSS** Rev. Mark T. Carpenter, B.D., r  
Park Ave. & 4th Street  
Sun 8 HC, 9:30 Ch S, 11 MP or HC; Daily: 7:45 &  
8 ex Thurs, Thurs 8:45 & 9 MP & HC. Open Daily

## SCHENECTADY, N. Y.

**ST. GEORGE'S** Rev. Geo. F. Bambach, B.D., r  
North Ferry Street  
Sun 8, 11, 7:30; Tues, Thurs, HD 10 HC; Daily:  
MP 9:30, EP 5

## SHREVEPORT, LA.

**ST. MARK'S** Texas Ave. & Cotton St.  
Rev. Frank E. Walters, r; Rev. Harry Wintermeyer, c  
Sun: 7:30 HC, 9:25 Family Service, 11 MP; HC 1st  
Sun; 6 YPF; Lenten Services: Tues, EP, 7:30 (Spe-  
cial Preachers); Thurs HC, 10; Fri, Twilight Service,  
7:30

## SPRINGFIELD, ILL.

**ST. PAUL'S PRO-CATHEDRAL**  
Very Rev. F. William Orrick, r & dean  
Sun Masses: 8 & 11. Daily 7:30

## TACOMA, WASH.

**HOLY COMMUNION** 14th & 1 Sts., S.  
Rev. Harrison H. Black, D.D., r  
Sun 8 HC, 11 MP & Ser, 11 (1st Sun) HC

## UTICA, N. Y.

**GRACE** Rev. Stanley P. Gasek  
Sun 8, 9:30, 11, 4:30; Tues & Thurs HC 10; Fri HC  
7:30

## WASHINGTON, D. C.

**ST. AGNES'** Rev. A. J. Dubois, S.T.B.  
46 Que. Street, N.W.  
Sun Masses 7:30, Low, 9:30, Sung with Instr; 11;  
Sung with Ser; Daily 7; C: Sat 7:30 & by appt;  
Fri 8 Sta & Instr

**EPIPHANY** 1317 G St., N.W.  
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard Wil-  
liams, Th.B.; Rev. Frances Yarnall, Litt.D.  
Sun 8 HC, 11 MP, 6 YPF, 8 EP; 1st Sun, HC 11,  
8; Thurs 11, 12 HC; HD, HC 12:30; Preaching  
Service Daily 12; Daily ex Sat 5:30

## WAUKEGAN, ILL.

**CHRIST** 410 Grand Avenue  
Rev. Osborne R. Littleford, r; Rev. G. Wm. Robin-  
son, c  
Sun 8, 9:15, & 11; Wed & Thurs 7 & 9:30

## WAYCROSS, GA.

**GRACE** Rev. Charles Wyatt-Brown, r  
Sun 8, 9:45, 11; Canterbury Club Sat 7:30-9:30

## WHEELING, W. VA.

**ST. PAUL'S** Rev. F. G. Luckenbill, M.A.  
U. S. 40, Monument Place, Elm Grove  
Sun 9 HC, 9:30, 11; Thurs 8 EP & Ser

## WYANDOTTE, MICH.

**ST. STEPHEN'S** Rev. Harry B. Whitley, r  
First & Chestnut Streets  
Sun 8 HC, 9:30 Ch S, 11 Sung Eu & Ser (1st, 3d,  
5th Sun); MP & Ser (2d & 4th Sun), 12:30 Holy  
Baptism, 5 EP & Ser; Wed: 7, 11 HC; Fri 7:30 EP  
& address