

The Living Church

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



CHAPLAIN HART INTERVIEWS A SOLDIER'S FAMILY AT FORT DIX RECEPTION CENTER

Churchmen among the thousands of soldiers and sailors in the diocese of New Jersey are served by Capt. Oliver J. Hart, Bishop-elect of Pennsylvania, other Episcopal chaplains, and parish clergy, in close cooperation with one another and with home parishes.

See Article — New Jersey's Program for Army and Navy Men — Page 10

THE BISHOP of NEW JERSEY *recommends . . .*



Every active Episcopalian should read **THE LIVING CHURCH** regularly each week. This is always important, for every active Episcopalian should always keep up with the news, the thought, and the work of his Church. Today it is more important than ever before. With the world in a constant state of change, the Church must be prepared to lead. It cannot lead without leaders, and leaders must be well informed. **THE LIVING CHURCH** provides the information.

England, at the present moment, is a great news source — so important a news source that it requires the very best reporting. **THE LIVING CHURCH** provides the best reporting in the form of dispatches from its editor, Clifford P. Morehouse, who has been in England for a month getting the true story of that war-torn nation for our readers. See his dispatches in this issue, and watch for them in following issues.

Because it is particularly important for you to read **THE LIVING CHURCH** regularly, a special offer has been arranged: 5 months (22 issues) for only \$2.00 (the regular rate is \$5.00 a year). You will appreciate this special offer. You will value every one of the 22 issues. Act today. Fill out the coupon below, and send it off with your check!

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The Living Church

744 N. 4th St.

Milwaukee, Wis.

LETTERS

The Witness on Long Island

TO THE EDITOR: Please allow me to express my deep appreciation for your editorial, *The Witness* on Long Island, which appeared in the issue for May 10th. . . .

We Episcopalians here on Long Island are most thankful to have as our Bishop one who has the high ideals possessed by Bishop DeWolfe. . . .

Although I am not a subscriber to your publication I could not refrain from expressing my indignation with respect to the *Witness* editorial. I have the privilege every week to read your magazine because of the kindness of one of my friends. When I have finished with it I also pass it along to others for the enjoyment and pleasure they also find in reading it as well as to keep abreast of what is going on in our Church; and *THE LIVING CHURCH* is the only Church publication that can do that for us.

CASPAR A. BLASS.

College Point, N. Y.

TO THE EDITOR: The editorial in your issue of May 10th entitled *The Witness* on Long Island is not worthy of *THE LIVING CHURCH*.

In criticising the editorial in the *Witness* the use of such words as "a tantrum of denunciation," "rushing into a lather of hysterical excitement," "rabble-rouser," and "screaming invective" suggest that in the place of argument and dignified answer, you had to resort to the calling of names.

For the information of your readers, so long as you felt it necessary to comment editorially, why not publish the letter and editorial in question and then make answer in a dignified manner?

CLARENCE C. BRINTON.

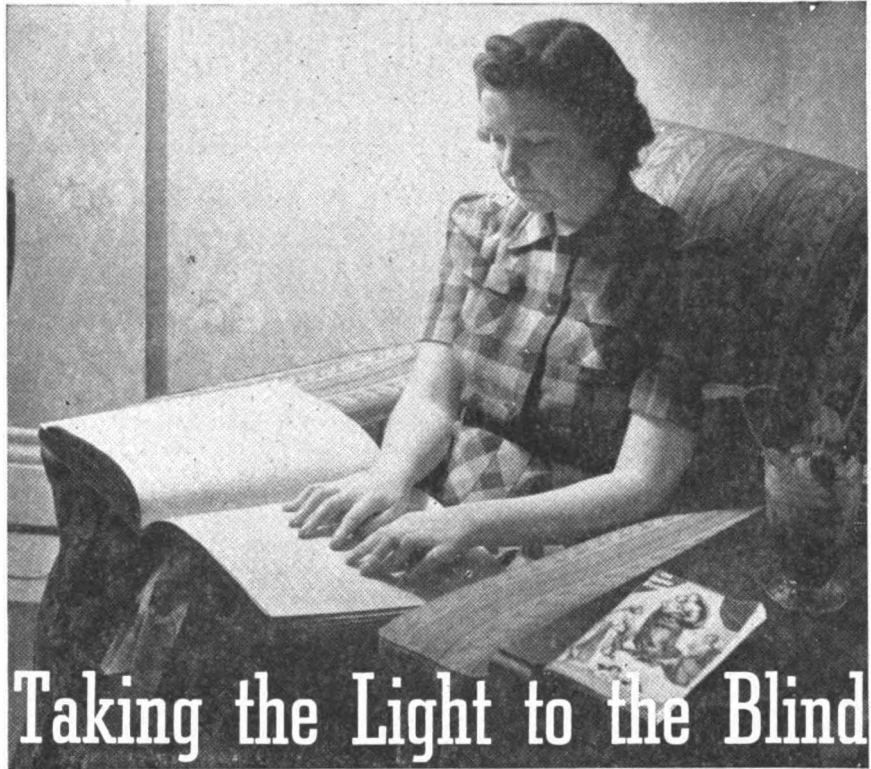
Philadelphia.

Democracy

TO THE EDITOR: In drawing the analogy between this war and the Passion of our Lord, would it not be well to keep in mind the seeming complete triumph of the world in the events of Good Friday? The defeat of democracy today would not necessarily mean the end of Christianity; that would occur only when men allowed themselves to be martyred for "freedom" rather than for Christ. To think otherwise is limiting the power of our omnipotent God.

A. F. LANGLEY.

Springfield, Mass.



Taking the Light to the Blind

THE Braille edition of *The Upper Room* is available to the blind without charge, as funds permit. This service is made possible through gifts from friends and others interested in this ministry to the blind. Anyone contributing as much as \$2.00 (which pays the actual cost of four quarterly issues) may direct a year's gift subscription to some blind person or to some institution for the blind.

In local congregations also there are hundreds of homes not now using *The Upper Room* to which it would be a helpful daily guide and inspiration. Why not see that every home in your congregation is supplied with this vital devotional aid?

The Upper Room (circulation last issue, 1,365,550—a new all-time record) is published in English, Spanish, Hindustani, and Portuguese, as well as in Braille.

*The July, August, September Issue is now being distributed. Order your full requirements TODAY. Pastors and other group leaders may use our consignment plan to purchase ten or more copies of the regular edition to one address at 5 cents each, postpaid, with the privilege of returning unused and unsold copies at our expense. Annual subscription, 30 cents, postpaid; foreign, 40 cents. Four years, \$1.00, foreign, \$1.35. Special envelopes for remailing *The Upper Room* to boys in the Army and Navy, \$1.00 per 100. Send all orders to*

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Christian Truth for Christian Living, by Edwin Lewis. A book to strengthen Christian faith in days of crisis; 18 chapters on vital topics, dealing in a very practical way with one's relationship to the problems of Christian living. 156 pages, paper bound. 25 cents per copy, postpaid; 12 copies \$2.50.

Pictures in The Upper Room, A Study in Devotional Art, a beautiful 96-page book containing reproductions of 20 cover pictures from *The Upper Room* and their interpretations by Albert Edward Bailey. 25 cents per copy, postpaid; 12 copies \$2.50.

The Living Church

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Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
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BOOKS FOR LAYMEN

... add these titles to your Summer Reading List

FAITH AND PRACTICE

By the Rt. Rev. Frank E. Wilson

Ever since this book was published in March, 1939, it has enjoyed a steady sale and has been found helpful to many, many Churchmen in learning more about the Faith of the Episcopal Church and the Practices of the Church.

"From the practical point of view Bishop Wilson's Faith and Practice is one of the most valuable books produced in the American Church for a long time. Briefly . . . It presents the truths of Christianity in a logical and reasonable but unacademic fashion and one of the best features is the way it deals with popular misconceptions about these truths. The book is simply invaluable for the layman who wants to know the why of his religion . . ."—*Southern Churchman*. Price, Cloth Edition, \$2.50; Text-book Edition, Paper, \$1.35.

THE EPISCOPAL CHURCH: Its Message for Men of Today

By the Rev. George Parkin Atwater

Over 100,000 copies of Dr. Atwater's book have been sold since it was written. In an interesting presentation of the story of the Church, four men—the Rector, the Doctor, the Judge, and the Major—meet in the Rector's study and discuss various aspects of the Faith and of the Church. Here is unfolded considerable Churchly information, for the Doctor, a good friend of the others, is not a very good Episcopalian and there is much he does not understand and much he is skeptical of. Price, 70 cts. ea.; \$7.00 per doz.

AN INTRODUCTION TO THE EPISCOPAL CHURCH

By the Rev. Joseph B. Bernardin

Flashes in Religious Education says: "This excellent little book might be used as a handbook of membership, to be given to those seeking accurate knowledge of the Church. The style is direct and without any ambiguity for those not acquainted with Church terms. Very readable, yet scholarly and accurate, fair to all schools." One of the best of the small guides for those who desire to be informed Church-people. Price, 95 cts.

BUILDING THE KING'S HIGHWAY

By the Rev. Frank D. Gifford, Ph.D.

Ready Early June—this new book of thirty-two, ten-minute sermons readily qualifying for use by three different groups of Episcopal Churchmen: Lay Readers, Laymen and Laywomen, and the Clergy. The sermons are easy to read, and are filled with good common sense and good humor. They cover many subjects and are all stimulating and full of inspirational thoughts worthy of deep meditation. Price, \$2.00.

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BOOKS



ELIZABETH McCracken, Editor

Fr. Andrew's New Book

THE PATTERN PRAYER. By Father Andrew, S.D.C. Mowbray. Imported by Morehouse-Gorham. Pp. 119. 80 cents.

This latest of Father Andrew's little books of spiritual instruction was put out as a Lenten volume, but arrived belatedly in this country. However, upon examination it appears that only a few introductory words apply to the season; the material would be appropriate at any time. The meditations on the Lord's Prayer, apparently delivered orally, are in the author's familiar manner. We find the things of everyday experience lifted into a supernatural atmosphere, while the teaching is at the same time thoroughly practical.

MOTHER MARY MAUDE, C.S.M.

New Translations For Roman Catholics

THE NEW TESTAMENT. Translated from the Latin Vulgate. St. Anthony's Guild Press. \$1.00.

THE NEW TESTAMENT. Translated from the Original Greek by Francis Aloysius Spencer, O.P. Macmillan, \$2.50.

The first of the above translations provides American Roman Catholics with a new version that has received the official approval of the hierarchy; one designed to replace Bishop Challoner's revision of the Rheims edition, pronounced unsatisfactory because of its "close adherence to Latin sentence structure" and therefore in bad English. As a translation the new version is an excellent piece of work and the editors are to be congratulated. Excellent likewise is the format, which produces a strikingly modern effect; clear modern type is set in paragraphs instead of verses, with abundant marginal titles and well-chosen headings, while the paper and binding are of extraordinary quality for the low price. Not so much praise however can be given to the introductions and the footnotes; the former are conservative to the point of obscurantism and the latter are often models of misinterpretation. And just why our Roman Catholic friends should content themselves with a secondary translation from the Latin—itsself frequently inaccurate—instead of a direct rendition from the Greek remains a mystery.

The late Father Spencer felt this keenly and it is good to see that his version—already reviewed in these columns—has now reached a second edition.

BURTON SCOTT EASTON.

For All Who Know Young People

IT RUNS IN THE FAMILY. By James Lee Ellenwood. Scribners. Pp. xii-236. \$2.00.

This is a delightful book, written out of a wealth of experience, and concerned with the relations of the younger and older generations. With charming and easy hu-

mor, Mr. Ellenwood discusses the problems, the tensions, the differences and misunderstandings which may arise when adolescents of our own day meet their elders, and the older folk meet the juniors. The book boils down to this theme, on which all of its chapters are variations: "A home should be democratic, not for the sake of the nation but for the good of the people in it. Its chief purpose is to give its members a chance to live and learn and grow." W. NORMAN PITTENGER.

A Vivid Picture of Australia

BOTANY BAY. By Charles Nordhoff and James Norman Hall. Atlantic. Little Brown. \$2.50.

Botany Bay is now a suburb of Sydney. But when chosen in 1787 for the first British penal colony, it was a marshy wilderness with blacks peering from canoes and bush; and it was here the First Fleet brought over 800 unfortunates.

The hero, Hugh Tallant, tells the story: an American Loyalist, who, after the Revolution, went to England for compensation, through a highway robbery was committed to Newgate, and was sentenced to transportation for life. The voyage to Australia in the First Fleet was a terrible experience and the establishment of the colony was quite as terrible. Half the convicts were ill and almost all the rest untrained in building and agriculture. There was little game, rations went down and down, clothes wore out; and after two years the Second Fleet found only rows of mud-plastered hovels full of men and women, ragged, half-starved, and desperate. Hugh was spared the harder times to come by escaping and finally reaching London.

How life assumed an unexpected pattern, we leave to the reader: enough to say the descriptions alone make the book a good shelf companion to *Hurricane*.

M.P.E.

Extra circulation this issue of *The Living Church*—5,092.

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

Member of the Associated Church Press.

TRINITY SUNDAY

GENERAL

EPISCOPATE

**Northern Michigan Elects
Rev. Herman R. Page**

The Rev. Herman R. Page, rector of St. Paul's Church, Dayton, Ohio, was elected Bishop of Northern Michigan, May 26th, by the convention of the diocese, held in Negaunee, Mich. Son of the late Bishop Page, Provisional Bishop, he is at present a chaplain in the U. S. Army.

Chaplain Page was elected on the first ballot. A graduate of the Episcopal Theological School, Cambridge, Mass., he is 50 years old.

PRESBYTERIANS

**General Assembly Grapples
With War-Time Problems**

By ELFRIEDA BABNEY

With the somber warning that the Church in all its history had never faced such grave issues, such serious problems as those it faces today, Moderator Stuart Nye Hutchison, successful candidate on the third ballot over liberal candidates Asa J. Ferry and Joseph M. Broady, took the chair May 21st and put in motion the wheels of the 154th General Assembly of the Presbyterian Church in the USA, meeting in Milwaukee, May 21st to 27th.

On Friday morning began the first of the business sessions, and 900 delegated commissioners faced the varied problems of Church union, the increasing shortage of candidates for the Presbyterian ministry, liquidation of church debts, and the demands on the Church arising out of the war emergency.

UNION NEGOTIATIONS

Two sessions on Church Coöperation and Union, Friday morning and Monday afternoon, dealt primarily with the question of union between the Presbyterian Church in the USA and its sister church in the South, the Presbyterian Church in the US, and with the question of the Plan of Joint Ordination worked out by the Presbyterian Department of Church Coöperation and Union and the Joint Commission on Approaches to Unity of the Episcopal Church.

Relations between the two Presbyterian Churches were described by the Rev. Charles E. Diehl, Moderator of the Southern Church, as being exceedingly friendly. "I can say for the whole Church," he said, "that the spirit of good will, and the desire

for coöperation, and the prospects for union are better than they have ever been."

The Plan for Joint Ordination was left in the hands of the Department of Church Coöperation and Union until more replies to the Plan, drawn up for study and sent to the Presbyteries for opinion and comment, are received for from the Presbyteries.

On Monday afternoon a good-will delegation appointed by the Commission on Approaches to Unity, headed by Bishop



BISHOP IVINS: *Headed good will delegation to Presbyterians.*

Ivins of Milwaukee, was presented to the assembly. Welcoming the commissioners to Milwaukee, Bishop Ivins said: "Not in our generation has there been a time when a sympathetic understanding and effective coöperation has been more necessary among all those who name as their Lord, Jesus Christ. I pledge you coöperation of everything we can do together in extending here on earth the boundaries of the Kingdom of God."

PENSION PROBLEMS

One of the liveliest sessions of the General Assembly was that having to do with the Pension Service Plan. It was climaxed by an appeal from the floor by the Rev. Frederick A. Schweitzer, Ridley Park, Pa., that the Board of Pensions investigate the possibility of offering to members a definite contract. No minister, he said, could feel secure in the provisions of the Pension Service Plan while these can be the subject of discussion and change at each General Assembly.

Benefits of the Pension Service Plan were offered this year to Presbyterian ministers and teachers serving in Presbyterian schools, colleges, and theological

seminaries, and in approved interdenominational or non-denominational ecclesiastical agencies.

Pension protection will not be sacrificed by ministers serving as chaplains in the armed forces for the duration of the war. Such service will be considered "eligible" service.

The Report of the Board of Pensions also made temporary provision for the small vacant churches now faced with an acute shortage of ministers due to enlistment of ministers in the armed forces as chaplains, and to difficulties in obtaining young men and theological students who ordinarily serve such churches. Ministers who have retired on pension at or prior to the 154th General Assembly are permitted, according to the Report, to supply vacant churches until the close of the General Assembly in 1943.

NOTED SPEAKERS

Highlight of the Assembly Week in Milwaukee was the mammoth Joint Fellowship Dinner at the Milwaukee Auditorium, Saturday, when Dr. Walter W. Van Kirk, known for his popular "Religion in the News" radio broadcasts spoke on A Christian Charter for Tomorrow's World. Other prominent speakers during the week included Francis B. Sayre, prominent Episcopalian and U. S. Commissioner to the Philippines, the Rev. Robert W. Searle, secretary of the Greater New York Federation of Churches, and Dr. Charles T. Leber, New York, of the Presbyterian Board of Foreign Missions.

"Loyalty to Christ" was named the theme of the 1943 General Assembly and of the program of the Church during the coming year.

FINANCE

**Church Life Corporation to
Increase Rates**

The directors of the Church Life Insurance Corporation have recently taken action which will result, on or about September first, in an upward revision of premium rates on future insurance policies issued by the Corporation, according to a statement made by Bradford B. Locke, executive vice-president. Refunds to policyholders, which have been paid voluntarily since 1924, will be temporarily discontinued except on term policies.

"An important element controlling life insurance premium rates is the rate of interest which can reasonably be assumed over a period of years," Mr. Locke said. "The directors of the Corporation are faced with the fact that the present investment situation does not permit the Corpo-

ration to earn as high a rate of interest on its invested assets as was possible in the earlier years of its existence and at the same time maintain a high-grade standard of investments. They felt, therefore, that a lower interest assumption for new insurance was necessary for the better protection of policyholders. At the same time, they adopted for future policies the use of a more modern mortality table which produces a more equitable distribution of cost at the various ages and which partially off-sets some of the increase in premium rates resulting from a reduced rate on interest.

Mr. Locke pointed out that all of the policies of the Church Life Insurance Corporation are issued on the non-participating plan and that the guaranteed premiums, which are exceptionally low, do not contemplate any dividends to policyholders. Starting in 1924, however, it has been the annual custom of the Directors to authorize voluntary premium refunds to policyholders, payable out of such savings as have been possible by careful management. "The directors now feel," Mr. Locke reports, "that continued reduced interest earnings make it advisable to discontinue further premium refunds to policyholders, except in the case of term policies, until the future interest situation shows improvement. Term policies are not materially affected by the question of interest earnings, since relatively little reserve is ever accumulated. It is planned, therefore, to continue modest premium refunds on term policies for the time being."

It is reported that the new premium rates will probably go into effect about September first and will apply to all policies issued after the change is made. "The revised premium rates will still be substantially lower than those of most other companies," Mr. Locke stated. "The change will not, of course, affect any existing contract. The increase in premium rates is primarily at the middle and older ages where the improvement in mortality experience has not been sufficient to offset the effect of reduced interest earnings and also on the more expensive plans of insurance such as short term endowments, where the interest factor is of considerable importance because of relatively large accumulated reserves."

BRITISH MISSIONS

Bishop Perry Describes Meetings in England

Bishop Perry in reporting to the diocesan convention of Rhode Island [see page 18] on his trip to England and the results of the cooperation between British and American missions said, in part: "At the annual meetings of the Society for the Propagation of the Gospel and at the Church Missionary Society, which bear the responsibility for the support of British Missions, also at a general missionary mass meeting, which I had the pleasure of attending with my companion, Clifford Morehouse, I had the privilege (a humbling experience it was) of receiving the expressions of grati-

tude for the \$300,000 given by the Church in the United States last year to the Church of England for its work in mission fields. Whatever losses are incurred in their own land, and whatever their financial burden so far beyond that which we have had as yet to bear, the people of England have not been willing to diminish the measure of their obligation for their missions overseas. The help that America has given means more than money. It is a pledge of continuing partnership between these two branches of the Anglican Communion.

"A Joint Committee on Cooperation has been appointed by our National Council and the Missionary Council of England to consider and enact ways in which the two Churches may divide responsibility for the work in foreign fields and may distribute the items of expense between their budget and our own. As a member of this Committee I met in London the English members for the consideration of a plan for the division of expense in the budget of 1943. Meanwhile for this year our people are asked to make up by voluntary contributions a sum for British Missions equal if possible to that given a year ago in order that no loss in the work need be sustained until new plans be put into effect. The contributions from parishes and individuals in this diocese to the fund raised in 1941 amounted to \$5,762.84.

YOUNG PEOPLE

Corporate Communion

Episcopal young people throughout the country joined in a special Youth Communion Service on Sunday, May 24th (Whitsunday).

Called by Presiding Bishop Tucker, the observance was designed to provide young people with the opportunity to "renew their loyalty to Christ, their allegiance to the Church, and their fellowship one with another."

It was estimated that nearly 500,000 young people participated in the corporate Communion.

Youth Leaders Plan Progressive Program

Plans for forwarding the program of the UMCY in the province of Washington were discussed by youth leaders from Pennsylvania's five dioceses at a meeting in St. John's Church in York, Pa., May 2d. A score of delegates, headed by the two provincial advisors, the Rev. B. Janney Rudderow, Philadelphia, and the Rev. Edmund L. Gettier, Baltimore, participated in the meeting, one of several such inter-diocesan sessions being held throughout the province.

A resolution passed by the group recommended that a commission on youth be set up in each diocese. Another matter considered was the possibility of creating interest among the young men and women of the Church who are serving the nation in taking part in such UMCY projects as the Whitsunday Corporate Communion and other corporate activities.

CHURCH ARMY

Commissioning Service

A unique service, the first of its kind held in the diocese of Newark, took place on May 10th at Grace Church (Van Vorst) Jersey City, N. J., when the Church Army in USA held its 14th commissioning service. Bishop Washburn was the commissioner, acting for the Presiding Bishop, who was unable to attend this year. Clergy of the diocese and on the Training Center faculty and former Church Army captains now in the priesthood were in the procession.

Immediately following the service the newly commissioned workers will leave for defense work areas and missionary districts where there is an urgent need for Church workers.

The Rev. J. Wilson Sutton, vicar of Trinity Chapel, New York City and warden of the Training Center presented the following: William G. Avery, Wilfred E. Hotaling, Richard D. Terrill, Michigan, Gretchen Kightlinger, Florence C. Puffer.

The Church Army trains young men and women for full-time lay evangelistic and social service work under the direction of the clergy of the Church. Its workers are in sparsely settled rural areas as well as in crowded under-privileged urban sections. During the past 11 years its members have presented 1190 for Baptism and 1170 for Confirmation. The new headquarters and Training Center are at 268 Second Street, Jersey City, N. J.

PROVINCE VIII

Full Program For Synod of Province of Pacific

The calendar of the synod of the province of the Pacific was crowded with activities when it met in Oakland, Calif., May 13th-15th.

The consecration of Bishop Lewis of Nevada [L. C. May 17th], the dedication of the Grace Lindley Building of True Sunshine Chinese Mission, the commencement of the Church Divinity School of the Pacific, discussion groups on Forward in Service, and youth delegates—each had its place. Guests of the synod were Presiding Bishop Tucker and Miss Grace Lindley.

The Presiding Bishop in his address on May 12th, Education Day, at the evening service in St. Paul's Church, Oakland, spoke of the relationship between Christian Education and the Forward in Service program, and brought out the need for the conversion to Christ for World Service.

TRUE SUNSHINE

The dedication of the Grace Lindley Building of the True Sunshine Chinese mission was held on Wednesday afternoon, May 13th, followed by a reception, when tea was served by the Chinese members of the mission. The Presiding Bishop dedicated the building, which was accepted by Bishop Block of California. Addresses were given by Bishop Tucker, Mrs. Norman B. Livermore, president of the Woman's

Auxiliary and the House of Churchwomen of the diocese of California; the Rev. Daniel G. C. Wu, Chinese priest of the diocese; and Miss Grace Lindley, former executive secretary of the Woman's Auxiliary to the National Council. The young people's choirs of True Sunshine missions of Oakland and San Francisco sang the *Te Deum* and an anthem, "Send Out Thy Light." The new priest, the Rev. Wai On Shim, who was expected to arrive from Honolulu in time for the dedication, was still awaiting transportation, but sent a radiogram with greetings.

CHURCH DIVINITY SCHOOL OF THE PACIFIC

Bishop Huston of Olympia gave the address at the 48th Commencement of the Church Divinity School of the Pacific, on Wednesday, May 13th, at St. Mark's Church, Berkeley. The Presiding Bishop spoke also to the graduating class. Diplomas of graduation were awarded by Bishop Gooden, president of the Board of Trustees, to Walter Harrison Beste, diocese of California; Geoffrey Clyde Hinshelwood, diocese of Georgia; Joseph Mitsuo Kitagawa, diocese of Olympia, who received his in absentia, as he is interned in a camp outside the war zone (Bishop Huston received his diploma for him); John Kimball Saville of the diocese of Los Angeles; F. Marshall Wickham of the diocese of Los Angeles; and Charles William Williams of the diocese of California. The degree of Bachelor of Divinity was awarded Mr. Beste, Mr. Saville, Mr. Wickham, and Rev. Edward McNair of the diocese of Los Angeles. The honorary degree of Doctor of Divinity was awarded Bishop Rhea of Idaho.

The bishops of the province marched in the procession with the Presiding Bishop, faculty, trustees, guests, and students.

COLLEGE WORK

The College Work dinner was held on Education Day, and was presided over by Bishop Stevens, chairman of the Provincial College commission. Bishop Lewis of Nevada was the speaker. He stressed the importance of adequate Christian education on the college level, and spoke of the fallacy of calling an hour of fellowship and cocoa "student work." That idea was contrasted with the vital college work which is the Church's work among students and faculty members in the larger and deeper concerns of worship, study, and service.

New members of the provincial commission for College Work are Bishop Lewis of Nevada, Miss Marion Barclay of the University of Washington, and Mrs. J. Lindsay Patton of Berkeley, Calif.

YOUTH

Youth delegates and adult advisers from Olympia, Idaho, Utah, Los Angeles, Oregon, Eastern Oregon, San Joaquin, Arizona, Nevada, and California met as a Youth Council to exchange ideas and to formulate plans to coordinate youth activities in the province. Bishop Sanford, Acting Bishop of San Joaquin, presided at the luncheon and meeting.

On Education Day Miss Beatrice Robin-

son, member of the National Youth Commission, spoke on the United Movement of the Church's Youth, and on Wednesday she spoke to the synod.

On Wednesday evening the House of Young Churchmen of the diocese of California sponsored a youth dinner at St. Clement's, Berkeley, which was attended by young people from all over the diocese. Speakers were the Presiding Bishop and Dean McAllister of Spokane. Delegates from the dioceses and districts in the province were introduced at the dinner. Mr. Edward Colcock, advisor from the northern part of the province also spoke at the dinner.

ARMY AND NAVY COMMISSION

Chaplains of the Army and Navy spoke to Joint Session of Synod on Thursday, May 14th. Speakers were Rev. J. S. Edwards of Fort Ord, and Rev. Paul G. Linawever of the Naval Air Station, Alameda, Calif.

SAN JOAQUIN

Discussion of the district of San Joaquin was held in an executive session of synod, when all visitors were asked to leave. After careful consideration of all the issues involved in the situation, the following resolution was passed, "Resolved, that the Missionary District of San Joaquin be continued, and that a Bishop for the District be elected at the earliest possible moment."

WOMAN'S AUXILIARY

Urging women to divest themselves of emotion as a sine qua non for work with the blind people, Miss Mary Melvin addressed the Woman's Auxiliary of the Eighth Province in annual meeting at St. Paul's Church, Miss Melvin, herself blind since early childhood, a graduate and Phi Beta Kappa of the University of California, made a stirring appeal for more intelligent interest in the work for the Blind which has been a provincial project of the Woman's Auxiliary for many years. The raising of funds for use in the past for transcribing Church literature into Braille has been designated as a memorial to Mrs. Irving Baxter, for many years active promoter of this work and for several years president of the Woman's Auxiliary in the province. The discussion at the annual meeting of a better use of the fund resulted in the decision to use the money to make known to the Blind the many volumes of literature already available and to promote the use of the Talking Book for those who cannot learn Braille.

Second in importance in the discussions of the meeting was the consideration of the promoting of the Mothers' Memorial for retired missionaries, a fund started two years ago to make available to Bishops in the province sums of money to aid retired women missionaries not otherwise adequately provided for.

ELECTIONS: Bishop Stevens of Los Angeles was elected as the provincial representative on the National Council to fill out the unexpired term of the late Bishop Bartlett.

Acting treasurer: Morris Millbank, provincial council; Bishop Gooden, the Rev. H. Gardner, H. I. Thomas. Bishop Lewis, provincial representative on the Board of Trustees of the Church Divinity School of the Pacific; Bishop Stevens, Board of Trustees of St. Margaret's House, Berkeley.

RADIO

Dr. C. Leslie Glenn to Broadcast Memorial Day Message

The Rev. C. Leslie Glenn, now serving as chaplain on the USS *Prairie State*, will deliver a Memorial Day Message in the Episcopal Church of the Air, Sunday, May 31st, from 10 to 10:30 A.M. Eastern War Time.

The broadcast will originate with station WABC, New York City, and will be carried by the nation-wide hookup of the Columbia Broadcasting System.

The *Prairie State* is anchored near New York City, which makes it possible for Chaplain Glenn to make the broadcast.

New Network Religious Program

A sustaining series of programs dedicated to the armed services and having an underlying religious motif will be inaugurated Sunday, June 7th, on the Blue Network.

The programs will feature singing of familiar hymns and ballads by the audience, composed of relatives and friends of men in the armed forces. The program will be on the air from 9:30 to 10 P.M.

WAR RELIEF

Religious Leaders Back National Day of Tribute to Russia

A committee of five of the most eminent religious leaders of America recently wrote to 15,000 clergymen throughout the country asking that Saturday, June 20th, and Sunday, June 21st, be observed by synagogues and churches as Aid-To-Russia Days, commemorating the end of the first year of the valiant resistance by the Russian people against the German army.

The committee is headed by Presiding Bishop Tucker, who is honorary chairman of the Religious Committee of Russian War Relief.

Other members of the Aid-To-Russia Day Committee are Dr. Luther A. Weigle, dean of Yale Divinity School and president of the Federal Council of Churches of Christ in America; Dr. Israel Goldstein, president of the Synagogue Council of America; Dr. Howard Chandler Robbins, professor at the General Theological Seminary, and Dr. Henry Sloane Coffin, president of Union Theological Seminary.

Governors of more than 20 states and 100 cities already have issued official proclamations calling upon citizens to participate in honoring and gathering supplies for Russia on that day.

THE BIBLE

Distribution Increases in 1941

Crediting the war with the increased demand for Bible literature, the American Bible Society reports that 8,096,977 volumes of Scripture were distributed during 1941, the highest number since 1931. All but one of the Society's seven agencies reported a larger circulation than in 1940.

ENGLAND

**Anglicans, Presbyterians, Army
United Against Hatred**

By CLIFFORD P. MOREHOUSE

London (by cable), May 23d and 25th.

"This house, while strongly supporting the prosecution of the war with the utmost determination no less strongly deprecates any inculcation of personal hatred and vindictiveness." So declared the lower house of the Convocation of Canterbury, in a resolution at its first session since the entronement of the new Archbishop of Canterbury.

The resolution was the result of a strong address by Dr. Temple cautioning the people of England against "so yielding to the passions of war that the nation is disqualified for using victory to God's glory and that they themselves become separated from His purpose of love."

The Archbishop took as an example certain press reports of the attacks on Rostock and Lubeck. He praised the Royal Air Force for its signal service to the Allied cause, but added: "This was in some quarters represented in such a way as to suggest that the destruction of historic buildings and infliction of misery on multitudes of human beings were occasions for satisfaction rather than for profound regret."

Much of the debate in Convocation revolved around the question of training soldiers in hatred. During a similar debate in the General Assembly of the [Presbyterian] Church of Scotland May 23d, Dr. J. Hutchinson Cockburn, former Moderator, who has just returned from a trip to America, read a letter showing that the Churches' stand is having its effect.

The letter, from General Sir Bernard Paget, Commander in Chief of the Home Forces, declared that orders have been circulated among all Army commanders to stop the use of strong language and attempts to produce blood lust or hate in battle training. General Paget said: "Such an attitude of hate is foreign to our British temperament and any attempt to produce it by artificial stimulus during training is bound to fail as it did during the last war."

"Officers and non-commissioned officers must be made to realize the difference between the building up of this artificial hate and the building up of a true offensive spirit combined with the willpower which will not recognize defeat."

Archbishop of Canterbury Clarifies Views on Economic Issues

In an exclusive interview with Religious News Service, the Archbishop of Canterbury, Dr. William Temple, clarified his views with regard to the profit system and communism, and said that he would be glad to have these views made known in the United States because "understanding between our two peoples is more essential just now than ever before."

The interview was given to Dr. Henry

Smith Leiper, Foreign Secretary of the Federal Council of the Churches of Christ in America, on behalf of Religious News Service, following press reports which, according to Dr. Temple, had made it appear as if he advocated communism and the abolition of the profit motive in industry.

The disputed statements were made informally at the conclusion of a meeting sponsored by trade union leaders and industrialists in connection with the Religion and Life observances in Manchester, observances which correspond somewhat to the National Preaching Mission visitations which are held annually in this country.

Asked to explain his remarks on the profit motive, the Archbishop said:

"The influence of headlines and the inevitable abbreviation involved in reporting have led some to suppose that I want to abolish both profit and interest—if that were so, I should not be so much a revolutionary as a donkey.

"Of course, no business can be carried on if it makes no profits. What I deplore is not profit, nor even the profit motive, but the predominance of the profit motive over all others.

"The aim of production is to supply public need, but the direction in which capital flows is now determined more by the prospects of large profit than by the urgency of need. Sometimes these coincide, often not."

ECONOMIC COMMUNISM

In explaining his views on communism and Christianity, the Archbishop stated that he had "incidentally" remarked to a questioner that he saw no incompatibility between Christianity and economic communism.

"In the press reports," he said, "the word 'economic' was omitted and atheistic bolshevik communism was inferred.

Broadcast From London

Religion means more in England nowadays than it did in pre-war times, said Clifford P. Morehouse, editor of THE LIVING CHURCH, May 26th, in a shortwave broadcast to the United States from England. "I do not mean that there is more Churchgoing, though services are remarkably well attended. But certainly there is a consciousness on the part of men and women in all walks of life that beneath the changing fortunes of war there is the eternal purpose of God working itself out to victory."

Mr. Morehouse's address was broadcast from London by the BBC.

On May 29th Mr. Morehouse and the Rev. Dr. H. S. Leiper were scheduled to dedicate a large shelter in London for workers' children provided by the Save the Children Federation. Radio coverage of the event was supplied by the BBC, but at press time arrangements had not been completed for broadcast in the United States.

"Of course, there is communism which is flatly un-Christian because it makes no allowances, indeed repudiates, individual freedom of mind and spirit.

"Christianity insists on two complementary principles—personal freedom and fellowship. The economic system of England, and as far as I have observed, of America, gives full expression to personal freedom provided the person has some capital, financial or otherwise, to invest and in expanding markets gave freedom even to those who had only labor power to invest, sell or hire out. This system never gave expression to fellowship.

"Communism today gives full expression to fellowship but not much to freedom."

What then, the Archbishop was asked, should Christians emphasize from the economic standpoint?

"If they really aim at a Christian social order," the Archbishop replied, "they should try to give more expression to fellowship than a capitalistic society has and more to personal freedom than communism has.

"We want something new—nothing ever tried so far is good enough."

The interview was conducted in bomb-scarred Lambeth Palace. The Archbishop has just moved his official headquarters to Lambeth although he maintains lodgings at a near-by hotel. The palace residence was made uninhabitable by Nazi bombs.

York Enthronement

The enthronement of Dr. Cyril Foster Garbett as Archbishop of York is scheduled for June 11th. He will be the 92d occupant of the see, and will bear the title "Primate of England." (The Archbishop of Canterbury bears the title "Primate of All England.")

British Army Approves Plan For Women in Chaplaincy Service

British women are being prepared for chaplaincy service in the armed forces.

The Churches' Committee for Women serving with H. M. forces has selected a number of specially qualified women who will assist chaplains in ministering to the religious needs of the Auxiliary Territorial Service. The scheme has been approved by the Army Council.

The women will be employed by the Churches' Committee and will carry out their duties under the direction of the Army Chaplains or Officiating Chaplains at the stations to which they are appointed. They will wear a distinctive armlet and badge and will be given special facilities for their work, including access to women's quarters and billets and to A.T.S. personnel in sick bays and hospitals.

The first step will be the appointment of 12 salaried women for duty at certain selected camps and training centers where there are large numbers of A.T.S. personnel.

In order that the work may go forward, a grant from public funds, commensurate with the needs of this first stage, is being

made for a period of one year to the Churches' Committee. It is hoped, however, that in about six months' time, it will be possible to assess the results of the scheme with sufficient confidence to justify a further extension of the service.

NORWAY

Quisling Plans a "New Christianity," Nazi Style

The Quisling government of Norway is laying plans for the creation of a "new order" of the Norwegian Church, according to the Swedish daily, *Svenska Dagbladet*.

The daily quotes an address delivered by Sigmund Feiling, leader of the Quislingite Church Department, in which he states that Quisling desires to establish "a new Christianity which would take due account of the problem of race and living room."

The Stockholm newspaper further reports that Quisling's book, entitled *Russia and Ourselves*, has been introduced as a kind of catechism for the new church and that it is already being used in religious services by Quisling-appointed pastors. One of the latter, it was stated, has been commissioned to work out the "ritual" of the proposed church.

Russia and Ourselves, first published in 1931, is a violent attack against Russia and Communism. In it Quisling repeats Nazi propaganda slogans, such as that the Russian Revolution was brought about by "international Judaism." He also charges the Jews with being responsible for Christianity and putting it into practice. He advocates combining the Nordic idea of race and religion.

As supreme head of the Church of Norway, through his executive power as "presiding minister," Quisling has already appointed seven bishops to supersede those who resigned in protest against the Nazi regime.

The new bishops, the Swedish daily adds, have declared themselves ready to cooperate with the government and have agreed that the church must "move with the times."

Commenting on the recent wholesale resignation of 1100 Norwegian pastors, the *Svenska Dagbladet* points out that the Quisling party cannot hope to fill all the posts which have become vacant, since only 60 clergymen are in sympathy with it.

"Thus," says the daily, "hundreds of churches will have to be closed. The Quisling party is said to be ready to take this step."

MEXICO

Pioneer Priest Dies

The recent death of the Rev. Luis Yarza Caballero in Mexico City after a long illness removes from Bishop Salinas' staff one of the pioneer Mexican clergy, who asked and received ordination from American bishops some years before General Convention organized the Church's Mexican work as a missionary district.

ARMED FORCES

Reports Are Encouraging But More Money Is Needed

"Reports are encouraging but we need a great deal more money." That in short is the situation with the Army and Navy Commission's fund to provide the Church's ministry to the armed forces of the country, according to Bishop Sherrill, chairman of the commission.

Bishop Sherrill reports that the commission now has in hand \$350,000, with reports coming in daily. However, he stressed the point that the goal of \$385,000 was set before Pearl Harbor and before the United States entered the war. Conditions now are such that a very much larger amount will be needed if the Commission is to do its full job for service men.

Some dioceses have done extremely well with their efforts in behalf of the fund, Bishop Sherrill said, but others have not attained the amounts which might logically be expected of them in such an emergency.

"It is hoped that all the returns will be sent in as soon as possible," comments Bishop Sherrill, "as it is essential that the Commission know the amount of money available for the immediate and pressing needs."

"With the increase of the war effort and with the expansion of the Army and Navy, of course the need of the Church's ministry correspondingly grows. Many dioceses have given sacrificially and generously. We are grateful for their support."

Chaplain F. H. Lash Appointed New Commission Member

Chaplain Frank H. Lash of the Great Lakes Naval Training station has been appointed a member of the Army and Navy Commission to take the place of Chaplain Sydney K. Evans, who died recently.

Chaplain Lash has been in the Naval service since 1917, his last previous assignment having been Chaplain at the U. S. Naval Hospital, San Diego, Calif. He was Fleet Chaplain of the United States Fleet from 1938 to 1940.

News of Chaplain

Frederick B. Howden

From the office of the Chief of Chaplains, Washington, D. C., comes the first word in a long time of Chaplain Frederick B. Howden, son of the late Bishop F. B. Howden, and formerly rector of St. Andrew's Church, Roswell, New Mexico.

It was known that Chaplain Howden was in the Philippines, but in a statement on the work of chaplains at Bataan, he is quoted as reporting "Scarcity of transportation makes visits to field positions difficult, but by walking and hitch-hiking all positions have been visited one or more times during the month." This is, presumably, early in 1942.

In the same statement from Chief of Chaplains William R. Arnold, Chaplain

Howden is quoted as remarking, "Lack of communication with homes, lack of news—hard on morale, which, nevertheless, continues to be good in regiment."

It is evident therefore that Chaplain Howden was at Bataan, and of course there has been no communication from there since the defense failed.

The statement from Washington says: "Since the fall of Bataan several of the Chaplains probably have been captured by the Japanese. Their whereabouts are unknown, but it may be assumed they are still with the soldiers of their command units; and somewhere, somehow, ministering to the soldiers' spiritual and moral needs."

Army Plans Bible For Every Soldier

Scriptures appropriate to the different faiths will shortly be available to every man in the Army, wherever he may be stationed.

The first Scriptures of the type to be distributed by the Army were presented by Chief of Chaplains William R. Arnold to three representative soldiers at a special ceremony in Washington, and similar ceremonies are planned for all military bases.

While the ceremony will differ in form according to local conditions, distribution of the Scriptures will continue until all soldiers are reached. Later, it is planned to issue the Scriptures to all soldiers who request them through the Replacement Training Centers.

At the Washington ceremony of presentation, Chaplain Arnold made the presentations to soldiers representative of the three major religious faiths and the three commands of the Army. Chaplain Arnold, a Roman Catholic, was assisted in the presentation by Chaplain George F. Rixey, Deputy Chief of Chaplains, a Protestant, and by Chaplain Aryeh Lev, Jewish.

HOME FRONT

WPB Church Goods Industry Advisory Committee

Donald C. Fendler, president of C. M. Almy & Son, Inc., of New York has been appointed one of an advisory committee for the church goods industry. The committee functions under the Bureau of Industry Advisory Committee of the War Production Board's Division of Industry Operations.

JAPANESE AMERICANS

College Accepts Evacuated Students

Earlham College of Richmond, Ind., is one of a group of Midwest colleges which have agreed to accept Japanese students who have been obliged to leave the West Coast. Those who are accepted will be American-born Japanese. Two have already come to Earlham from Whittier College in California, and they were recommended as to character and patriotism. One of the students was born in Hawaii.

New Jersey's Program For Army and Navy Men

By the Ven. Robert B. Gribbon

Archdeacon of New Jersey

THE concern of the diocese of New Jersey for the men of the new army may be said to have begun with the operation of the Selective Service Act nearly two years ago. Before going to General Convention, Bishop Gardner had called together a small committee and outlined to them what he saw to be our great problem and opportunity in the immediate expansion of Fort Dix into the main reception center for selectees from the entire territory of the Second province of the Church.

Under the Bishop's impetus we began at once to make contacts with other agencies concerned in this field, notably the provincial commission, and the Bishop left for General Convention with the idea of finding out exactly what the national Church was planning in this whole matter. Much of the preliminary work thus undertaken seemed to lead up blind alleys and a sense of confusion and futility was felt. However, we are now more than ever thankful that we did our fumbling so long ago and cleared the ground for the active work which is taxing our energies today.

One of the first openings for really effective work with the men came when the

Rev. Thomas L. Ridout, rector of St. Andrew's Church, Mount Holly, put us in touch with a meeting of social workers and local Church people of Burlington county out of which developed the notable project of the Fort Dix Community Service House. The Bishop personally used every channel of influence to secure the appointment of an Episcopal chaplain on the post and to ensure that a regular celebration of Holy Communion would be available to all our boys there.

A main responsibility was seen to be that of keeping the Church in touch with the young men who were going from the parishes of this diocese into the armed forces of our country. A clearing house was set up in Canon R. D. Smith's office in Trenton to which the parishes were to send the names of all of their soldier and sailor churchmen.

A three-way contact was then established by the diocesan office with each man. The Episcopal chaplain at his camp was notified of his presence there, the Bishop of the diocese in which the camp was located was asked to make available parish and home hospitality in the camp vicinity and a letter

was written by our own Bishop to each man.

The file of letters received by the Bishop in response to this part of the work is a fascinating collection of human documents revealing the appreciation of this care for the spiritual welfare and often expressing deep and touching devotion to our Lord and His Church. These letters came, and keep coming, not only from Army posts all over the United States, but from the far corners of the globe where our forces have gone.

To return to the Fort Dix situation—it was found that the Burlington county group had zeal, energy, and devotion but no money. The Bishop authorized an appeal to the diocese for a special fund; and, in the meantime, a loan was made by the Cathedral Foundation for immediate action and a cash offer to help to secure and equip a building for a soldiers' club was made to the Burlington County Committee which, by now had been chartered by the State Defense Council as the authorized agency for the Fort Dix area. A building belonging to the Methodist Church, "left over" from 1917-19 was secured and, with

Date.....

DEAR CHAPLAIN.....:

We have been notified that the individual named below is now stationed at

He is commended to your pastoral care.

Name B. C. C.

Member of in

Rector

Nearest relative and address

Notes

Signed,

Postcard from diocesan executive to chaplain of army camp. A reply card attached (below) provides a convenient form for the chaplain's report.

Date.....

.....Parish

The following men are in Military, Naval or Air Service:

Name and Rank	Organization	Address	B.C.C.

Signed,

Postcard supplied to parish clergy to facilitate reporting service men's names to diocesan executive.

REPLY CARD

DEAR.....:


In reply to your notice let me report that I have had an interview with

REMARKS:

Signed:

Address:.....

.....

 **THE EPISCOPAL CHURCH
DIOCESE OF NEW JERSEY**

This is to certify that

Name _____

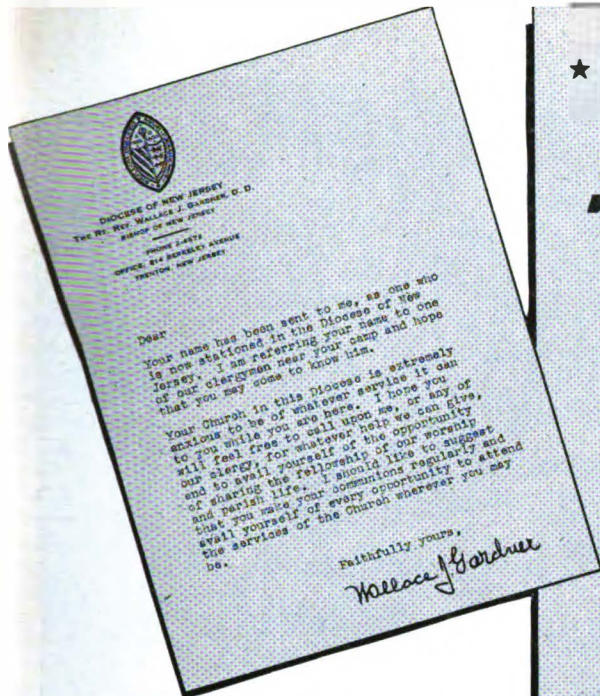
Address _____

is a B C C member of _____ Church

of _____ New Jersey. He is commended to your spiritual care.

(over) _____ Rector

Pocket identification card supplied to soldiers.



(Above) Letter sent by Bishop Gardner to service men stationed in New Jersey. It is accompanied by schedules of services at nearby churches, and other useful materials.

(Right) Poster sent to parishes to call their attention to the Church's representative at the reception center.

much volunteer work and gifts organized by Mr. Grobler, a communicant of St. Andrew's, Mount Holly, it was fitted up.

When the problem of a hostess for the building arose, Miss Mary French, one of the ablest of the CMH workers in the diocese was loaned to the project, her salary paid by our committee. Her work was a magnificent success, as the response attested. The boys swarmed to the house, parties, candy-pulls, discussion groups, dances, writing facilities, books, magazines, cookies and coffee were supplied and appreciated in full measure. "Melody Ranch" became the nickname of the Pointville House, and what it meant in a time when the USO was not yet functioning, when morale was low and the whole country hardly awake to the exigencies of the hour, can only be imagined.

Women were enlisted from all over the state to take turns in the regular supply of cookies and the little old building became taxed to the limit until at last the government's building program came into operation. The first of the houses built for Fort Dix under this plan was turned over to the Pointville group to operate with entire responsibility—a testimony to the Army's confidence in the character of the work.

In his convention address of May, 1941, Bishop Gardner had pointed out the Army and Navy service work as the main present responsibility of the diocese and the summer double number of the diocesan magazine had featured the subject so as to focus the attention of all Churchpeople on it. In an earlier issue we had published in full the most excellent guide to work with men in service prepared by the social service commission of the diocese of New

York. Nearly every parish was awake to the situation and regularly reporting its men in service to Canon Smith.

Meanwhile, as 1941 wore on, the expansion of the armed forces brought larger responsibilities to the Church. There being no Episcopal chaplain in Fort Monmouth, the clergy of the surrounding area were organized into a council to distribute and exercise responsibility for service to the fort and, at the invitation of the Lutheran chaplain a regular weekly celebration in one of the recreation buildings was established.

At Fort Hancock we had a fine contact through Chaplain Lewis C. Beissig of a National Guard regiment from Long Island. He was visited and helped with supplies of altar fittings, vestments, and books.

The government appropriated two and a

half million dollars to expand the Lakehurst Naval Air Station and, with the increase of personnel, a chaplain (Methodist) was appointed. He discovered the beautiful but unfurnished and unused "Cathedral of the Air," a stone church erected in a burst of popular devotion as a memorial to the late ill-fated USS *Shenandoah* but never completed. The Rev. John M. Hunter, All Saints', Lakewood, was soon in touch with Chaplain Claypool and secured from the diocesan board of missions the furnishings of a closed mission station for the unfinished church. The Bishop visited the station and rededicated the articles to their new service and a regular Celebration of Holy Communion was inaugurated with the Rev. Mr. Hunter as the visiting priest.

At other points local clergy were busy with like responsibilities. The Rev. Ben-



Selective Service Men

When you arrive at FORT DIX
look up

CHAPLAIN
OLIVER J. HART

Chaplain's Office
RECEPTION CENTER CHAPEL

He is an Episcopalian and wants to meet
all our men as they go through

Attend Church

HOLY COMMUNION—EVERY SUNDAY—7:30 A.M.

In Reception Center Chapel



ARMY & NAVY COMMISSION

Diocese of New Jersey

818 Berkeley Ave., Trenton, N. J.





AT FORT DIX: Through the efforts of Burlington county Churchpeople, the community service house at Fort Dix was begun and developed into a notable place of rest and recreation for soldiers.

ADVICE TO CHURCHMEN



1. Seek out a Chaplain at once; offer your services to him for any assistance he may require.
2. Make your Communions regularly.
3. Attend Church service every Sunday.
4. Make daily use of your Prayer Book and New Testament.
5. Be a good soldier: obey commands promptly and with good will.
6. Seek wholesome amusement, with good companions during your recreation hours.
7. Write home frequently.
8. Give good example as a Christian gentleman. Others will judge the Church by you.
9. Accept your term of service as the responsibility of a citizen, and fulfill its duties conscientiously. Look upon it as an opportunity given you by God to develop a sound body and a strong character. Strive in all things to lead a clean and upright life. Remember you can serve God and country best by being true to yourself.

* * *

**DIOCESE OF NEW JERSEY
EPISCOPAL CHURCH
Trenton, New Jersey**

A RULE OF LIFE: For Churchmen in military service.

jamin B. Brown of Cape May (now in the U. S. Navy) was working with the increasing forces at the naval air station and the rectors of Churches in Piscataway, New Brunswick, Metuchen and Perth Amboy found many opportunities among the men and officers of Fort Raritan. Reports from all such areas were requested by the diocesan committee and thus the Bishop was kept informed of developments and needs.

A new field of service was now becoming evident. As troops moved in and out of New Jersey, chaplains of the Episcopal Church en route were sought out and invited to Trenton to meet the Bishop and to the fellowship of clericus and other meetings where possible. Their needs in the way of Prayer Books, Forward Movement literature and other supplies were met immediately from Canon Smith's office and received with real appreciation. Chaplain Sowers (now regular Army) long at the reception center at Fort Dix, had asked for some article "to put in a soldier's hands" as a reminder of his faith and a small chromium cross on a chain was secured by Canon Smith from the Ammidon Company of Baltimore. It proved at once to fill a felt want on the part of the men and by now thousands have been purchased and distributed through the Chaplains who have been in New Jersey.

It was apparent that Canon Smith was the key man in this work; so rapid action

was taken in the Cathedral Foundation to expand his office facilities and secure additional clergy help to relieve him of his usual institutional visiting so that he could be more constantly in the forts and naval stations. By now he is as familiar a figure in Dix, Monmouth, and other points as any regular army officer.

New and better forms of report cards, a membership certificate and a Rule of Life for Churchmen were developed and printed in quantity by the diocesan committee and are in constant demand from persons all over the country who have seen them and recognized their usefulness. For each parish a large poster was printed giving the name of the reception center chaplain at Fort Dix and asking all selectees to make themselves known to him as they passed through.

The diocese took Pearl Harbor and subsequent events in its stride; the machinery had been set up, was functioning, and is carrying the extra load of service with evident efficiency. We can see however that there is more to follow and are preparing for it. The growth of huge embarkation centers in what were open fields a few months ago means vastly increased work on the part of nearby parishes and the addition of men to their staffs to do the kind of thing which we have found needed and wanted by the Army itself. Men like the atmosphere and hospitality of a friendly parish church near their posts and the

organization of such hospitality as well as its follow-up are often far beyond the capacity of a small place.

It was adopted as a diocesan policy that we should go all out for the national Army and Navy Commission Fund, dropping our local appeals and relying upon the national Commission for necessary aid. In all convocations this appeal was majored, mass meetings were held, Canon Smith and the Archdeacon went from parish to parish preaching at the Sunday morning services on this subject and a warm response has been found among the people.

Above everything else, this has become evident: this field of work is wider than we know, the response is amazingly encouraging, and constant vigilance is needed to keep in touch with developments. For example, after the calling out of the Home Guard, the Rev. George Boyd of St. Peter's, Perth Amboy, discovered a company quartered within easy reach of his Church who welcomed his ministrations wholeheartedly and have several times attended in a body as church parade. There are also small units of the Coast Guard in many places, cut off from normal religious life, and the alert rector will find



CHAPLAIN JOHN FAGAR reading divine service in Fort Dix mess hall.

where these and army units may be, and by visiting will make many helpful contacts.

Our experience suggests two strategic points which seem to be the keys to the whole work with men in the Churches; the first and most indispensable is the alertness of the parish from which the men

go or which is near a camp. The reporting of the names of the men in service to some clearing house is the only sure way of putting them quickly in contact with chaplains of our own Church. The Army classification of "P, J, and C" is unalterable and no further religious segregation seems possible. Second is the provision of a diocesan worker, a sort of canon missionary, who would be free from parochial work and able to assist in the sections where the work is heaviest and to keep in contact with the chaplains in service.

We conclude with an appeal to the Bishops and Army and Navy Commissions of dioceses throughout the country. Among the thousands of young men stationed in our diocese there are Episcopal young men from every diocese. We want to know them—we want to meet them—we want to open up the hospitality of our own parishes and homes to them—we want to bring them into touch with the Episcopal Chaplain in their area—we want to render whatever service we possibly can while they are here in our midst. Won't the Army and Navy Commissions and parishes immediately notify the Rev. Robert D. Smith, 816 Berkeley Avenue, Trenton, New Jersey.

Trinity Sunday

By the Rev. Wilford O. Cross

THE feast of the Trinity is an unusual feature of our Anglican Calendars. All the other great days are commemorations of an event, of an occasion. On Christmas our Lord was born, on Easter He rose; on Whitsunday the Holy Ghost was sent down into the life of the Church. These things happened at a certain time and place. They are events that may be fitted into the patterns of history and geography. The New Testament is able to speak of Bethlehem and of the days of Herod, King of Judea. But on Trinity Sunday we celebrate a concept, an abstraction, a teaching, a theological statement. It is almost like a doxology, a *gloria Patri*, to that first historical, biographical part of the Church year which tells the story of our Lord's Life. By celebrating Trinity Sunday at the end of this historical section of the Church year we seem to say, "And all this is summed up by saying 'Glory be to the Father and to the Son and to the Holy Ghost.'"

The Trinity, of course, is a mystery that we can but partly understand. Naturally enough, in the field of religion we deal always with things beyond our wisdom. If there is election to damnation it is, perhaps, that absolutely literal minded people have great difficulty with religion, and fall into the ways of Pharisees, finding an absolute code of conduct easier than the religion that gives it sanction and authority. Religion is not to be compressed into easy or simple formulae, save by way of convenience and ease of explanation. We deal with the things of the Spirit with a language which has grown out of the chatter of apes in prehistoric trees. It

is a language of the earth, of sticks and stones. It must indeed be strained and bent to serve as a tool for the spirit. Theological language, therefore, tends to be symbolic, an earthly word being used to represent, rather than describe, a spiritual event or experience. God, we say, is our "Father," meaning that he is our creative source and origin, and also that he is kindly affectioned and providential towards us.

And the word "Trinity" likewise is an earthly word by which we strive to convey our limited experience of the nature of God. And when pressed for a more accurate description we are very apt to resort to a metaphor and explain in terms of shamrocks.

There has been, in Holy Scripture and in the life of the Church a three-fold experience of God, and these three experiences have been linked together in unity. "God is one; God is three," we therefore say, unashamed of the apparent contradiction, for we know that the contradiction lies in the inadequacy of our language and not in the nature of God. We cannot wrap the Holy Trinity in a neat parcel in our language.

We have known God in nature, in dawn and sunset, in field and wood and sea. We have found Him in stars and wind and in beauty and order everywhere. In history the shape of things, even in tumult and battle, has shadowed Him. In all the grimness, amid the death of nations, His justice is like a clue through the labyrinth of the monsters. In nature and in the life of man we have found God.

Then in Jesus, in His great simplicity, His graciousness, His steadfast

integrity of spirit and moral grandeur, men through the ages from the first company of fishermen until now have found God. The breath of God was in all His life, in His burning words, in His heroic death.

And men have found God in themselves. There are currents of life within us more exalted and noble than those which we recognize as belonging to ourselves—still small voices and quiet whisperings and admonishments that we recognize to be of God. There is a dynamic power within men for good and holiness that is greater than our ordinary energies. The creative energy of divinity dwells and works within us.

There is, therefore, in our experience, God who is without and above, the God of nature and her ways. And there is God in Jesus, our Lord. And there is the voice of God within ourselves. There is creative and terrible cosmic power; there is love and healing and wisdom appearing in human guise in history; there is the voice within the human heart. There are heat and light and power. The creative heat of God; the light of the life of our Lord; the dynamic power of the Spirit. And these three are one, the trefoil emanations of the one current. Beneath Creator, Saviour and Helper is one Godhead in unity. The divine voice within the human heart, the voice of one in history forgiving the cruelty of His enemies, and the voice of the thunders over our heads are one voice. There is kinship between the majesty of nature, the humanity of Jesus, and the best utterance of the human spirit. And this kinship is unity in the three-fold life of God.

Letter From London

¶ *The vagaries of transatlantic communication operated to bring three weeks' airmail letters from Mr. Morehouse on the same day last week. The second, dealing with the enthronement of the Archbishop of Canterbury, was, we felt, the one readers would want to see first, and we accordingly used it in the issue of May 24th. The first, appearing below, was sent a week earlier and tells of Mr. Morehouse's arrival and his first impressions of Britain at war.*

SOMEWHAT to my surprise, I find myself in London—alive, in one piece, and in good spirits. I came here from America the hard way—by transatlantic bomber. The method of transportation is not to be recommended for a Sunday school picnic, but it is very fast and remarkably efficient. On Thursday I had lunch in Montreal; on Friday at the same hour I was having luncheon in the British Isles. Actually the journey was scarcely more than overnight, the flying hours being less than the normal train time from Chicago to New York.

I arrived in London itself yesterday morning, and was met by Dr. Hugh Martin, of the Ministry of Information, who has kindly made arrangements for the delegation of which I am a member. The others are Bishop Perry of Rhode Island, representing the Presiding Bishop, and Drs. William Adams Brown and Henry Smith Leiper, of the Federal Council and the Universal Christian Council respectively. We had all been booked for transportation by Clipper, and the others actually came that way; but I gave up my place at the last moment to the Moderator of the Church of Scotland, who was in a great hurry, and went the other way instead. Perhaps it was just as well, for, though Bishop Perry and Dr. Brown have arrived safely, Dr. Leiper was somehow mislaid in Lisbon and has not yet arrived. Probably that would have been my fate had I gone by Clipper, for I understand that many have started for England and been marooned for weeks in Bermuda or the Azores or—worst of all—in Lisbon. [Dr. Leiper was later reported to have arrived safely.]

Wartime London is a sight to bring tears to the eyes—tears of sadness at what the people have been through, tears of joy and pride that they have endured their suffering and sorrow with courage, good humor, and faith undimmed. London has suffered terribly, and her scars are everywhere to be seen; but through them shines the glowing spirit of a people who have been bombed, blitzed, and beggared, but who are still determined to see it through and to keep the torch of freedom brightly burning, for themselves and for the whole world. There is a lesson for us in their constancy and valor under trials that we, in continental United States, have not even begun to undergo.

As soon as I was free to do so, I went with Dr. Brown to St. Paul's Cathedral. There I knelt and said a prayer of thanksgiving for our safe arrival, and of even more profound thanksgiving at the preservation of that monumental shrine of Anglicanism in the midst of one of the most badly damaged parts of London. The only serious damage to St. Paul's is the destruction of the high altar. There is a great hole in the roof over it, temporarily patched, and the altar itself was destroyed, but the great stone crucifix behind it is uninjured. One transept

is slightly damaged also, and the exterior is scarred by flying fragments, but there is really remarkably little damage to the structure. There is a temporary altar, and the cathedral is regularly in use, as is the crypt chapel. At the time of our visit there was no service, but there were a number of people in the cathedral, some praying and others, mostly soldiers, reverently sightseeing and inspecting the damage.

Not until we went outside and began to look around the cathedral did we realize the miracle of its preservation. For what a spectacle we saw! Beyond St. Paul's, beginning right across the street from it, was a scene of heart-rending desolation. What a lump it brought to the throat, to see block after block that had been filled with buildings, many of them fine and ancient ones, now covered with ruins and desolation. Nothing has been rebuilt, but it has been tidied up and most of the rubble removed. And here and there, amid the destruction, a building or shop still stood—always with "business as usual." And often, where there was now only a bomb crater, would be a sign telling the address to which the business had been moved, sometimes with the Union Jack proudly flying over the sign.

What brave people these are, to carry on courageously under such circumstances! Many another city has been bombed like this, and has surrendered to the enemy or succumbed to its own despair. London has come through it with colors flying, and with determination to carry on to victory, however long and hard the course may be. Nazi aggression can never conquer a race like this! Surely Hitler must know that by now.

Later I took another walk, through Trafalgar Square, Haymarket and Soho, Piccadilly, Regent Street, and Oxford Circus—familiar places to American tourists in days before the war. Today there are no tourists, but there are soldiers, sailors, and airmen in uniforms of all parts of the British Commonwealth, the occupied countries of Europe, and even a few of our own Americans. They were easily identified, because most of those from outside the British Isles wear the



ST. PAUL'S: *Around it is heart-rending desolation.* Acme.

name of the country on their shoulder—even the Americans who may be in the RAF or other Allied contingents.

In these sections of the city things appear more normal, though there are far too many gaps in the buildings, and not a few familiar landmarks missing. Ironically, the greatest damage in Regent Street is the Italian Bank and the office of the Italian State Railways. Everywhere signs indicate business as usual—but stocks are low and goods are marked with the number of ration tickets required as well as the price.

I went into St. Martin-in-the-Fields, which is ideally situated for ministry to the armed forces, and is making the most of its opportunity. In the crypt is a 24-hour canteen for service men, and they are welcomed in many ways. In the church itself, though there was no service the altar candles were burning, and there were a number of people, both men and women, kneeling or quietly sitting in the pews—resting, meditating, even reading newspapers. In a city where so many churches are in ruins, the people seem glad to have the remaining ones open, and to visit them occasionally for spiritual refreshment.

Margaret Street, center of Anglo-Catholic interest, seemed relatively unchanged. Mowbray's looks the same as always, except that, in accordance with blackout requirements, its windows are mostly covered. There is an air-raid shelter nearby, and across the street a building has been bombed out. Like most stores here, it was closed Saturday afternoon.

I was glad to find All Saints' Church intact, and apparently a beehive of activity. Here again there were a number of silent worshipers, kneeling before the altar with its flame betokening the Divine Presence, lighting vigil candles, or making their confessions in preparation for Mass the next day. A sign announced a series of weekday lectures on *The Nature of Man* by Dr. V. A. Demant, now a canon of St. Paul's; another called attention to a Choral Eucharist at St. Paul's next Wednesday to celebrate the 241st anniversary of the Society for the Propagation of the Gospel.

BUT it was getting late, and I soon made the acquaintance of one of the universal institutions of wartime London—the queue. There are queues for the theatres, queues for the cinemas (one a block long for *Gone With the Wind* and a similar one for *How Green Was My Valley*), even queues waiting for the busses. Worst of all, I found to my dismay, are the queues before every passably good restaurant. And by the time you wait in line for the lucky early diners to finish their repast, you find that no matter how fancy the menu may be there is nothing left to eat except pressed ham or a doubtful dish ambiguously termed "sausage." Yet if there is little choice, there is enough for all to eat, and it is sufficiently nourishing. There is no real undernourishment in England due to the war.

After dinner I walked along the Embankment and through the park, where service men on leave were enjoying the spring sunshine and flowers as a welcome interlude in the grim business of war. Most of them were accompanied by attractive young ladies, many of whom were also in uniform—for the nation is geared to the war effort to a degree that is difficult for an American to realize. One by-product of the war, happier than most, is the length of the evening, for with the "double summer time" now in effect, darkness does not begin until 9:30 or 10 o'clock. But when it does, it is real darkness, for the London blackout is probably one of the blackest in the world.

I walked back to my hotel in the blackout—a rather eerie experience. Traffic continues to move, but with only the dimmest lights. The streets are crowded with pedestrians. You

hear them laugh and see the occasional flash of a match as someone lights a cigaret, but you do not see people until you almost walk into them. Behind black doors you hear music; it is almost impossible to tell which dark doorways lead only to barred, vacant buildings and which are entrances to hotels or cafes with lights and life within. Arriving at my hotel, I had to grope for the entrance, until a doorman indicated it with a brief flash from his light. I pushed it, entering into the Stygian darkness of a blacked-out revolving door, which is like going into one of those mystery houses at a carnival. Then, suddenly, the brilliantly lighted interior, so bright one had to blink—yet so skilful is the blackout that not a gleam of the brightness filtered through the doorway.

This is wartime London. It is a lesson in courage to a visiting American; for these people have literally been through hell and come out smiling, even though they know not what may yet lie ahead of them. Sugar and butter and even tea are rationed in wartime England; but there is no rationing as regards the valor of the British people. I take off my hat to them.

CLIFFORD P. MOREHOUSE.

Speaking Engagements

MR. CLIFFORD P. MOREHOUSE, editor of *THE LIVING CHURCH*, has now been in England a month. In another month he will be back in Milwaukee, his briefcase full of the story of England.

Working 14 to 20 hours a day since his arrival in London, he has succeeded in digging up a great amount of "good stuff" for *THE LIVING CHURCH FAMILY*. A small amount of this has been published. A greater part is still on the way—and momentarily expected.

The bulk of the material, however, must be worked up after Mr. Morehouse's return to this office. The need for seeing and doing just as much as possible in every English day is the very important thing just now.

Many readers want to hear Mr. Morehouse's report at first hand. A number of parishes and other Church organizations have already written to ask whether he will tell his story at a public meeting. *THE LIVING CHURCH* is glad to have such requests, and to make arrangements. However, the number and urgency of those already in makes it obvious more will be forthcoming and indicates the need for a definite schedule of speaking dates. Otherwise, some interested groups are going to be disappointed.

If, therefore, your parish or organization desires to hear Mr. Morehouse's eye-witness account of war-torn England today, begin making arrangements at once. Send Leon McCauley, business manager, your first and second choice of dates. As soon as a schedule has been worked out, you will be notified.

For the Armed Forces

SOME time ago, we published an editorial about the work done by various dioceses for the men in the armed forces, omitting mention of the diocese of New Jersey. Just what an enormous omission that was is shown by the article, *New Jersey's Program for Army and Navy Men*, in this issue.

When Archdeacon Gribbon, our New Jersey correspondent, called our attention to the work his diocese was doing, we asked him to write this article for two reasons: (1) To honor a superbly efficient response to a pressing call for Christian

service; (2) to show other dioceses, in which the work is not yet completely organized, how it can be done.

Bishop Gardner, Canon Smith, and the Churchpeople of New Jersey have come to grips with this problem in a way unsurpassed in the American Church. And the results of their work touch virtually every diocese, as soldiers and sailors from all over the country pass through New Jersey. The Church owes them its thanks, coöperation, and prayers; and we are sure that all three will be gladly given by all who have any contact with or concern for the men under arms.

Chaplain Hart

IN CONNECTION with New Jersey's work for soldiers and sailors, the name of Capt. Oliver J. Hart, chaplain at Fort Dix, inevitably comes to the fore. As reported in recent issues, Chaplain Hart has been elected Bishop Coadjutor of Pennsylvania, and has accepted, subject to the canonical consents of the bishops and standing committees and, after that, to the consent of the War Department, which cannot make a ruling on the matter until preliminary action is complete.

We are delighted with Dr. Hart's election and acceptance. A tremendously able and deeply spiritual man, he can give forceful leadership to one of the largest and most vigorous dioceses in the Church. It is not our function to say what the War Department will, or should, do. As in the case of Bishop Brent, it might keep Dr. Hart in service, perhaps in some higher-ranking capacity. It might release him to carry on the great work which Bishop Taitt, at 80, has declared he must place in other hands. It might even keep Dr. Hart where he is.

In any case, we are confident that the Holy Spirit, whose hand has been conspicuously evident in the proceedings thus far, will be able to guide the War Department quite as easily as a diocesan convention. From General George C. Marshall, Churchman and Chief of Staff, on down, the Department has repeatedly shown its concern for religion and the Church, and we may be assured that the call of the diocese of Pennsylvania will meet with serious and sympathetic consideration. This, we think, is all that those concerned in the matter would ask. Dr. Hart's ability and experience in both military and civil life eminently fit him for distinguished service in either field.

Policy

THE LIVING CHURCH of January 28th carried an item in small type on page 30 announcing the reception of a priest from the Roman Church into the American Church. In the issue of May 30th, it carried an item in similar set-up and location about the resignation of the Rev. Royden J. Mott

from the Church of the Advent, Lakewood, Ohio. Fr. Mott had announced his intention of entering the Roman Church, but (perhaps wrongly) we did not include this information in the item, since it would appear in due course with his deposition notice.

The Roman Catholic press, however, follows a different system. We have not yet found in Roman journals any discussion of the first of the two items mentioned above. But the second has appeared on the front page of various diocesan papers with appropriate display, including (in one case) a three-column picture of Fr. Mott and his family.

For the record, be it said that Fr. Mott has made public his intention of embracing the Roman obedience, and has declared his renunciation of the ministry in writing to his Bishop. Archdeacon B. Comer Lile of Ohio read to the sorrowful parishioners of the Church of the Advent a message from their departing priest animated by true Christian charity and sincerity. We do not question Fr. Mott's motives, nor his method of procedure, and we trust that he will find spiritual peace under a system which most of us consider intellectually stifling.

Returning to the question of policy, we are anxious to present to our readers a fair picture of the life of the Church. We do not think this will be accomplished, on the one hand, by suppression of facts nor, on the other hand, by a false emphasis. Priests of the Episcopal Church sometimes go to Rome. Priests of the Roman Church sometimes come to us. We report these facts, but do not exclaim over them. It is one of the strengths, as well as one of the weaknesses, of the Roman press that it has a promotional, rather than news, purpose. But our own readers, we feel, want news rather than promotion; so we do things differently.



OUR GENTLER readers will be interested to know that by writing Box 787 E, the *Saturday Review of Literature*, 25 West 45th St., New York, they can get in touch with the man who placed this interesting ad:

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SPRING seems to have arrived in full force in some lonely vicarage! To strengthen the plea, here is a little "filler" we have had in type for a long while:

Those who bring sunshine to the lives of others cannot keep it from themselves.
—James M. Barrie.

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NEVADA

Bishop Jenkins Married

The marriage of two missionaries who have had much to do with establishing and strengthening the Church in the West took place May 26th in St. Paul's Church, Marshalltown, Iowa, when Bishop Jenkins, retired, of Nevada, and Deaconess Edith Smith were united in Holy Matrimony.

Deaconess Smith is well known for her notable work at St. Francis' Mission, Lovelock, Nev., and will be greatly missed by all the Churchpeople there.

Bishop Brinker of Nebraska read the espousals and sang the nuptial Mass. Others taking part in the service were the Rev. F. W. Lightfoot and the Rev. Joseph F. Hogben.

After a wedding breakfast, Bishop and Mrs. Jenkins left for Vancouver, B. C., where they will be associated with Bishop Rowe of Alaska.

Farewell

The farewell of Bishop Jenkins and the accomplishments of 13 years of forward moving in the missionary district of Nevada were highlights of the convocation held in Reno, April 24th.

Figures indicating that growth show that "as against a \$27,000 subsidy in 1929 with only 8 workers, the district is now receiving \$17,000 with 21 workers, and the growth in baptisms has been 55% and in communicants 54%."

During Bishop Jenkin's episcopate 11 new mission stations have been built, 10 new buildings completed, 5 additions to buildings made, and altogether more than \$100,000 invested.

The report of the committee on the state of the Church stated: "Back of this 13 years 'Forward Movement' lies the vision and grit and stick-to-it-iveness of Bishop Jenkins. In the face of obstacles which would have bested the average man, he rose superior to circumstances, and emerged . . . one of the greatest of all missionary bishops.

"The committee records its final conviction of the present splendid condition of the missionary district of Nevada—with especial emphasis of gratitude to Bishop Jenkins—and looking forward with confidence to the future of the state of the Church in Nevada—under the leadership of Bishop-elect Lewis, who comes to us so ably qualified to carry on the great work so far achieved."

ELECTIONS: Council of advice, the Rev. Messrs. A. S. Kean, A. H. MacDonnell, G. Sibbald; Messrs. E. H. Green, G. L. Swartz, K. W. Gallagher; executive council: the Rev. Messrs. G. Sibbald, A. S. Kean, T. H. Kerstetter, A. H. MacDonnell; Messrs. K. W. Gallagher, E. H. Green, G. L. Swartz, M. Anderson.

PENNSYLVANIA

New Officers for Clerical Union

Officers for the Philadelphia branch of the Clerical Union for the Maintenance and Defense of Catholic Principles elected

for the coming year are: Leicester C. Lewis, president; Edmund B. Wood, vice-president; Ralph E. Coonrad, secretary; John R. Crockett, treasurer.

WESTERN MASS.

Convention Endorses

Joint Ordination

Delegates to the 41st annual convention of the diocese of Western Massachusetts in Amherst May 20th overwhelmingly endorsed the Joint Ordination proposal of the commission on Approaches to Unity. Following presentation of a resolution by the chairman of the diocesan Church Unity commission, the Rev. Edmund R. Laine, of Stockbridge, there was two hours debate before the vote. Recordings were made of each speech. The vote was 115 in favor to 23 opposed.

Before coming to the convention, every delegate had received a copy of the Joint Ordination proposal together with two pages of the leading arguments both for and against, so that the vote itself would be intelligent and informed. Laymen as well as clergymen joined in the discussion, but it was noteworthy that only one lay voice was raised against the proposal.

"While millions, who are no more guilty than we, are starving and suffering, we still spend our money on non-essentials and luxuries in a way that shows little appreciation of the real meaning of Christian stewardship," Bishop Lawrence said in his convention address. Stating, "The Church must be alert and sensitive to the needs of the hour," he gave a plea for four notes—"repentance, redemption, reconciliation and resurrection."

An interesting feature of the convention was a group of four addresses by college students. Two Amherst students, Garet Roelefs, an Episcopalian, and Robert M. Brown, a Presbyterian, discussed Church Unity, and Arnold Olena of the Yale Law School and Miss Mary Dunlop of Smith College spoke on The Place and Importance of the Church Today. Another speaker before the convention was Dr. Daniel W. Staffeld of the Massachusetts Council of Churches on week-day religious education.

ELECTIONS: Standing committee—the Rev. Messrs. A. V. Bennett, R. H. Hayden, G. G. Monks, A. D. Snively, Messrs. S. E. Bell, W. S. Dakin, F. J. Pope, A. W. Rice.

Deputies to the provincial synod, the Rev. Messrs. F. W. Cooper, J. L. Pickells, G. H. Shattuck, A. D. Snively; Messrs. R. W. Adams, C. Bullock, H. R. Moulton, H. C. Rudderham; provisional deputies, the Rev. Messrs. E. D. Brown, F. C. Wheelock, J. DeW. Hubbard, E. K. Thurlow; Messrs. H. Heap, W. C. Root, H. A. Weaver, E. A. Wolcott.

CENTRAL NEW YORK

Diocesan Offices To Be Moved

Decision to move the diocesan office from Utica to Syracuse was the outstanding event of the 74th annual convention of the diocese of Central New York, held at Calvary Church, Utica, May 12th and

13th. This was at the request of Bishop Peabody, Coadjutor, who becomes diocesan on July 1st upon the retirement of Bishop Coley.

Because of the difficulty of disposing of the Utica property left to the diocese as a Bishop's residence, but now used as a diocesan office, and the legal problems to be overcome in voiding a bequest of property by the late Bishop Olmsted to the diocese for a diocesan office in the city of Utica as a memorial to Mrs. Olmsted, it will be some time before the transfer to Syracuse can be made.

The convention was the last one over which Bishop Coley presided before his retirement, and it was appropriately held in Calvary Church of which he was rector for 27 years and in which he was consecrated to the Episcopate in 1924.

The convention dinner, in Calvary Church parish house was attended by some 250 clerical and lay delegates, was made a testimonial to Bishop Coley.

At a brief service Dr. Adolf Keller of Geneva, Switzerland, consultant in the World Council of Churches, spoke on A Vision of the Church of the Future to which he thought the contribution of the Episcopal Church would be that of its dynamic life.

Two churches were admitted into union with the convention as organized missions, St. Matthew's, Liverpool, and Trinity Church, Alder Creek, and several churches were excluded from lay representation in the convention until their arrears to the diocesan expense fund were paid or good cause was shown to the convention for their remission.

Upon recommendation of the standing committee a retiring allowance was made Bishop Coley, who will assist the new diocesan in parish visitations. It was recommended that the Bishop withhold visitations from churches in default to the diocesan expense fund and that have failed to be represented in convention for three consecutive years.

ELECTIONS: Secretary, the Rev. W. J. Vincent; diocesan council, the Rev. Beecher M. Rutledge, Dr. Frank W. Moore; standing committee, the Rev. Dr. W. E. Tanner, W. Chase Young, the Rev. Lloyd S. Charters; board of examining chaplains, the Rev. Dr. Allen J. Miller.

LONG ISLAND

Convention Plans for Vitalizing Missionary Work

A program for coördinating and vitalizing the missionary work of the diocese was offered at the 74th diocesan convention, by Bishop DeWolfe, newly consecrated Bishop of the diocese.

The archdeaconry system will be changed to incorporate the missionary work under the control of the department of missions of the diocesan council, with one missionary budget for the whole diocese instead of the three archdeaconry budgets. A new planning board for missions will have representation from the Woman's Auxiliary, as well as priests and laymen from the various areas in the di-

ocese. Suffragan Bishop Larned is to be relieved as archdeacon of Brooklyn and Suffolk, and is to be actively in charge of the whole missionary program of the diocese. The budget for missionary work will be presented to, and passed on by, the diocesan convention.

Bishop DeWolfe in his address discussed issues which are focusing the world's attention, those of freedom or slavery, democracy or totalitarianism, money power or Communism. "They resolve," he said, "into one fundamental conflict which gives rise to all the current symptoms of the world's disease, and underlying every crisis of today is the question, God or no God." In outlining the tasks ahead of the parishes of the diocese, he said, "Unless the Church is able to walk among the poor and needy, the oppressed and underprivileged of this world, as our Lord walked through the streets of Galilee, among the harlots, the Pharisees, the poor and the working men, it will fail in its Christian mission. We must rouse ourselves from the self-contentedness which has so often possessed the Church—that self-contentedness which lets others do it, which left interest in God's children to trade unionism and state legislation. The Church must suffer and give for the children of God everywhere if she is to bear effective witness for Christ. The Church is often looked upon merely as a

society for philanthropic works. Too often we do good, just to do good, without any thought of doing it for Christ. 'Works without faith' is usually as dead as 'faith without works.'"

The convention adopted a new canon as the basis of diocesan assessment, using the income for parochial purposes as a basis for taxation at a fixed rate of 2%, with an additional variable rate to be assessed on current expenses to meet the diocesan budget.

ELECTIONS: Diocesan council, the Rev. Messrs. H. C. Benjamin, H. A. Guiley, G. W. Parson; the Messrs. F. R. Funk, J. C. Klinck, F. R. Sanborn; deputies to provincial synod, the Hon. E. A. Richards, the Rev. R. D. Pope, F. D. Yates.

RHODE ISLAND

Bishop Perry Reports on English Journey at Convention

The 152d annual session of the Rhode Island convention was held on May 19th at the Cathedral of St. John, Providence, R. I. The session began with a service of Holy Communion with Bishop Perry as Celebrant. In his annual address Bishop Perry told of his recent visit to England and his attendance at the enthronement of the Archbishop of Canterbury. He said in part, "We who gathered round the Archbishop at the moment of his enthronement, knowing the confidence inspired by his leadership, could feel the universal response to his bidding that we pray for our enemies as for ourselves, that their hearts and ours be drawn to God with the desire to know and to do His will." Bishop Perry pleaded for continued support for British Missions, and concluded his address with the statement that a lasting peace could be built only upon foundations of faith and fellowship.

Bishop Perry paid tribute to the 40 years service to the diocese of the Rev. Canon Stanley C. Hughes, former rector of Trinity Church, Newport, and a well-known member of the House of Deputies of the General Convention. Canon Hughes is now confined to his home because of illness.

ELECTIONS: Standing committee, the Rev. Messrs. I. A. Evans, C. H. Horner, J. B. Lyte, A. McCormick; Messrs. J. N. Brown, C. R. Haslam, B. M. MacDougal, A. E. Thornley; diocesan council, the Rev. Messrs. D. J. Campbell, H. L. Hutton; A. Livingstone Kelley; delegates and alternates to the synod, the Rev. Messrs. R. Bray, N. Bryant, J. M. Duncan, H. Whitmarsh; Messrs. K. Anthony, H. DeWolf, C. R. Manchester, C. Thornley; secretary of convention, the Rev. A. Wood; registrar, the Rev. H. R. Carter; treasurer, B. M. MacDougal.

MASSACHUSETTS

Summer Services For Armed Forces

The summer evening services on the porch and steps of the Cathedral Church of St. Paul will begin on May 31st under sponsorship of the Boston Council of Churches, with the Cathedral's coöperation. Fifteen in number, these services are being planned especially for the men in service—of whom thousands are in downtown Boston over each weekend. A list of interesting, inspiring speakers, a choir supplemented by a double brass quartet,

plenty of color as well as the sustaining residuum of dignity, are the essentials. Hymns printed on large broad sheets for general display as well as on small neat cards for individual use, together with certain psalms and prayers, will help to ensure the hearty coöperation of the crowd in the street and across on the borders of Boston's historic old Common. The Cathedral Church is girding itself to make a weighty contribution to the demands of the times under the magnetic leadership of Dean Edwin Jan van Etten.

Composite District Conference

With Bishop Raymond A. Heron opening the morning session and State Senator Laurence Curtis giving a talk on Parliamentary Procedure at the beginning of the afternoon session, on May 6th, the annual spring conference of a large group under the Women's Division of the Church Service League made a fine start toward solution of Present Day Problems in Parish Work. An address by Miss Elise G. Dexter, president of Women's Work in the Massachusetts, and an open forum on a variety of activities, were part of the opening session.

In the afternoon, when two vice presidents, Mrs. Henry E. Darling of Wellesley and Mrs. Norman E. Chaplin of South Weymouth, presided, Mrs. Chaplin spoke on program building; Miss Helen M. Cobb

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of Newton, chairman for Domestic Missions, and Mrs. William P. Roberts of Shanghai, brought News from the Front; and Miss Eva D. Corey, former president, gave a resumé and a challenge. Women of parishes in four districts attended, South Shore, Central, Western, and Charles River Districts; the meeting place was the assembly hall of the Diocesan House, One Joy Street. Tire shortage and gasoline rationing were responsible for this composite district conference.

Bishop Heron Goes to the Circus

Bishop Heron, Suffragan Bishop and superintendent of the Episcopal City Mission took 187 small boys and one small girl—to the circus. The reason was lack of busses, due to war measures, to give the members of the City Mission's boys' clubs their customary picnic at a country camp. The small girl appeared with her little brother, due to a mother's misunderstanding and no one had the heart to disappoint so unselfconscious and beguiling a guest. It was a very exciting undertaking for the Bishop—small boys and circuses being explosive material.

NEW YORK

St. Faith's Closed For Repairs

The Board of Trustees of the New York Training School for Deaconesses at its annual meeting, May 21st, decided to close St. Faith's House for some months for urgently needed repairs, with the purpose of reopening the School in the autumn of 1943. A committee has been appointed to make the necessary arrangements for the present students and for the reopening of the School after the repairs have been completed.

During the interim, all correspondence should be addressed to the Rev. Charles N. Shepard, warden, 419 West 110th Street, New York City.

NORTH CAROLINA

Spiritual Power to Aid in Crisis, Bishop Penick Tells Convention

Spiritual power not mechanical ingenuities or human resources will enable the Church to meet successfully the duties and responsibilities of this "epochal moment in history." Bishop Penick of North Carolina declared in his address to the 126th annual convention of North Carolina, meeting in Raleigh.

At Bishop Penick's suggestion, the convention voted to form an Army and Navy Commission to coördinate the work of the Church among the armed forces. A fund of \$1,975 was authorized to provide for a civilian chaplain in the diocese to keep pace with the construction of additional training centers.

The convention also conferred upon the Bishop and executive council discretionary powers to act on matters that normally would require convention action.

Bishop Penick also recommended and the convention approved a policy of uti-

lizing laymen as Lay Readers or missionaries to replace ministers who have gone into the service.

An unusual feature of the convention was a presentation of the report of the missionary to the deaf, the Rev. R. C. Fortune, in sign language, simultaneously with its reading by Bishop Penick.

ELECTIONS: Standing committee, the Rev. Messrs. J. M. Dick, I. Hughes, J. A. Wright, D. W. Yates; Messrs. J. B. Cheshire, J. S. Holmes, J. W. Harrelson; executive council, the Rev. Messrs. F. C. Brown, C. Cole, H. G. Connor, J. H. Cutter, U. T. Holmes, C. McKinne; delegates to provincial synod, the Rev. Messrs. D. W. Allen, J. S. Cox, I. Hughes, A. S. Lawrence jr., W. Price, W. S. Turner; Messrs. A. B. Andrews, C. D. Brown, S. E. Burroughs, U. T. Holmes, D. E. Hudgins.

DELAWARE

Pagan Secularism

The 157th annual convention of the diocese of Delaware was held on May 12th and 13th at the Cathedral Church of St. John, Wilmington. In his address Bishop McKinstry condemned what he called "materialistic Fifth Columnists" "The powers of pagan secularism," he said, "have arisen to conquer the world, and the events of the last five months have revealed the underlying war issues in bold relief."

At the annual convention dinner, besides the Bishop, speakers were Chaplain Albert Morris, of Fort DuPont, Mrs. Bayard Stewart, and Bishop Gray, Suffragan of Connecticut.

ELECTIONS: Standing committee: the Rev. Messrs. Anderson, Clash and Earp; Dr. W. Hullihen and Col. G. A. Elliott; provincial synod: the Rev. Messrs. E. H. Ehart, Ashton, Penniman, Anderson; Messrs. W. Hullihen, H. Silliman, R. Holcomb, E. Hellings; the Rev. Messrs. F. M. Barton, R. Y. Gilson, R. Y. Barber, K. Albaugh; alternates: J. Weldon, R. Hirschens, T. Willis, E. Wilkinson.

CHURCH CALENDAR

June

- 1. (Monday.)
- 7. First Sunday after Trinity.
- 11. S. Barnabas. (Thursday.)
- 14. Second Sunday after Trinity.
- 21. Third Sunday after Trinity.
- 24. Nativity of S. John Baptist. (Wednesday.)
- 28. Fourth Sunday after Trinity.
- 29. S. Peter. (Monday.)
- 30. (Tuesday.)

Religious Statuary

The other evening, we were, by invitation, lecturing on Church Art and Symbolism in an up-and-doing Methodist Church, and before the evening was over, they had fully accepted the principle of the use of religious statuary and art in the church, and admitted that their previous ideas were completely upset and readjusted.

Why, then, do a lot of you dear, precious souls, fellow-members of ours in The Episcopal Church, shiver at personal and parish shrines, and aver that they smash the Second Commandment to smithereens? Fie upon you!

You'd love and prize an exquisitely done bust or figure of your mother if some famous sculptor offered you one, and you KNOW you would. Is there any reason, then, why St. Paul, or St. Aidan, or St. Peter, or St. Margaret should not be equally honored by you and us? None whatever, unless pure stubbornness gets in between.

Have you ever thought of the lovely idea of erecting in your church a figure of its Patron Saint, or in your home somewhere, a figure of the saint you especially revere?

As for us, we have a strong leaning toward St. Paul, because he actually brought The Gospel to within two days' travel from America (airplane travel time to Rome) and the Saint who died doing that for us has an especial place in our heart.

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EDUCATIONAL

SEMINARIES

Nashotah Centennial

By JANE CLEVELAND BLOODGOOD

Any ceremony commemorative of the past has a certain felt weight. When the new Archbishop of Canterbury sits, for the first time, in Augustine's chair the burden of the centuries must rest upon him in an almost crushing weight. So Nashotah's celebration of her first 100 years was no light thing. To the more than 800 who participated in the Centenary of Nashotah House the past was imminent in the present either because of long association with the House and the personalities connected with it, or through some study done in preparation for the occasion, such study as the talks given in the diocese during 1942 and the Nashotah House issue of THE LIVING CHURCH as well as deeper research made by many individuals.

The Centennial Celebration covered the two days of Wednesday, May 20th, and Thursday, May 21st.

The students never sang better than at the Solemn High Mass of Intercession for the House that opened the celebration. During Wednesday as the alumni and Trustees' meetings progressed and lunch for 100 was served at St. John's Military Academy and tea under a large tent at the tennis court in the Nashotah grounds, more and more cars arrived and parked in solid rows. An outdoor altar had been erected against the tower in the cloisters and the big grape vine that hangs there swung its fresh green leaves across the blue dossal behind the white altar under the canopy giving it all a permanent look. A platform with chairs and an altar rail made a sanctuary for the outdoor cathedral. But while cars were in Oconomowoc meeting the trains and getting the British Consul General from Chicago, Mr. Lewis Bernays who came to represent Viscount Halifax, the rain came down in torrents and the lovely altar had to be covered with waterproof sheeting, for Evensong and the Centennial sermon preached by the Very Rev. William Hamilton Nes, dean of Christ Church Cathedral, New Orleans, La. The already considerable crowd gathered in the chapel, the library, and the cloisters, and heard him over the admirable loudspeaker system that made all Nashotah House grounds one large room. Dean Nes took text from the Psalms: "Praise Him upon the well-tuned cymbals, praise Him upon the cymbals." He suggested that in the mighty plan of God the discord of our age might be compared to that part of the symphony where the percussion instruments dominated the music and that if we must needs be beaten upon, let it be as

well-tuned cymbals not discordant with the two major weaknesses of the individual in the Church, inflation and frustration. He gave dedication to the Will of God as the only and perfect cure for frustration. Dean Nes was particularly strong when in reference to efforts toward reunion he stressed the importance of a unity of faith as a prerequisite to a unity of order.

BANQUET

The centennial dinner at seven o'clock was held at St. John's Military Academy, the Rev. Killian Stimpson, rector of St. Mark's, Milwaukee, toastmaster, Prof. Marcus Selden Goldman jr., of Illinois, chief speaker.

At the banquet, greetings were given to Nashotah House by representatives of

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many theological seminaries, Virginia, Cambridge, Bexley Hall, Seabury Western, General, Berkeley, Bishop Paine Divinity School, Sewanee. Mr. Lewis C. Bernays deputized for the British Ambassador to the United States and accepted his honorary LL.D. At the banquet a great ovation was given to Dean Nutter.

Thursday began with Mass for the alumni in the Red Chapel of St. Sylvanus and Mass for visitors in the Nashotah Chapel of St. Mary The Virgin. Afterwards the graves of the founders were visited in the historic little cemetery at Nashotah House, a place of sacred beauty; the graves of Bishop Kemper, James Lloyd Breck, William Adams, and for later times, Father Larrabee and Canon St. George. That they builded well was demonstrated at the Solemn High Mass of

Thanksgiving that followed the Commencement exercises at 11 o'clock before the Centennial Altar beneath the Cloister Arch. Chief Justice Rosenberry of the Wisconsin State Supreme Court, who received an honorary Doctor of Laws, said that he had not supposed that there were so many Anglican priests in this area as gathered before the Centennial Altar on Thursday, May 21st. The sun beamed down on them from the young Seminary students, the slightly more mature graduating class, the alumni, recent, less recent, the 25th reunion, and finally the member of the class of 50 years ago. There one saw as in a pageant what the unformed and young became as they fulfilled their vocation through the days of their youth to the days of their strength and on with the days of their age. But the oldest man present was not a priest, but the president emeritus of the University of Wisconsin, Dr. Edward Birge, who represented the University at the Centennial. He sat in his black gown behind the row of visiting Bishops and one remembered that he is only 10 years younger than Nashotah House itself. Chief target of camera-men and color film enthusiasts were the Bishops in gold colored copes and mitres, Chicago, Northern Indiana, Springfield, Quincy, Fond du Lac, Minnesota, Nebraska and the bishop of Milwaukee who pontificated, the Rt. Rev. B. F. P. Ivins.

GRADUATION

Two classes were graduated, the class of 1942 and the Honorary Centennial Class, made up of protagonists in the Church of those principles on which Nashotah House stands. Honorary degrees were conferred and a Solmen Mass of Thanksgiving celebrated and a Solemn *Te Deum* sung. At the consecration Michael, the great Nashotah Bell, rang out and the trumpets of the St. John's boys blew and again at the close of the *Te Deum* the bells pealed out and the trumpets sounded ushering in Nashotah's second hundred years. The singing of the National Anthem closed the beautiful celebration and the visitors who had sat on folding chairs on the grass and stood under the trees went to lunch which was expertly served under the tent at the tennis court.

Commencement Exercises at the Berkeley Divinity School

The 86th commencement exercises of the Berkeley Divinity School in New Haven, Conn., will be held June 3d and 4th.

The preacher at the annual alumni service will be the Rev. Dr. Nelson H. Burroughs, rector of Christ Church, Cincinnati, Ohio.

At the graduation exercises the student addresses will be given by the Rev. Cedric Mather and Elmer Horstman. The Rev. Dr. Louis W. Pitt, rector of Grace Church, New York City, is to be the commencement speaker.

Courses at Pacific Summer Session

Plans have been completed for the summer session of the Church Divinity School

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POSITIONS WANTED

ORGANIST—choir director, religious education director, experienced; college graduate; Churchwoman; referenced on request. Box B-1633, The Living Church, Milwaukee, Wis.

PRIEST, early forties, tactful Churchman, good preacher and organizer, forceful and pleasing personality, wants parish. Will serve as locum tenens after May 10th. Best references. Box C-1630, The Living Church, Milwaukee, Wis.

CHURCHWOMAN, early sixties, wishes position, home or institution, no children, August and July. Box D-1629, The Living Church, Milwaukee, Wis.

PRIEST, unmarried, rector of two parishes for over 7 years, desires change. New York, Long Island, or New England preferred. Would consider institutional work or curacy. Anglo-Catholic. Box B-1634, The Living Church, Milwaukee, Wis.

RETREATS

RETREAT for associates and other women will be held at St. Mary's Convent, Kenosha, Wis., beginning with Vespers, June 12th and closing with Mass, June 16th. Conductor: the Rev. Granville M. Williams, SSJE. Notify the Mother Superior.

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

CLASSIFIED

ANNOUNCEMENTS

Memorial

Quinn, Rev. C. R.—The Church Mission of Help of the Diocese of Albany records its sorrow in the loss of the Rev. Clarence R. Quinn, who was not only a member of the Board from the earliest days of the organization, but served many times in giving hope and encouragement to young people who were in distress. Since his parish was in Hudson and he devoted much time to the care of Episcopal girls in the State Training School there, he was able to help all young girls with skill and understanding. Respectfully submitted—Ethel Van Benthuysen, President; Agnes M. Penrose, General Secretary; Jessie B. Parsons, Secretary; George F. Bambach, Rector of St. George's Church, Schenectady.

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C H A N G E S

of the Pacific. The five weeks course will open on June 15th and close July 17th. Three full courses will be offered, with eight hours of lectures a week in each course: *Comparative Religions and Missions*, by Dean Henry H. Shires; *Introduction to Christian Education*, by Dr. Randolph Crump Miller; *Introductory Greek*, by the Rev. Everett Bosshard. Each student may elect two of these courses, or special tutorial work may be offered. This session will be open to both old and new students, and to visiting students and clergy. The regular fall quarter will begin the last week in August.

COLLEGES

Carleton Commencement

Laird Bell of Chicago and Dr. Phillips Endecott Osgood of Boston will be the main speakers at the exercises of Carleton College's 68th annual commencement to be held May 31st and June 1st.

SECONDARY SCHOOLS

Tuition

In the May 10th issue of *THE LIVING CHURCH*, St. Margaret's School, Tappahannock, Va., was listed in the \$525-\$1000 bracket. The actual tuition is \$660.

Appointments Accepted

BARKOW, Rev. CALVIN H. L., rector of Trinity Church, Everett, Wash., is to be dean of St. Michael's Cathedral, Boise, Idaho, effective June 1st. Address: 518 N. 8th Street, Boise, Idaho.

BROWN, Rev. WILLIAM R. III, of St. James' Church, Wichita, Kans., has accepted a call to be priest in charge of Trinity Church, Norton, Ascension, Colby, and St. Paul's, Goodland, Kans., effective June 1st. Address: Box 288, Norton, Kans.

BYRON, Rev. JOHN I., formerly of the Church of Our Saviour, Duluth, Minn., has accepted a call to the Church of the Epiphany, Urbana, Ohio.

HALLETT, Rev. HAROLD E., formerly rector of Christ Church, Quincy, Mass., is now rector of St. John's Church, Ross, Calif.

HOTCHKISS, Rev. WALTER M., until recently priest in charge of Christ Church, Eastport, Me., has accepted a call to the rectorship of Trinity Church, Claremont, N. H., effective May 31st.

KETCHUM, Rev. BRADFORD W., priest in charge of St. John's Church, Southwest Harbor, Me., has accepted appointment as priest in charge of the Church of St. John the Baptist, Sanbornville, N. H., and the Church of the Redeemer, Rochester, N. H., and the mission at Wolfeboro.

ROBERTS, Rev. MAX EUGENE, formerly curate of St. Paul's, Des Moines, Iowa, is now rector of St. Andrew's, Omaha, Neb., and chaplain of Bishop Clarkson Memorial Hospital. Address: 1315 North 42d Street, Omaha, Neb.

SADLER, Rev. C. BOONE JR., formerly assistant of St. Paul's Church, San Diego, Calif., is vicar of St. Andrew's mission, La Mesa, and St. John's, Bostonia, Calif. Address: 8386 Allison Street, La Mesa, Calif.

WATTS, Rev. WILLIAM J., formerly rector of St. Luke's, Mount Joy, Pa., has accepted a call to become rector of St. Paul's, Bloomsburg, Pa.

WYATT, Rev. GEORGE, formerly rector of St. Luke's Church, Brockport, N. Y., has accepted a call to the rectorship of Christ Church, Mexico City, effective June 1st. Address: Calle Florencia No. 33, Mexico, D.F., Mexico.

Resignations

BROWN, Rev. WILLIAM J., formerly rector of Zion Church, Manchester, Vt., has resigned due to ill health.

Military Service

CLARKSON, Rev. THOMAS S., has resigned as rector of All Saints', Tupelo, Miss., to become a chaplain at Fort Benjamin Harrison, Indianapolis, Ind., effective June 10th.

New Addresses

SHIRLEY, Rev. JOHN G., has changed his address from St. Stephen's parish, Beckley, W. Va., to Box 46, Beckley, W. Va.

Deposition

HADY, JOHN LOWRY was deposed by Bishop Scarlett of Missouri on May 6th. The Rev. Mr. Hady had asked to be deposed and declared in writing his renunciation of the ministry.

Diocesan Positions

MEANS, Rev. DONALD C., rector of St. Paul's, Harrisburg, Pa., is now archdeacon of Harrisburg, succeeding the Rev. William J. Watts.



GO TO CHURCH



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

Delaware Seashore Church—209
Rev. Nelson Waite Rightmyer
All Saints', Rehoboth Beach, 8, 9:30, 11 A.M.
St. Peters, Lewes, 9:30 A.M.

LONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., LL.D., Bishop-elect; Rt. Rev. John Insley Blair Larned, D.D., Suffragan Bishop

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St. Margaret's Church, Belfast, Maine—75
Rev. James Leslie Hayes, S.T.M.
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