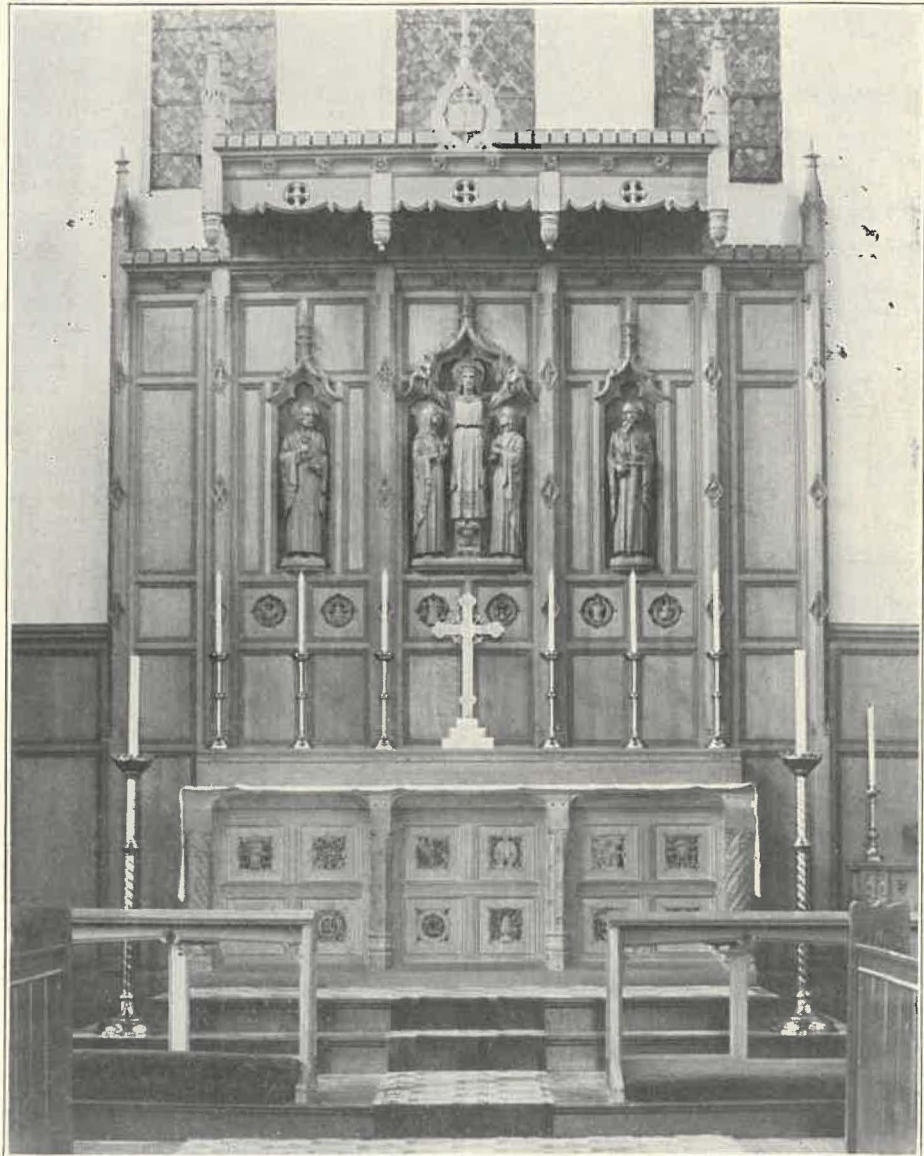


The Living Church



NEW REREDOS, MALDEN, MASS.

A reredos rich in symbolism is that designed by Ralph Adams Cram for St. Paul's Church, Malden Mass., and consecrated this year on Palm Sunday. Its central panel shows the Risen Lord; at His right is the figure of the Blessed Virgin Mary; and at His left, St. John, the beloved disciple. The figures of SS. Peter and Paul are in niches at the sides, and there are dozens of small medallions and ornaments, each conveying a symbolic meaning.

Church Flag

TO THE EDITOR: Because of a good deal of misunderstanding, the Presiding Bishop has asked me to make as widely known as possible the fact that the Church flag is copyrighted, which means that no one has a right to manufacture it either as a flag or as the insignia on buttons or badges except by authority.

As soon as the flag was adopted it seemed wise to the Commission for the sake of protection to have it copyrighted; and this was done immediately, so that its use now is under the control of the copyright laws of the United States.

(Rt. Rev.) G. ASHTON OLDHAM,
Bishop of Albany and Chairman of the
Commission on Church Flag and Seal.
Albany, N. Y.

Hitlerism

TO THE EDITOR: I would like to recommend to all of your readers *The Wave of the Past*, by R. H. Markham, published by the University of North Carolina Press, Chapel Hill, N. C. The cost is 25 cents for a single copy, \$7.50 for 50 copies.

This brochure is the most sane and convincing denunciation of the menace of Hitlerism that it has been my privilege to read. The arguments are written not in bitterness, but on the high plane of Christian morality. They give answer to all appeasers, isolationists, pacifists, defeatists, and fifth columnists who, consciously or unconsciously, by making no decision, aid and abet the enemies of God and man.

I am sending a copy of *The Wave of the Past* to every clergyman in the diocese of

Harrisburg, hoping that it may be used as a basis for sermons on Christian patriotism.

✠ HUNTER WYATT-BROWN,
Bishop of Harrisburg.

Harrisburg, Pa.

Pacifism

TO THE EDITOR: Your squib, *Pacifism is Not the Answer*, in the April 16th issue, is the most sophomoric bit I've seen on the subject since high school days. I am truly amazed that such a piece should be allowed to take up valuable space.

To begin with, the writer does not understand pacifism, particularly does he not understand it as found in the FOR. And not understanding the pacifist conviction, the writer is convinced that the pacifist is wrong, and worse yet that he "is harmful to both Church and State in this hour of trial." And, therefore, the next step, I suppose, is to hang him! I may be reading too much between the lines; but I can't help feeling the presence of that intolerant attitude in spite of the palliatives about "sincere pacifists."

Further, the writer thinks one becomes a pacifist to "escape the necessity for making a moral judgment." Good Heavens! (Perhaps that is the strongest language I may use here.) The pacifist by his stand has already made a moral judgment on war: a judgment that traditional Christianity has consistently sought to evade since the days of Constantine. Pacifism is definitely interested in social morality and precisely the social morality that lies behind conflict. It is not interested merely in the avoidance of conflict or else it would not seek to oppose the great warmongers.

Your writer also makes statements regard-

ing the "prehistoric efforts of man to dominate and crush his fellowmen." In response let me quote Havelock Ellis, *The Philosophy of Conflict*, page 49: "The great lake-cities of Central Europe which have yielded the secrets of Neolithic culture during the past half-century were not warlike, and they have been said to represent one of the happiest periods in human history." Another author that might be read on this phase of the subject is G. F. Nicolai, *The Biology of War*.

And then the editorial writer makes a silly surmise to the effect that pacifist action had a great deal to do with the fall of France. By the same token may we assume a large corps of pacifists in erstwhile Czechoslovakia, Poland, *et al?* No doubt the handful of pacifists in this country are going to hinder the warmonger's efforts, and we too will be slaves!

I wonder what the words of a well-known hymn have ever conveyed to that writer's mind:

"Our fathers chained in prisons dark,
Were still in heart and conscience free;
How sweet would be their children's fate
If they, like them, could die for thee!"

(Rev.) WALTER W. B. SCHROEDER.
St. Paul, Minn.

TO THE EDITOR: I would like to express my great appreciation for your courageous stand, as evidenced in your editorials in *THE LIVING CHURCH*, which I obtained yesterday at the Church of the Incarnation.

There has been so much pacifist and defeatist in the attitude of some of our Church, that my wife and I read with pride your articles, which simply echo our view. I thought yesterday at the early Mass at the Church of the Incarnation that it is about time for our Church to place the word "militant" where it used to be in the service.

We also appreciated your fine article on the Allis Chalmers strike. More power to your militant attitude.

EDWIN K. SMITH.

Detroit.

Labor Disputes

TO THE EDITOR: In *THE LIVING CHURCH* of April 2d—the editorial *Labor Disputes*—did you not possibly get your wires crossed, or mayhap your ordinary keen balanced judgment somewhat dimmed by conversation with a Bourbon?

Our President has said that labor disputes have not slowed down defense production more than .0025—which hardly deserves an editorial. Moreover, examination shows that almost without exception, the firms which have labor disputes of importance are the very firms that have year after year been defying the laws of the nation, have been responsible for the most reprehensible practices concerning employees, and are, in fact, the greatest problem in the so-called defense production.

It is natural to find editorials of that type in the daily newspapers which are entirely controlled by the great corporations; but it is sad that a Church paper follows that lead. It was hoped that we had graduated from "the very respectable" outlook to one which included those in the lower brackets, the have-nots.

There are, it is true, strikes which ought not to be, i.e., between AFL and CIO, but for the most part, every strike has been fully justified; the strikers strike for rights. Why fight for the rights of others if we can not have rights at home!

(Rev.) CARL I. SHOEMAKER.
Philadelphia.



ST. HUBERT'S VISION: Recently completed in the Brooklyn, N. Y., studios of Miss Jessie Van Brunt is this unusual stained glass window, which Miss Van Brunt is donating to Bishop Ziegler of Wyoming for St. Hubert's Church in the Hoback Basin. Dedication of the new church to the patron saint of hunters signalizes the area's chief claim to fame.



NATIONAL

NATIONAL COUNCIL

Groundwork Laid for Anglo-American Mission Plan

By ELIZABETH McCracken

At the opening session of the National Council meeting, Tuesday morning, April 22d, Dr. Lewis B. Franklin, treasurer of the Council, announced that the British Missions Fund had been oversubscribed in the amount of \$4,000 and that, at the moment, \$304,000 in actual cash was in the hands of the Council or on its way to England. At the closing session on April 24th, Dr. Franklin informed the Council that an additional sum of \$1,391.81 had come in since Tuesday and that more was expected every hour. The Council broke into applause on both occasions.

This quick and generous response to the appeal for \$300,000 for British missions, voted by the General Convention at Kansas City, led the way to a resolution providing that \$300,000 be raised again for British missions in 1942, because of the probability that such financial help to the Church of England will be needed for some years to come. This fund was added to the budget, by special action of the Council, since General Convention voted the budget for the triennium, exclusive of the British Missions Fund. The Presiding Bishop and Dr. Franklin both explained to the Council that

the sum of \$300,000 is not an actual pledge; it is simply what the American Church will try to send.

A further development of the hope expressed at General Convention, by the leaders of both the Church of England and the American Church, for coöperation in Anglican missionary enterprise was revealed to the Council through a letter from the Bishop of Winchester, Dr. Cyril Forster Garbett, to Bishop Tucker. The letter is dated March 27th and reads as follows:

CLOSER COÖPERATION

"The Archbishop of Canterbury told me, as chairman of the Church Assembly Missionary Council, of the wish of the Church of America that the two Churches should enter into closer relationship in connection with work overseas. The Archbishop of Canterbury therefore asked the council to 'formulate suggestions for effecting a closer relationship with the Church in America and a more definite partnership of the two Churches in the work overseas.' The committee last week presented its report to the executive of the missionary council, which approved unanimously its central recommendation; and, after consulting the Archbishop of Canterbury and receiving his approval, I am now bringing this recommendation to your notice and asking for your comments and criticisms. The suggestion is as follows, namely:

"That a joint Anglo-American Committee be set up under the joint chairmanship of the Presiding Bishop and the chairman of the missionary council. The two sections would normally have to meet separately, but this would not preclude a continuous interchange of thought upon problems and policies that either section might initiate.

"It would be the function of this committee (1) to keep its constituent members in close touch with the missionary enterprise based on their respective countries; (2) to make detailed plans for closer coöperation; (3) to discuss any desire for a readjustment of jurisdictions, for American representation in new fields or for joint action; e.g., in the training of the native ministry."

"We should be grateful for your views on this suggestion. I am afraid the consultation between the two committees would naturally be rather slow work; but I hope that in happier days of peace-time,

if such a committee is formed, that from time to time those who have a special responsibility in missionary work in either Church might have opportunities of meeting each other. We welcome most warmly your suggestion that there should be this closer coöperation, and we are most anxious to find ways and means by which this can be made practicable."

ANGLO-AMERICAN COMMITTEE

The Presiding Bishop, on motion of the National Council, without debate, appointed the following to act as the American members of the proposed joint Anglo-American Committee: Bishop Peabody of Central New York, Bishop Hobson of Southern Ohio, the Rev. Dr. James Thayer Addison, first vice-president of the National Council; the Rev. Dr. Charles W. Sheerin, second vice-president of the National Council; the Rev. Dr. Remsen B. Ogilby, president of Trinity College; Dr. Lewis B. Franklin, treasurer of the National Council. Bishop Tucker is a member of the committee as joint chairman with the Bishop of Winchester.

The Council heard two requests for aid in rebuilding British churches destroyed or injured by bombing. No action was taken, it being the opinion of the members of the Council that the time had not yet come to undertake such work, the extent of present damage and the possibility of future wreckage not being definitely known.

The Living Church

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Established 1878

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

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Copyright, Royalties on Church Flag

In response to many requests, the National Council, at its April meeting, appointed the Rev. Dr. Frederic S. Fleming, Dr. Lewis B. Franklin, and Col. Leigh K. Lydecker of Newark as a committee to inquire into the question of the copyright of the design of the Church flag and the demand for royalties from those manufacturing the flag. Colonel Lydecker told the Council that royalties of 10% go to the General Convention Commission on Church Flag and Seal; but that, in his opinion and that of many others, any parish should have the right to make its own flag from the design without paying a royalty. The committee will study the subject and report at the October meeting of the Council.

"We Cannot Go Forward in Service Unless Youth Goes Forward"

Special interest was shown by the National Council at the April meeting in the work and plans of the Division of Youth. Three new part-time youth workers were presented to the Council by Bishop Lawrence of Western Massachusetts, chairman of the Youth Division: the Rev. Rex Wilkes, Miss Emily Wilson, and Miss Lois Greenwood. Bishop Lawrence then made the following informal report:

"The United Movement of the Church's Youth, or the UMCY, as it is already called, is as a whole under the Youth Commission formed at General Convention. The Youth Division has sent a letter and other material to every clergyman of the Church, calling attention to coming events. The first of these is the corporate Communion of all the young people of the Church on June 1st, Whitsunday. The next is the Youth Day, to be held at the end of September. The work of preparation is now being done. Some places are already well prepared; others know little or nothing about the Youth Movement. At coming conferences, various problems will be discussed, including the relationship of youth to the men in service.

"Some fine printed material is ready or in preparation. I know that the members of the National Council do not read all the printed matter sent to them. I hope they will read what they will soon receive about the Youth Movement. At a later session, I shall read a little of it aloud here, to make sure that you do not miss it."

CAPABLE WORKERS

The Presiding Bishop added to Bishop Lawrence's preliminary remarks, by saying:

"The Youth Division has done a wonderful work. We have to thank Bishop Quin, because the initiative and leadership are due to him. Mr. Arterton has made a wonderful impression everywhere; and our three new part-time workers have already done splendid service.

"If we fail with youth, that is the worst failure of all. Going Forward in Service will not be a success unless youth goes forward. No other success can make up for failure here. No one can help young people so well as other young people—in some

things. Confirmation, for instance: I hope that the young people will do a great work in bringing other young people to Confirmation.

"In my own diocese, I have asked the young people to take that as their evangelistic objective. One of the great weaknesses of the Church is the great number



BISHOP QUIN: *The initiative and leadership were due to him.*

of people who go to church but don't care enough to be confirmed. I hope the young people in many dioceses will take that in hand, working with those of their own age. This may mean only that they bring them into closer touch with the clergy, or it may mean that they exert a personal influence."

"We Have Implied That We Know What's Best for Foreign Christians"

Not only the National Council but also the large assembly of visitors listened with keen interest to the statements made at the April Council meeting by the Rev. Dr. James Thayer Addison, first vice-president of the Council, concerning a new method of making the missionary appeal.

"The development of autonomous or partly autonomous Churches has long been widely recognized as an encouraging feature of modern missionary progress," said Dr. Addison. "It affects our thinking about missions and helps to determine our missionary policies. Yet, strangely enough, it has had almost no effect upon the form of our missionary appeal. In this respect, at least, our characteristic missionary appeal is completely out of date. Its general tone, its phrasing, and its assumptions are all still adjusted to the situation of earlier days when national Churches were still a dream of the future.

THE WRONG ATTITUDE

"To put it in plain terms, when the National Council asks the people of the Church for money to support missions abroad, the general attitude is: 'We think that the needs of China or Haiti are thus

and so, and we have decided that they ought to have so many priests and so many teachers; and therefore we ask you for such and such a sum of money.' The implication is that we know what is best for these groups of foreign Christians, that the initiative is ours, and that they are simply the passive objects of our Christianizing energy. Of course, that is not really the Church's attitude, but it looks like the Church's attitude. . . .

"In view of the actual relation now existing between ourselves and the younger Churches abroad, the appeal should come from them to us and be relayed by our leaders to all our people. It would reach the masses of our Church members as an urgent plea from the Christians of China or Cuba or elsewhere to give them what they still need. Their actual requirements in terms of men and women and money would be certified to by them and merely approved and ratified by us."

PRAYER FOR MISSIONS

Dr. Addison, in the second part of his report, brought up another vital subject, namely, intercessory prayer for missions. This also held the close attention of all who were present. He said in part:

"We rightly devote a great volume of energy to promote giving to missions. I want to urge that we devote a fraction of that time and skill and effort to organize and to promote well-informed, widespread, earnest, and confident prayer for missions.

"Just at this point I am concerned only to present the need and to urge the general proposal. If it is acceptable to the Council, we can proceed to practical details. Meantime, I can make at least two suggestions. One is to produce for use among our people something like the *Year Book of Prayer for Missions* published by the Presbyterian Church and the *Book of Remembrance* published by the Northern Baptist Convention. Each of these books (over 200 pages in size) gives full information about missions, missionaries, and missionary needs, along with definite requests for prayer. Another suggestion is that we should carry out much more fully the plan with which the Woman's Auxiliary has already experimented, of arranging for a given group to be responsible for praying for a particular mission or institution or missionary.

"These things or persons prayed for may be those who are supported by the group in question or they may be chosen purely for purposes of prayer. Such a method has the great advantage of using prayer chiefly for persons or causes familiar to the pray-ers, for there are few indeed who can pray in any fashion not purely mechanical for objects that are only names to us and with which we have no acquaintance and no intercourse."

"Forward in Service Doesn't Plan to Save the World in 10 Years"

The National Council at its April meeting met for a number of times in executive session. The first of such meetings on Tuesday morning, April 22d, lasted from 10:30 A.M. to 1 P.M. The Presiding Bishop explained that while the matters to be taken up were not confidential, several of the

letters which were to be read and some of the data was extremely confidential. And because the afternoon of the first day of the Council meeting is always devoted to department meetings, there remained only three quarters of an hour of open session on Tuesday. The whole of Wednesday morning, after 11 o'clock, again was spent in executive session. This was for the purpose of discussing in great detail the requests to give aid for rebuilding damaged or destroyed British Churches.

In order to allow time to finish these discussions in executive session before one o'clock each day, the Presiding Bishop postponed his speech to the Council to the afternoon of Wednesday, April 23d. At that time he said:

"Everyone here is familiar with the Going Forward in Service plan. We are to have the Roll Calls next month. I have been gratified as I go around the country by the interest shown. Of course people don't all think alike about the plan. Some said it was too vague; some said it was too concrete. Said it was too small; others said it was too big.

"The movement doesn't try to say that the world will be saved in 10 years. No one knows when the Second Coming will be, nor when to expect the end of the world. I felt encouraged by the response when first we told people about Going Forward in Service; and I am more encouraged all the time.

PLAN PROGRAM STEP BY STEP

"When we met in Washington a while ago, I said that I thought it a mistake to make a program for 10 years. It is better to plan first for one year. We might then plan in cycles of three years; but we must not let ourselves be bound by any plan when we see a better one.

"We have got the Roll Calls planned for next month. Summer is a dull time, so at Washington we tried to work out a summer plan, to keep people from slumping after the Whitsunday Roll Calls. Then, for the working year, beginning in September or October, the Forward Movement Commission thought the dominant note or theme should be prayer and worship. This is important because any effort to go forward should begin with prayer.

"Another effort of the first year would be parish organization. I have to leave that to others, because I never had a parish, having been a missionary all my life in the field. The Forward Movement Commission plans are being made mostly by nearby people or by people here in the Church Missions House and other people in New York. We have four men, each with a different kind of parochial experience to help the Commission prepare suggestions. They are Dean DeWolfe of the Cathedral of St. John the Divine, the Rev. C. Avery Mason, rector of the Church of the Ascension, on Staten Island; the Rev. Eric Tasman, rector of the Church of the Holy Communion, South Orange, N. J.; and the Rev. Frederick J. Warnecke, rector of St. Clement's Church, Hawthorne, N. J. They represent large parishes and small, city congregations, and those in suburban areas. The Commission is preparing suggestions for evangelism, which must precede worship: you have to get people to church be-

fore they can worship. The suggestions include the children and ways to get them to church school and to improve the work of Christian education. Of course, young people are included: we hope to get their help in bringing other young people to Confirmation.

FINDING OPPORTUNITIES TO SERVE

"One test of the reality of prayer and worship is that they lead to the desire to serve. Our plan for the first year, as for all the others, should have in it help for people in finding opportunities for service. The parish program should be made, not by a few, but by as many as possible. The success or failure of Going Forward in Service doesn't depend on new things but on a new spirit in doing what we have always been doing. There is nothing new or sensational in the form of what we have to do, but in the spirit. That is what is needed, a new spirit.

"John the Baptist, you remember, proclaimed that the axe would be laid at the root of the tree and that every branch that

did not bear fruit would be hewn down and cast into the fire. The people were impressed, and they asked him: 'What shall we do, then?' That is what people are asking now: 'What shall we do?' It is a hard question to answer. In the first place, we are apt to forget that God doesn't always tell us exactly what to do. He expects us to find out ourselves. Good teachers don't do everything for their pupils; and they don't fail to do enough so the pupils can do their work for themselves. The moral value of any effort would be lost if all you had to do was to put your foot down in a chalk-mark just the right size and shape, all made ready for it.

"MUCH LEFT TO THE INDIVIDUAL"

"Going Forward in Service leaves much to the individual. The first duty is for each Church member to live as a Christian. For that reason, the rule of life is so important. I should like to tie up daily prayer with daily personal service in the secular life, in the plan. In the parable, where it mentions that two women shall be grinding,

The Church's Largest Parishes

Soon after THE 1941 LIVING CHURCH ANNUAL was in the hands of its readers, Loomis B. Dill, an insurance representative with an avocational interest in statistics went through the book and listed the 80 churches and chapels with the largest number of communicants. Mr. Dill's survey brought out the fact that not all of the largest churches are in the nation's largest cities.

1. St. Bartholomew's	New York	3,139	41. Christ Church	Houston, Tex.	1,518
2. Calvary	Pittsburgh	2,834	42. St. Clement's	El Paso, Tex.	1,515
3. St. Thomas'	New York	2,450	43. St. Luke's	Germantown, Pa.	1,501
4. St. Philip's (Colored)	New York	2,426	44. Christ Church	West Haven, Conn.	1,497
5. St. Stephen's	Lynn, Mass.	2,419	45. St. Paul's	Brooklyn	1,457
6. Trinity	Boston	2,342	46. St. Paul's	Pawtucket, R. I.	1,474
7. St. Agnes' Chapel	New York	2,301	47. Grace Church	Lawrence, Mass.	1,456
8. Intercession	New York	2,245	48. St. Agnes' (Colored)	Miami, Fla.	1,453
9. Trinity	Houston, Tex.	2,163	49. Incarnation	New York	1,452
10. St. James'	New York	2,160	50. St. Paul's Cathedral	Buffalo, N. Y.	1,444
11. St. Paul's Cathedral	Detroit	2,155	51. Grace Church	Utica, N. Y.	1,442
12. St. John's	Stamford, Conn.	2,134	52. Christ Church	Rochester, N. Y.	1,441
13. St. Matthew's Cathedral	Dallas, Tex.	2,123	53. Good Shepherd	Jacksonville, Fla.	1,417
14. St. Mark's	San Antonio, Tex.	2,084	54. Grace and St. Luke's	Memphis, Tenn.	1,412
15. Mediator Chapel	Philadelphia	2,057	55. Christ Church	Nashville, Tenn.	1,406
16. Christ Church	Cincinnati	2,051	56. St. Luke's	Atlanta, Ga.	1,406
17. St. Paul's	Paterson, N. J.	2,036	57. Trinity	Tulsa, Okla.	1,400
18. St. John's	Los Angeles	1,978	58. Nativity Cathedral	Bethlehem, Pa.	1,395
19. St. James'	Danbury, Conn.	1,945	59. Calvary	Summit, N. J.	1,380
20. St. Luke's	Evanston, Ill.	1,940	60. All Saints'	Chevy Chase, Md.	1,377
21. Christ Church	Greenwich, Conn.	1,933	61. Trinity	Watertown, N. Y.	1,371
22. Grace Church	Providence, R. I.	1,905	62. Trinity	Torrington, Conn.	1,366
23. All Saints'	Pasadena, Calif.	1,876	63. St. Mark's	Philadelphia	1,362
24. St. Ambrose (Colored)	New York	1,806	64. St. Paul's	Syracuse, N. Y.	1,358
25. St. Michael and All Angels'	Baltimore	1,782	65. St. Martin's	New Bedford, Mass.	1,351
26. St. John's	Yonkers, N. Y.	1,767	66. Trinity	Galveston, Tex.	1,348
27. Cathedral of St. John	Spokane, Wash.	1,751	67. Christ Church	Waukegan, Ill.	1,348
28. St. John's Cathedral	Denver, Colo.	1,750	68. St. Mark's Cathedral	Seattle, Wash.	1,333
29. St. George's	New York	1,652	69. St. Stephen's	Wilkes Barre, Pa.	1,325
30. Christ Church Cathedral	Hartford, Conn.	1,650	70. St. Luke's	Montclair, N. J.	1,317
31. Cathedral of the Incarnation	Garden City, L. I.	1,629	71. Zion Church	Rome, N. Y.	1,314
32. St. James'	Scarborough, N. Y.	1,617	72. St. Stephen's	Wyandotte, Mich.	1,310
33. St. Peter's	Port Chester, N. Y.	1,615	73. St. Stephen's	Wilkinsburg, Pa.	1,308
34. All Saints'	Worcester, Mass.	1,612	74. St. James'	Los Angeles	1,302
35. St. Paul's	Cleveland	1,589	75. St. Paul's	Chattanooga, Tenn.	1,295
36. St. Alban's	Washington	1,584	76. St. Mary the Virgin	New York	1,294
37. St. John's	Waterbury, Conn.	1,576	77. Trinity	New Rochelle, N. Y.	1,289
38. St. Paul's	Kansas City, Mo.	1,569	78. Trinity	Newton, Mass.	1,288
39. Trinity	New Orleans	1,549	79. St. Luke's	Jamestown, N. Y.	1,268
40. St. Mary's	South Manchester, Conn.	1,525	80. St. Paul's	Milwaukee	1,263

and one shall be taken and the other left, I think the meaning is that even in so dull an occupation as grinding, one woman found a spiritual opportunity and the other did not. One was taken for a higher service, because she was ready for it. The other may have been just as good a woman, but she had not got ready, in her daily life, for something better.

"Proportional giving, as it is called, and corporate activity tie up with prayer and worship. Those two women stood together, yet one was prepared for a crisis, and the other was not. Proportional giving prepares us for a crisis. And we live in a time of crisis. We all hope that the parishes will go seriously about the Roll Call, and then keep straight on to the opportunities after it."

Help for Utah Voted

Bishop Moulton of Utah, accompanied by the Ven. William F. Bulkley, archdeacon of the district, and the Rev. Alwyn E. Butcher, rector of St. Paul's Church, Salt Lake City, visited the National Council meeting on the opening day, April 22d, to explain details of existing needs in Utah and of the unique opportunity the Church has in the district at the present time. Because of the confidential nature of some of the facts disclosed, the Council went into executive session to hear Bishop Moulton and his two clergy.

At a later public session, it was announced that the Council had made an exception to its rule as to new appointments, and also in regard to salary rate, and had voted to send a special missionary to Utah to work in the Uintah Basin district. The area is now definitely allocated to the Episcopal Church and has already four churches and a rectory. The new missionary's salary was fixed at \$1,800 and the use of a rectory, with \$300 for travel, the salary to be subject to reduction, beginning in 1943, at the rate of \$100 a year until the customary maximum of \$1,200, provided by the Council's rule, is reached. The district of Utah will undertake to raise the funds to maintain the salary at \$1,800 after 1943.

Bishop Manning's Anniversaries

The National Council at its April meeting adopted a congratulatory resolution to be included in a book of such resolutions which the diocese of New York is preparing as a gift to Bishop Manning on May 13th, when the diocese will celebrate the Bishop's three-fold anniversary: his 75th birthday, the 50th anniversary of his ordination, and the 20th anniversary of his consecration. With the resolution will go a letter from the Presiding Bishop, also to be included in the book.

Appointees Include Delegates to Toronto, Federal Council

The appointment of delegates to the North American ecumenical conference in Toronto and the appointment of six additional Episcopal representatives in the Federal Council of Churches of Christ in America were announced by the Presiding Bishop at the April meeting of the National Council.

Appointed to represent the Church at the Toronto conference were Mrs. Henry Hill Pierce, Bishop Beal of the Panama Canal Zone, the Rev. Howard C. Robbins, Clifford P. Morehouse, editor of *THE LIVING CHURCH*, the Rev. Norman B. Nash, Bishop Oldham of Albany, Mrs. Edwin Allen Stebbins, and Mrs. Harper Sibley. The conference is being arranged by the provisional committee of the World Council of Churches.

The new Episcopal representatives in the Federal Council are Mrs. Ralph M. Barrow, Dr. Frank Moore, Thomas Scott, Mrs. James R. Cain, Spencer Ervin, and Miss Mary Smith. Eighteen persons had previously been appointed.

AUXILIARY APPOINTMENT

The National Council confirmed the Presiding Bishop's appointment of Miss Dorothy Stabler to the national staff of the Woman's Auxiliary, an appointment made upon recommendation of the Auxiliary's



MISS STABLER: *New field secretary of Women's Auxiliary.*

executive board. Miss Stabler will fill the vacancy left by the recent retirement of Mrs. T. K. Wade, secretary for supply work, and will take office on May 15th.

Miss Stabler comes to the Auxiliary's staff after a varied experience in social work, including 10 years with the Family Service Department of the Brooklyn Bureau of Charities. She has been a member of several social work associations and committees, local and national. She lives in Great Neck, Long Island, N. Y., and is a member of St. Paul's Church there.

BRENT HOUSE DIRECTOR

Dr. Elizabeth Williamson will succeed Mrs. George Biller as director of Brent House, the Woman's Auxiliary conference center in Chicago. The appointment has been confirmed by the National Council and will be effective early in May.

Dr. Williamson has been successively assistant to the dean of women at the University of Nebraska and the University of Wisconsin; dean of Hamilton College, Lexington, Ky.; and dean of women at Carleton College and Washington University, St. Louis. She will carry on the Brent House program of student work,

with special emphasis upon work among Oriental students. The house is located near the campus of the University of Chicago, and has in the 10 years of Mrs. Biller's management been widely influential among students.

HONOLULU SURVEY

Mrs. Kenneth C. M. Sills of Brunswick, Me., will accompany Dr. Sills to Honolulu, with Bishop Keeler, Coadjutor of Minnesota, to make the survey of that missionary district authorized by National Council at its February meeting. The Presiding Bishop has appointed Mrs. Sills a member of the survey committee, at the request of the committee on reference, in order that she may study matters affecting women's work.

MISSIONARIES

Dr. Lulu M. Disosway, now in the United States and for many years at St. Elizabeth's Hospital, Shanghai, has accepted a temporary appointment to take charge of the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, Dr. James Thayer Addison announced. Dr. Disosway left China under the order for evacuation of women and children and is willing to fill the vacancy at Fort Yukon until such time as it is possible for her to resume work in Shanghai.

Three missionary appointments were also made for foreign fields at the Council meeting. Arthur Lyon-Vaden, now at the Virginia Theological Seminary, will go to Shanghai in August if it is possible to secure a passport; Miss Emmie Carter, now at the New York Training School, was appointed for St. Andrew's Mission, Mayaguez, Puerto Rico; and Wilbur C. Leach, soon to be ordained, will be sent to the Philippine Islands.

WOMAN'S AUXILIARY

Current Abnormal Life of Many Towns is Causing Serious Problems

If Johnny is an orphan for whom a Child Welfare Society pays \$6.50 a week to poor Mrs. Motherly for room and board, and a boom defense industry sends a rush of applicants to Mrs. Motherly's door, any one of whom will pay her \$12 a week for her room, what will become of Johnny?

If very young girls are employed in a crowded community and no law forbids their employment, what can be done for them? If a small parish suddenly finds an army camp or a defense industry on its very doorstep, what can the women of the parish do to help their new neighbors?

Human problems such as these, presented by the current abnormal life in many communities, were reviewed by the Woman's Auxiliary national executive board at its meeting in New York April 18th to 21st. Through its eight provincial representatives the board is urging Churchwomen to become fully aware of their local problems, to study the community resources available, and as a group to offer their services to help in whatever way is needed.

Another timely situation about which the

board feels much concern is that of European refugees. The board received first-hand information from two speakers on this. One was Mrs. Frederick Forell from Germany, three of whose family have been in concentration camps. The other speaker, Dr. J. C. Thirlwall, is a New Yorker who, as assistant secretary of the national committee for resettlement of foreign physicians, and as a member of the Episcopal Church committee for European refugees, has been in constant close touch with work for the refugees in the United States. Again the board asked that Churchwomen learn the many practical ways in which they can help relieve this modern human tragedy. Suggestions, information, and advice may be secured through the Church's resource secretary, Miss Edith Denison, 281 Fourth Avenue, New York. Miss Denison told the board of the encouraging amount of work already accomplished through the Church committee.

SCHOLARSHIPS

The names of more than 60 women came before the board in connection with appointments, scholarships, retirement, or special assignments. Appointments and scholarships must be recommended to the National Council for action. Eight of the scholarships will give opportunity for summer study to United Thank Offering workers; four of these are nurses eager to catch up on modern developments in their field.

Miss Lucy Sagendorf, who was known throughout the Church for many years as Miss Grace Lindley's secretary at Church Missions House, will retire on July 1st.

APPROPRIATIONS

The board voted to resume its former responsibility, after a lapse of several years, for the salary of one of the Episcopal Church members on the college faculty of Ginling College for girls in China.

Appropriations from the United Thank Offering for repair of mission buildings were recommended for the missionary's residence at the Good Shepherd Mission, Splashdam, Va.; the freshman girls' dormitory of St. Augustine's College, Raleigh, N. C.; St. Philip's Junior College, San Antonio, Tex.; the Good Samaritan Mexican Mission, Phoenix, and the Summer Conference Center at Prescott, Ariz.

EPISCOPATE

Special Convention of Maryland Grants Request for Coadjutor

A special convention of the diocese of Maryland meeting in the pro-cathedral at Baltimore on April 23d heard the request of Bishop Helfenstein of Maryland for a Bishop Coadjutor and gave its willing consent. One of the delegates spoke to the affirmative resolution of the committee, saying, "I do not believe there is a bishop in the Church who has been more conscientious or faithful in the discharge of his duties, and I hope his request will be granted."

In a brief address, Bishop Helfenstein stated, "For the greater welfare of the

diocese and its increased activity, rather than my own health and ease, I now ask the consent of the convention to the election of a Bishop Coadjutor at the coming annual convention on May 28th and 29th, on the ground of age and inability to adequately meet the increasing duties of the office of Bishop. . . . I shall definitely ask for the election of a Bishop Coadjutor to work *with*, rather than *under* me, and be my co-worker and equal in all our diocesan work and activity."

One clerical and one lay delegate requested that Bishop Helfenstein announce the assignment of jurisdiction for the Bishop Coadjutor, but it was pointed out that the Canons of General Convention provide that the announcement of jurisdiction be made at the time of the electing convention.

The Rev. Henry Nelson O'Connor requested the Bishop to ask the members of the convention in their services and in their private devotions, to make the coming election of a Bishop Coadjutor a subject of special intention and prayer. The Bishop himself had planned to do this and presented a prayer which he had prepared for this purpose.

Included among the other business of the convention was referring to Bishop Helfenstein the matter of appointing a committee to make plans for the appropriate observance in fall of the 150th anniversary of the consecration of Bishop Claggett as first Bishop of Maryland. Bishop Claggett was the first bishop to be consecrated on American soil.

CHURCH CONGRESS

A Series of Articles Written by Churchmen of Afflicted Countries

Since the problems that face the Church in this country may well be clarified by knowing how the Church in other parts of the world is meeting greater difficulties, the Church Congress is preparing for publication a series of articles from afflicted countries.

April has brought the opening paper, by a theologian who has lived through many of the afflictions that are common today in Europe and China: the Rev. Dr. Paul Tillich, once a refugee, now professor of the philosophy of religion at Union Theological Seminary. Dr. Tillich's analysis presents an original thesis on Our Disintegrating World.

FAITH IN ACTION

The next three papers, in July, October, and next January, will bring news of The Faith of the Church in Action Today. Definite replies have not yet been received from the English and Chinese theologians who have been approached on the subject. Since a paper on such a topic originating in Germany would obviously be censored, the author of the paper on Germany will be Dr. Adolf Keller, director of the Central Bureau of Relief of the Evangelical Churches in Europe, who because of his close relations with German refugees knows much of what goes on inside Germany.

The final paper in this series, The Task of the American Church Today, will be written by the Presiding Bishop. Appearing in April, 1942, this paper will lead up to the second triennial congress of clergy and laymen meeting in Indianapolis, April 28 to May 1, 1942.

The Rev. Dr. Donald B. Aldrich, rector of the Church of the Ascension, New York, is chairman of the Church Congress. Membership in this movement at five dollars or more a year includes a subscription to the *Anglican Theological Review*, in which these papers will appear. Membership at one dollar includes reprints of the papers. The office of the Church Congress is at 12 West Eleventh Street, New York.

REFUGEES

"The Committee Has Not Been Making Loud Noises"

"The Episcopal Committee for European Refugees has not been making loud noises, but its record shows considerable accomplishment," Miss Edith M. Denison, resource secretary at Church headquarters, has reported.

From January 1, 1940 to April 1, 1941, the committee secured 26 affidavits executed by individuals in the dioceses of New York, New Jersey, Newark, Long Island, Kentucky, Lexington, Central New York, Connecticut, Pennsylvania, Milwaukee, Southern Ohio and California. These affidavits have been obtained for 62 immigrants who have already arrived in the United States or are en route from Germany, Austria, Czechoslovakia, England, Hungary, and China.

The committee has received \$3,838.50, contributed by individuals as gifts to make possible the transportation from Europe to the United States of 55 persons. All steamship passages must be paid for in American dollars and by an individual.

SCHOLARSHIP AID

Miss Denison says that \$916.50 has been provided by the Episcopal committee for scholarship aid. This money, together with an additional \$400 from the executive board of the Woman's Auxiliary and the Girls' Friendly Society, a total of \$1,316.50, is helping refugee students now taking courses at Columbia University; the School of Library Service in New York; Hobart College; North Carolina State College; the Fay School, Southboro, Mass.; the University of Michigan; the George Junior Republic; and the Polytechnic Institute at Blacksburg, Va.

As part of its re-training program, the committee has provided \$290 to help train a small group in microphotography and in the manufacture of optical supplies. These men are now self-supporting.

Relief has been given, to the extent of \$1,911.70, for such items as household supplies, renovation of clothing, milk for children, and dentistry. Christmas gifts were sent last December to 134 refugee families.

Last summer 26 refugee children were given vacations in Church camps and Girls' Friendly Holiday Houses. This program

will be repeated this summer. Parishes in and around New York have extended hospitality to more than 300 newcomers over weekends and at Christmas and Easter.

RESETTLEMENTS

The Episcopal Committee has worked with the American Committee in the successful resettlement of refugee families in Pittsburgh; Utica, N. Y.; Syracuse, N. Y.; Seattle, Wash.; Los Angeles; Houston, Tex.; Flint, Mich.; Louisville, Ky.; Cincinnati; and Portsmouth, Ohio. This has been accomplished in coöperation with local parish refugee committees which have responded, Miss Denison says, "in a magnificent way." In addition, the organization of resettlement committees has been instituted in Columbia, Mo.; St. Louis, Mo.; Atlanta, Ga.; Alexandria, La.; Reading, Pa.; Wheeling, W. Va.; Southern Pines, N. C.; Springfield, Mass.; and Boston.

NEW HYMNAL

Eight Hymns Restored in Response to Many Requests

In response to many requests, eight of the hymns omitted from the New Hymnal have been restored by the Joint Commission on the Revision of the Hymnal. The hymns restored are: "Breast the wave, Christian"; "Brightly gleams our banner"; "God of the prophets! bless the prophet's sons"; "Look, ye saints, the sight is glorious"; "Saviour, teach me day by day"; "Golden harps are sounding"; "Forward be our watchword"; "Lord, with glowing heart I praise Thee." The action was taken at the meeting of the Commission in New York on April 21st and 22d.

The Rev. John W. Norris, secretary of the Commission, stated at the same time that the committee on tunes was ready to present to the Commission for final consideration 270 tunes, and that good progress is being made with the remaining tunes needed for the new Hymnal, which will contain a total of 594 hymns. Mr. Norris explained that the procedure is for the tunes committee to recommend the tunes, which are then submitted to the entire Commission in advance of meetings; finally the entire Commission votes approval or disapproval of the tunes.

WAR RELIEF

Seven Major Agencies for China Relief to Make United Appeal

Seven of the major agencies for China Relief have decided to band together for one large appeal under the name of United China Relief, according to an announcement by the Rev. Almon R. Pepper, executive of the National Council's Department of Christian Social Relations. Fr. Pepper explained that the individual appeals of China Relief agencies have not brought enough funds to relieve the suffering of the 450,000,000 Chinese now in their fourth year of exhausting warfare. A goal of \$5,000,000 has now been set by the co-operating agencies.

The Episcopal Church and other com-

munions have been aiding vast numbers of Chinese through the Church Committee for China Relief, to which they have sent sums large and small. Contributions may still be sent through this agency, for it is one of the seven included in United China Relief, Inc.

"To contribute in the easiest way," Fr. Pepper said, "parishes and individuals may send their China Relief gifts to the Presiding Bishop's Fund for World Relief, which also handles moneys for aid to European refugees, war prisoners, and other victims of the present crisis. Gifts to the Presiding Bishop's Fund may be designated as for China Relief, and they will be used for that purpose."

OREGON

Catholicism and Reconstruction

A conference of Churchmen on the general theme, Catholicism and Reconstruction, will be held on May 11th and 12th at St. Mark's Church, Portland, Ore. The opening meeting will include an address, *The American Tradition*, by the Very Rev. Eric Montizambert, dean of St. Matthew's Cathedral, Laramie, Wyo. On the following day papers will be presented by the Rev. Dr. H. H. Gowen on Catholic Worship and Reconstruction, and by Bishop Jenkins of Nevada on Church Unity Plans and Reconstruction. Other speakers will include Bishop Moulton of Utah, the Rev. A. J. Mockford, and M. A. Albee.

EVANGELICALS

To Consider the Significance of Malvern, Prayer Book Revision

The seventh regional conference of the Episcopal Evangelical Fellowship (until recently the Liberal Evangelicals) will meet at Grace Church parish house, Orange, N. J., on May 15th and 16th. Host to the conference is the Rev. Lane

Prayer for Soldiers

¶ *Since a number of people have expressed their appreciation of the following prayer for American men in training, the author, a Pennsylvania clergyman, has submitted it for publication:*

O God our Father, we beseech Thee to send Thy Spirit into the hearts of the young men in our land who in these days are separated from family and friends for military or naval training. Preserve them from temptation, keep their minds clean, and turn their thoughts to Thee for daily help. Give Thy guidance to those in authority over them, and to the chaplains and welfare workers who minister to their needs. Restore them in Thy good time again to their homes and bring to our troubled world the peace which Thou alone canst give, through Jesus Christ our Lord. Amen.

W. Barton and the vestry of Grace Church.

Among the subjects chosen for discussion at the conference are *The Significance of Malvern*, *The Church and Defense Preparation*, *Approaches to Church Unity*, and *Prayer Book Revision*. Speakers will include Bishop Washburn of Newark, the Very Rev. Dr. Henry B. Washburn, the Rev. Drs. Cyril C. Richardson, Henry Sloane Coffin, and Charles W. Sheerin, and the Rev. Messrs. Robert O. Kevin jr., Theodore P. Ferris, Charles Lawson Willard jr., Henry McF. B. Ogilby.

ACTORS' GUILD

Presiding Bishop, Mrs. Willkie in Receiving Line at Guild Tea

A spring tea has been arranged by the newly-formed debutante committee of the Episcopal Actors' Guild, and will be held on the afternoon of May 8th, from four to six o'clock in the national clubrooms in the Guild Hall of the Little Church Around the Corner, New York.

Heading the receiving line at the tea will be the Presiding Bishop, who is an honorary president of the guild. With Bishop Tucker will be Mrs. Wendell L. Willkie, who will be present as guest of honor.

Bishop Manning of New York and George Arliss are also honorary presidents of the guild, which has been active for the past 17 years in effecting mutual understanding between the Church and the stage. The guild also carries on emergency relief work among people of the theater.

INTERFAITH

Educational Secretary of Auxiliary to Address Silver Bay Conference

Miss Avis Harvey, new educational secretary of the Woman's Auxiliary, will be one of the conference leaders at the Silver Bay Conference this year. The conference is under the auspices of the Home Missions Council of North America, the Foreign Missions Conference of North America, and the Missionary Education Movement. It is scheduled for July 1st to 9th at Silver Bay on Lake George, N. Y. The general topic will be *The Christian World Mission*; and Miss Harvey's conference is on organized women's work.

LUTHERANS

A Determined Effort to Bring About the Union of all Lutheran Groups

A determined effort to bring about the union of all Lutheran groups in the United States at this time, "when anti-Christian forces have gained control in so many quarters," will be made by the United Lutheran Church in America. This decision was reached at a recent meeting of the Church's executive board.

The United Lutheran Church, with more than one million members, is approximately equal in size to the Synodical Lutheran Conference and to the American Lutheran Conference.

ENGLAND

Communal Funeral for Victims of Nazi Bombs

As usual, several churches suffered serious damage in the aerial attacks on Plymouth, England. The ancient church of St. Andrew, regarded as the pro-cathedral of a future diocese, was almost destroyed, and the neighboring church of St. Catherine, near the Hoe, now serves as the parish church. Other churches also were damaged, but the censor has not yet disclosed their names.

A funeral for many of the victims of Nazi bombs at Plymouth was held recently and the bodies buried in one "communal grave." An address was given by the Bishop of Plymouth; Lord and Lady Astor, who are Lord Mayor and Lady Mayoress, were present; and a Roman Catholic priest, a Free Church minister, and a Salvation Army captain took part in the sad ceremony.

Bombs Find Lost Treasures

The bombs that ruined Coventry Cathedral have brought to light some of its ancient hidden treasures, among them a medieval wall-painting of the Madonna and Child which had been walled up since 1500. The cathedral council of Coventry has expressed its unanimous resolve that "as soon as circumstances allow, and as funds permit, the cathedral shall be rebuilt on or near the site of the present ruins."

House of Commons Vetoes Sunday Opening of Theaters

Church opinion in Great Britain is divided on two topical issues: the Sunday opening of theaters, which the House of Commons has vetoed by a surprise majority vote of eight, and the government's decision to keep workers at their jobs on Good Friday, while making Easter Monday a Bank holiday.

"The Government did well," wrote the Archbishop of Canterbury in the *London Times*, "to leave the question of opening theaters and music-halls on Sunday to a free vote of the House of Commons; and the majority of the members of the House did well to vote as they did and to make a stand against an ever-increasing secularization of the Christian Sunday."

On the other hand, some Christians feel that if the theaters are closed on Sunday, it is illogical and unfair to permit the cinema houses to remain open, as is the case in London and some other parts of England (the matter outside London is now being decided by local option). The well-known theatrical manager, C. B. Cochran, not unnaturally feels very strongly about it.

Concerning the decision to make Good Friday an ordinary working-day, it has been contended by some Christians that it is better that the people of England should be quietly at work than boisterously enjoying themselves, as they so often do on so solemn a day; others are outraged that

people should be prevented from giving up the best part of the day to prayer and worship.

CANADA

American Foresees Radical Changes in England After the War

"One would think, to read the American and Canadian papers and listen to American and Canadian radio commentators, that Britain is fighting a war to conserve the old order from a socialism originating



DR. BELL: Told Canadians that Britain will be socialized.

in Central Europe," said the Rev. Dr. Bernard Iddings Bell, lecturing on April 20th to a forum of 1,500 people in Windsor, Ont. Dr. Bell was speaking under the auspices of Assumption College, a college of the University of Windsor, Ontario, conducted by the Roman Catholic Basilian fathers.*

"Consider Mr. Priestley's BBC broadcasts," said Dr. Bell, "the speeches of Mr. Bevin, whose power in the British government and that of the group he represents, grows stronger every day the war goes on; consider the startlingly revolutionary pronouncements of the Archbishop of York, of Protestant groups, of certain Roman Catholic groups working with the blessing of the Archbishop of Westminster. Our press and our radio almost wholly ignore such voices. . . ."

"But is all this perhaps only a case of 'the devil when sick'? After the war will the old order not quietly take repossession of Britain, as it did at the end of the last war? Not likely; because after this war, win or lose, the British will be so dreadfully poor that the masses will not, can not, tolerate continuance of capitalist control. It costs Britain \$52,000,000 a day to fight. . . ."

*The only other non-Roman Catholic to address the forum was Prof. Mortimer Adler of the University of Chicago, who is a Jew.

"Everything," Dr. Bell said, "is in favor of the radical masses who with their leaders wait only till Germany shall be crushed to socialize Britain and liquidate her hitherto ruling caste; and nothing in sight seems likely to stop them, Lord Halifax to the contrary notwithstanding."

CHINA

Native Churchpeople Plan Erection of Hospital, Secondary School

From the east and north of Kweiyang, thousands of migrants from occupied China have come to this ancient city to find food, shelter, and safety. The steady stream of refugees has given new life to a region which was in many respects quite undeveloped and primitive.

Church work among the migrants and the older inhabitants of the city is advancing steadily under the direction of the Rev. Quentin Huang, and a number of these Chinese clergymen and lay workers. There are now only a few American lay workers in Kweiyang. The Bishop assigned to the regions is Chinese—Assistant Bishop Tsu of Hongkong.

A new hospital and secondary school are being erected by the Chinese Churchpeople. According to Mr. Huang, "the hospital will save the ailing natives from the witch doctors," and is expected to be self-supporting after three years. The secondary school, the only one of its kind in Kweiyang, will be named for St. John's University in Shanghai.

JAPAN

Only 16 American Episcopal Clergy and Lay Workers Remain

All but 16 American Episcopal clergy and lay workers have been evacuated from Japan. Reports from the three American missionary districts, Kyoto, North Kwanto, and Tokoku, show that 37 of the 53 Americans who were at work in the Japanese Church in August have since left for the Philippine Islands or have returned to the United States.

All of the American workers have left Kyoto, including Bishop Nichols, who is now in charge of Salina; two priests, one physician, two nurses, four teachers, the wives of four missionaries, and the Bishop's secretary have also been evacuated.

Encouraged perhaps by the presence of Bishop Reifsnider, who is remaining in North Kwanto for the present as proxy bishop under Bishop Sasaki of Mid-Japan, 14 of the 28 American workers are still at work in North Kwanto. Those remaining include one priest, a physician, five nurses, four teachers, an evangelistic worker, the wife of a missionary, and the Bishop's secretary.

The only Episcopal worker remaining in Tohoku is an evangelistic worker. Two priests, three teachers, and the two missionaries' wives have been evacuated. Bishop Binsted is now serving as acting Bishop of the Philippine Islands.

The War and God's Mercy

By the Rev. Albert Rhett Stuart

THE redemptive processes of God are the most mysterious and salient feature of human history. They are the long, long story of God's mercy. The children of Israel were enslaved in Egypt, and God raised up a Moses and an Aaron for their deliverance. A Joshua, a Samuel, a David, each in his day became the instrument of God's mercy and led the people into new levels of life. Supremely did the prophets with their flaming messages of justice and righteousness and love bespeak the divine mercy. Nowhere quite as completely as in the Holy Bible can we see the evidence of a merciful purpose at work in the world. So the Psalmist in his day of stress looks back and cries, "Thy Mercy, O Lord, endureth forever"—and then considering the world of his day he prays, "Forsake not the works of Thine own hands."

In Marc Connelly's *Green Pastures*, that powerful and appealing drama using the folklore of a race as the vehicle for deep spiritual truth, God is shown brooding over humanity which He has placed upon the earth. In utter disgust over their waywardness, He decides once to wipe them out with the flood and begin all over again. They again follow the downward path; so He destroys Sodom by fire and calls out the family of Abraham to "seek a city whose builder and maker is God." Driven to despair and with heavy heart, He finally resolves not on destruction or rejection but upon an appeal of mercy and love. He resolves to send His own Son into the world in order that the world through Him might be redeemed. Off stage, in the drama, a voice is heard—"Look they're going to make Him carry a Cross."

The Cross of our Lord Jesus Christ is the eternal symbol of the mercy of God in redeeming the works of His hands. Man, created for love and fellowship with God, sins and loses God, but God does not lose him. In pride and disobedience, man warps his life away from God and seeks his own salvation and finds it not. It is the mercy of God which provides a way of redemption.

MAN'S WORLD

We have been living in a man's world. The great advances in scientific and material knowledge have led man to believe that he was building the Kingdom of God on earth. We have gone through the period of "automatic progress theory" and the miasma of humanistic theology. A period that has brought us into a world war, a withering depression, a rotten social order, an age of godless nationalisms, and now an unbelievable crisis of blitzkrieg warfare that bids fair to destroy civilization. Man is beginning to realize once more something of the hideous nature of sin and his need of God's mercy—something he had well-nigh forgotten, with his false sense of achievement and self-sufficiency.

"Thy Mercy, O Lord, endureth forever: forsake not the works of Thine own hands." An old Negro was asked if he was not afraid of the devil. "No, sah. I ain't fear him."

"But you must be afraid of the devil. What do you do when you are tempted to sin?"

"I just shets my eyes and says, 'Lord, you sho' better look after yo property.'"

We have failed to recognize that we belong to God, that we live in His world,

¶ *This is the second in the series of articles on Religion in War-Time, which will appear in THE LIVING CHURCH. The first, The War and God's Judgment, by Vida D. Scudder, appeared in the issue of April 16th. Mr. Stuart, a member of the National Council, is rector of St. Michael's, Charleston, S. C.*

and are His handiwork. Consequently we have tended to wonder why the note of God's mercy is so prominent in the language of the Church as she prays in every generation: "O Lord, show Thy mercy upon us, and grant us Thy salvation." In the midst of the tragedy of these days we are beginning to understand. Man sins and is helpless, but God is merciful and seeks to redeem.

THREE COURSES OPEN

War sweeps through the world today, the natural consequence of the sin of man. Once more death, destruction, famine, pestilence, and horror are unleashed on the human scene. There are three ways of meeting any concrete situation in life. The

first and most obvious way is to exploit it. Get everything out of it you can—pleasure, money, fame. *Carpe diem!* Get yours while the getting is good. We can do this with the agony of war. Many have done this before in America, and are seeking to do so now, using the tragic situation of human nature for personal gain. The second reaction is one of resentful frustration. The situation baffles and gives one a grudge against life. This is the way of defeatism, cynicism, and despair. To adopt either of these methods is to miss the point of these days. The third way is the way of the Church which sees in the circumstances of the day an opportunity by the mercy of God for redemption.

The mercy of God is rebuking the selfishness and greed of nations and revealing again the futility of war, the nobility and heroism of humble, inarticulate common people, calling men to envision and create a world order of justice and cooperation and peace.

Man's inhumanity to man is at long last undermining the blind faith of humanism that a new world order can be evolved by man through breeding or education or scientific prowess. There is only one way to change a world—it is to change the hearts of men who live in the world. The only power to do that is an act of God's mercy—the persuasive power of love. The Cross is the symbol of that redeeming power in God's eternal plan.

ETERNAL MERCY

The eternal God thinks better of us than we deserve. How do we know? We know it when we stand in the presence of the blessed passion and precious death of Jesus. We know it when we gaze upon a crucifix or stand before His Cross. We know it when we are baptized. We know it when we repent of our sins, confess them and receive His absolution. We know it when we kneel before His altar and receive Him, veiled in bread and wine, into our lives.

"I know not how that Calvary's Cross
A world from sin could free.
I only know its matchless love
Has brought God's life to me!"

God's mercy which means man's salvation may be leading us by the war into a new dark age, but God has not forsaken the work of His hands. Whatever the depth of the suffering of this day, underneath are the everlasting arms of His mercy. Plato regarded the city-state as the final and perfect form of political organization, and when it fell, many were sure that the end of a decent world had come. Feudalism reached its floescence in the 13th century, and when it collapsed there were many who thought that the end of civilization was at hand. We know now that the city-state was not the most perfect social organization, and that feudalism had to be

Future Articles

In the series on Religion in War-Time

The War and the European Churches, by the Rev. Henry Smith Leiper.

The War and the Mission Field, by the Rev. Edmund L. Souder.

The War and the Ecumenical Movement, by the Rev. Floyd W. Tomkins.

The War and Christian Sociology, by the Rev. Joseph F. Fletcher.

The War and Sin, by the Rev. Bernard Iddings Bell.

The War and the Individual Christian, by the Rt. Rev. Wallace E. Conkling, Bishop of Chicago.

Extra copies of issues of THE LIVING CHURCH containing articles in this series may be obtained, while they last, at 10 cts. each. For classes and discussion groups, in quantities of 50 or more, the price is 5 cts. a copy.

displaced for a greatly superior civilization. In the year A.D. 410 Rome, which had come to be known as the Eternal City, fell before a horde of barbarism and most of the civilized world was panic-stricken. But St. Augustine in the midst of the hysteria of the times wrote his *De Civitate Dei*, knowing that if the finest civilization the world had known should be destroyed, God still reigned and in His mercy would not allow His purpose to be frustrated.

The world will not be the same world after the modern blitzkrieg has spent itself in futile slaughter; but God's mercy endureth forever. A decadent culture that has resisted social change and human co-operation through cupidity and avarice will have broken down.

"The old order changeth, yielding place to new,
And God fulfills Himself in many ways. . . ."

AFTER THE WAR

New cities, orderly and clean, will rise where slums and ugliness prevailed before the crash of bombs. A new economic order will prevail where once insecurity and poverty were the accepted order. God's great gift of knowledge which has been used to exploit and kill and destroy will be used to bring a new high standard of life and health to God's children. God finds a way to build an order of justice and mercy in which peace will reign. Our present confusion and bewilderment must not blind us to the opportunities of the hour, provided by the mercy of God, to find sanity and salvation.

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

In *Wind, Sand, and Stars*, there is an account of a pilot in a hazardous flight. A tornado swept the land beneath him when he neared his destination. The radio warned him that a landing was impossible. Time passed. Communication was cut off. A few dips into the swirling clouds told him of the fate that awaited him if he attempted to land. Deliberately he nosed the great plane upward from the raging storm. Soon the confusion was left far below and only the still, white stars shone around him in a night of peace and beauty.

Above the whirling storms of men's madness today, the Church points us to the great beauty and calm of God's mercy and love. God reigns and will reign. In His mercy He looks after His property and works His purpose out.

For You

Springtime upon the hills—
For you
Out past its time-tied quest
Its land-locked crest
The Blue!

LILLA VASS SHEPHERD.

In memory of her son, S. Brown Shepherd jr.

Reservation and Benediction

By the Rt. Rev. Benjamin F. P. Ivins, D.D.

Bishop of Milwaukee

PERIODICALLY there appear criticisms of the Service of Benediction of the Blessed Sacrament and accusations of disloyalty and illegality against the clergy who have this service or the bishops who permit it.

The criticism of illegality may be a just one if every clergyman is to be bound by an interpretation of the rubrics which would forbid or exclude any service or the use of any prayers not provided by the Book of Common Prayer. Of course such an interpretation would exclude many services and prayers every priest with a cure of souls uses, such as the Three Hour Service on Good Friday, the Form for Admission of members of the Girls' Friendly Society, etc., or the interpolation of prayers not "in this Book" such as that for the Woman's Auxiliary and other similar ones.

But obviously such an interpretation of the Rubrics or Canons is an impossible one unless we take the position that our liturgy and the expression of devotional zeal were crystallized and forever fixed at the time of the Reformation, except as amended by subsequent acts of General Convention. And such an attitude is to confess the Church to be a dead organization, not the living Body of Christ we believe it to be. That was the professed position and the practice of the Church from the time of the Reformation until the middle of the last century. For three hundred years there was no liturgical development nor development in devotional expression or practice in the Anglican communion. Then when spiritual life began to stir within the Church it was found to be cramped, and even forbidden to express itself, by the legalistic interpretation of its life. One could not pray or worship or express his zeal for God and His Church other than provided for in the rubrics lest he be illegal and hence disloyal.

The center of controversy was of course the Holy Eucharist because that is the center of our worship and devotional life. They are right who would make the celebration of the Holy Communion a very simple thing if they believe it to be only a memorial of an act of our Lord, as they might re-enact the washing of the Disciples feet or some other unique act of His. But those who verily believe that in the Holy Eucharist Jesus is as really present as He was at Bethlehem or on the Judæan Hills, or on Calvary or in the garden on Easter morn, or is presently on the right hand of the Father, cannot but approach this Holy Mystery with awe and deep devotional practice.

We recognize that the "Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped." Of course, it was instituted as a perpetual memorial of our Lord's Sacrifice and Passion and primarily and

essentially for Communion, but is not the devotion paid to our Lord present in His Sacrament an inevitable and a necessary result of His deigning to come to us? Do we not all recognize and acknowledge Him in the very act of kneeling to receive Him, and therefore is not any other act of worship of Him in the Sacrament simply a matter of degree? Where what remains of the Sacrament after Communion is not consumed until after the blessing and the *Gloria in Excelsis* or some other hymn, such as "O saving Victim" is sung, is this not an act of devotion?

And is not all this real, and as it should be? Do we not believe that God, through the Holy Spirit is indwelling the Church to lead us into all truth? Is not God constantly and continuously revealing Himself to us in ever fuller measure, as we are capable of receiving that revelation? Should we not expect to know more and more of God, and about God, and draw ever closer and nearer to Him? It is not a dead Christ whom we venerate, not a God whom we merely revere, but a living Christ whom we worship and adore.

Of course the primary reason for the reservation of the Blessed Sacrament is that it may be available for Communion whenever it is needed or wanted. But if Jesus is present in that Sacrament then we will want to surround that Reservation with care and dignity, and see that a fitting and prominent place is provided for it. We recognize God immanent in nature, but here in the Blessed Sacrament is an especial, a covenanted presence. And where He is there personally present, there He is to receive the homage and the worship it is our great privilege and joy to give Him. Here then is the reason for our visits to Him in the Tabernacle, for such services as those we have come to call "Adoration," and finally, as a splendid and thrilling and soul-stirring climax, the Service of Benediction of the Blessed Sacrament. There we are in the very presence of God. We cannot but adore and worship, and crave His blessing. And so we "come before His presence with a song and go our way into His courts with praise."

It is too bad that such a beautiful experience, such a wonderful blessing, should be the subject of controversy. Like the apprehension and appreciation of our Lord's own person during His earthly ministry this understanding and knowledge of Him and His presence is a growth in religious experience. But we do remember that we still are children, and that even during the earthly ministry "they brought young children to Him that He should touch them; and His disciples rebuked those that brought them. But when Jesus saw it He was much displeased, and said 'unto them, suffer the little children to come unto me and forbid them not.'"

Partnership In Work Overseas

A NEW chapter in the history of Anglican missions was commenced when these words of the Archbishop of Canterbury to the English Church Assembly Missionary Council, transmitted to the Presiding Bishop by the Bishop of Winchester, Chairman of that Council, were presented to the National Council at the April meeting: "I would ask the Council to formulate suggestions for effecting a closer relationship with the Church in America and a more definite partnership of the two Churches in the work overseas." The National Council, without debate, at once took action by requesting the Presiding Bishop to appoint members to serve on the Joint Anglo-American Committee to be set up under the joint chairmanship of the Presiding Bishop and the Bishop of Winchester. Details must be left until the joint committee can exchange letters and data and, "in happier days of peace," as the Bishop of Winchester wrote, meet in England or America, or both. But a beginning was made.

All Church people who keep in touch with the missionary work of "this Church" learn a great deal about Church of England missions, in the foreign field, as we say, or "overseas," as the English say. Our missionary bishops meet theirs, and there is a fraternal relationship between mission churches and schools and hospitals where these are within visiting distance in the fields. But, until this present war, there has never been such a vivid realization of the identical purpose of the missions of the two Churches. The amazing rapidity and ease with which the \$300,000 for British missions was subscribed, and over-subscribed, in actual cash is unique in missionary history. The National Council has now voted, without discussion except as to ways and means, to put \$300,000 definitely in the 1942 Budget of "this Church," for British missions. Moreover, this was done for another year with the full understanding that such annual help to the Church of England would probably be needed "for a long time to come." A long step was thus taken toward "a more definite partnership."

However, vitally necessary as sufficient funds are, the suggestions of the Church Assembly Missionary Council go far beyond the matter of financial coöperation. Most significant of all are the proposals, still tentative, since the Joint Anglo-American Committee is only as yet in the process of formation, for possible readjustment of jurisdictions, for American representation in new fields and for joint action in the training of the native ministry in any particular field. The two Churches would be functioning as one. The world would have, not Church of England missions and American Church missions, but one Anglo-American missionary enterprise.

This would not mean a single missionary society. Church people in America are aware that the Church of England has a considerable number of missionary organizations, various mission fields being the special care and responsibility of one or another of these. Twelve such missionary societies are listed in the 1940 *Official Year Book of the Church of England* (the English equivalent of the *Living Church Annual*) under the sub-title, Recognized Societies. The first on the list is, naturally, the Society for Promoting Christian Knowledge, and the second the Society for the Propagation of the Gospel in Foreign parts, to both of which the Colonial Church in America owes much.

The local branches of the twelve societies take up nine pages of very fine print in the yearbook. In addition to the large societies listed, seven and one-half pages are devoted to a listing of other recognized supporting missionary agencies. Our list of the National Council and its supporting agency, the Woman's Auxiliary, is short indeed by comparison. The difference, however, is not so great as it seems: we should call what some of the societies do "taking projects." Our centralization ought to help the joint planning, as their division of responsibilities ought to encourage us to entrust more to provincial or diocesan, or even parochial missionary organizations.

THE vista of splendid possibilities is a very long one. A scheme, outlined by Dr. Addison in his report as vice-president for Foreign Missions, while it referred primarily to our own missionary work, would, if put into action, simplify enormously a joint Anglo-American plan of work. This suggestion, made in some detail (see *National*), provides that requests for both money and workers should come from the field itself, not from the National Council. The Council would merely relay the appeal to the Church. The bishop in the field would not only send word of the needs of his field; he also would say exactly what and whom he wished sent. A doctor might be wanted, or a nurse; or opportunities opening up might call for another priest; or a new building might be the need; or perhaps extra money for travel or equipment might be required. The leader in the field would be the one to say. The National Council would tell the people at home of the appeal and bespeak their generous coöperation.

This revolutionary suggestion did not receive one dissenting word from the Council. Everyone saw that time and careful planning must precede the actual carrying out of such a procedure. That was to be expected. What was astonishing was the fact that no one expressed the opinion that it could not be done.

The adoption of Dr. Addison's suggestion was deferred until further study could be given to the whole subject of recruiting for the field and supporting the work in the field. We feel sure that the new plan will be adopted. It will fit in so well with the proposed Anglo-American missionary enterprise. We cannot hope to select missionaries and allocate funds for British fields as we have done, and do, for our own. Joint action of the National Council and the Church Assembly Missionary Council in regard to these matters would be practically impossible at long range. But, if their bishops send word of their needs, the difficulty vanishes. The two councils (in time to be one joint council) have only to relay the appeal. Of course, that is just exactly what the American Church did with the urgent need resultant upon the war. The Archbishop of Canterbury cited the need. Bishop Hudson came over to General Convention and delivered the message in person. Without further deliberations, without stipulating and haggling, the General convention relayed the appeal. None of us shall ever forget the swiftness with which the response came.

One of the most significant facts about the British Missions Fund is the fact that some of those who made the largest gifts to the fund did not know just when and where the Church

of England would use it. They felt that the proper authorities of the Church would decide wisely. We hasten to say that we should not wish to discourage in even the slightest degree the advancement of learning in the realm of missions. Our Church people, even the best informed of them on this subject, might well take post-graduate courses; and so might the Church people of England. We all might read more than we do, and scan missionary maps more. Still, the actual workers in the fields know, and always will know, better than their friends at home, what they need for their work. This is really Dr. Addison's theme. The part of the rest of us is to help them get what they know they require.

We have gone a long way toward partnership in work overseas already. Let us keep steadily on.

A Significant Inventory

SOME time ago we commented favorably upon the publication of Volume II of the *Inventory of the Diocese of Washington*, being a catalog of the archives of Washington Cathedral. This work was done as a part of the Historical Records Survey of the Work Projects Administration under the direction of Henry B. Dillard, supervisor of the District of Columbia Historical Records Survey.

We are now in receipt of the first volume of the *Inventory of the Diocese of Washington* covering the archives of the diocese itself. (Why Volume I appears eight months later than Volume II is an unsolved mystery!) It is a truly monumental study, comprising nearly 400 mimeographed pages, and is a mine of information for the Church historians. It is to be hoped that copies of both volumes of this work will be filed with leading Church, college, and public libraries.

The *Inventory* is not a mere list of the contents of the diocesan archives but is a thorough study of the history, organization, and activities of the Episcopal Church, particularly as shown in the functioning of the diocese of Washington, in the Cathedral of which the Presiding Bishop now has his official seat. Thus it is of interest to the Church generally and not only to the diocese with which it primarily deals.

Particularly noteworthy at this time is the discussion of the name of the Church, which is treated historically at some length beginning on page 71. It is pointed out that the name "Protestant Episcopal Church" was first used in 1780 by the diocese of Maryland, the mother diocese of the present diocese of Maryland, Easton, and Washington. It is further pointed out, however, that there is in the same diocese a much earlier precedent for the term "Protestant Catholic" as the name of the Church, this title having been used over a hundred years earlier in a petition to the Maryland General Assembly demanding certain rights for members of the Church of England.

The whole question of the name of the Church is traced through with reference to source material on file in the archives of the diocese of Washington from these early days to the present time, concluding with the appointment by the 1940 General Convention of a joint commission to study this whole matter and report to the next General Convention. The Commission on the Name of the Church will undoubtedly find this documentation of source material of great help to it in carrying out the task assigned to it.

Although it is issued by a government agency, we understand that this splendid two-volume inventory of the diocese of Washington was carried on largely by a devoted layman of the Church, Mr. Charles Hancock Wentz. In the historical

section, he had the collaboration of another Churchman, Dr. Nelson R. Burr, who has written several historical articles for THE LIVING CHURCH. Mr. Wentz, at present a communicant of St. Agnes' Church, Washington, was an acolyte in Philadelphia under Dr. Isaac Lea Nicholson, later Bishop of Milwaukee, and in New York under Dr. Arthur Ritchie. Mr. Wentz attended the University of the South and later studied under the direction of Bishop Weller of Fond du Lac. Of his work in the Historical Records Survey, Dr. Z. B. Phillips, rector of the Church of the Epiphany, Washington, writes: "Mr. Wentz has evidenced in this work an interest in all grades of Churchmanship which makes for fairness."

In sending us a copy of the *Inventory*, the supervisor, Mr. Dillard, writes: "Additional information, corrections, or suggestions for making the Survey's inventories of Church archives more useful will be appreciated." They should be addressed to the Historical Records Survey, District of Columbia WPA, 501 McGill Building, Washington, D. C.

The Mission Motive

WE cannot live without Christ. We cannot think of others living without Him. We cannot be content to live in a world that is un-Christlike. And we cannot be idle while the longing of His heart for His brethren is unsatisfied.

Conference on World Missions, Jerusalem.

INSIDE AMERICA

BY DR. ELLIS E. JENSEN

Are We Really Good Neighbors?

RECENTLY a professor of a mid-western university lectured at a Latin-American university in the interest of the Good Neighbor policy. His mission was a success. He was applauded by the students, honored by the university, entertained lavishly by a woman member of the faculty. Shortly after his return this cultured woman of great reputation offered to reciprocate by coming to his university to lecture on hemisphere good will and solidarity. Would he arrange for her lectures?

Why, of course; splendid! But—she was part Negress! How could he get her an audience at his university? How could he return her hospitality, take her to the city's restaurants and theaters?

South and central America are heavily populated with people of Indian and Negro blood, both pure and mixed. Among their most cultured and educated are these people of other races than the white.

Now that hemisphere coöperation is absolutely vital, how can a United States which indulges in racial discrimination hope to convince our neighbors to the south that we are sincerely their friends? The Nazis and Communists down there are pointing with malicious glee to our racial injustices, and assert that we are not to be trusted; what can we answer to that?

If America is to endure as a democratic state we must pay far more attention to democracy's fundamentals, one of which is the equality of all men. Our refusal to give our Negroes a sporting chance and our arrogance toward Indians and Mexicans require some heart-searching. We shall enjoy the good will of the mixed peoples to the south of us only if we deserve it.

NEW YORK

Ambulances for Britain

The annual service held in the Cathedral of St. John the Divine, New York, in honor of St. George, the patron saint of England, is always attended by large numbers of men, women, and children, among whom are many English people living or visiting in the city. This year, on April 20th, the congregation was larger than any in previous years. In the procession were representatives of the Sons of St. George, both

bearing gifts were men, women, and children. The offerings, wrapped and tied, ranged all the way from money to clothing and toys.

Dr. Brooks officiated for the last time until October on April 27th. The wardens and vestrymen sent out a special card, asking all members of the parish to attend that service as a farewell to the rector. Dr. Brooks left for Camp Stewart on May 2d, joining the Old Seventh Regiment of New York, now designated as the 207th Coast Guard Artillery (Anti-Aircraft), of which he has been chaplain for many years.

substantial increase in permanent population. One coastal county reported a 46% increase in permanent population, and one town, a 90% increase. At present there are only two parishes and 12 missions in all this area.

It is apparent that there should be an increase in the number of clergy assigned to this district and in the number of churches. The committee also suggested that a traveling chapel might solve the problem of ministering to the resort population. In his annual address to the convention on April 20th, Bishop Dagwell urged that churches and individuals recognize this need and increase their giving to diocesan missionary work.



Wide World.

AMBULANCES FOR BRITAIN: On St. George's Day, feast of the dragon-slaying patron saint of Britain, Bishop Manning of New York blessed a unit of 20 ambulances for England.

English and American, and of the Daughters of St. George of both nations. The dean of the Cathedral, the Very Rev. Dr. James P. De Wolfe, preached. The Lessons were read by the Hon. Godfrey Hagar, Consul General for Great Britain in New York.

On St. George's Day, April 23d, Bishop Manning of New York blessed a unit of 20 ambulances to be sent to England by the British-American Ambulance Corps. The ambulances were drawn up before the great West doors of the cathedral. Dr. John R. Angell, president of the English-Speaking Union, made a brief address. Three hundred persons stood on the steps of the cathedral; and others gathered on the opposite side of Amsterdam Avenue, attracted by the American and British flags and the banners of the patriotic societies.

Bundles for Britain Blessed

An impressive service was held in St. Thomas' Church, New York, on April 20th. Gifts of many kinds made by members of Bundles for Britain were brought to the altar and laid on the predella. The rector, the Rev. Dr. Roelif H. Brooks, assisted by his curates, then lifted up each offering before the altar. In the long procession

OREGON

A Survey of the Coast Showed Increased Need for Mission Work

During the past five years the diocese of Oregon has increased 45% in communicant strength; but since the area included within the bounds of the diocese is a very large one, the strength of the Church varies a great deal, depending on the nature of each community, its density of population, and the extent of mission work in the district in the past.

Recognizing that it would not be easy to draw conclusions about any section of the diocese until a detailed report of each was made available, the diocesan convention last year instructed the committee on the state of the Church first of all to concentrate on the coastal district and bring in a more detailed report than is usually given.

This year the committee presented its report on the survey to the diocesan convention. The district studied includes a coastal range, a large rural area, and the beautiful coast line with its numerous small towns and summer resorts. Its population greatly increases in summer; and, according to census reports, there has also been a

HOSPITAL TRUSTEES

Other subjects considered by the convention included the state of diocesan institutions. The convention authorized the Bishop to increase by three the membership of the board of trustees of Good Samaritan Hospital. Since the hospital depends on community support, the convention decided that the new members need not be affiliated with the Episcopal Church, thus affording persons of other faiths an opportunity to be represented on the board.

The convention sessions were held in the Christian Church in Corvallis, Ore., because the Episcopal Church of the Good Samaritan was too small to accommodate the attendance.

ELECTIONS

The Rev. A. J. Mockford, having served as secretary of convention for a number of years, asked to be relieved of this office; the Rev. F. A. McDonald was elected to succeed him. The standing committee was reelected, as were the diocesan treasurer, Mr. Dean Vincent, and the chancellor, J. H. Hendrickson.

Delegates to the provincial synod: Clerical, Alfred Lockwood, A. J. Mockford, R. F. Ayres, and George Turney; lay, Dean Vincent, O. J. Gould, Morris Milbank, Wilson Johnston. Alternates: Clerical, H. M. Ramsey, H. B. Eubanks, Justin Edwards, H. G. Gardner; lay, John Vassie, Frank Ward, George Gregory, and P. G. Anderson.

MICHIGAN

Pupils Will Learn to Build Tepees and Make Indian Headdresses

The daily vacation church school committee of the diocese of Michigan has announced the title of its 1941 manual, *Indian Brother*, and revealed enough of the contents of the booklet to indicate that the 10-day program will not only be educational, but will also have an unusual appeal for children.

Like the 1940 manual on Mexico, the booklet contains two sections, one for boys and girls 8 to 15 years of age, and the other for younger children. There are nine daily programs for each section, and an Indian pageant for the 10th day, in which all members of a school may participate.

The daily programs comprise services of worship, catechism, Indian songs, stories, and instructions in Indian handicraft. The children will build Indian villages, tepees, wickiups, and hogans, and make tom-toms, rattles, and feathered headdresses, and will

learn to weave and do beadwork. The younger girls will make straw dolls and papoose carriers.

How to use the manual and conduct the daily programs will be demonstrated at a daily vacation church school institute to be held in St. John's Church, Royal Oak, on May 2d. The program will begin promptly at 10:30 A.M. with a short address by Bishop Creighton of the diocese. An Indian luncheon will be served at 12:30. All children present will have an opportunity to participate in the activities described in the manual. The demonstration program will end at 3:00 P.M. with a presentation of the pageant ordinarily scheduled for the 10th day.

The vacation school goal for this summer is to have 3,000 boys and girls in the diocese of Michigan learn to understand the Indian people. The committee is the same group that has developed previous vacation school manuals in Michigan: the Ven. Leonard P. Hagger, the Rev. C. C. Jatho, the Rev. L. E. Midworth, the Rev. E. R. Green, and Miss Elizabeth S. Thomas, diocesan director of religious education.

KENTUCKY

Convention Adopts Canon Limiting Debt

There has been much difference of opinion in Kentucky as to the advisability of holding the diocesan convention outside of Louisville, the see city. The canon which formerly made this necessary has since been repealed, chiefly because attendance is considerably smaller in the rural places. This year, however, the convention was again



BISHOP CLINGMAN: *Commended Church Architecture Committee.*

held outside the see city—at Trinity mission, Owensboro, beginning on April 22d and coinciding with the anniversary of the consecration of Bishop Clingman of Kentucky.

Important action taken by the convention included the adoption of a canon limiting the amount of indebtedness which a parish

or mission may incur to an amount not exceeding 150% of the average annual receipts during the past three years. Another change gave the Bishop more discretion in the appointment of chairmen of departments of the executive council, as he is no longer required to select them from among the members of the executive council.

The report of the committee on church architecture and allied arts was received with commendation by the Bishop, who said that the committee has rendered distinguished service in the erection and furnishing of the new Church of the Redeemer and Grace Church chapel, Louisville.

ELECTIONS

Standing committee: Clerical, H. S. Musson, E. L. Haines, J. W. Hunter; lay, A. G. Robinson, W. E. Pilcher, E. G. Wells.

SPOKANE

"No Morality in Appeasement nor Logic in Isolation"

"I can see no morality in appeasement nor logic in isolation," said Bishop Cross of Spokane addressing the convocation of his district on April 21st. "Surely to the Christian in such times and with such issues, neutrality is impossible," he said. "The true pacifist is not striving to escape responsibility and is prepared to pay real prices for his convictions; but the man who bears arms, believing no other course is possible if the evil is to be overcome, is no less a Christian."

"As for England," the Bishop had previously declared, "if it was true that in the beginning her motive and interest were economic and imperialistic, it must beyond all doubt now be clear that in her victory is the chief hope of human liberty and democracy, and of Christianity itself."

The convocation unanimously adopted a resolution urging revision of Washington statutes to clarify the position of released-time religious instruction for public school children and to permit the inclusion of the Bible in school reference libraries. An hour and a half was also given over to discussion of the movement Forward in Service.

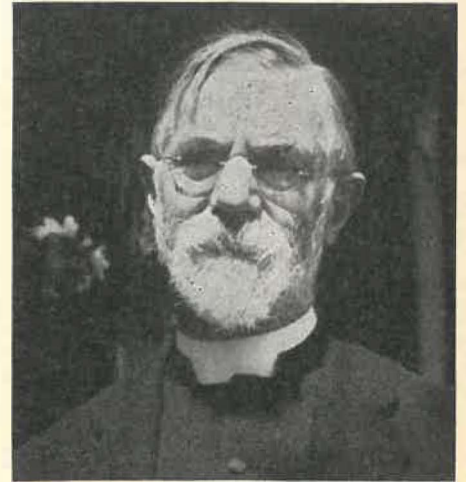
THE CHURCH IN JAPAN

The Rev. Dr. Herbert H. Gowen preached the convocation sermon and was principal speaker at the annual dinner. In the course of his talk on missions, Dr. Gowen referred to the recent exodus of American and British missionaries from Japan, an exodus partly due to the new religious laws enacted by the Japanese government and partly to the increased possibility of war between the United States and Japan. Dr. Gowen expressed the opinion that the period of religious tutelage had been prolonged unduly and to the breaking point in Japan.

Dr. Gowen pointed out that in 1934, after 70 years of work, eight of the 11 bishops of the Nippon Sei Kokwai were foreigners, and there was a large staff of foreign workers, although, at the time, the Central Theological Seminary was turning out more Japanese postulants than there were places to fill. It was, moreover, a

Church largely supported by foreign money and controlled, even to the acceptance of plans for a building, by the mission boards in New York, London, and Ottawa.

"Excuses for tardiness are easily found in the assumed unwillingness of the Japanese to take responsibility or in the dependence of the missions on foreign finance," Dr. Gowen said. "It may be observed, however, that Japanese have shown abundant capacity for initiative in other departments of life. It should also be



DR. GOWEN: *Optimistic about the Church in Japan.*

remembered that the Japanese are a frugal and simple people who might well dispense with the more expensive missionary technique, the higher living standards, and the large overhead for transportation and furnishings involved in foreign control.

"The chief point in all this," he said, "is that, both for China and Japan, the period of foreign tutelage may well be deemed approaching its end, an end such as spells not failure but a task more or less complete."

New members of the Bishop and council are: Clerical, A. B. Pctter, M. N. Bacot, W. B. Carns, E. C. Turner, E. W. Pigion, and R. L. Baxter; lay, W. L. Stirling, David Knapp, and Fred Kershaw.

Delegates to the provincial synod: Clerical, C. E. McAllister, J. C. Settle, E. J. Mason; lay, David Knapp, Fred Kershaw, H. C. Whitehouse.

LOS ANGELES

Chapel Trailer Travels Through Desert to Isolated Towns

St. Christopher's Chapel Trailer, a gift of the Daughters of the King to the diocese of Los Angeles for work among scattered communities, has completed the first lap of its journey through the Mojave Desert, in places where there is no church or clergyman, and in small towns.

About 85 Episcopalians, previously unknown to the diocese, were visited and will be kept in touch with the Church by correspondence and by periodical trailer chapel visits. Seven isolated children will receive correspondence Sunday School lessons; 10 persons have been baptized, and 15 are being prepared by mail for Confirmation. The chapel was welcomed and services held

Clergy :: Laymen

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DIOCESAN

in places where the Gospel had not been preached for 10 years. Many lonely families asked for frequent return visits; and a group of miners sent an offering for the work.

The chapel trailer is now heading towards the Colorado Desert in Southern California and will probably reach San Diego in June. The Church Army is supplying Church workers for the chapel trailer; Captain and Mrs. Conder, formerly of the House of Happiness, Scottsboro, Ala., are now in charge.

CONNECTICUT

Mortgage Burned During Parish's Centennial Celebration

A 92-page history of St. John's Church, Hartford, Conn., compiled by Dr. Nelson R. Burr of West Hartford, was made available at an informal reception at St. John's parish house on April 21st, when a great crowd assembled to witness the burning of a mortgage of \$3,100. The mortgage had originally been \$12,100 and was slowly reduced.

The burning of the mortgage coincided with the centennial anniversary of the church, which now has more than 1,200 communicants. A centennial service was held on the previous day, with Bishop Oldham of Albany preaching.

NEWARK

Rev. A. C. Lichtenberger to be Dean of Trinity Cathedral

The Rev. Arthur C. Lichtenberger, rector of St. Paul's Church, Brookline, Mass., has accepted the appointment as dean of Trinity Cathedral, Newark and the rectorship of the cathedral parish. He will come to Newark June 1st, succeeding the Very Rev. Dr. Arthur Dumper.

Mr. Lichtenberger was born in Wisconsin in 1900. He is a graduate of Kenyon College and of the Episcopal Theological Seminary. For two years, 1925 to 1927, he was professor of New Testament at St. Paul's Divinity School, Wu Chang, China. For five years, he was rector of Grace Church, College Hill, Cincinnati, and in 1933, he was called to be rector of St. Paul's Church, Brookline.

Spencer Miller Jr. Elected to Presidency of South Orange Village

Dr. Spencer Miller jr., industrial consultant in the Department of Christian Social Relations of the National Council, was elected, without opposition, as president of the village of South Orange, N. J., on April 22d.

When he accepted nomination, Dr. Miller said, "In response to a request of upwards of 250 citizens of the village representing all sections of our community life, I have consented to stand for village president. Their demand is that there should be one candidate for village president who personifies concern for the maintenance of our high standards of educa-

tional services in the village of South Orange. I have consented to join issue on that subject, which is now squarely before the citizens of the village."

A battle had been expected on local issues affecting the public schools; but before the election, the opposing candidate withdrew, leaving Dr. Miller's candidacy unopposed.

Inter-Racial Rally of Young People

The Rev. Dr. George Plaskett recently planned and executed, with the assistance of the young people's societies of Trinity, Montclair, and Epiphany, Orange; and the excellent facilities of St. Luke's Church, Montclair, an unusual rally for young people in "the Oranges" and Montclair. It was in the nature of an inter-racial gathering. The young people sponsoring the rally were Negroes; the speaker was Dr. Shu Deh Wang, Chinese; and the young people in the congregation and choir included Negroes and White people. The speaker's topic was Christ and Free China.



DR. NELSON: His memorial will be a new Christ Church.

SOUTHERN OHIO

"We Know Well the Risks Involved, But are Confident of Success"

"As glorious a church building as the mind of man can conceive" is to replace the present 106-year-old Christ Church building in Cincinnati within the next few years, according to the announced intentions of the rector, wardens, and vestry of the church and the Frank H. Nelson Memorial committee. The proposed structure is to be a community tribute to the memory of a courageous priest—the late Rev. Dr. Frank H. Nelson, who was rector of Christ Church for 40 years before his retirement in 1939.

The history of the parish has been an interesting one. In 1910 it had approximately 1,200 communicants. About 400 more were added in the next 10 years; and 200 in the next 10 years. Meanwhile a steady movement in population from the downtown district to the suburbs began. Mindful of the fate of many forsaken "downtown churches," parishioners began to advocate moving the parish to a suburban location. Chiefly through the efforts

of Dr. Nelson, the church and its activities remained downtown, casting its lot with the neighborhood. The church now serves many people in the congested Basin area near the Ohio River and has retained at the same time the loyalty and support of many of its parishioners who have moved to the hilltop suburbs. The result is that Christ Church is now the 16th largest parish in the Church, with a communicant list of approximately 2,050.

The courage and faith that have characterized the parish's past growth were seen again on Easter when the present rector, the Rev. Nelson M. Burroughs, announced to the congregation for the first time the proposal to build a shrine of worship which would be the embodiment of all of Dr. Nelson's dreams.

"We make this announcement," the Rev. Mr. Burroughs said, "without one cent of pledged money in our hands. We do it without a plan of construction in our pockets. We do it as an act of faith, believing like the disciples of old, that if great is our faith, sure will be the outcome. We know well the risks involved; but again, we are confident that ours is a wise decision."

A new building fund committee will soon be named, but it will probably be several years before the new church is erected. The plan will not involve the replacement of the parish house, built in 1908, or the chapel completed shortly after the first World War. Both these structures adjoin the present church building.

OKLAHOMA

Rule of Life for the Clergy

Believing that a Forward in Service movement begins with the clergy, members of the Oklahoma diocesan clericus, at a recent retreat and meeting with the Rev. Theodore N. Barth of Memphis, voted to approve a rule of life for the clergy. The rule is to be a standard to which Oklahoma clergy will strive to attain, and is subject to revision at the diocesan summer conference.

The rule, similar to that in the diocese of Tennessee, follows:

A half hour of prayer and meditation daily (including Morning Prayer).

Six hours a week for serious reading aside from sermon preparation.

Not less than six hours' preparation for each sermon.

A minimum of 12 hours of calling per week.

Systematic giving.

SOUTHERN BRAZIL

Foreign Consuls Join in Memorial Service for General Metaxas

A memorial service for the late General John Metaxas of Greece was held recently in the Church of the Ascension in Porto Alegre, RGS, Brazil. At the request of the Grecian Vice-Consul, Bishop Thomas of Southern Brazil loaned his church to Monsenhor John Cryssákis, superior of the Church of St. Nicholas in Florianopolis.

Consular authorities from the United States, Great Britain, Spain, France, and other countries, together with city, state, and federal authorities or their representatives were present for the service. Bishop Thomas said the final prayers and the Benediction, while the rector, the Rev. Custis Fletcher jr., served as acolyte.

This was the first visit in his 15 years in Brazil that Monsenhor Cryssákis had made to Porto Alegre. Bishop Thomas placed at his disposal not only the Church of the Ascension, but Trinity Church, where a special celebration was later held for the small Greek colony, and a wedding was solemnized by the visiting dignitary.

Although there are, in other parts of Brazil, priests of the Syrian and Russian Orthodox Churches, Monsenhor Cryssákis is the only priest of the Greek Orthodox Church serving in the country. He is directly responsible to Archbishop Athanagoras in New York.

ROCHESTER

Centennial Building Project

Dinners, speeches, banquets, or social events had no part in the centennial celebration of Christ Church, Corning, N. Y. Instead the anniversary was marked by a Holy Week mission conducted by the Rev. Dr. Bernard Iddings Bell and by an Easter offering of \$6,000 in money and pledges—enough to round out a \$26,000 building fund.

A parish house will be built this summer on a lot west of the church. It will be a stone veneer one-story building; and its central interior feature will be a large community room with paneled walls, a fireplace, and a 16-foot ceiling. Other centennial improvements will include remodeling the church basement and installing a new church heating plant.

OHIO

Grace Parish, Cleveland, to be Merged With Trinity Cathedral

The vestry of Grace parish, one of the oldest in the city of Cleveland, has begun negotiations with the vestry of Trinity Cathedral looking toward a merger of the two. The congregation of Grace parish has voted unanimously to merge with the cathedral at the end of this year; and committees have been appointed to work out the details.

Grace parish was organized in 1845 as a mission of Trinity parish (now Trinity Cathedral) and has had a very successful ministry. In recent years, however, the parish has experienced the difficulties incident to conducting a parish in a downtown neighborhood. Many of the members lived in the suburbs of the city and this, together with the decrease in members and finances, made it eventually impossible to maintain the work as an independent unit.

The rector of Grace parish, the Rev. Franklyn Cole Sherman, will continue in the priesthood and devote himself through lecturing, writing, and teaching, to the advancement of spiritual healing, much along the same line as that laid down by

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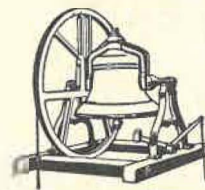
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the late Rev. Dr. Elwood Worcester. The property of Grace parish will be sold, and the residue, amounting to probably \$50,000, will be turned over to the cathedral.

HAITI

Te Deum for Bishop's Return

Bishop Carson of Haiti, who was seriously ill last fall, returned to Port au Prince on Easter Monday, after an extended leave of absence. He had been a patient at St. Luke's Hospital, New York, and at the Church Home and Infirmary, Baltimore, and had been under the care of Dr. Harry P. Colmore, a specialist in tropical diseases and the son of the Bishop of Puerto Rico.

Bishop Carson was met by Bishop Burton, Suffragan of Haiti, and many other clergy upon his arrival; the group proceeded to the cathedral where a Te Deum was sung as an act of thanksgiving by a large congregation. The next day, by special invitation, the Bishop was seated among the diplomats accredited to the Republic of Haiti to witness the election of a new President for the Republic, Elie Lescot, an old friend of the Bishop and lately Minister to Washington.

During Bishop Carson's absence, Bishop Kroll of Liberia, who was in Haiti on a visit to members of his family in Port au Prince, gave valued help to the district.

MISSISSIPPI

A Small but Active Congregation

St. John's Church, Aberdeen, Miss., has only 25 communicants; but all of them were at services on Palm Sunday and Good Friday. Twenty-one attended daily services during Holy Week. On Easter there were 45 persons present, and every communicant received the blessed Sacrament.

ALASKA

No Missionaries Have Traveled by Submarine, as Yet

"The Alaska clergy probably use more types of transportation than any other group of clergy in the Church," wrote Bishop Bentley, Suffragan of Alaska, in a recent issue of the *Alaskan Churchman*. "About the only means of transportation we

have neglected to use is the submarine, and now that they have come to Alaska, we may expect to hear of some intrepid parson setting out in one to visit his flock. So far, Jonah seems to be the only missionary who has employed such means of transport."

"We boast of one car," he said. "At least a good half-dozen of our men use dogteams as a normal mode of transportation in the winter months. Several of the men stationed in the interior have small boats with outboard motors which they use in the summer in visiting their people along the great rivers. River steamers are often used. One or two depend upon ships of ocean-going size to carry them from mission to mission. Some travel on trains; not infrequently they are freight trains. A few, including the Bishops, employ airplanes to carry them on their journeys. And some just walk; not a few blocks, but 30, 40, 50, or it may be 100 miles to visit some outlying camp.

"No appropriation is made, nor can be made, for the transportation of our Alaska missionaries. Yet many of them must travel considerable distances to cover their fields," Bishop Bentley said.

The New Nurse at Anvik is a Former Missionary to Liberia

The new member on the staff of Christ Church mission, Anvik, Alaska, is Nurse Julia Andersen, a former missionary to West Africa, whose health suffered severely during her service at St. Timothy's Hospital, Cape Mount, Liberia. Now that she has again been able to take up her work, Miss Andersen has welcomed the opportunity to try another difficult post in an extremely cold region, far down the Yukon River.

HARRISBURG

Forward in Service Group

Bishop Wyatt-Brown of Harrisburg has appointed a Forward in Service committee for the diocese consisting of the Ven. William J. Watts, chairman, Canon Edward M. Frear, the Ven. J. Perry Cox, the Rev. Blake B. Hammond, and Canon Clifford W. French, as well as the Bishop himself.

A meeting of the clergy of the archdeaconry of Williamsport to discuss plans for the Forward in Service program was conducted by the Rev. Dr. Powel M. Dawley at Trinity Church, Williamsport.

ATLANTA

Auxiliary Visitor

Miss Sallie Deane of Richmond, Va., will be the guest of the diocese of Atlanta from May 5th to 19th. Miss Deane, a Churchwoman familiar with all phases of Auxiliary work, will speak to the annual diocesan Convention on May 7th at the Church of the Incarnation, Atlanta, and will travel over the diocese speaking to groups of women and holding conferences and "clinic" meetings with Auxiliary chairmen.

Revelation

THE MEANING OF REVELATION. By H. Richard Niebuhr. Macmillan. Pp. x-196. \$2.00.

The other Niebuhr, who teaches ethics at Yale Divinity School, here gives us a thought-provoking book on the nature and function of revelation. It is interesting, for us especially, because in rather evangelical and Protestant terms, its author attempts to develop the thesis that the meaning of the Christian revelation can be understood only inside the community which takes its rise from, and which also conveys in its "memory" the event of Christ. In arguing on these lines, Professor Niebuhr has many stimulating suggestions and comments to make; and he will set the reader off on all sorts of avenues of thought.

The first chapters attempt a reconciliation of the historical relativism of writers like Ernst Troeltsch and the absolute revelation-theology of Karl Barth; this is worked out on the theory of external and internal histories—which, of course, leaves the question of "finality" in any revelation an undecided one. Dr. Niebuhr meets this by saying that a true theology must be a "confessional" or Church theology—not concerned to prove "finality" as against other revelations, but to assert the implication and meaning of *this* revelation. Proof of uniqueness, "finality," etc., is to be obtained in the practice, not in the theorizing about a historical religion, he affirms.

Perhaps this sketch of the early part of the book will whet the interest of prospective readers. Much of the argument, and certain of the conclusions, seem inadequate or even erroneous to the reviewer; especially, the somewhat Kantian, or at least idealistic, epistemology. Nevertheless, it will do us good to think through these problems with Dr. Niebuhr. And we are very grateful for such fine thought as that on page 129, where the analogy of human friendship is so fruitfully employed in discussing revelation; and for this succinct sentence: "The latest movement in N. T. criticism . . . underlines this fact for us—that the book arose out of the life of the Church, and that we cannot know an historical Jesus save as we look through the history and with the history of the community that loved and worshipped him" (pages 51-52).

W. NORMAN PITTINGER.

Britain's Battle Against Slavery

THE UNQUIET FIELD. By Beatrice Kean Seymour. Macmillan. \$2.50.

"The battle for freedom is never done, and the field is never quiet." Here it is the British battle against slavery and the slave trade, seen through the eyes of four generations of Liverpool shipmasters, the Sherrards and the Vines. In 1720 they were deeply involved in the slave trade and were still engaged in shipping in 1840, although slavery had ceased to be after a battle of 12 very unquiet decades. We hear of the Pretender, the American and the French Revolutions, Napoleon, the Reform Bill.

We see the reformers, Elizabeth Fry, Clarkson, Wilberforce, Fox, with the feminists, including Hannah More, as part of the pageant; repelling or attracting Sherrards and Vines as the case may be. Yet despite the wide background the story preserves an entire unity; typified in Lavinia, who lives almost to the end and whose sharp tongue continually points the moral. M.P.E.

Britain's War Aims

ENGLAND SPEAKS: A SYMPOSIUM. By A. P. Herbert, A. A. Milne, E. M. Foster, A. S. Duncan-Jones, Ronald Knox, J. R. Clynes, C. E. M. Joad, Herbert J. Laski. Macmillan. Pp. 222. \$1.75.

This book, written by eight distinguished authors, clarifies the views of the war and the aims of the British people. These articles were first issued as pamphlets. They fully present the issues of the vast conflict waged between the democracies and the Nazis. Although they present their themes with quiet reason and with what seems to be dispassionate illumination, they reveal every once in a while an agony of soul which is very moving.

The authors are two members of Parliament, two distinguished novelists, two clerical leaders, and two philosophers. They represent all points of view and leave no doubt in our mind where the British stand in this gargantuan struggle.

The position of Britain, presented with clarity and unmistakable conviction as the earnest and willing defender of liberty, by the Rt. Hon. J. R. Clynes, M.P., does not minimize the bad old times from which England has carved her present democratic way of life. Mr. Clynes reveals what England has become and how the British people enjoy a standard of life for which they are willing to shed their blood. Ronald Knox speaks for the Roman Catholic Church, presenting its position in Germany in the past few years. The pamphlet entitled, *War with Honor*, by A. A. Milne, an avowed pacifist, ought to be read and pondered by every present or former pacifist. Milne is fighting with Great Britain against Hitlerism. He still believes passionately in peace.

If any of the readers of this review wish to have the position of Naziism illuminated in the short space of 200 pages, let him read this book. England speaks here for herself and makes it clear beyond all doubt what she is passionately armed against and fighting with. This is a propagandist book. But that is to the good, because we need to have the position of the democracies and that of Naziism blazoned before our eyes. The issue has been joined, and we must know where we stand.

We are all fighting in the dark unless we know what we are fighting with and for. Here is no guess work. The men who write these pages are in the front-line trenches in the war between light and darkness, between God and Satan. Their battle indeed is our battle if we are not to prove recreant to our faith in Jesus Christ.

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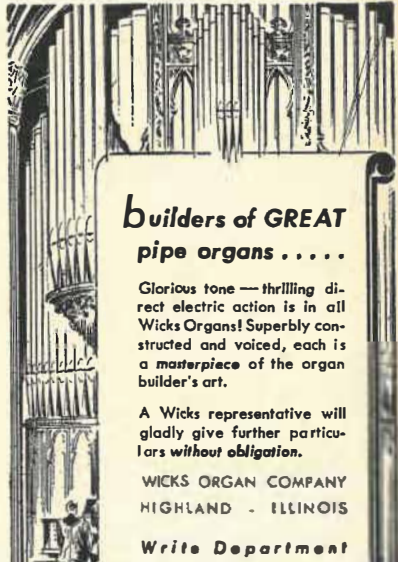
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DEATHS

Dudley Boogher, Priest

The Rev. Dudley Boogher, rector of St. George's Church, Fredericksburg, Va., for 18 years, died on April 9th after an illness of several weeks. He was 65 years old.

Mr. Boogher was graduated from the Virginia Theological Seminary in 1901. After serving various parishes in Virginia and West Virginia, he became the rector of St. George's Church, Fredericksburg, in 1923. He was married in 1902 to Miss Mary A. Wiley of Salem, Va., who, with two sons and a daughter survives him. The Rev. Dudley A. Boogher, missionary in the mountains of Virginia, is his son; the Rev. Archer Boogher is his brother.

The funeral was held at St. George's Church on April 10th. Officiating were Bishops Goodwin, Coadjutor of Virginia, and Brown of Southern Virginia. Interment was in the Fredericksburg cemetery.

Sidney Douglas Hooker, Priest

The Ven. Sidney Douglas Hooker, who retired in 1926 as archdeacon of Montana, died on April 5th in Los Angeles. He was 86 years old.

Archdeacon Hooker came to Montana as a young man and spent most of his active ministry in St. James' parish, Dillon, Mont. He is survived by his third wife, Alice Fiske Smith of Syracuse, whom he married in 1927.

The Burial Service was conducted at St. Peter's Pro-Cathedral, Helena, Mont., on April 10th by Bishop Daniels of Montana, assisted by the Very Rev. Charles A. Wilson, dean of the pro-cathedral, the Rev. Thomas Bennett, the Rev. Richard R. Price, the Rev. N. Chafee Croft, and the Rev. Victor G. Lewis. Interment was at Forestvale Cemetery, Helena.

Hugh J. Llwyd, Priest

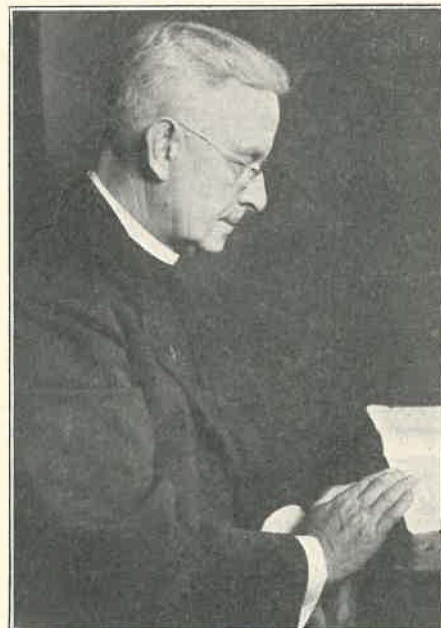
The Rev. Hugh J. Llwyd, 71, senior presbyter of the diocese of Oklahoma and rector of Grace Church, Muskogee, for 35 years, died suddenly of a heart attack

COMING EVENTS

MAY

- 13. Convention of Bethlehem, Reading, Pa.; of Lexington, Lexington, Ky.; of South Carolina, Cheraw; of Southern Virginia, Petersburg; Consecration of Rev. O. L. Loring as Bishop of Maine, Portland, Me.
- 13-14. Convention of Central New York, Syracuse; of Delaware, Wilmington; of New York, New York.
- 13-15. Synod of Seventh province, Tulsa, Okla.
- 14. Convention of Maine, Portland; of Michigan, Detroit; of Virginia, Richmond; of West Virginia, Point Pleasant.
- 14-15. Convention of East Carolina, Elizabeth City.
- 19. Convention of Western New York, Buffalo.
- 20. Convention of Connecticut; of Erie, Smethport, Pa.; of Fond du Lac, Green Bay, Wis.; of Rhode Island, Providence.
- 20-21. Convention of Duluth, Moorhead, Minn.; of Harrisburg, Williamsport, Pa.; of Southwestern Virginia, Bristol.
- 21. Convention of Eau Claire, Eau Claire, Wis.; of Western Massachusetts, Springfield.
- 23-24. Convention of Minnesota, Minneapolis.
- 27. Convention of Long Island, Garden City, New York.
- 27-28. Convocation of Western Nebraska, Hastings.

April 15th. Bishop Casady of Oklahoma officiated at the funeral on April 18th. Most of the clergy of the state were present. The Rev. Mr. Llwyd's death came just a month after his congregation and friends in the community had observed his 35th anniversary as rector of Grace Church. He was born in Manchester, England, and grew up in Canada. Having



MR. LLWYD: Died April 15th

attended the old Kansas seminary, he came to Oklahoma in territorial days under Bishop Brooks and served the pioneer communities of Stillwater, Perry, and Guthrie, before coming to Muskogee.

The Rev. Mr. Llwyd was four times a deputy to General Convention, including the last General Convention at Kansas City. He has occupied most of the important offices the diocese could offer a presbyter, being several times a member of the standing committee and the committee on constitution and canons.

He is survived by his wife and two sons, Jacob and Edwin.

Franklin Lee Metcalf, Priest

The Rev. Franklin Lee Metcalf, since 1921 rector of All Faith's parish, Mechanicsville, one of the oldest parishes in Maryland, and of the Chapel of Ease in Mechanicsville, died on March 25th. Mr. Metcalf was also chaplain of Charlotte Hall School and had charge of Dent Memorial Chapel at Charlotte Hall, Md.

The funeral was held in All Faith's Church on March 28th. Bishop Freeman of Washington, the Rev. Dr. F. J. Bohanan, and the Rev. Dr. Walter Archbold, conducted the service. There was a large representation of students from Charlotte Hall School, and as his body was borne from the church, a cadet bugler of the school sounded taps.

Interment was in New Jersey, near Mr. Metcalf's old home. Surviving are his wife, two daughters, and a son.

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EDUCATIONAL

SEMINARIES

Dr. Urban Elected to Chair of Systematic Theology at Berkeley

A number of changes have taken place recently in the faculty of the Berkeley Divinity School. Important among these has been the election by the trustees of the Rev. Dr. Percy L. Urban to the chair of systematic theology. Dr. Urban, rector of St. John's Church, North Haven, Conn., has been an associate professor since 1924.

Dr. Becket Gibbs, after a serious illness, has resumed his work as director of music. He is one of the foremost authorities in the United States on the use of the Gregorian chant and is choirmaster at the Church of St. Ignatius of Antioch in New York.

The Rev. C. Kilmer Myers, John Henry Watson fellow at the seminary, has been chosen instructor of Church history and liturgics, beginning with the fall term. The Rev. Mr. Myers studied in 1939 at the Maria-Laach Monastery in Germany.

COLLEGES

Work Among Students at Duke University Put on Full-Time Basis

A grant by the Church Society for College Work to put the Church's ministry to Episcopal students of Duke University, Durham, N. C., on a full-time basis was approved by the College Work Commission at its April meeting at the Drake Hotel in Chicago. The Rev. D. W. Yates is rector of St. Philip's Church near the university, and the Rev. H. M. Parsley has been working part time among the students.

The Commission also approved a project for a new church for students, faculty, and townspeople at Oxford, Ohio, where Miami University and the Western College for Women are located. The Rev. H. R. Dickerson is rector of Holy Trinity Church there.

The Rev. Dr. Alden Drew Kelley, secretary of the National Council's Division of College Work, reported thorough consideration by the Commission of problems arising from the national defense program, especially with regard to communities near camps and cantonments.

Bishop Keeler, Coadjutor of Minnesota and chairman of the Commission, presided at the meeting.

Bringing the Church to the Campus

Clergy and lay workers of the Church in college communities in the Fifth province met at the DeKoven Foundation, Racine, Wis., in April for a five-day conference and retreat. Conference lectures concerned the manner in which the Church can be presented most effectively to college students.

Leaders at the meeting were the Rev. W. Norman Pittinger of the General Theological Seminary; the Rev. J. S. Ditchburn, Episcopal chaplain at the University of Louisiana; and the Rev. Alden D. Kelley, national secretary for college work.

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Daily: Mass, 7 A.M.

Holy Hour and Intercessions: Friday, 8 P.M.

Confessions: Saturdays, 4:30 to 5:30 and 7:30 to 8:30 P.M.

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12:05 P.M. Noonday Service.

Sundays: 8:00, 9:30, 11:00 A.M.

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Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

Organ recital, Saturday at 4:30

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9:15 A.M., Church School.

11:00 A.M., Morning Service and Sermon.

8 P.M., Choral Evensong and Sermon.

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Daily Services: 8:30 A.M., Holy Communion

12:10 P.M. Noonday Service (except Saturday)

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CHANGES

Appointments Accepted

ALBERTS, REV. WILLIAM J., formerly curate at Grace Church, Newark, N. J., will become the rector of Christ Church, Media, Pa., effective June 1st.

BALL, REV. FRANCIS H., formerly vicar of Calvary, Seaside, Ore.; St. Alban's, Tillamook; and Emmanuel, Vesper, Ore.; will be vicar of St. Barnabas, McMinnville, and St. Hilda's, Monmouth, effective May 15th.

CHALMERS, REV. ALAN R., formerly curate at St. George's Church, New York, is now rector of All Saints' Church, Jacksonville, Fla.

FOSTER, REV. THOMAS, formerly at St. James', Piqua, Ohio, is serving as locum tenens at Trinity Church, Washington, during the absence of the rector for military service.

MORGAN, REV. TALBERT, formerly priest in charge of associated missions in Mobile County, Ala., is now rector of All Saints' Church, Mobile, Ala.

MORRIS, REV. J. KENNETH, until recently a missionary in Kyoto, Japan, has accepted a call to St. John's Church, Columbia, S. C., and will assume his new duties about May 20th.

SMITH, REV. WILLIAM X., formerly rector of Christ Church, Laredo, Tex., is rector of St. Paul's, Pomona, Calif.

SPARKS, REV. WILLIAM A., formerly assistant at Trinity Church, New Rochelle, N. Y., is now priest in charge of St. Mark's Church, Dunmore, Pa., and of Trinity mission, Scranton. Address: 217 South Blakely Street, Dunmore, Pa.

STERLING, REV. CHANDLER W., formerly curate of Grace, Oak Park, Ill., is now rector of St. Andrew's Church, Milwaukee. Address: 3215 West Lloyd, Milwaukee.

WARD, REV. WILLIAM, formerly assistant priest of St. George's Cathedral, Georgetown, British Guiana, is now priest in charge of Emmanuel Church, Somerville, Mass. Address: 65 Pinckney Street, Boston.

Military Service

WALTHOUR, REV. JOHN B., rector of St. Andrew's Church, Tampa, Fla., has been granted a year's leave of absence. He is now serving as chaplain of the 42d Engineers at Camp Shelby, Miss.

New Addresses

BENTLEY, REV. WALTER E., has returned from a six months' lecture tour for the benefit of the British War Relief Society. Address: Princes Bay, Staten Island, New York.

MUELLER, REV. HOWARD McC., rector of St. Michael's and All Angels' Church, Savannah, Ga., has moved from 120 East Hall Street to 717 East Fiftieth Street.

Resignations

BRIDGES, REV. THOMAS R., has resigned as rector of All Saints' Church, Mobile, Ala., because of ill health.

OSBURN, REV. HERBERT S., has resigned the rectorship of Ware and Abingdon parishes in Gloucester County, diocese of Virginia, because of ill health. He will continue to live in Gloucester, Va.

Ordinations

PRIESTS

SOUTHERN VIRGINIA—The Rev. EMMETT EMANUEL MILLER JR. was advanced to the priesthood by Bishop Brown of Southern Virginia on March 28th in St. Stephen's Church, Petersburg, Va. The Rev. O. G. Harris, warden of the Bishop Payne Divinity School, presented the candidate. The sermon was preached by the Ven. B. W. Harris. The Rev. Mr. Miller is in charge of St. Mary's mission and is engaged in student work at Lincoln University and Chevey State Teachers' College, Chester, Pa.

DEACONS

FOND DU LAC—JAMES JOSEPH was ordained a deacon at St. Paul's Cathedral in Fond du Lac on March 30th by Bishop Sturtevant of Fond du Lac. He was presented by the Very Rev. E. P. Sabia, dean of the cathedral, who also preached the sermon. Upon completion of his seminary course at Seabury

Western this spring, the Rev. Mr. Joseph will become rector of St. Paul's, Coffeyville, Kans.

SOUTHERN VIRGINIA—JOHN ADKINS GRAY was ordained to the diaconate by Bishop Brown of Southern Virginia at the Johns Memorial Church, Farmville, Va., on April 4th. The sermon was preached by the Rev. Dr. Stanley Brown-Serman; the candidate was presented by the Rev. Richard H. Baker jr. of the Church of the Redeemer in Baltimore. The Rev. Mr. Gray will graduate in June from the Virginia Theological Seminary. He will then serve Emmanuel Church, Franklin, St. Luke's, Courtland, and St. Thomas', Boykins, Va.

Lay Workers

SIMS, Miss BESSIE, who had been serving as a missionary in China is now at her home in Richmond Va. Her permanent address while she is in the United States, will be 3131 Groveland Avenue, Richmond, Va.

CHURCH CALENDAR

May

11. Fourth Sunday after Easter.
18. Fifth (Rogation) Sunday after Easter.
- 19, 20, 21. Rogation Days.
22. Ascension Day. (Thursday.)
25. Sunday after Ascension.
31. (Saturday.)

AMERICAN CHURCH UNION CYCLE OF PRAYER

May

11. St. Paul's, Roosevelt, Long Island, N. Y.
12. Zion, Oconomowoc, Wis.
13. St. Paul's, Key West, Fla.
14. St. John's, Portage, Wis.
15. St. Simon's, Croon, Md.
16. Blessed Sacrament, Green Bay, Wis.
17. St. Michael's Chapel, Yeadon, Lansdowne, Pa.

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Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

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Several years ago Church services were being held in a remodeled house and very little money was available to have a church built. Contributions could not be increased, for many of the men of the congregation were miners working only in certain seasons of the year.

Then one day, the solution to the problem was found. The congregation decided to pay a modest sum to have the concrete in the basement and foundation poured. From then on, all would contribute their services and labor free of charge. The women of the church also would have a part in the erection of the building, staining all of the wood that was later put on the roof.

In a little over a year the church was completed; the first service was held on Christmas Eve, 1938. Attendance at the service was 188, and the number of persons attending services almost doubled during 1939.

Noting the fine record of the congregation, the Church Building Fund Commission at its January meeting this year voted a grant of \$200 to complete the church. The building is now being stone veneered. The stone has been quarried by the men of the church and hauled free by the teamsters of the town, who are not members of the church. St. Mark's is now valued at about \$15,000.

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Thank Offering Reaches Twice its Usual Amount

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Because of the rector's simple presentation of the idea of a Confirmation Thank Offering, the Bishop's Discretionary Fund received more than double the amount it otherwise would have received.

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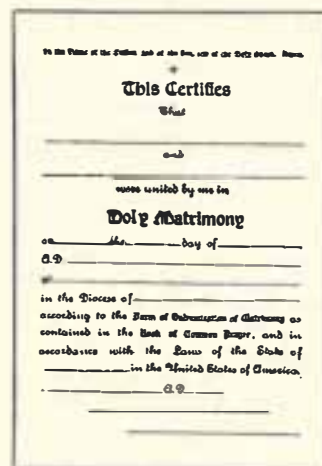
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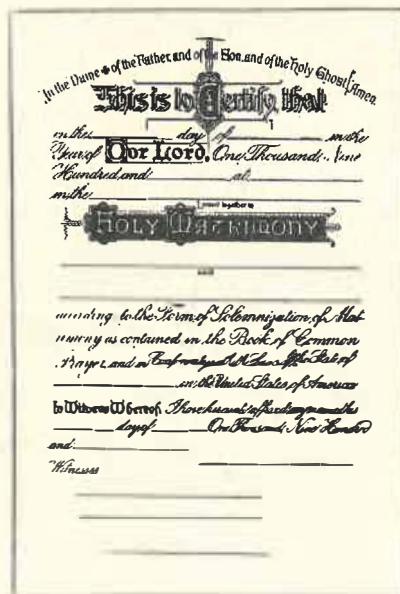
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