

The Living Church

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



THE ARMY COMES TO CHURCH

The 36th armored infantry glee club from Camp Polk, La., furnished the music at St. Mark's, Shreveport, La., on Sunday, March 8, the day set aside for collecting offerings throughout the land for the benefit of the Army and Navy Chaplains Commission. Preliminary reports indicate that the fund will go over the top (see *General*).

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LETTERS

Confirmation

TO THE EDITOR: Apropos Fr. Fenn's excellent article, "A Parish Library" in THE LIVING CHURCH for March 11th, 1942; one cannot help but ask oneself if the fault does not lie deeper than just urging our people to read books—valuable as that is, and most helpful. Most of us who have been in the Church's priesthood for many years, and yet dislike calling ourselves "old," feel that our beloved Church has "muddled through" in her teaching regarding Confirmation. A great teaching opportunity has been lost in Confirmation preparations. I am not forgetting the many excellent manuals for Confirmation that have come out, and that are in real demand. But I am thinking rather of the typically Episcopalian attitude of thinking such manuals are adequate, and that the clergy really consider Confirmation worth-while. Confirmation, it seems to me, is a kind of ecclesiastical "step-child,"—we care for almost every other Church service, but fail to see the real value there is in Confirmation. Some of us try hard to give our candidates a thorough preparation; others, it would appear, broadmindedly, offer Confirmation (or, what is worse, the privileges of Confirmation without the Laying on of Hands) to all and sundry without any real attempt to instruct. And the results are appalling! Every priest has a long list of "Episcopalians" who have "joined" another Church! The solution must lie in education. We cannot throw the blame on the bishops—we who are priests present them to the Bishop! While I do not regard Confirmation as wholly a matter of human training, I do think the Holy Spirit does expect us to lay certain human foundations.

May I therefore respectfully suggest to the House of Bishops (since they are vitally concerned) that they draw up a minimum standard of sufficient knowledge for Confirmation which they can reasonably expect will have been taught to those they confirm. This standard could be in the form of a book, or a set of questions—its precise form does not matter; what does matter is that every candidate for Confirmation in the Episcopal Church will have had the same basic and fundamental teaching.

And in this same connection, it would seem to me we ought to consider abandoning the name of "Confirmation" for the more accurate "Laying on of Hands." If the B.C.P. is to be taken literally, none of us has been confirmed, but rather has received the "Laying on of Hands!" Confirmation, in the eyes of the majority of lay people, is "joining the Church." Would it not be more accurate to call it "Laying on of Hands." Surely this is the more picturesque title!

(Rev.) NORMAN S. HOWELL.

Cheshire, Conn.

Bibles

TO THE EDITOR: I wish to protest against the suitability and propriety of including in a parish library of the Episcopal Church for the *unrestricted use of the laity*, certain individualistic so-called translations of the Bible, specifically those of Drs. Moffatt and Goodspeed. Just as the recent "revision" of the Challoner-Rheims New Testament by a group of modern Roman Catholic scholars was very disappointing in its few corrections and in its lack of consideration of the various Greek texts, so these Protestant paraphrases of the Bible by Dr. Moffatt and Dr. Goodspeed need to be read with caution by those who cannot read and check with the Old Testament Hebrew and the New Testament Greek texts. For the clergy, students, and

those of the laity who have a reading knowledge of New Testament Greek, these modern versions are commendable. To take just one example that is offensive to a Catholic Christian: Dr. Moffatt translates (if it may be called that) St. Matthew 26: 26 as follows: "As they were eating He took a loaf and after the blessing He broke it; then He gave it to the disciples saying, Take and eat this, it means My body." The Greek texts give "Jesus took a loaf" or "Jesus took bread" and since the Holy Name was not in the text for six verses before there is little excuse for the omission. For the last part of this verse the Greek gives only: "Take, eat; this is My body." This sort of Protestant interpolation and interpretation of the Greek text is grossly misleading and untrue. This sort of paraphrasing occurs in all the accounts of the institution of the Lord's Supper: St. Mark, St. Luke, and I Corinthians and is only one case why those who do not claim any knowledge of the original texts, should be warned that the Revised Versions, American or English, are far more trustworthy in seeking to know the Bible in an English translation.

(Rev.) HAROLD H. R. THOMPSON.
Poughkeepsie, N. Y.

Convention

TO THE EDITOR: Wartime in most local communities is suggesting a redoubling of the usual precautions against disease, against nutritional inadequacy, against fire hazards. Wartime in greater Boston has resulted in greatly increasing instead of decreasing the goal just attained for our community fund. Wartime in the nation has caused the American Youth Commission and other responsible agencies to recommend bettering the safeguards and the educational practices concerning young people. Why should the Episcopal Church, speaking through the House of Bishops, resolve as a wartime measure to abandon as "sideshowes" the many educational and inspirational and even self-critical public exhibits and addresses and forums that ordinarily are as valuable a part of each triennial convention as the business that is solemnly transacted. Let us hope that the Departments of Missions, of Christian Education, and of Social Relations, yes, and the Church League for Industrial Democracy and the Episcopal wing of the Fellowship of Reconciliation, will not be stampeded into silence when next our lay and clerical delegates foregather to register the modicum of light that the Holy Spirit has

The Living Church

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

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

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

already vouchsafed to them, and to lay themselves open, we trust, to further light and leading. Ecclesiasticism and sacramentalism at their best are much too fruitful and too important to be allowed to stultify themselves by a misguided effort to exclude from the educational process all other vital elements in religious and social enlightenment. Democracy without tolerance and untrammelled social education would end by defeating itself. (Rev.) WOLCOTT CUTLER. Charlestown, Mass.

Economics at Delaware

TO THE EDITOR: Thank you very much for sending me a copy of your March 13th issue reporting on the Delaware Conference. It is a splendid summarization.

However, I am credited in the last column on page seven with having made a statement which it would be quite impossible for me to make—to the effect that: "The present system has given the highest standard of living and is working better than any other system that can be devised." In the previous column, reference is made to the fact that I "spoke briefly in favor of the coöperative movement."

It is not statistically true that "The present system has given the highest standard of living. . . ." In the Scandinavian countries, with less natural resources—where a coöperative economy has been developed—the standard of living is even higher than in the United States, where a competitive economy still prevails. If I did not sincerely believe that "any other system . . . can be devised" which is better than the present, I would not be devoting my life to the development of a coöperative economy after having spent a quarter of a century in competitive business.

I remember in particular that after the statements were made which you credit to me in error, concluding with the statement—"The average person would get the idea that the Church is tremendously dissatisfied with the present system"—that one delegate raised the question as to whether or not the Church should not be tremendously dissatisfied with the present system in view of its having resulted in, as the final report approved by the delegates reads, "mass unemployment, widespread dispossession from homes and farms, destitution, lack of opportunity for youth and of security for old age."

May I also say, that from the reaction of the delegates, I would not conclude that whoever made the statements ascribed to me "voiced the opinion of many of the delegates," but instead only a few of the delegates.

I should like also to refer to a paragraph in your editorial in which you say: "It is

clear, unfortunately, that the viewpoint both of those who defended and those who attacked the present economic system at Delaware was primarily a materialistic one—that is, they were interested not so much in spiritual values as in efficient production and distribution of goods and services." I would hardly reach such a conclusion, that those at least who pointed out the results of the present economic system were primarily thinking in materialistic terms. Instead, judging by their statements, I would conclude that they pointed out the results of the present system as above indicated and advocated the development of a coöperative economy because of the fact that the present competitive economy adversely affects the spiritual life of men and hampers the development of human personality.

This interpretation is, of course, only my own viewpoint, but grows out of the statements which were publicly made, and out of personal acquaintanceship with a number of the members of the economic commission section. E. R. BOWEN, General Secretary, The Coöperative League.

Chicago.

Editor's Comment:

We are glad to give Mr. Bowen this opportunity to clarify his position, which was not accurately represented by the quotation we ascribed to him; it was actually another speaker who made the statement we attributed to him. On the question as to whether the speaker's views represented the opinion of many or a few of the delegates, however, we must hold to our original interpretation. Those who held the conservative viewpoint were sufficiently numerous to influence the findings profoundly.

With regard to our editorial, we must agree that the word "materialistic," though technically accurate, is misleading. "Humanistic" or "utilitarian" would perhaps have been a better choice.

Chalfont

TO THE EDITOR: May I make a correction: THE LIVING CHURCH March 4th and page 7, under England "Business Firms Provide Chapels for Employees." There is mention of "Chalfont Street, Giles" this should be "Chalfont Saint Giles." It is the name of a small town in Buckinghamshire outside the London metropolis and not far from Windsor. There are two towns, Chalfont St. Giles and Chalfont St. Peters. The Chalfonte Hotel in Atlantic City was named for these towns. C. M. MASTERS. Pittsburgh, Pa.

Editor's Comment:

We are glad to have this information as to the origin of the name of one of our favorite hotels; but we wonder how the extra "e" got into the American name. Perhaps it is a part of the super-service that this veteran advertiser gives to readers of THE LIVING CHURCH who accept its generous hospitality.

Prison Work

TO THE EDITOR: May I appeal through your excellent paper to its readers in behalf of the work the Church is doing behind prison bars.

In January, we blessed and set apart a new chapel in the seventh district prison, New York City.

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prison (Harlem), New York City. Furnishings and equipment have most generously been provided by the New York Episcopal City Mission Society, the New York Altar Guild, and private donors.

The New York City Department of Correction is doing a splendid job in constructing and decorating the chapel through the

kindness and interest of the commissioner, Hon. Peter F. Amoroso, M.D.

We are sadly in need of a small organ to lead the singing at the services. Would it not be a worth-while Easter Offering, on the part of one or more of your readers, to present this chapel with an organ.

I shall be glad to hear from any who may

be interested in helping us in our work in this manner. Kindly address letters to me at P. O. Box No. 529, Bedford Hills, N. Y.

(Rev.) CLAUDE R. PARKERSON,
Chaplain, N.Y.C. and N.Y.S.
Departments of Correction.
Bedford Hills, N. Y.

In Paradise—Today

By Edna G. Robins

EVEN in the midst of His severe sufferings on the Cross, our Lord was able to turn from His own grief to comfort and assuage the pain of another. He who had rebuked so sternly the self-righteous Pharisees now welcomes into His kingdom a dying malefactor—but not because he was dying and not because he was a malefactor. Our Lord had nothing to say to the thief who reviled Him, for He had nothing to offer him which that thief would appreciate or desire. So Jesus listened in silence to the ravings that added but slightly to the burden of woe that He bore. But how quickly does the Saviour grasp the opportunity to receive into His fold the thief who admits his guilt and turns in deepest humility to the Lord. And Jesus, understanding the real purport of his wistful petition, offers him freely what he yearns for. "Today shalt thou be with Me in Paradise." It was the Lord Himself that the penitent thief was seeking.

Our Lord had no hesitation in accepting this criminal as one of His own lost sheep, who had at the very last found the shepherd of his soul. Jesus accepts him because He sees the man's faith. Although a thief, he fears God, and having broken the law he acknowledges the justice of his punishment. He realizes that he has brought it on himself. It is a bitter fate, but he sees that the Crucifixion of our Lord is yet more cruel because of the innocence and goodness of the sufferer. Though he is facing a painful, shameful death, he makes a confession of faith in our Lord that wins for him the promise of Paradise that very day.

Jesus accepts him, too, because of his humility and penitence. He hangs there on the cross beside our Lord. He hears the prayers that come from the divine lips—prayers of pardon for the soldiers who have tortured Him, for the callous crowd that jeers at Him, for the proud priests who smugly scorn Him. The thief realizes how worldly and unworthy were his own ambitions. If his crime was rebellion against Roman domination he may well have come to see that the kingdoms of this world pass away and are forgotten while the spiritual kingdom that Jesus preached would endure through eternity. He looks at his wasted life, admits his folly

and helplessness, and then turns to Jesus. He doesn't ask much of our Lord. He doesn't ask to be restored to this life or to be saved from the pains of crucifixion. "Lord, remember me." And he is promised Paradise—with our Lord.

If this story of the penitent thief is comforting to us, we should however remember that there were two malefactors crucified with Jesus. Paradise was not promised to the other, as far as we know from the Gospel narrative. No doubt he would not have been happy in Paradise. In this holy season we may well pause and consider frankly whether Paradise offers us the joys and the discipline that we really desire. When we think of our latter end we anticipate rather vaguely a period of rest, a lifting of all loads of worry or want or disappointment. Regardless of what kind of life we have led many of us expect that simply by shuffling off this mortal coil we shall find ourselves transported at once to a sort of heavenly garden party that will go on and on forever. But if this were true would Paradise have been offered by our Lord to only one of the malefactors? The other thief was dying too.

It was our Lord's own character that attracted the penitent thief; Paradise to him meant our Lord's presence. Unless we have felt a similar desire to be close to our Lord, we might find ourselves somewhat at a loss in Paradise. We are told again and again by our spiritual pastors that eternal life begins now in this life, but how many of us take this teaching seriously? And yet it is only by laying hold of eternal life now that we shall be prepared to adapt ourselves to the life hereafter.

It is our Lord Himself who offers us this eternal life—by giving us His divine Life in the Blessed Sacrament. Every thoughtless Communion we make will make it harder for us to enter into the joy of the blessed. Every time that we refuse through indifference or sluggishness to receive the most holy Sacrament we are setting up a barrier between our souls and the life with our Saviour which is the reward of the redeemed. If we have not tried in this life by the frequency and fervor of our Communions to pierce the veil in which our Lord comes to us, we cannot hope that

the veil will suddenly be rent for us by death to admit us to a glorious existence which we were too lazy to seek after at our earthly altars.

We must remember, too, where the penitent thief was when he was offered Paradise—he was being crucified. There are very few people who can escape the cross. But it is not the mere fact of cross-bearing that will save us. It is our response to our particular cross that our Lord is watching—to see if we are hating it and cursing God, or if we are bearing it meekly for love of Him who accepted the Cross for our sake.

Our souls are being formed every day that we live—our immortal souls. Are we training our souls to sit lightly to earthly joys? Are we trying now to measure our earthly cares and pleasures and possessions by the standards of eternity? No matter how innocent our earthly toys may be nor how good in themselves, if we concentrate all our attention on them with only an occasional, casual glance at our Lord, we cannot hope that at the last minute we shall be able to tear ourselves away from these vain shadows to embrace and enjoy spiritual realities.

The more completely we die daily to self the more ready we shall be for that final release from self which will prepare us for the vision of the Cross glorified. If in penitence and humility and faith we have sought the Lamb of God where He offers Himself to us in the stillness, hidden from our earthly sight yet affording us glimpses of His unearthly beauty and sweetness, then we may dare to echo the prayer of the dying thief, "Lord, remember me." Remember me—for I have tried, however waveringly, to follow the prints of Thy most holy footsteps; though often separated from Thee by my sins, I have continually sought Thy Presence and tried to renew my strength and courage with Thy most precious Body and Blood. Remember me, for though I have been as a lost sheep, wilful and errant, I have yet loved Thy voice and have returned in gladness and penitence to Thy guidance; and though often distracted by the fleeting interests of this life, my soul thirsts for Thee and, whether in this life or in the life to come, can find true peace and joy only in Thy sacred Presence.

GENERAL

EPISCOPATE

**Consecration of Bishop-elect
of New Mexico April 16th**

Consecration of the Rev. James Moss Stoney as Bishop of New Mexico is scheduled for April 16th in St. Michael's and All Angels' Church, Anniston, Ala.

When the House of Bishops elected the Rev. Mr. Stoney to his new post, recognition was given to one of the leading missionaries of the South. The Rev. Mr. Stoney has demonstrated for many years his capacity as an executive, priest, and a missionary.

MISSIONARY

Since 1925 he has served as executive secretary of the diocese of Alabama, at the same time being rector of Grace Church, one of the larger churches of the diocese. The organization and development of several missions in the areas near Anniston are due to his initiative.

Long before many parishes in the United States realized the advantage of having busses call for Church School children, the Rev. Mr. Stoney had purchased a bus, and each Sunday morning children who otherwise would have been unable to attend Church School, were eagerly awaiting the arrival of the Grace Church vehicle.

Underprivileged people in one of his missions, unable to aid the Church's missionary work as they wished, inspired by the Rev. Mr. Stoney's practical vision, set aside a plot of land as "God's Acre," and planted cotton. Proceeds from the crop went to the aid of Christianity in China.

EDUCATION

The Rev. James Moss Stoney was born February 26, 1888, in Camden, S. C., the son of the Rev. James M. Stoney and Jeannie Shannon Stoney. He attended the University of Georgia and the University of the South, receiving the Bachelor of

Arts degree in 1911, and Bachelor of Divinity degree in 1913.

He was ordained deacon June 23, 1913, and priest June 4, 1914, by Bishop Guerry. He is married and has three children.

Mr. Stoney was rector of Christ Church, Charleston, S. C., 1913-16; curate, St.



BISHOP-ELECT STONEY: "God's Acre" and church school busses were part of his ministry in Alabama.

John's Church, Savannah, Ga., 1916-17; Holy Trinity, Clemson College, St. Paul's, Pendleton, S. C., 1917-21; in charge of St. Peter's, Talladega, Ala., 1921-24; rector, Grace Church, Anniston, since 1924. He was editor of the *Alabama Churchman* from 1925 to 1940.

He has been a deputy to all the General Conventions since 1925.

During World War I, he was chaplain in the United States Army, 1918-19, in the 308th Engineers, Third Army Corps, AEF.

ARMED FORCES

**Drive for \$385,000 Chaplains'
Fund Nears Completion**

Early reports from dioceses indicate that the \$385,000 fund for the work of the Church's Army and Navy Chaplains Commission will soon be fully subscribed, and perhaps oversubscribed.

Virginia's objective for the Army and Navy Commission appeal and for British Missions already is well in hand, according to a report by Presiding Bishop Tucker. Latest reports show \$7,685 in hand on a joint objective of \$11,500. The diocese set an objective of \$6,500 for the Army and Navy fund and \$5,000 for British Missions. Of the latter amount, \$1,500 is included in the diocesan budget.

"Every indication is that the diocese will raise its full share," said Bishop Tucker.

Churchpeople of the diocese of Rochester were informed recently by Bishop Reinheimer that the reports from 37 of the 66 parishes show that the goal of \$4,000 for the Army and Navy Commission fund has been exceeded.

Bishop Reinheimer had charged the Bishops' Men with the task of raising at least \$4,000 of the national fund of \$385,000. Parish representatives of the Bishops' Men were in charge of the campaign for funds in their communities.

The funds supplied by the people of the diocese of Rochester have been given for the particular purpose of supplying chaplains with discretionary funds used to aid men in the armed forces in emergencies.

Religious Title Preferred

Despite the military nature of the times, the religious title of a clergyman serving in the armed forces outranks his military one.

The Basic Field Manual of the Army has been changed to read that "Chaplains

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are officially addressed as 'Chaplain' regardless of their grade."

Msgr. William R. Arnold, Chief of Chaplains of the Army, has frequently observed that he wishes to be referred to as Chaplain despite his Army rank of Brigadier General.

Correspondents

St. Matthew's Church, Charleston, W. Va., cares for its boys in the armed forces. Each week the name of one of the boys, with his address, is inserted in the bulletin and the lay people are requested to write to him and, if possible, send some gift during the following week. The Rev. Benjamin Tinsley is rector.

JAPANESE-AMERICANS

Priest Interned

Dean McGinley of Trinity Cathedral, Omaha, Neb., one of the clergy who has been seeing the Rev. Hiram Kano since his detention at Fort Crook, Neb., received word from him on March 14th that he was that day entraining for Camp McCoy, Sparta, Wis., where he will probably be interned for the duration of the war.

The Rev. Mr. Kano, who has been awaiting consideration of his case since December 20th, has been a resident of Nebraska for 20 years. He was born in Tokyo, Japan, in 1889, the son of Viscount Hisayoshi Kano and Itsuko Hara. He was educated at the Tokio Imperial University and graduated from the agricultural school of the University of Nebraska in 1928. He was married to Ivy Nagai in 1919 and has two children.

The Rev. Mr. Kano has been priest in charge of the Japanese mission at Scotts-bluff, Neb. He was ordained by Bishop Beecher in 1936, but has worked with the Bishop in this region since 1925. Scotts-bluff is located in the heart of the beet fields of Western Nebraska, where there are several hundred Japanese residents.

Churchpeople of Nebraska feel that he has been a loyal and faithful leader of his people, and that he has been sent to Camp McCoy as a precautionary measure, a result of war conditions, and as no personal reflection on him.

Mr. Kano's family live in Japan. They are a prominent family of wide influence; a brother is said to be a member of the House of Peers.

THE PRESS

Roman Catholic Journal Denounces Social Justice Magazine

In a front page editorial, the *Pittsburgh Catholic* denounces the magazine *Social Justice*, founded by Father Charles E. Coughlin, and points out emphatically that it is not a Roman Catholic periodical.

The editorial said:

"The fact that *Social Justice* sees fit, at a time when national unity is essential, to promote disunity; that it obviously seeks to promote intolerance of a certain racial

and religious group; that its policies at this moment, when the United States is at war with the Nazi-dominated Axis countries, are so frequently parallel with those of the Nazi propagandists: these are the reasons why *Social Justice* would have to be rejected as a guide for Catholics, even if it claimed to be a Catholic publication. But it does not so claim; it cannot so claim; *Social Justice* is not a Catholic publication.

"It is true that *Social Justice* is sold on the streets at the doors of some Catholic churches. But daily secular newspapers are sold in the same public places.

"It is true that *Social Justice* bears on its cover the line 'founded 1936 by Father Coughlin.' But the name of the Rev. Charles E. Coughlin, who founded the periodical does not now appear on its masthead as editor, consultant or in any other capacity. The March 16th issue of the magazine refers to Father Coughlin as 'silent and silenced.' It states that since May, 1940, Father Coughlin has been silent.

"*Social Justice* has itself definitely denied being a Catholic publication. It has denied being under any obligation of obedience or loyalty to the authorities of the Church. It has attacked, by name, Catholic Bishops, in terms that no publication interested in the well-being of the Church would use.

"Let it be repeated and remembered, then, when charges and insinuations are made against Catholics and the Catholic Church, because of what is printed in that paper, that *Social Justice* is not a Catholic periodical."

Conference on Religious Publications

A selected group of women engaged in some branch of publishing having to do with religious books, pamphlets, and periodicals met by invitation of the Publications Committee of the Woman's Press of the YWCA for luncheon and discussion, on March 18th at the National Headquarters, New York. Among the Communions represented were the Episcopal, the Presbyterian, the Methodist, the Baptist, and the Congregationalist. The Church women invited and present included Miss Sarah Morrison, secretary for publications, and Miss Frances P. Arnold, program advisor, both of the Girls' Friendly Society; Miss Avis E. Harvey, educational secretary, and Miss Dorothy Stabler, secretary for supplies and social relations, both of the Woman's Auxiliary; and Miss Elizabeth McCracken, literary editor of *THE LIVING CHURCH*.

Mrs. Kendall Emerson, chairman of the Publications Committee and a member of the Executive Board of the Woman's Auxiliary, introduced Miss Rhoda E. McCulloch, editor-in-chief of the Woman's Press, who presided. There were two announced speeches and several from the floor, all on the subject of the publication and the distribution of religious books, pamphlets, and periodicals. The first speaker, Miss Winnifred Wygal, herself the author of a widely-used pamphlet, *The Good Life: a Discipline*, spoke in favor of

pamphlets "or what Episcopalians call 'tracts.'" She declared that an individual collection of pamphlets was one of the most valuable tools a religious worker could possess. Holding up a neat bundle of about a score, Miss Wygal said that if she heard an air raid warning, that bundle would be the first thing she would seize to take with her to a shelter. Miss Wygal urged a wider distribution of pamphlets, which, she said, would not be difficult, the prices being within the range of almost every person. It interested the Church women present when Miss Wygal held up the latest pamphlet of the Woman's Press, *A Girl's Religion*, by Helen Wright Mahon, a well-known Church woman. This was praised as an example of the value of group-preparation of a pamphlet before its writing by one person.

CURRENT TRENDS

The second speaker was Miss Kathleen W. MacArthur, YWCA National Board secretary for Religious Resources. Miss MacArthur spoke of religious books, under the title, "Trends Shown by Current Publications in the Field of Religion." She cited a number of recent books on the Bible, Christian sociology, prayer, religious history, and the life of the individual Christian and of the Christian group. Miss MacArthur stressed the fact that a book of the first rank would receive a welcome from Christians of many Communions and varying interpretations of Christian dogma. She mentioned here *Living Under Tension*, by Harry Emerson Fosdick, and *The Church and the New Order*, by William Paton, as examples. Miss MacArthur was interested to hear that these two books had been reviewed with high praise by priests for *THE LIVING CHURCH*.

Among the speakers from the floor was a Methodist, who expressed the need of publicity, in order that all the Communions might know what books each Communion was recommending. Another speaker said that books and pamphlets setting forth the faith and order of each Communion would, if widely used, help greatly to further the efforts toward ecumenicity in all the Churches. This was warmly applauded.

SOCIAL RELATIONS

Fourth Province Delegates Discuss Wide Range of Problems

The Church's tremendous task and opportunity of ministry to the armed forces and to people in war industries; the Christian position in racial problems; the missionary call of the country's rural areas; and the planning and operation of programs to meet these opportunities of today, were discussed by Church members concerned with social relations at a meeting of the Department of Christian Social Relations of the Fourth Province, held in Atlanta, Ga., March 11th and 12th.

Bishop William Mercer Green of Mississippi, chairman of the Provincial Department, presided and told the group, "A new order must be developed from the present disorder of the world, and the Church must be the leader pointing to the

GENERAL

reshaping of life based upon the fundamentals as set forth by God."

DEFENSE AREA PROBLEMS

Discussion of defense area problems was shared by George Syme, field worker for the Defense Recreational Division of the Federal Security Administration, Mrs. Jessie D. Ames, general field secretary of the Commission on Interracial Coöperation, Miss Blanche Best, YWCA representative on the USO, Harry T. Baker, YMCA representative on the USO for the Southern Area, and the Rev. Randolph Blackford, chaplain at Lawson General Hospital, Atlanta. The discussion brought out the need for coöperation among all the churches and other existing agencies in war-time problems. The function of the Church, it was agreed, is to extend to the men in the armed forces, their families, whether permanently located in a new community, or visiting the camps, or at home, real pastoral care; and to incorporate them into the active life of the parish; and to extend the friendly welcome of the Church and the community.

Bishop Barnwell of Georgia, expressed an ardent desire for a missionary episcopate with Negro bishops, under the direction of General Convention. "This," said Bishop Barnwell, "would do more to hold the Negro within the Church, especially the young Negro, than anything else that we might do. It would give the Negro an opportunity to express his own leadership and to develop his own abilities, and would place the whole Negro problem upon the national Church, instead of making it a regional matter."

THE PARISH CHURCH

The social responsibility of the parish Church was explained to the group by the Rev. Almon R. Pepper, executive secretary of the Department of Christian Social Relations of the National Council. Mr. Pepper explained the operation of the Presiding Bishop's Fund for World Relief, the Episcopal Committee for European Refugees, the work to be done among aliens and prisoners of war, and the part the parish Church must play in bringing about a just and fair place for the world. "The social, economic and cultural reconstructions will be determined by the judgment of the entire people," he said, "therefore the parish must begin to think of these problems in terms of Christian ethics and of the Fatherhood of God and the Brotherhood of man."

Former National Council Member Runs 100% Production Factory

Irving Abramson, president of the State Industrial Union Council of New Jersey reporting in the March 8th issue of the *New York Times* mentioned only two industrial plants in Northern New Jersey where there is 100% production at this time, showing coöperation between management and labor. One of these plants is the Walter Kidde Company of Bloomfield. It is interesting to note that Walter Kidde served a long term on the National Council and has been a delegate to the General Convention several times.



The Power of Sacrifice

By the Most Rev. Henry St. George Tucker, D. D.

Presiding Bishop

“WHOSOEVER will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's, the same shall save it." Our Lord's own life affords the supreme application and proof of this principle. The sacrifice of the Cross was followed by the victory of the Resurrection.

As we approach the anniversary of the death and Resurrection of Christ during these war days, it is well for us to consider the application of the principle they teach to our own lives. It is a principle that lies behind all progress even in a material, warring world.

As we look out into nature we see that growth takes place by a dying of the old to make way for the new. Success in our earthly work is attained only by a sacrifice of the present for the sake of the future. The farmer sacrifices his seed in order that he may reap more seed. The student sacrifices his time and physical pleasures in order that he may obtain a wider mental life. The soldier sacrifices even his life in order that the principles his nation is defending may survive. All progress, all success is conditioned upon the giving up of the lower present possession for the sake of the higher future prize. Christ showed that this principle which is so familiar in our earthly life holds good also in our spiritual life. The two foundation pillars of character are holiness and love. The first comes only through the sacrifice of our lower physical impulses and interests for the sake of the demands of our conscience. The second requires the sacrifice of ourselves, our own individual interests for the sake of others. This sacrifice is no mere word. It requires the utmost effort and determination. It is not only an occasional requirement. "If any man would be My disciple," said Christ, "he must take up his cross *daily* and follow Me."

We cannot drift into character. The natural drift of our life is the other way. If we are not conscious of a daily fight against temptation, if we do not feel the pain of a daily sacrifice of things demanded by bodily nature and by our selfish interests, then we may be sure that we are not growing in holiness and love. Even Christ in His earthly life was made perfect only through suffering. As we approach the anniversary of His death upon the Cross, let us ask ourselves if in our own lives we are truly walking the way of the Cross. It is only as we do

so that we can hope to grow out of our present imperfect character into the ideal set before us by Christ.

We are often disappointed that the Church does not make more rapid progress. Let us remember, however, that the life of the Church is based upon the life of its members. The Church is like a great river fed by many little streams. When they run dry, it too must run dry.

We must each one of us therefore, by sacrifice, by struggle, by prayer, by the courage to trust ourselves to the invisible God rather than to the visible world, grow in character and in spiritual strength. Then indeed the Church which binds our tiny individual contributions into a mighty whole will be able to accomplish a great work for God and for the establishment of His kingdom of righteousness among men.

Finally the Resurrection of Christ shows us that our sacrifice will lead to real victory. We are sometimes discouraged by the thought that after all, our sacrifice and effort can accomplish little. It was thus that the disciples thought at first of the death of Christ. It showed indeed his noble character, but it seemed to leave the substantial victory in the hands of His enemies. The trouble was that they had not discerned the divine power that lay stored up within the human nature of Christ, nor understood that His death was the means by which that power would be set free to accomplish God's purposes.

The Resurrection revealed this to them. So it is with us. If our sacrifice were only a process of setting our human strength to work for high purposes, then it would indeed accomplish little. But the same power of God that was revealed in the Risen Christ dwells in the hearts of all who have accepted Christ. Our sacrifice is the opening of the door through which that power can reveal itself in our practical lives. "If we die with Him," says St. Paul, "we shall also live with Him." Each act of sacrifice, each denial of our lower and selfish instincts, opens the way for the spirit of God within us to raise us up to a nobler level of character and higher degree of spiritual life.

If therefore we approach this Easter, as our Lord did, by the path of sacrifice, we too will experience the glory of the Resurrection and the satisfaction that comes from knowing that we are of use to God in the fulfilment of that divine purpose for which Christ died and rose again.

FOREIGN

Archbishop of Canterbury Writes to Presiding Bishop

"I need not tell you how greatly I appreciate all the kindness which I have received not only during the last war, but ever since, from your Church in America, and not least in these latter months from yourself," writes the Archbishop of Canterbury to the Presiding Bishop, acknowledging a letter sent by Bishop Tucker at the time Archbishop Lang announced his forthcoming retirement.

"I shall never forget the generosity with which your Church came to the aid of the Overseas Missions of the Church of England," the Archbishop says, "and I trust that this may lead to an ever closer co-operation between it and the Church of England."

Bishop Tucker in his letter expressed on behalf of the Church in America, "our sincere and grateful appreciation of all that you have done for the cause of Christ. We are particularly grateful for your understanding of the Church here in the United States, and for your helpful attitude in the effort to promote a better understanding and closer co-operation between the Church of England and the Church in this country."

Referring to his retirement, Archbishop Lang said: "It seemed to me quite clear that in view of the tremendous problems which both Church and Nation must face when this war is over, I should give place to someone younger in years who may have the responsibility of leadership in that post-war world and who therefore ought to be preparing for it now."

CHINA

Bishop Gilman Safe

Mrs. Francis S. Hutchins, daughter of Bishop Gilman of Hankow, China, has received a message through the State Department and the International Red Cross, saying:

"Swiss Consulate Shanghai communicates Gilman Hankow and all Mission members well."

Bishop Gilman's son Edward Gilman, telephoned the message to the Department of Foreign Missions.

The Department reports that the Presbyterian Board recently received a message that all their Shanghai staff were "living with full freedom," and the Southern Baptist Board received a message from their workers: "Missionaries unrestricted at Shanghai. All others in occupied China living in compounds and homes."

It is considered reasonable to believe that the same conditions would prevail with the Episcopal mission staff in Shanghai.

News From Chengtu

A message from Mary Lamberton, from Chengtu, China, reached the National



MORNING EXERCISES AT A CHINESE COLLEGE: *At Ginling, all is well; at Hua Chung, isolation and high prices are problems.*

Council Department of Foreign Missions March 19th. The cable says:

"Letter Roberts Shanghai addressed you via me. Mailing. All well. Money enough. Don't let families worry. Norris Shanghai."

The letter that Miss Lamberton is mailing is from Bishop Roberts of Shanghai. Her reference to "Norris" evidently indicates that the Rt. Rev. Francis L. Norris, retired British Bishop and former Primate of the Chinese Church, is in Shanghai. He was bishop of North China from 1914 to 1940.

Miss Lamberton formerly taught in St. John's University and retired, but returned to teaching at Ginling College, normally in Nanking, now refugeeing in Chengtu, West China. Her salary comes from the United Thank Offering. The Woman's Auxiliary for many years cooperated with Ginling by paying the salary of one of its faculty members, and has recently resumed that co-operation with Miss Lamberton's salary.

Isolation

Writing from Hua Chung College (Central China College) Yunnan, China, in January, a letter from Mrs. E. P. Miller has just reached New York. Mrs. Miller says, "Our isolation has become more complete. No letters have come through from the States. Of course we all yearn for them and wonder when and how any will ever arrive."

"The college radio functions after a fashion and Logan Roots has a battery set that pieces out our news, but the decrepit college set may expire any day and when Logan's batteries give out, how can they be replaced?"

Mrs. Miller says that the financial question had become bothersome, but "a few days ago Arthur Allen wrote from Kunming that money had come for us and the others of our mission, directly from New York, at a better exchange than some of us had feared."

This remittance does not wholly solve the financial problem, for Mrs. Miller says: "And the prices! At the present rate we shall be spending every cent of our salaries on food and service. The cheapest shortening available is walnut oil which is now about 50c United States currency a pound. The cheapest sugar is a very heavy coarse brown sugar which is now about 25c United States currency a pound, and so it is with everything."

JUGOSLAVIA

The Slava of St. Sava

BY WILLIAM A. WIGRAM

On January 27th, 1942, the young King Peter of Serbia, and his council gathered in one of the churches of London that Hitler's *blitz* has spared, to celebrate what is a great national solemnity in Serbia, the "Slava of St. Sava."

The British minister to Serbia, and the American Ambassador to the exiled governments of Europe, were also present.

A "Slava" is a patronal festival, and every Serb has his own, that being as a rule the feast of his own patron saint, and his personal birthday. But any institution can have one also, and St. Sava is almost the Patron Saint of Serbia as St. George is of England, and more particularly of the schools and education generally in the land.

TRADITION

The Saint was a prince of the royal house, 2nd son of the Stephen Nemanya who in the 12th century was the first real king of what had previously been a confederation of Serbian clans. Feeling the "call to the religious life," the prince whose baptismal name was Rastko, ran away to one of the monasteries that were then growing up on Mt. Athos. The house is said to have been that of Vatopedi, but more than one monastery claims him. Here

he was found by the messengers of his royal father, and ordered to return, though the envoy did remark, "Had your highness been a real monk, then—!" On this the prince at once "tonsured himself" cutting off the long hair that marked him noble, and sent his locks and robes to his father, taking "in religion" the name of Sava. King Stephen accepted the situation and built or rebuilt the Monastery of Khilandari as his son's residence. Here Sava spent some time, but ultimately returned to his own country as a church-statesman, and adviser to the then king, his brother, Stephen Urosh. Here his moral influence brought a formidable rebel to order, and stopped a great invasion of the Bulgarians, who were already standing rivals of the Serbs. Thus he became the first archbishop of the autonomous Serbian Church, and a great founder both of schools and monasteries. His own monastery, Zicha, became the Westminster of Serbia and burial place of its kings.

Here he died in peace in 1236, and it is a testimony to his power that 300 years after his death, when Serbia had fallen under the Turk, the oppressor then solemnly exhumed and burned the relic of the Saint "who had imparted knowledge to the common folk, and made the national spirit." Men said that at the burning, the Saint appeared alive to the terrified oppressor, Sinan Pasha, and that at the Serb triumph at Kumanovo in the Balkan war of 1912, he was seen once more leading his people to victory.

Thus, when Serbia has once more fallen on evil days in the cause of right and freedom, Serbs remember the Saint who did so much to raise them of old, and it is right that when Serbian teachers and clergy are the special objects of the hate of the modern oppressor, they should find example in the memory of the founder of their national church and schools. At a "Slava," part of the ceremony is the breaking and distribution of the cake that is like our "Birthday cake," but more definitely religious. This was done at this "Slava" in London, but in solemn commemoration

of the school children lately massacred by the Germans at Kragujevac and elsewhere. It was a solemn token of their faith that by the prayers of him who founded the Serbian schools of old, the nation will be raised once more, and will be a leading member of that "Balkan Federation of Free States" that Greek and Serbian statesmen are founding now.

GUERRILLA WARFARE

Meantime in their own country, the Serb forces under General Mikhailoviç are still in the field, showing superb "guerrilla" tactics, and attacking any weak point. This is naturally infuriated the Germans who—like the French in Spain under Napoleon—burn any town or village that gives them shelter, and massacre all women, old men, and children, that are left. There is also a Bulgarian army in the land, though their behavior is not so bad, now that they are not so sure of final victory! The troops under German command seem to be a mixed lot.

NORWAY

People Rally Behind Church Leaders

Details of a dramatic meeting between Minister President Vidkun Quisling and the Most Rev. Eivind Berggrav, Bishop of Oslo and Primate of the Church of Norway until his resignation on February 24th, have been released by the Norwegian Legation in Washington.

Bishop Berggrav had been summoned to a conference with Quisling, shortly after having submitted his resignation, to answer questions concerning the formation of the Administrative Council which succeeded the first Quisling regime and governed Norway throughout the summer of 1940. Most of the members of the council were "good" Norwegians, loyal to the constitutional Norwegian government.

Seeking to fix the responsibility for the organization of the council on Bishop

Berggrav, Quisling interrogated the Bishop for over an hour, calling him a traitor who deserved to have his head chopped off. To which the Bishop answered, "Well, here I am."

The action of the seven Norwegian Bishops who resigned their posts in protest against the new Quisling law calling for the mobilization of all Norwegian children between the ages of 10 and 18 years continues to receive increasing support among the Norwegian population and church leaders, according to the Legation.

REPORTING TO POLICE

All Bishops who resigned their posts are now required to report to police twice daily. While assembled in Oslo the Bishops reported to police headquarters in a body wearing their official black coats adorned with a golden cross. Great crowds assembled in front of the headquarters to acclaim the church leaders as they came and went. The police have put a stop to this by ordering the Bishops to report each to his local police station.

HAITI

Convocation Deals With Persecutions

Wartime conditions left their mark on the 51st annual convocation held in Port au Prince, February 26th and 27th. The sessions concerned themselves largely with expression of deep feeling against persecutions in certain parts of the Republic of Haiti.

An expression of appreciation of the sympathy and marked help shown by the President and certain prominent men of public affairs was voted. There was discussion of remarks derogatory to the Haitian people credited to the Papal Nuncio. This Dean of the diplomatic corps is an Italian and is openly charged with Fascism and anger against Haiti because of the declaration of war against Italy, December 9th last.

The annual address of Bishop Carson and the response were broadcast at the request of the broadcast company.

The following elections took place: Secretary, the Very Rev. Dr. Georges E. Benedict; historiographer, the Rev. Abner D. Buteau; Council of Advice, the Rev. Messrs. J. S. Lindor, E. C. Jones; Messrs. W. H. Williams, J. U. Garnier, F. W. Kroll; Ecclesiastical Court, the Rev. Messrs. L. L. Paraison, E. St. Vil, J. D. Abellard.

MADAGASCAR

Bishop Vernon Arrives

A cable has been received in the London office of the Society for the Propagation of the Gospel in Foreign Parts, that the Bishop in Madagascar, the Rt. Rev. G. R. Vernon, who was consecrated on July 25, 1940, but who has been unable to reach his diocese, has arrived safely in Madagascar. He reports that the staff of the diocese is well.

THE FOURTH WORD

TOO dark for a sundial's record, the eighth hour
 Drags, heavy-shod, to meet its destined close:
 His parched tongue has not yet cried for the sour
 And cooling draft the blessed reed bestows;
 Now is the moment, sharper-cut than death
 With lonely hope that simulates despair
 (Its thrust renewed in each constricted breath
 By sin of all the world that He must bear),
 When, spent with pain, our Lord upon the stark
 Nail-bitten cross-beam, hewn from what great tree
 Within the forest, cries from out the dark:
My God, why hast thou then forsaken me?
 Yet loving us, would not refuse to know
 That mortal storm through which the heart may go.

ELEANOR GLENN WALLIS.

The Economics of the Passion

IN ANOTHER era, in the Indian summer of a world that is dead, a representative of THE LIVING CHURCH took a journey on a boat that now rusts at the bottom of the sea. He went to a land on which the sun of that Indian summer shone brightly; now its ruling family is in exile, its people are harshly ruled by strangers, and its wealth and power are crushed. There he heard prophetic words from a representative of a land that has since suffered a more ignoble fate; it has elected to "collaborate" with the oppressor, and has spiritually become very tired.

"The hungry man is not the man who has been forgotten by his Father, but the man who has been robbed by his brothers. . . . Undoubtedly wickedness, pride, the desire to be served, the thirst for pleasure, have increased the evil. But its original source is in the lack of love toward God, which brings with it a lack of faith, and this lack of faith brings fear for the morrow. So that those who take their brothers' bread are not only the wicked, but the good, at least those 'good' people whom fear makes ferocious. . . ."

"This lack of faith in the God of heaven delivered men over to another god, the god of the earth, to Mammon; and Mammon has persuaded them, falsely, that they could have abundance only by depriving their brothers, and could have tranquillity only in their brothers' care. . . . Mammon is the devil who comes to us with a horn of plenty and a security certificate. But the horn of plenty is a hoax, the certificate is false. . . ."

"Men and nations abandon themselves to anyone who promises to feed them, and cannot understand that that leads to worse misfortunes still. We have tried to replace the wisdom of God with our own wisdom, and His law with our egoism. There is no security for anybody, destitution threatens us all, and the blessings of heaven wither in our hands."

The speaker was the Rev. Elie Lauriol, pastor in the Reformed Church of France, and the address* was given at the World Conference of Christian Youth in Amsterdam, Holland, in the summer of 1939—less than three years ago. Every paragraph of his address has a new and poignant application to the utterly changed world of today: the security which the world had tried to lay up for the morrow has vanished, leaving scarcely a trace; even a nation as blessed with abundance as our own has agreed on means of reducing its standard of living; and "good" people have become doubly ferocious with fear. Out of the horn of plenty pours, not food, but the machinery of death.

As Pastor Lauriol proclaimed, the problem of our times is an economic problem; and at its heart the economic problem is a spiritual problem. He continued: "Instead of thinking that the problem of bread has to be solved so that men may turn to God, it is necessary for men to turn to God so that this pseudo-problem may find its sole solution. Once more we see that the bread of earth is mingled with the bread of heaven. It is the same thing. Since the bread of the body cannot be ensured except to a humanity that is regenerated through

Christ, we can say of Christ that He is 'our bread' just as He is 'our peace.'"

In Holy Week, the Church calls us to enter upon "the meditation of those mighty acts whereby God has given unto us life and immortality." If the Cross and Passion stand at the focal point of history and all the forces of history are there presented in the clear white light of the drama of Redemption, what is the relevance of the Passion to the economic problem of our times?

The first point of relevance, perhaps, is the terrible lesson of human failure. At the high point of His triumphal entry into Jerusalem, Jesus wept over the city for its blindness to the things that belonged to its peace. But the failure goes deeper than that: One of His very Apostles betrayed Him for profit; the most ardent of the Apostles denied Him for security; and Jesus was left alone to accomplish the redemption of mankind without human aid.

The Sanhedrin which instigated the crucifixion of our Lord consisted of the best leadership of that day—religious, intellectual, and business. The populace that clamored for His blood was like all common people everywhere. The Roman power which sentenced and executed Him was the most just the ancient world had ever seen. Among them, however, they achieved eternal significance only by their failure to meet their spiritual crisis.

Let us beware of any solution of the economic problem which attempts to treat man as other than the eternally weak, blind, and self-bound creature that he is. There is no "elite" among fallen humanity, neither ideological, racial, nor national. The absurdity of placing great power in the hands of a group of capitalists is paralleled only by the absurdity of placing such power in the hands of politicians, the proletariat, or of any other group. When political and economic mastery is exercised by the hierarchy of the Church itself, the record is much the same—blindness, greed, and fear eventually poison the social order.

ANOTHER point of the relevance of the Passion to the economic problem is the demonstration that God is intimately concerned in the economic process. Not only does the "inasmuch" address which St. Matthew attributes to this period emphasize this all-important fact, but Christ chose symbols of economic activity—bread and wine—for the Sacrament of His Passion. The cry of desolation on the Cross suggests the extent to which God, in His infinite love, has permitted human sorrow and pain to thrust into the eternal joy of the Trinity. It was God the Son who cried out to the Father: "Why hast Thou forsaken Me?" This is a point at which words are treacherous, and one truth may apparently come into conflict with another; but we know, through the testimony of that cry, that Christ, indivisibly God as well as man, suffered a moment of separation from the Father as the consequence of human sin. And that focal moment is, as our Lord declared, reenacted with every act of man against his brother man. Inasmuch as in our economic activity we have done anything at all—good or bad—to our fellowman, we have done it unto Christ Himself. What sort of economics will express this point of the relevance of the Cross? What

*The full text of the address appears in "Christus Victor," the report of the World Conference of Christian Youth. A particularly interesting feature of the approach of this Protestant thinker to the problem is the fact that he quotes liberally from a Roman Catholic theologian, Fr. Gratry.

is the significance of the "profit motive" in this context? Mankind has every right to make full and discriminating use of the kindly fruits of the earth; but when his right impinges on that of his fellowman, it impinges on that of Christ. There are two kinds of profit motive. One is industriousness; the other is wickedness.

No Christian can meditate long on this aspect of the Passion without an agonized consciousness of the enormity of human sin, and especially of the utter inadequacy of the 19th century economic order. The collapse of that order was not only foreseeable, but actually foreseen by many prophets. Christ is crucified anew amid the horrors of a great World War—but in actual fact, He was daily, if less spectacularly, crucified in the order of life to which mankind had given itself long years before.

WERE it not for yet another point of relevance of the Passion, there would be little for the Christian but despair. If sin and failure are the keynotes of human striving, what more can be said? That point of relevance is the victory of our Lord Jesus Christ. Fallen humanity failed, and continues to fail; but Christ did not fail. He not only showed that man can be victorious over sin, but He instituted the Sacrament of His Body and Blood to provide man with perpetual strength and renewing in the agelong struggle.

And the righteousness of Christ, the obedience unto death which He offered to God, provided the human response which God requires to transmute blindness, greed, and fear into instruments of redemption. Sin inevitably works harm, not only to the sinner, but also to the innocent—that is why it is sin. But through the Passion of Christ sin is impotent to mar the eternal purpose of God. That is the meaning of the atonement. When we suffer, we are gloriously privileged to share in the redemptive work of God the Son.

We can rejoice in the midst of the horrors of war, because we know that through the war, and through the judgment that it implies, God is calling men to work with Him in extending throughout the world the fruits of "those mighty acts whereby He has given unto us life and immortality." The struggle against sin will go on until the Judgment Day; but the victory against sin is already won. Through the Church, which is Christ's Body, and the Sacrament which infuses us with His life, we can appropriate that victory to ourselves and apply its power to our local human situations.

Does the victory of Christ have anything to do with war, taxes, tariffs, ownership, interest rates, and the other particulars of our economic order? It has a most intimate relationship with these, and all other human problems. Not in a "proof text" fashion, whereby one may hunt up the word "war" or "tax" in a concordance and find a precept to apply; but in the spiritual imperatives laid upon us by the suffering, death, and resurrection of Him who identified the needs of humanity with His own, who undertook to become the Victim of all human sin, and who provides power over sin to all who seek it.

To return to the address of Pastor Lauriol: "God requires that each individual, like each nation, shall have his share of work and his share of bread. The Church must not let its holy anger be cooled by the economists who have enough to eat every day and imagine that they have fed someone when they discover that the problems are 'very delicate.' Nor must it let its wrath be cooled by the theologians who calmly wait for the final coming of the kingdom, but who do not wait for that before going regularly to a table that is not bare.

"Above all, the Church must not allow people to say that

it is impossible to secure for men that bread that God wills them to have. It is never impossible to do what God wills. . . .

"Be faithful, and the world is yours. For the bread that you bring it will be the bread that was kneaded in the bloody sweat of the Mount of Olives and broken for us all on Calvary. It gives all strength and it appeases all hunger. Listen to the revelation of the Master: 'I am the bread of life.' Listen to the Master's command: 'Give ye them to eat.'"



THE QUESTION of a successor to the present Archbishop of Canterbury has been happily answered by the translation of Dr. Temple from the see of York. It is interesting to note, however, that the *Church Times*, in an issue dated before the announcement of his appointment but just received in this country, suggested consideration of the possibility of "the promotion of a first-rate man from the laity or the inferior clergy." Whether the editor had any particular individual in mind we do not know, though in typical British fashion it was indicated that "an episcopal edition of Mr. Churchill" would be ideal. But the idea of choosing a layman to be consecrated (through the orders of deacon and priest, presumably) as Archbishop of Canterbury is an interesting one. So far as we know, there is no precedent for such an appointment in post-Reformation Anglican history, though Cardinal Pole was appointed to the Archbishopric before his ordination to the priesthood. It would certainly have aroused widespread interest if, e.g., Lord Halifax had been "drafted" to become the Archbishop of Canterbury!

THE *Church Times* also reminds us of another significant fact in connection with changes in the English episcopate. Dr. Simpson, the new Bishop of Southwark, "is one of a number of bishops of the Anglican communion whose apostolic character is derived from two distinct lines of succession. At his consecration an Old Catholic bishop not only joined in the laying-on of hands, but himself recited the Old Catholic form of consecration." The *Church Times* adds: "It is desirable that Churchmen and others should be aware of this significant fruit of the full intercommunion which exists between the English Church and the Old Catholics of the Continent. The validity of Old Catholic Orders is admitted on all hands." While Anglicans cannot admit that this adds anything to the validity of our own Orders, it certainly cuts the ground out from under the current Roman Catholic objections to them. "Unchanging Rome" will have to find new reasons for denying the validity of Anglican Orders, as it has done several times in the past. No doubt the papal ingenuity will again prove itself equal to the occasion, however feeble the arguments they will have to adduce may seem to those outside their own fold.

SAYS an English exchange:

"That is the fourth worning
This morning —
I do hope the siren
Won't find it tiren."

A "BONER" in a newspaper in the diocese of Pittsburgh is almost too good to be untrue. "The annual sea service," says this paper, "commemorating all those who go to sea, will be held tomorrow in the Church of the Activity, Crafton." Lots of churches act as if that were their dedication, but this is the first time we have known one to be so described. We suppose St. Vitus' Day is observed as the patronal festival.

What About San Joaquin?

By the Rt. Rev. Edward L. Parsons. D.D.

Retired Bishop of California

ALL the friends of the Rev. Lindsay Patton couple with their affection for him great admiration at the care with which he studied the situation in San Joaquin and his conscientiousness in declining his election to be Bishop. Friendship and admiration make some of us wish all the more that he had accepted; for we are quite sure he is wrong about that great district.

I cannot within the limits of a brief paper take up in detail the points he has emphasized. Let me make a few comments on them, and then put down some of the positive reasons why we believe the Church should have a Bishop of San Joaquin. Mr. Patton refers to the report of the Commission on Strategy and Policy, presented at the 1940 General Convention. Any statement from such a body carries weight; but its weight must not be overestimated. It was only repeating the judgment of the earlier Commission concerned with these matters. The slightest investigation would have shown that the case of San Joaquin is not comparable with that of Eastern Oregon, Western Nebraska or Salina. The Commission did not think the matter important enough to investigate it during the three years preceding the report, and although they must have known that the Bishops were meeting in February to elect to missionary districts, they had let 15 months go by after their reappointment without doing anything about it. It must not be forgotten that the original suggestions about mergers sprang from the pinch of the depression and the National Council's problems.

Mr. Patton then goes on to lay his chief emphasis upon the failure of the Church to make much progress in the great valley; and the predicament of the clergy—poor salaries, unlikely promotion, little contact with the greater centers of Church life.

A MISSIONARY AREA

In regard to the slow growth, he speaks of it as due to the nature of the population—racial and other background, habits, and the like. But what after all does such reasoning mean? Are we a Church with a definite mission, with a definite contribution to make to the total Christianity of the United States, or do we exist only to reach certain kinds of people? What is "our kind of people"? Why are they? How can you tell until you try whether they will receive our message or not? The fact that only one-third of the people in this great area have any relation to churches seems to me to make it preëminently a missionary area where a Bishop is needed all the time to be going from town to town and village to village with the message of the Gospel.

In regard to the disadvantages under which the clergy in the district labor, is it not equally true of every small diocese and missionary district? Salaries are pretty poor in many parts of the Church. Clergy

get "stuck" everywhere. Mergers would not automatically raise salaries; nor is there the slightest reason why a little co-operation carefully worked out between the Bishop of San Joaquin and the bishops of the neighboring dioceses would not do as much as can be done in this difficult matter of clergy placement. One thing, from what I have heard, seems to be quite clear. It does make a difference to a priest whether his Bishop lives near enough to see him often, or two or three hundred miles away, with the burdens of an urban diocese on his shoulders. It is impossible to think of the bishops of the dioceses surrounding San Joaquin being able to give to the people there the constant care which the chief pastor ought to give. To attempt it means getting farther and farther away, as unfortunately we are, from the concep-

tion of the Bishop as being really chief pastor. From a distance, he can give oversight, but not himself.

But the most weighty reasons for putting a bishop in the San Joaquin are not problematical at all. They are positive. I put them in order:

1. It is an immense area, 55,000 square miles, with a steadily growing population. It has already 770,000 people—more than the diocese of Sacramento, more than 13 of the states, more than 25 our dioceses and missionary districts. This population is growing steadily. When the Central Valley Project is completed, the San Joaquin district will be rapidly reaching the million mark. To merge the district with one or more of the surrounding dioceses would simply mean that in the course of a few years the whole problem



Decorating the Church for Easter

By Clara Batjer Mabley

THERE is no better way of bringing beauty into the church than through the medium of flowers, and this is especially true at Easter time when the smallest mission may vie with the great cathedral. Beautiful stained glass, carved wood and great arches become secondary to the "lilies of the field." As truly as the small brown bulbs have grown into lovely fragrant flowers, "the Lord is risen indeed."

The question naturally arises how to bring this beauty into the church. Very few churches have access to unlimited funds with which to buy flowers and foliage; so careful planning is necessary if we are to have anything more than a few pots of Easter lilies scattered about. Since beautiful decorations, like beautiful music, are an aid to worship, whatever effort is involved is certainly justified.

There are two things that we must have: flowers and foliage. A very few flowers will go a long way if the value of foliage is not forgotten. Even house plants such as ferns and English ivy may be used effectively if no other greenery is available. Branches of shrubs and trees just breaking into leaf make one of the freshest and loveliest backgrounds imaginable. Particularly adaptable are branches of the common Spiræa Van Houttei which are easily arranged by sticking them into large flower pots or # 10 tins filled with damp earth. A natural graceful effect is achieved but care must be taken that the earth is kept moist so that the foliage will not wither; for on Easter morning everything must be *living*.

After gathering all the flowers and greenery, let us think about the placing

of them. Each church presents its own individual problem, but in general your efforts will be more effective if the following things are kept in mind.

First, make your decorations dignified. Remember you are decorating a church and not a home. Fancy containers are to be avoided. And too, while Easter calls for a profusion of flowers, do not over-decorate. Too many flowers remind one of a gangster's funeral.

Second, make your decorations natural. Take a lesson from Mother Nature. Think, perhaps, of a corner of a garden, a background of green shrubbery, Easter lilies of *various heights*, tulips and hyacinths below. Space permitting, try to reproduce this picture on either side of your altar or the chancel steps. Stands cleverly concealed with foliage will prove a great help in giving the desired height to potted flowers.

Third, while there is no iron-bound rule, tradition strongly advocates the use of only white and gold flowers on Easter, and white alone on the altar and in the sanctuary. Because of its symbolism, the Easter lily should predominate, but by all means use a variety of white flowers. Skilful arranging of foliage will be required if your reredos is white.

Cut flowers, never potted plants, are used on the altar. These should be artistically arranged and should help make the altar the focus for all decorations.

In conclusion, the picture that you have created through your decorations may not satisfy you. This is as it should be, for in this as in all arts, practice alone makes perfect. So start planning for the Easters that are to come.

would have to be taken up again and a new diocese or missionary district constituted. That would seem to an ordinary observer a rather stupid procedure.

2. The problems in this area are almost entirely different from those which face the great dioceses on the coast. It is a rural district. The cities are not large although very important. The problems of rural life are uppermost—the migrant problem, the problem of the great ranches and of non-resident ownership. There are also the special problems of the oil towns which are very serious and entirely different from anything which exists in the diocese of California, and really in Los Angeles where the oil wells are not in little separate localities. The Yosemite and other mountain parks are a problem in themselves. No Bishop, burdened with the responsibilities of a large urban diocese, can give the time and thought to these problems which they need, nor the leadership in solving them.

It may be added also, and this is important, that the problems of the great valley are not only different from those of the urban districts, but the people of the district are jealous and in a certain sense antagonistic towards the great urban districts.

"ITS PEOPLE ARE CONFIDENT"

3. Furthermore, the valley is in a sense homogeneous. That is to say, it is not like the diocese of California or that of Los Angeles, an urban diocese with an appended missionary work. It is a great rural area with its own problems. Its people are energetic, confident, sure that it is growing, and eager to manage their own affairs.

4. The valley, just because it is a stronghold of some of the marginal sects and of second generation Orientals and the like, needs especially the contribution which the Episcopal Church can bring—a sane, well balanced, comprehensive interpretation of the Gospel of Christ. This Church carries great influence, far beyond its numbers. This influence is exerted of course to a considerable extent by the clergy in the parishes; but outstanding as interpreting the Church to the world is the Bishop. People in Bakersfield and Visalia and all up and down that great Valley cannot judge the Episcopal Church by a Bishop in Los Angeles or San Francisco. They need a Bishop whom they know as theirs. And that means not a suffragan who comes from a distance, but some one who lives among them. This creating of atmosphere is of vital importance. Bishop Sanford's influence has been widespread and great.

5. The people of the Church in San Joaquin have been for 30 years developing capacity for self-government. To merge them now in one or more of the larger units means to lose what they have learned. They would be at a distance from the center; very few laymen could take any part in Church activities, and the thing which is a peril in our American life—centralization—would be going on. One of our great social dangers at the moment is the losing of the sense of local responsibility. That is precisely what would happen if you turn over the at present responsible groups in the valley to the big dioceses surrounding them. For the possible slight gain of opening ways to promo-

tion to the clergy and encouraging them somewhat now and then by a little more contact with the larger centers, you lose the thing that in the long run counts most.

MACHINERY OF MERGER

6. The people in the San Joaquin do not want to be merged. They have their own diocese or district life. They cherish it. There are difficulties anyhow in this merging proposal. Up to 1937, the provision of the constitution, if territory was to be retroceded, was that three-fourths of the parishes in the ceded territory, as well as three-fourths of those in the diocese to which it was to be joined, must approve. Without, I think, a great many of us realizing what was happening, the constitution was amended that year by cutting out the requirement of approval by the parishes in the territory which is to be retroceded. This was an admirable way of destroying democratic procedure. It means that the General Convention decided that the wishes of missionary districts were not to be considered in this matter. I do not know what the constitutional provision would be if it were attempted to divide San Joaquin among the three neighboring dioceses. Certainly three-fourths of the parishes in each one of them would have to approve, and the arrangement would have to be passed in General Convention by two-thirds of the Bishops and two-thirds of the House of Deputies, voting by orders. Even if the Convention failed to take into account the wishes of the people, it still left it no easy matter to make the change. But I cannot for a moment believe that a Church which pretends to be democratic would ignore the wishes of the people concerned. It is vitally important in Church as in State to encourage local initiative and responsibility.

Note well then in conclusion that after 12 years, no one (not even the Commission on Strategy and Policy) has got beyond "deferring action" as a proposal. And no one who knows California could question that if we tried to merge we would have to divide again in a few years.

The simple, obvious solution of the problem of San Joaquin is a bishop to succeed Bishop Sanford as soon as we can get him.

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CHURCH CALENDAR

April

1. (Wednesday.)
2. Maundy Thursday.
3. Good Friday.
4. Easter Even.
5. Easter Day.
6. Easter Monday.
7. Easter Tuesday.
12. First Sunday after Easter.
19. Second Sunday after Easter.
25. S. Mark. (Saturday.)
26. Third Sunday after Easter.
30. (Thursday.)

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St. James' Church, Fordham, N. Y., believes in using motion pictures to present the story of the Church at work throughout the world. Every Sunday evening in Lent a picture is shown. A goodly number of adults and young people come to see and learn. Average attendance is 100. Occasionally a speaker introduces the film with a ten minute talk.

Pictures from 281 Fourth Avenue that have been enjoyed include: Alaska, Liberia, Mexico, the American Indians, Brazil, and the Philippines.

Other films were *The Healing of Mt. Sion* (American mission to lepers), *Windings of the Plain* (Migrants), *The Building of a Cathedral*, and the Long Island diocesan sound picture.

Once a vast congregation came to see the Rev. Walter Bentley's pictures of Oberammergau, and to hear his lecture on the Passion Play.

MEMORIAL

Choir Fund

Saint Mary's Church, Kansas City, Mo., has started a choir fund as a memorial to the late Edward Clarke Hamill, its senior warden, who died November 11,

1941, at the age of 75. Mr. Hamill was a communicant of the church for 60 of his 75 years of life, and was particularly interested in the music. The vestrymen of the church adopted a memorial tribute to Mr. Hamill.

DEFENSE

Parochial and War Activities Compatible

Trinity Church, Wauwatosa, Wis., is working its janitor longer hours and running up heat and light bills slightly, but according to the Rev. G. F. White, rector, it is worth it in the amount of defense work the parish is turning out.

A constant stream of parishioners is coming and going—junior and senior Red Cross workers, Boy Scout paper salvagers, first aid students, British War relief workers, civilian defense members.

That defense work need not eliminate parochial work is evident in the Tuesday activities of the parish. The Woman's Auxiliary comes to Holy Communion at 9 A.M.; a light breakfast is followed by a study and discussion class using the book, *Not By Bread Alone* by the Very Rev. Angus Dun. This continues until 11 A.M., when the same group abandons study for Red Cross sewing. Luncheon is served as quickly as possible at 12:30 and the group stays until 4 or 5 P.M., doing Red Cross work.

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The Question Box

By BISHOP WILSON



● *Does a young man have to be 21 years old to be elected a member of a vestry?*

Paragraph I of Canon 59 reads: "In every Parish of this Church the number, mode of election, and term of office of Wardens and Vestrymen, with the qualifications of voters, shall be such as the State or Diocesan law may permit or require, and the Wardens and Vestrymen elected under such law shall hold office until their successors are elected and have qualified." The answer to the question would have to be found in the canons of each separate diocese which might or might not specify an age limit. I believe it is generally expected that vestrymen shall be "adults," which would usually be construed to mean 21 years of age, but diocesan canons may vary.

● *Must there be a congregation present for a celebration of the Holy Communion or can a priest celebrate all by himself?*

In the English Prayer Book there is a rubric which says "there shall be no Communion, except four (or three at the least) communicate with the priest." A further rubric in the office for Communion of the Sick says that in case of contagious sickness where other communicants cannot be present the patient alone may answer the requirements. Neither of these rubrics has been taken over in our American Prayer Book but the principle involved is recognized throughout the whole Anglican communion. It is the Church which offers the Holy Sacrifice and the priest acts for the Church. Therefore at least a token congregation should be present—one or two people as assistants or ministers in the Church's offering. During the Middle Ages several local councils of the Church forbade "solitary Masses" but the custom spread nevertheless with some undesirable consequences. The condemnation of the "sacrifices of Masses" in Article 31 of the Articles of Religion has special reference to the solitary Masses of the chantry priests. The general rule is that someone should be present to represent the congregation—always allowing for emergencies when rules are relaxed.

● *How is the Archbishop of Canterbury chosen? Is there any special service connected with his elevation to the office? Is he considered the Primate of the entire Anglican communion including the Episcopal Church of the U. S.? Has he any jurisdiction over the Episcopal Church of America?*

The Archbishop of Canterbury is elected by the Dean and Chapter of Canterbury Cathedral. They must, however, elect the candidate nominated by the King (actually chosen by the Prime Minister), or lay

themselves open to the drastic penalties of the Statute of Praemunire. Since of late years the Prime Minister has always consulted Church leaders when an episcopal see was vacant, the system does not work as badly as one might expect. After the process of ministerial advice, royal nomination, and election by the dean and chapter is completed, the archbishop is enthroned in the chair of Augustine at Canterbury with impressive Church ceremonies.

His title is "Primate of all England" and it means just what it says. His jurisdiction does not extend beyond England and certain missionary fields where the Church of England is at work. Other branches of the Anglican communion accord to him a primacy of honor because of the historic character of his archepiscopal see.

He has no jurisdiction whatever over the Episcopal Church of America.

● *What is the purpose and object of the General Convention? What is it supposed to do? What are its duties?*

The purpose of the General Convention is for the Church much the same as the purpose of Congress is for the nation. It is the supreme legislative body. It consists of two Houses. The upper House is the House of Bishops and includes in its membership every Bishop by virtue of his office. It more or less corresponds to the United States Senate in our national organization. The lower House is the House of Clerical and Lay Deputies which is made up of four clerical and four lay deputies from each diocese together with one clerical and one lay deputy from each missionary district. General Convention meets every three years. The House of Deputies elects its President at each Convention. The Presiding Bishop is automatically the presiding officer of the House of Bishops.

General Convention passes, amends, or rescinds articles of the Constitution and canons of the Church. That is, it passes laws by which the Church operates. It elects members of the National Council and sets up a budget for the general work of the Church. It receives reports of various Church activities, appoints commissions to pursue special lines of Church interest, creates new dioceses and missionary dis-

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12. St. Paul's, St. Paul, Minn.
13. Trinity, Wauwatosa, Wis.

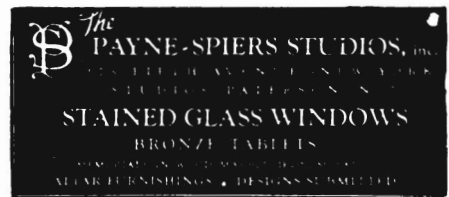
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When war broke out in 1937 Miss Lenhart was with the two doctors' families out of the city, about 100 miles away. With the doctors she made a hasty and difficult trip back to the hospital and for several weeks they carried on while bombing increased and most of the mission buildings were damaged, though not the hospital. The hospital emptied itself, however, and the staff went to work elsewhere.

As soon as possible after the Japanese military occupied Wusih Miss Lenhart and the others returned. Miss Lenhart was even able to start her training school for nurses again with some courageous young pupil nurses.

Dr. Claude Lee who has been in China since 1905, is still there and Miss Lenhart would be if she could, but like other American women, she withdrew from China at the request of the American State Department.

NEW YORK

Bishop and Clergy in Quiet Hour

In response to a call from Bishop Manning of New York, all the clergy of Manhattan not prevented by serious cause met in the Cathedral of St. John the Divine on March 19th at noon, and joined in a Quiet Hour of prayer and intercession for the Church and the world at this time of great spiritual need. Bishop Manning led the devotions.

After the Quiet Hour, luncheon was served in the crypt of the Cathedral and matters of special concern to the Church now were discussed. The clergy expressed themselves as very glad to have this opportunity for fellowship together with the Bishop.

Easter Dawn Service

Under the auspices of the Greater New York Federation of Churches, the Rev. H. W. B. Donegan, D.D., rector of St. James' Church, New York, will be the preacher at the United Easter Dawn-Service in Radio City Music Hall, on April 5th, at 7 A.M. The colorful Ukranian Church choir and the famed Serbian singers will provide unusually beautiful Easter music. Admission will be by ticket only. The service will be broadcast over a coast to coast network by the National Broadcasting Company.

Mothering Sunday

At St. Luke's Chapel

In accordance with a custom now firmly established, Mothering Sunday was observed at St. Luke's Chapel, Trinity Parish, New York, with the traditional ceremonies on March 15th. The Altars were decorated with daffodils (called "Lent lilies" in mediaeval England) and violets, the flower associated from very early times with this Sunday. The entire congregation, as usual, made a Corporate Communion, those not able to be present

being especially remembered at the Altar. After the Mass, the simnel cake was blessed and then carried into the gymnasium, where it was served at breakfast. The cake was made by an ancient recipe.

WASHINGTON

Scottish Moderator Addresses Cathedral Congregation

The Rt. Rev. J. Hutchinson Cockburn, Moderator of the Presbyterian Church of Scotland, preached to a congregation that taxed the capacity of Washington Cathedral, March 15th.

Taking as his text, "That those things which are not shaken may remain," Heb. 12:27, Dr. Cockburn enumerated three things which remain to the Christian as a basis of the power with which he is to resist the evil forces of the world at the present time: The Sovereignty of God, the right to pray, and the unshakable, irremovable Cross of Christ. Outlining the spread of false religion brought into existence by Hitler, Dr. Cockburn called for a spiritual counterattack, the power of which is resident always in the faith that is the Christian's position.

The speaker was introduced by Bishop Freeman of Washington, who welcomed Dr. Cockburn to the Cathedral and the churches of Washington. Portions of the services were taken by the Rev. Peter Marshall, pastor of the New York Avenue Presbyterian Church, the Rev. Frederick Brown Harris, pastor of the Foundry Methodist Church, and the Rev. Fred S. Buschmeyer, pastor of the Mt. Pleasant Congregational Church.

MARYLAND

Bequest

In the will of the late Maurice Gregg of Baltimore, Md., the vestry of St. Paul's Church, the Rev. Dr. Arthur B. Kinsolving, rector, was made his residuary legatee after the payment of a number of legacies. It is not known as yet what the beneficial amount to the church will be, but there is reason to believe it will be substantial. St. Paul's has under its care a large mission, St. Paul's Chapel and Guild House, the Rev. Frank Hay Staples, priest-in-charge, and a boys' school in suburban Baltimore with an enrollment of 240 boys.

ALBANY

Child's Hospital Graduates Nurses

Fourteen young women were graduated from the school for practical nurses of the Child's Hospital on March 10th, receiving their diplomas and pins from Bishop Oldham, at exercises in the chapel of the Sisters' house. The Rev. Dr. C. S. Lewis, chairman of the nursing school committee, presented the class to the Bishop after the procession and prayers. After the awarding of the diplomas Bishop Oldham made a brief address. After the chapel service

**EASTERTIDE
IN 1942**

Have you ever known a more hectic Lent, with its worries, its separations, its war-concerns, its uncertainties of schedules, its sicknesses, its altogether difference from the quieter Lents of yesteryears?

Yet, in all fairness, you'll admit that The Blessed Sacrament was always available, day or night, if work or illness required a change of schedules,— that the church doors were open SOME of your off hours, and that others, just as harried as you, had found ways of worshiping Our Lord Christ. You didn't let Our Lord down this Lent, we do hope and pray, for we want, oh so much, to have you experience that unspeakable joy and deep satisfaction that comes to a Church person who has taken on a Lenten discipline, AND LIVED IT OUT,— who has made The Stations with Our Lord in heart if not in body, — who has come clean in a good Confession, and who welcomes The Risen Christ, The King on His Resurrection Morning with a heartsease which is Heaven sent.

Can't you, won't you realize that unless we Christians show both ourselves and others that we can LIVE as Christians in war-time, that we may not be considered by God to be fit instruments to guide the world into a Christ-like peace. God has never guaranteed anything to any nation (no, not even to America) which does not honor Him,— but He DOES make definite promises to all who love Him, and show it forth accordingly.

May you all truly find Him in your hearts this Blessed Eastertide!

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an informal reception was held in the refectory.

Child's Hospital is one of the oldest diocesan institutions, founded by Bishop Doane, and from its beginning has been under the Sisterhood of the Holy Child Jesus.

Eyegate Evangelism

The Rev. Frederick S. Eastman, secretary of St. Philip's Society, conducted a parochial three-day mission at Trinity Church, Whitehall, N. Y., the Rev. Carlos A. Aveilhe, rector, March 11th to 13th. There were two Eucharists each day, intercessions at noon, a children's mission in the afternoon, and a preaching service at night.

The Rev. Mr. Eastman, who has for many years been secretary of St. Philip's Society which distributes sacred pictures and religious literature, employs sacred art as his chief method of teaching. He terms this Eyegate Evangelism.

MICHIGAN

Lord's Prayer in Seven

Languages At Ecumenical Service

Self-seeking sectarianism was branded as "stupid, wanton folly," and the flat prediction of the eclipse of the Church of Jesus Christ "if we persist in our divisions" was made by the Rev. Dr. Warren Wheel-

er Pickett, minister of the First Congregational Church, Detroit, at a largely-attended service of ecumenical worship in St. Paul's Cathedral on March 8th.

Barriers of race, nationality, and creed were forgotten both in the pew and in the chancel at the service, second of its kind to be held in the Cathedral. One of the high spots was the reading of the Lord's Prayer in seven different languages by Detroit clergymen of varied nationalities—Hungarian, Polish, Armenian, German, Spanish, Greek, and Russian.

In the absence of the Very Rev. Dr. Kirk B. O'Ferrall, dean of the Cathedral, who was out of the city for a week's preaching engagements, the service was conducted by the Rev. R. M. Weikart, curate. Bishop Creighton of Michigan gave the closing prayers and benediction.

NEWARK

**\$9,400 Raised For New Church
in First Week of Drive**

D. C. Brower, chairman of a fund raising committee of Christ Church, West Englewood, N. J., announced a total of \$9,400 raised the first week toward a goal of \$50,000 for the first unit of a group of buildings to complete the plans which Christ Church Vestry has laid out. Building will start after the money has been raised and when there are no priorities.

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D E A T H S

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

C. Malcolm Douglas, Priest

The Rev. C. Malcolm Douglas, rector of Christ Church, Short Hills, N. J., until 1940 when he retired, died March 15th.

The Rev. Mr. Douglas was born in Belvidere, N. J., the son of an Episcopal clergyman. He received his education at Lehigh University, from which he was graduated in 1893 and the General Theological Seminary, where he was graduated in 1899. He was ordained deacon and priest in 1898.

He was instrumental in building up the parish of Short Hills from small beginnings to a large and influential church. It is one of the few instances where an Episcopal Church is the community church. When the Rev. Mr. Douglas retired after 36 years, he was presented with a purse of \$25,000.

Schell Harmon, Priest

Funeral services for the Rev. Schell Harmon were held in Seattle, Wash., on March 16th from the Church of the Epiphany. Bishop Huston and the Rev. Elmer B. Christie officiating.

The Rev. Mr. Harmon was born in 1902 in Lincoln, Neb. He spent most of his life in the banking profession and was well known in banking circles in Tulsa and Chicago.

He was ordained to the diaconate and the priesthood in 1939 by Bishop Stewart of Chicago. After a brief ministry in Chicago and at Newton, Kans., and a few months as an Army chaplain, Mr. Harmon retired because of illness and went to the Pacific Coast.

He is survived by his wife, Mary Temple Harmon, a son, Schell Harmon jr., two sisters, Mrs. Frances H. Diers, Fredonia, N. J., Mary Harmon, Oklahoma City, Okla., a brother, Robert H. Harmon, Chicago.

Philip Schuyler, Priest

The Rev. Philip Schuyler, a well-known priest of the diocese of New York, died on March 17th, at the home of his son-in-law, Mr. Justice Sidney St. Felix Thaxter, in Portland, Me., in his 81st year. He was canon missionary at St. Luke's Cathedral, Portland, from 1912 to 1915, and since then had been an honorary canon of that Cathedral.

Canon Philip Schuyler was born in Buffalo, N. Y., on September 4th, 1861, the son of the Rev. Montgomery Schuyler and Sophia Elizabeth Morton Schuyler. He was a descendant of Aeraant Schuyler, brother of General Philip Schuyler of the Revolutionary Army. Canon Schuyler was graduated from the General Theological Seminary in 1894. That same year he was made deacon and also advanced to the priesthood. He was rector of St. Peter's Church, Bennington, Vt., from 1898 to 1912, when he went to Portland. He went from Maine to New York in 1925 to become priest-in-charge of the Church of the Redeemer, where he remained until 1928. From 1927 to 1940 he was chaplain of the Home for Incurables,

New York. For the two years, 1938 to 1940, he was priest-in-charge of St. Andrew's mission, Classon Point, N. Y. He was chairman of the diocesan Social Service Committee from 1916 to 1919, and chairman of the General Missions Committee of Charities in 1916. Canon Schuyler was a deputy to the General Convention of 1916. In 1915, while in Maine, he was secretary of the Province of New England. During the first World War, Canon Schuyler was chaplain at Cape Elizabeth, Me.

Canon Schuyler was married in 1888 to Miss Marie Louise Nelson of Montreal, Canada, who died some years ago. He is survived by a son, Philip N. Schuyler of Westport, Conn.; four daughters, Mrs. Sidney St. Felix Thaxter of Portland, Me., Mrs. S. H. Blackmer of Bennington, Vt., Miss Margaretta Van Rensselaer Schuyler of Westport, Conn., and Miss Dorothea Schuyler of New York City; and by three sisters, Miss Gertrude Schuyler, Mrs. M. Schuyler Mills, and Mrs. Henry Dey, all of Pelham Manor, N. Y.

Oswald W. Taylor, Priest

The Rev. Oswald W. Taylor, rector emeritus of Grace Memorial Church, Portland, Ore., died March 17th at Good Samaritan Hospital, Portland. The Rev. Mr. Taylor had been in the hospital for some time with a heart ailment.

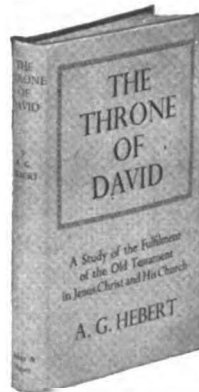
He was born Feb. 5, 1878, at Winnipeg, Canada. He was educated at St. John's College of the University of Manitoba, and was ordained deacon in 1902 and priest the next year by the Bishop of Saskatchewan. He came to this country in 1906, his first charge being in Wallace, Idaho. He came to the diocese of Oregon in 1909, and after a short period in missionary work, took charge of Grace Memorial parish, which had been started in 1910 and was still using a tent building. The present church and parish house were built under his direction. He was very active in the Masonic Lodge and in community organizations.

He is survived by his wife Mrs. Winifred Laing Taylor, three daughters, Mrs. Grant Kirk, Mrs. George Wolff, and Mrs. Verne Casebeer; and four grandchildren, all of Portland.

Lucy M. Webster Stocking

Lucy M. Webster Stocking, Glen Rock, N. J., cousin of the Wilson, Titus, Hamm, and Birchhead Church families of Milwaukee and Toledo; a collateral descendant of Noah Webster, famous lexicographer, died on February 28, 1942, in her home, after a long illness.

Born in Brooklyn, N. Y., she was the daughter of George Edward Stocking, Army Quartermaster General in New York City, in the Civil War, and of the late Mrs. Kate Webster Stocking. She was a granddaughter of Matthew Webster, a New York state senator and adjutant general; official escort of Lafayette on his last visit to America; warden, lay reader,



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Please implement this wish, made by that great Churchman in the midst of immense labors and responsibilities. Send your check to the Rev. DESMOND MORSE-BOYCOTT, Address: St. Mary-of-the-Angels Song School, Addlestone, Surrey, England.

Died

Rev. WILLIAM HENRY MORRISON, beloved husband of Catherine Evelyn Morrison, an Episcopal priest for nearly fifty years, died March 7th, 1942, at his home, 178 East 80th Street, New York City. Burial was in the family plot at Rhinebeck, N. Y.

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and diocesan delegate of old St. Paul's Church, New York.

Miss Stocking for 40 years was employed by the Jos. Dixon Crucible Co. of Jersey City, rising to manager of the paint department. All her life she was a member of St. John's Church, Jersey City, founded

by Dr. E. L. Stoddard, Bishop Warren Rogers, and Dr. Cecil Carrie. She was commended on the floor of the House of Bishops, General Convention, for "having conducted for 20 years the model church bulletin of the Episcopal Church" at her own expense, \$1300 a year.

CHANGES

Appointments Accepted

FARRELL, Rev. J. HUGH R., formerly vicar of St. Mary's Church, Houston, Tex., has been vicar of St. George's Church, Texas City, Tex., since February 22d. Address: 401 Tenth Avenue N., Texas City, Tex.

FERGUSON, Rev. EDWARD B., formerly priest in charge of St. Paul's Church, Clinton, N. C., is to be assistant in St. Paul's parish, and vicar of the Chapel of the Good Shepherd, Chattanooga, Tenn., effective April 1st. Address: 305 W. Seventh Street, Chattanooga, Tenn.

HARDIN, Rev. ROB ROY, formerly priest in charge of Christ Church, Lexington, Mo., has been rector of Trinity Church, Jacksonville, Ill., since March 15th. Address: 120 Church Street, Jacksonville, Ill.

HERING, Rev. CHARLES D., formerly rector of St. James' Church, Wooster, Ohio, is to be rector of Old Trinity Church, Tiffin, Ohio, effective May 1st.

HICKS, Rev. FREDERICK G., formerly rector of Trinity Church, Canton, Mass., and priest in charge of St. John's Church, Sharon, Mass., is to be rector of Christ Church, Quincy, Mass., effective April 15th. Address: 17 Elm Street, Quincy, Mass.

LARNED, Rev. A. C., has resigned his position of assistant priest of St. Martin's Church, Providence, R. I., and will take supply work under direction of Bishop Perry, effective April 15th.

LINK, Rev. HENRY A., formerly missionary in the Little Snake River Valley, has been transferred to the Big Horn Basin to be in charge of Trinity, Thermopolis; St. Alban's, Worland; St. Andrew's, Basin; St. Thomas', Lovell, Wyo.; and to act as chaplain of the Wyoming State Industrial School for Boys at Worland. Address: Box 72, Thermopolis, Wyo.

ROBERTSON, Rev. IAN E., rector of the Church of Our Saviour, Salem, Ohio, is to be rector of St. Matthew's, Cleveland, Ohio, effective April 12th.

WHITESIDE, Rev. OSMOND S., formerly assistant of Grace Memorial parish, Portland, Ore., is to be vicar of St. Peter's mission, Albany, Ore., effective April 1st.

WOOD, Rev. DANIEL S., rector of St. Mary's Church, Springfield Center, N. Y., is to be rector of Grace Church, Lyons, N. Y., and will have charge of St. John's, Clyde, N. Y., effective May 1st. Address: 7 Phelps Street, Lyons, N. Y.

Ordinations

PRIESTS

NEW YORK—The Rev. WILLIAM RANDOLPH ROBBINS was ordained to the priesthood March 9th in the Cathedral of St. John the Divine, New York City, by Bishop Gilbert, Suffragan of New York, acting for the Bishop of New York. The Rev. Mr. Robbins was presented by the Rev. Elmore McKee. The Rev. Thomas A. Sparks preached the sermon. He will serve on the staff of St. George's, New York. Address: 207 East 16th Street, New York.

DEACONS

ATLANTA—ROY PEITWAY was ordained to the diaconate March 16th in the Chapel of St. John the Divine, Seabury-Western Seminary, Evanston, Ill., by Bishop McElwain of Minnesota, acting for the ecclesiastical authority of Atlanta. He was presented by the Rev. Russell Flag; the Rev. Hubert G. Wrinch preached the sermon. He will continue at the Seminary until June. Address: 600 Haven Street, Evanston, Ill.

MINNESOTA—CHARLES BENNISON was ordained deacon on March 15th at St. Luke's, Minneapolis, by Bishop McElwain of Minnesota. He was presented by the Rev. F. D. Tyner, who also preached the sermon. He will continue at Seabury-Western Seminary until June, 1942. Address: 330 Prospect Avenue, Minneapolis.

MINNESOTA—GEORGE THEODORE MASUDA and LLEWELLYN ERNEST WILLIAMS were ordained to the diaconate March 16th at the Chapel of St. John the Divine, Seabury-Western Seminary, Evanston, Ill., by Bishop McElwain of Minnesota. The Rev. Mr. Williams was presented by the Rev. Dr. Paul S. Kramer; the Rev. Mr. Masuda was presented by the Rev. Conrad H. Gesner. The Rev. Hubert G. Wrinch preached the sermon. Both will continue at the Seminary until June, 1942.

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Miss Elizabeth M. Fitch Resigns from Annie Wright Seminary

Bishop Huston and the Board of Trustees of the Annie Wright Seminary, Tacoma, Wash., have accepted the resignation of Miss Elizabeth M. Fitch as headmistress, to take effect at the close of the present school year.

Miss Fitch has contributed not only to the progress of the Seminary but also to the development of a "good neighbor policy" between the independent schools of the State of Washington. As a result of her efforts and with the cooperation of the other independent schools, the Association of Independent Schools of the State of Washington was formed in 1941. Miss Fitch is also the vice-president of the Headmistresses Association of the Pacific Coast and was elected to this position at the annual meeting of the Association which was held in Los Angeles last November.

Miss Fitch has been called to be headmistress of the Oxford School in Hartford, Conn., where she will succeed Mrs. Vachel Lindsay.

CONFERENCES

Sewanee Summer Training School Curtails Enrollment

The Sewanee summer conference, one of the best-known conferences for leadership training in the South, has been obliged to go on a war-time arrangement.

There will be no School for Young People at the 1942 session. The University of the South will remain in session through the summer. The summer training school will be unable to occupy any of the buildings in use by the University. The Sewanee Military Academy has been made available, but it will accommodate only half of the usual registration. Consequently, the board of managers has been forced to limit attendance this summer to adults. No one under 21 years of age will be admitted. This rule will be strictly enforced. No facilities for families with children can be provided.

INTERCHURCH

One-Day Conventions

Taking religion "out where people live" will be the theme of a series of 130 one-day conventions during April and May, according to an announcement by Harry C. Munro, director of the United Christian Education Advance and staff member of the International Council of Religious Education.

This is the first "local area" step in the far-reaching Advance, launched in Chicago in February and intended to make religious instruction available to some 17,000,000 school age children and some 43,000,000 other Americans now "unchurched."

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In these dire times, Lent must be a deeply spiritual experience for every Church—Feeling this intensely, the churches listed below, some of the largest and most important in our nation, unite with THE LIVING CHURCH in urging the largest church attendance this Lent of any year in the history of our Church. This is not only necessary but possible—it is necessary to save America. It is possible—if you unite with us and urge attendance on all your acquaintances.

Seek out in the list below the church they should attend. Point it out to them. Tell them the name of the rector. Remind them of the time of services. Do this today!

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Church of the Advent, Birmingham, Ala.—1262
Rev. J. C. Turner, Rev. N. M. Gage
Sundays: 7:30, 9:30, 11, 6, 7:30; Daily: 12:05 (noonday service)
Wednesdays: 10:30, 7:30

St. Mary's Church, Birmingham, Ala.—906
Rev. William H. Marmion
Sundays: 7:30 and 11:00 A.M., 7:15 P.M.
Wednesdays and Holy Days: 10:00 A.M.

ALBANY—Rt. Rev. George Ashton Oldham, D.D., S.T.D., Bishop

Trinity Church, Plattsburg, N. Y.—385
Rev. Henry N. Herndon
Sundays: 7:30-9:30, 11 A.M. (Holy Communion first at 11 and third at 9:30). Wednesdays: 7:30 A.M.
Fridays and Holy Days 10 A.M.

Church of the Holy Cross, Mary Warren Choir School, Troy, N. Y.—418

Rev. Clarence W. Jones, Rector and Principal
Sunday: 8 Holy Communion, 11 Morning Prayer and Sermon (Holy Communion the First Sunday)
Weekdays: Thursday, 9 A.M., Holy Communion; Wednesday, 8 P.M., Union Services

ARIZONA—Rt. Rev. Walter Mitchell, D.D., S.T.D., Bishop

Trinity Cathedral, Phoenix, Ariz.—852
Very Rev. E. S. Lane, Rev. C. A. Dowdell
Sundays: 8, H. C.; 9:30, Church School; 11, service and sermon
Weekdays: 7:30, H. C. daily except Wednesdays at 10 A.M.

CENTRAL NEW YORK—Rt. Rev. Edward Huntington Coley, D.D., S.T.D., Bishop; Rt. Rev. Malcolm Endicott Peabody, D.D., Bishop Coadjutor

Grace Church, Church and Davis Streets, Elmira, N. Y.—471

Rev. F. T. Henstridge
Sundays: 8 and 11 A.M.; 4:30 P.M.
Weekdays: Mon., Wed., Sat., 9:30 A.M.; Tues., Thurs., & Fri., 7:00 A.M.
Confessions Saturdays: 7:30 P.M.

St. Andrew's Church, New Berlin, N. Y.—429
Rev. N. E. Parks

Sundays: 8:00, 9:45, 11:00 A.M.
Wednesdays: H. C., 7:30 A.M.; E. P., 4:30 P.M.; Thursdays: E. P. 7:30 P.M.
Fridays: H. C., 9:30 A.M.

Trinity Church, 523 W. Onondaga, Syracuse, N. Y.—959

Rev. C. H. Leyfield
Sun. 8:00 H.C., 9:30 C.S., 11:00 M.P.; Thurs. 10:30 H.C.

Trinity Church, Watertown, N. Y.—1268
Rev. Walter C. Middleton

Sundays: 8, 9:30, 11, 5
Wednesdays: 7:30 and 9:30 Holy Communion

CHICAGO—Rt. Rev. Wallace Edmonds Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, S.T.D., Suffragan Bishop

St. Paul's, Dorchester at 50th St., Chicago, Ill.—802
Rev. F. C. Benson Belliss

Sundays: 8:00, 9:30, 11:00 A.M.
Wednesdays: 10:00 A.M. and 8:00 P.M.

Grace Church, 924 Lake Street, Oak Park, Ill.—1256
Rev. Harold Holt, D.D.

Sundays: 7:30 and 11 A.M. (Holy Communion 1st and 3d at 11) Weekdays: Mon., Wed., & Thurs., 7 A.M.; Tues., 10:30; Fri. & Sat., 8 A.M.

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

St. James' Church, Danbury, Conn.—2014
Rev. H. H. Kellogg; Rev. Richard Millard, acting rector

Sundays: 8, 9:30, 11 A.M.
Holy Communion first Sundays, 11 A.M.

Christ Church, Greenwich, Conn.—1975
Rev. A. J. M. Wilson

Sundays: 8, 9:30, 11 A.M.; Tuesdays and Holy Days: 10 A.M. Special services as announced

Christ Church Cathedral, Hartford, Conn.—1729
Very Rev. Arthur F. McKenny, Dean

Sundays: 8, 9:30, 10:15, 11 A.M.—7 P.M. Daily Holy Communion 8; Wed., 7, 11; Sat., 8 A.M.; 11:15 P.M. Noonday: Weekdays, 12:25-12:45 P.M.; Thurs., 7:30 P.M.

St. Paul's Church, Norwalk, Conn.—556
Rev. Sewall Emerson

Sundays: 8, 9:30, 11 A.M.
Wed., 8 P.M.; Thurs., 10 A.M.; Fri., 7 A.M.

DALLAS—Rt. Rev. Harry Tunis Moore, D.D., LL.D., Bishop

St. Andrew's Church, Fort Worth, Tex.—1050
Rev. Louis F. Martin, Rev. Wm. P. Weeks

Sundays: 7:30, 9:45, and 11
Noondays: Tuesday through Friday, 12:05-12:35

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

Delaware Seaside Church—209
Rev. Nelson Waite Rightmyer

St. Peters, Lewes, 8 and 11 A.M.
All Saints', Rehoboth Beach, 9:30 A.M.

EAU CLAIRE—Rt. Rev. Frank E. Wilson, D.D., S.T.D., Bishop

Christ Church Cathedral, Eau Claire, Wis.—705
Very Rev. Victor Hoag

Sundays: 8:00, 11:00, 4:30
Daily: Holy Communion 7:30, (Fri. 10)
Evenings 4:30, Wednesday Nights 7:30 P.M. (address)

ERIE—Rt. Rev. John Chamberlain Ward, D.D., Bishop

Christ Church, Oil City, Pa.—581
Rev. Thomas L. Small

Sundays: 8:00, 9:30, 11:00 A.M., and 5:00 P.M.
Weekdays: Wednesdays: 7:30 P.M.; Thursdays, 10 A.M. Holy Communion

St. John's Church, Sharon, Pa.—723
Rev. Harold J. Weaver

Sundays: 8 and 11 A.M. (Holy Communion first Sunday at 11 A.M.)
Thursdays 9:30 A.M.; Fridays 7:30 A.M.

FOND DU LAC—Rt. Rev. Harwood Sturtevant, D.D., Bishop

Holy Apostles' Church, Onawa, Wis.—690
Rev. William Frank Christian, S.T.M.

Sundays: 7:30, 10:00 A.M., 7:30 P.M.
Wednesdays, Fridays: 7:00 A.M., 7:30 P.M.
Masses Daily at 7:00 A.M.

GEORGIA—Rt. Rev. Middleton Stuart Barnwell, D.D., Bishop

St. Mark's Church, Brunswick, Ga.—384
Rev. Lee A. Belford

Sunday: (H.C.) 8; (M.P.-H.C. 1st Sun.) 11:15; (E.P.) 7; (L. St. Mission)

Mon.: (Med.) 5 P.M.; Tues. (Med.) 5 P.M.; Wed. (Lit.) 8 P.M.; Thurs. (H.C.) 10, (Med.) 5; Fri. (Med.) 5 P.M.

IDAHO—Very Rev. Frank A. Rhea, D.D., Bishop-elect

St. Michael's Cathedral, Boise, Idaho—1172
Very Rev. Frank A. Rhea

Sundays: 8 and 11 A.M. (Holy Communion first) Mondays, Wednesdays, Fridays: 8 A.M.

Tuesdays, Thursdays, Saturdays: 7 and 10 A.M.
Daily Evensong: 5 P.M. Wednesdays: 8 P.M.

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland, Me.—773
Holy Communion

Sunday: 8:00 and 10 A.M.
Weekdays: Daily 7:00 A.M.

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

Christ Church, Chase and St. Paul Streets, Baltimore, Md.—682

Rev. William R. Moody, Rev. John R. Cooper

Services: 8 A.M., 11 A.M.; Church School 9:45 A.M.; Broadcast, Station WCBM 9 A.M.; Services in Lent, Daily 12 M., and 5:30 P.M.; Wednesdays 8 P.M.

Grace and St. Peter's Church, Baltimore, Md.—1254
Rev. Reginald Mallett

Sundays: Holy Eucharist, 8, 9:30, 11
Daily Mass: 7:30 A.M.

St. Bartholomew's Church, 4711 Edmondson Ave. Baltimore, Md.—885

Rev. J. K. Mount, Jr.
Sundays: 7:30, 9:30, 11:00

Weekdays: 7 A.M., Tuesdays; 9:30 A.M. Thursdays

St. David's Church, Roland Park, Baltimore, Md.—1223

Rev. R. T. Loring, B.D., Rev. P. M. Dawley, Ph.D.
Sundays: 8:00, 9:30, 11:00 A.M., 5:00 P.M.

Daily: 7:30 A.M., 5:00 except Thursday, 10:00 A.M., 5:00 P.M.

The Church of St. Michael and All Angels, Baltimore—1798

Rev. Don Frank Fenn, D.D., Rev. H. G. Miller, M.A.
Sundays: 7:30 A.M., 9:30 A.M., 11:00 A.M., 8:00 and daily

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

Church of the Advent, Boston, Mass.—704
Sundays: 7:30, 8:30, 9:30, 11 A.M., and 6 P.M.

9:30 A.M.; Friday, 9:00 A.M.
Instruction: Wednesday and Friday, 8:00 P.M.

All Saints' Church, Peabody Square, Dorchester, Boston, Mass.—1162
Rev. A. W. P. Wylie

Sunday Masses at 7:00, 8:00, 9:15, and 11:00 A.M.
Daily Mass at 7:00, Special Services Fridays at 8:00 P.M.

Trinity Church, Boston, Mass.—2332
Rev. Dr. Oliver J. Hart

Sundays: 8:00, 11:00 A.M.; 4:00, 7:30 P.M.
Weekdays: 12:10 P.M.

All Saints' Church, 1773 Beacon Street, Brookline, Mass.—587
Rev. H. B. Sedgwick, Rev. H. E. Owings, Jr.

Sundays: 8:00, 9:30, 11:00 A.M.; 8:00 P.M.
Tuesdays, 10:30 A.M.; Wed., 12:10-12:40; Thurs., 7:30 A.M.; Fri. 4:30 P.M.

Christ Church, Cambridge, Mass.—1008
Rev. Gardiner M. Day

Sundays: 8, 9, 10, 11:15 A.M., 8:00 P.M.
Weekdays: Tuesday, 10 A.M.; Wed., 8 P.M.; Thurs., 7:30 A.M.

St. John's Church, Newtonville, Mass.—498
Rev. De Wolf Perry

Sundays: 8:00, 9:30, 11:00 A.M., 7:30 P.M.
Tuesdays: 7:15 A.M., Fridays 10:00 A.M.



Grace Church, Providence, R. I.



DURING LENT



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

St. Paul's Church, Lansing, Mich.—1268
Rev. C. W. Brickman, Rev. J. L. Slagg
Sundays: 8, 9:30, and 11 A.M.; 5 P.M.
Weekdays: 9 A.M. 5 P.M., H.C. var. hours weekdays

St. John's Church, Saginaw, Mich.—650
Rev. Emil Montanus
Sundays: 8 and 11 A.M.
Wednesdays, 7:30 P.M.; Thursdays, 10 A.M.

MILWAUKEE—Rt. Rev. Benjamin F. P. Ivins, D.D., D.C.L., Bishop

All Saints' Cathedral, Milwaukee, Wis.—695
Sunday Masses: 7:30, 9:30, 11:00 A.M.
Weekday Masses: 7:30 A.M., also Thurs. and Holy Days 9:30 A.M.

MINNESOTA—Rt. Rev. Frank Arthur McElwain, D.D., S.T.D., Bishop; Rt. Rev. Stephen E. Keeler, D.D., S.T.D., Bishop Coadjutor

St. John the Evangelist, St. Paul, Minn.—1028
Rev. C. H. Geaner, Rev. A. M. Wood
Wednesdays: 9:30 A.M., 7:45 P.M.
Sunday: 8:00, 11 A.M.
Daily: 8:30 Matins

NEW HAMPSHIRE—Rt. Rev. John T. Dallas, D.D., Bishop

Church of the Good Shepherd, Nashua, N. H.—493
Rev. Reamer Kline
Sundays at 8, 9:15, 10:45
Tuesdays in Lent—7:30 P.M.; Holy Communion
Wednesdays 9 A.M., Fridays 7 A.M.

NEW JERSEY—Rt. Rev. Wallace John Gardner, D.D., S.T.D., Bishop

St. Peter's, Freehold, N. J.—398
Sunday: 7:30-9 (Matawn) 11
Weekdays: Tues. & Thurs., Holy Days, 7:30
Holy Week: Daily, 7:30; Good Friday, 12 to 3
Confessions: Saturdays, 7 P.M.

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

The Cathedral of St. John the Divine, New York City
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons
Weekdays: 7:30, 8:30, 9:15 (also 10 Wednesdays and Holy Days), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.

Church of the Ascension, Fifth Ave. & 10th St., New York City—1,233
Rev. Donald B. Aldrich, D.D.
Good Friday: Three Hour Service
Easter Sunday: 7 A.M., Holy Communion; 8 and 11 A.M., Festival Services
This Church is Open All Day and All Night.

The Church of the Holy Trinity, 316 East 88th Street, New York City—1033
Rev. James A. Paul
8, 9:30, 11 A.M., and 8 P.M.

Chapel of the Intercession, 153th St. and Broadway, New York City—2173
Rev. Dr. S. T. Steele
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Daily: Holy Communion 7 and 10 A.M.; Morning Prayer, 9:40 A.M.; Evening Prayer, 5:30 P.M.

St. Bartholomew's Church, Park Avenue and 51st Street, New York—3171
Rev. Geo. Paul T. Sargent, D.D.
Sunday Services: 8:00 A.M., Holy Communion; 9:30 and 11 A.M., Church School; 11:00 A.M., Morning Service and Sermon; 4:00 P.M., Evensong. Special Music.

Weekdays: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days
The Church is open daily for prayer

Church of the Heavenly Rest, 2 E. 19th St., New York City—1,175
Rev. Henry Darlington, D.D., Rev. Herbert J. Glover
Sunday Services: 7:30, 11 A.M., 4:30 and 8 P.M.
Weekdays: Mon., 12; Tues., 11, 12, and 5; Wed., 7:30, 12, 8:30; Thurs., 11, 12, 5; Fri., 12, 5; Sat. 12.

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

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

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

Little Church Around the Corner
Transfiguration, One East 29th Street, New York—656
Rev. Randolph Ray, D.D.

Communions 8 and 9 (Daily 8)
Choral Eucharist 11—Sermon (Rector)
Vespers and Devotions 4
Lenten Noonday Service 12:10-12:40
Trinity Chapel, Trinity Parish, 25th Street West of Broadway, New York—385
J. Wilson Sutton, D.D.
Sundays: 8, 10:15, 11 A.M.; 4 P.M.
Weekdays: Mon., Tues., Thurs., Sat., 7:30 A.M.; Wed., 8:30 A.M.
Friday: 10 A.M.; Mon., 5:30 P.M.; Tues., 8:15 P.M.
Trinity Church, Broadway and Wall Street, New York City—807

Rev. Frederic S. Fleming, D.D.
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.
Church of St. James the Less, Scarsdale, N. Y.—1867
Rev. James Harry Price, Rev. William C. Kernan
In Lent—Sun., 7:30, 9:15, 11 A.M.; 5, 7 P.M.
Weekdays: Mon., 10, 8:15; Tues., 5 P.M.; Wed., 10; Thurs., 7:30 A.M.; Fri., 5 P.M.; Holy Days, 10
NEWARK—Rt. Rev. Benjamin M. Washburn, D.D., S.T.D., Bishop; Rt. Rev. Theodore R. Ludlow, D.D., Suffragan Bishop.

All Saints Church, Valley and Forest Sts., Orange, N. J.—409

Rev. E. C. Boggess
Sundays: 7:30, 9:45, 11
Wednesdays: 7:45 P.M.; Mon., Tues., Wed., 7:30; Thurs., Sat., 9; Fri., 7

OHIO—Rt. Rev. Beverley Dandridge Tucker, D.D., LL.D., S.T.D., Bishop

St. Paul's Church, Norwalk, Ohio—591
Rev. Charles Henry Gross
Sundays: 8 A.M. and 10:30 A.M. (Holy Communion first Sunday in month 10:30 A.M.)
Weekdays: Thursdays, Holy Communion, 9:30 A.M.; Evening Prayer, 7:30 P.M.

Trinity Episcopal Church, Adams and St. Clair Streets, Toledo, Ohio—1359
Rev. Benedict Williams, Rev. Arthur W. Hargate
Noonday Lenten Services, Monday through Friday: 12:10 P.M.
Sunday: 8:00 A.M. Holy Communion; 9:30, 11:00 A.M. Church School; 11:00 A.M. Morning Prayer and Sermon; 5:30 P. M. Young Churchmen

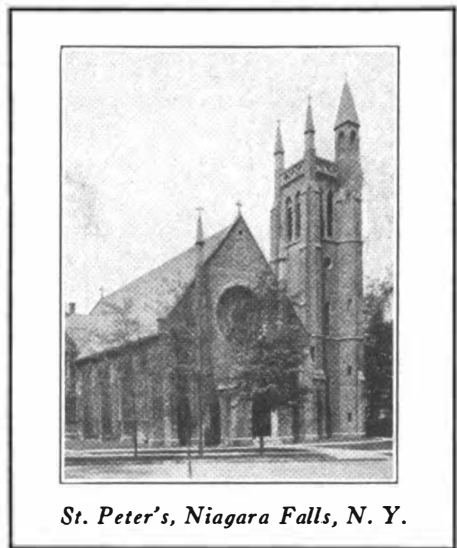
OKLAHOMA—Rt. Rev. Thomas Casady, D.D., S.T.D., Bishop

Trinity Church, Tulsa, Okla.—1450
Rev. E. H. Eckel, Jr., Rev. Joseph Harte
Sundays: 7:00, 8:00, 9:15, 11:00 A.M., and 5:00 P.M.
Weekdays (except Sat.): 12:05 P.M.; Tues. & Fri., 10:00 A.M.; Wed. & Thurs., 7:00 A.M.; Wed., 7:30 P.M.

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

Memorial Church of the Good Shepherd, Germantown, The Oak Road, Philadelphia, Pa.—378
Rev. Hugh E. Montgomery, D.D.
Sundays: 8:00 A.M. and 11:00 A.M.
Thursdays: 10:00 A.M.—Holy Communion and Healing Service

St. Mark's Church, Locust Street Between 16th and 17th Streets, Philadelphia, Pa.—700
Rev. Frank L. Vernon, D.D.
Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturday, 4 to 5 and 8 to 9 P.M.



St. Peter's, Niagara Falls, N. Y.

The Church of the Good Shepherd, Rosemont, Pa.—698

Rev. Wm. P. S. Lander
Sundays: 7:30, 9:30, 11; and 5 P.M.
Daily: 7:30, 9:30 A.M.; and 5 P.M.
Wednesdays: 8 P.M.—Thurs., 10 A.M.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., S.T.D., LL.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

St. Paul's Church, Pawtucket, R. I.—1550
Rev. H. L. Hutton, Rev. D. C. Osborn
Sunday: 8, 9:45, 11 A.M.
Weekdays: Tues., 4 P.M.; Wed., 10 A.M., 12:15 P.M.; Fri., 7 A.M., 12:15 P.M., and 7:45 P.M.

Grace Church in Providence, R. I.—2036

Follow the calling of the bells
Rev. Clarence H. Horner, Rector
Sundays: 8:00, 9:30, 11:00 A.M., 7:30 P.M. (Holy Communion First Sunday at 11 A.M.)
12:10-12:35 Lenten Noonday Service—Monday through Friday

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

Christ Church, Rochester, N. Y., East Ave. near Broadway—1458

Rev. C. C. W. Carver, Rev. D. H. Gratiot
Sundays: 8 and 11 A.M., 5:30 P.M.
Mondays thru Fridays: Noon-Day Services—Special Preachers, 12:05-12:35 P.M.

SOUTH FLORIDA—Rt. Rev. John Durham Wing, D.D., LL.D., Bishop

St. Peter's Church, St. Petersburg, Fla.—1007
Sundays: 7:30, 10:30 A.M., and 7:45 P.M.
Weekdays: 7:30 or 10:30 A.M.

SOUTHERN OHIO—Rt. Rev. Henry Wise Hobson, D.D., Bishop

All Saints' Church, Portsmouth, Ohio—435
Rev. Henry Neal Hyde
Sundays: 8 and 10:45 A.M.
Wednesdays, Fridays, 10 A.M.; Thursdays, 7:30 P.M.

SOUTHERN VIRGINIA—Rt. Rev. William A. Brown, D.D., LL.D., Bishop

St. Paul's Church, Petersburg, Va.—395
Rev. C. W. Sydnor, Jr.
Sundays: 8 and 11 A.M.
Lenten weekdays: 5:15 P.M., Tues. 8 P.M.

TENNESSEE—Rt. Rev. James Matthew Maxon, D.D., LL.D., Bishop; Rt. Rev. Edmund Pendleton Dandridge, D.D., Bishop Coadjutor

Calvary Church, Memphis, Tenn.—1211
Rev. Theodore N. Barth
Noonday Services, 12:05-12:35 P.M. each weekday except Saturday

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

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E.; Rev. E. O. Rossmasser
Sunday Masses: 7, 9:30, and 11 A.M. Vespers and Benediction 7:30 P.M. Mass Daily—7 A.M. Fridays, 8 P.M. Holy Hour. Confessions, Saturdays 4:30 and 7:30 P.M.

Transfiguration Episcopal Church, 1415 Gallatin Street, N. W. Washington, D.C.—439

Rev. J. J. Queally
Sundays: 8, 11 A.M.; and 7 P.M. (Sunday School 9:30 A.M.)
Other Services as announced

WESTERN MICHIGAN—Rt. Rev. Lewis Bliss Whittemore, D.D., Bishop

St. Luke's Church, Kalamazoo, Mich.—1109
Rev. A. Gordon Fowkes, Rev. Robert K. Giffin
Sundays: 8:00, 9:30, 11:00 A.M., and 5:30 P.M.
Weekdays: Daily at various hours.

WEST MISSOURI—Rt. Rev. Robert Nelson Spencer, D.D., Bishop

Christ Church, East Walnut at Kimbrough Ave., Springfield, Mo.—474
Rev. Sears Frederick Riepma, Ph.D.
Sunday Services: 8 A.M. and 10:45 A.M.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, DD., S.T.D., Bishop

St. Paul's Cathedral, 128 Pearl Street, Buffalo, N. Y.—1569

Very Rev. Austin Pardue, D.D.
Sundays: 9:30 Church School; 11:00 Morning Service and Sermon (Holy Communion 1st and 3rd Sundays)
Daily: 8:00 A.M. Communion; and 12:00 Noonday Service

St. Peter's Church, Niagara Falls, N. Y.—1766
Rev. Charles Noyes Tyndell, D.D., S.T.D., Rev. Henry T. Egger, B.D.
Sundays: 8 and 11 A.M.

Weekdays (During Lent) Wednesdays, Holy Communion 10:30 A.M.; Thurs., 8 P.M.; Fridays, 12:05-12:30 P.M.

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