

The Living Church

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

WISCONSIN STATE
HISTORICAL SOCIETY

JUN 27 1942

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Weigle Studio.

CHANCEL, ST. PETER'S CHURCH, RIPON, WIS.

St. Peter's, of which the Rev. Frederick D. Butler is rector, has had a notable history of staunch witness to the Catholic Faith.

STATE HISTORICAL SOCIETY
816 STATE STREET
MADISON WISCONSIN

F. 102 A

LETTERS

Russian Religion

TO THE EDITOR: I have read with deep interest Canon W. A. Wigram's article in your issue of May 24th on the Religious Situation in Russia, and am greatly pleased to know that it has improved.

In summing up the question Canon Wigram writes: "Religious freedom and toleration are not complete as yet;" adding: "Have they ever been so in Russia?"

"Toleration,"—in so far as the different branches of the Christian Church are concerned—there assuredly was; as in each and every government school, whether civil or military, of Imperial days, was to be found, beside the Russian priest, a priest of the Roman Catholic Church and another of the Lutheran Faith, so that no pupil might be excused from the study of religion. No boy proclaiming himself an atheist would at that time have been admitted to any government school in Russia.

Is it possible that that very fact may be looked upon as "intolerance" in our own land where religion is banned from the public schools?

Of the above mentioned matters I had personal knowledge, since my own son spent the seven required years in a Russian cadet corps, and two succeeding years in the cavalry school before becoming an officer in the Russian Army.

Those who think of the Jews as having been terribly persecuted in Russia might be interested to know that there stood in St. Petersburg—as the city was called at the time of which I write—the finest Jewish synagogue in all Europe. It was said to be a replica of the Temple in Jerusalem.

SOPHIE RADFORD DE MEISSNER.

Washington, D. C.

Government Workers

TO THE EDITOR: At a meeting of the Committee in the Interest of Young Men and Young Women in National Defense Services, it was recommended that the chairman of this committee get in touch with the Church papers of the Episcopal Church and ask that in some forthcoming issue a short notice be inserted asking that rectors who have young people coming to the diocese of Washington to engage in government work would please get in touch with either the diocesan house, 1702 Rhode Island Avenue, N.W., or the rector of some church in the diocese of Washington and give the name and address of such persons so that an invitation could be extended personally to continue their religious relationships with some parish in the District of Columbia.

We realize that Washington is not the only city receiving great influx of young people and therefore recommend that this notice be

The Living Church

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

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worded so as to include any city in the country receiving young people who have been spurred on by the present war effort to leave their home parishes and go to some part of the country where they can be employed in the greater work of our national effort.

Here in Washington, where so many people are coming in monthly, known to no church, it is impossible for the rectors to get in touch with them without some notice from the rectors of their home parishes.

We feel that this is a great missionary work within the fold and are desirous of meeting this opportunity but can only do so as we have the coöperation of the clergymen of the church.

(Rev.) ARMAND T. EYLER.

Washington, D. C.

Lectionary

TO THE EDITOR: Dean Sabin of Fond du Lac writes as though the clergy of that lovely cathedral were without interest in the lectionary for Sundays! As a one time student for the Order of St. Benedict, to whom the popes have confided most of the great liturgical tasks of the past century, I have had the opportunity to learn something of what the Church Catholic means by the Divine Office. Furthermore, my studies as an Anglican convinced me that Anglicanism intended to make no departure from Catholic custom. It did simplify the Mass and shorten it; it did simply and shorten the Divine Office; it did put both of them into the vernacular. It provided for the full observance of this Divine Office as well as of the Mass for each Sunday and Holy Day. But instead of their being muttered by the clergy they were to be recited by the

people with their priests. In the interests of modern streamlined services the Mass may crowd out the Divine Office; but if this is necessary it is something to regret. . . .

JOHN CLARENCE PETRIE.

Houston, Tex.

Evening Communion

TO THE EDITOR: I hope that the correspondents who have been criticising Dr. Sheerin for his characteristic use of new methods to meet new situations in making the Holy Communion available for people at all times, have noted the following Associated Press dispatch which appeared in our Boston Papers, and I assume in most of the papers in the country, on June 18th:

"New York, June 18 (AP)—Archbishop Francis J. Spellman, military vicar of Catholic Churches in the United States, announced today afternoon and evening masses would be permitted for men in the armed services who could not attend morning masses.

This is probably the first time such permission has been given in this country. The permission is granted by decree of the Sacred Congregation of the Sacraments, a department of the Vatican."

If the Roman Church with its innumerable masses in most parishes and military stations find that some of its members cannot attend services in the morning, it would seem likely that members of the Episcopal Church whose parishes usually have fewer services of Holy Communion would experience a similar need for afternoon services.

(Rev.) GARDINER M. DAY.

Cambridge, Mass.

Supplies

TO THE EDITOR: Would you find it possible to run the following request in an early issue of THE LIVING CHURCH?

I have completed arrangements with the Superintendent of the Indiana Boys' School, corrective institute for boys under 21 years of age, to conduct Evensong monthly at the School. There are about 500 boys there, all of whom will attend the services. We are starting from scratch, with no materials whatsoever. We could therefore use old copies of the Book of Common Prayer. If readers have any available, will they please post-pay them directly to the Indiana Boys' School, Plainfield, Indiana.

Other needed supplies which would be gratefully accepted include leaflets and pamphlets on the Church, hymnals and relative supplies such as music, candles, and the Forward Booklets and money to buy *The Wayside Hymnal*.

(Rev.) J. WILLARD YODER.

Indianapolis, Ind.

Give to the Church Literature Foundation

a non-profit corporation founded for the purpose of amassing and administering an endowment fund, the proceeds of which shall be used to finance the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof. Income from this Foundation may be used to defray any deficits in the publication of THE LIVING CHURCH. Your help is needed for this worthy cause.

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GENERAL

EPISCOPATE

Bishop Babcock Dies

Rt. Rev. Samuel Gavitt Babcock, retired Suffragan Bishop of Massachusetts, died on June 20th, in his 91st year, after an illness of many months.

He was elected Suffragan Bishop of Massachusetts in 1913, a position he filled for 25 years until his retirement in 1938. He was one of the first suffragans, the late Bishop William Lawrence said of him that he was one of the foremost and best. He served under Bishops Lawrence, Slattey, and Sherrill.

He was born in Newport, R. I., October 8, 1851, the son of Stanton Babcock and Sarah White Babcock. He was educated in the schools of Newport and Salem, Mass. He received his degree from Harvard University and the doctor of Divinity degree from Brown University. He was ordained deacon in 1877 and advanced to the priesthood in 1891.

He served as assistant in Christ Church, Westerly, R. I., curate of the Church of the Messiah, Boston, curate of Grace Church, Providence, R. I., rector of Christ Church, Hyde Park, Mass., archdeacon of Massachusetts, and at the time of his death, he was diocesan chairman of the Church Pension Fund.

He is survived by his second wife, Mary K. Davey Babcock, whom he married in 1923.

Funeral services were held on June 24th in the Cathedral Church of St. Paul, Boston, with Bishop Sherrill officiating.

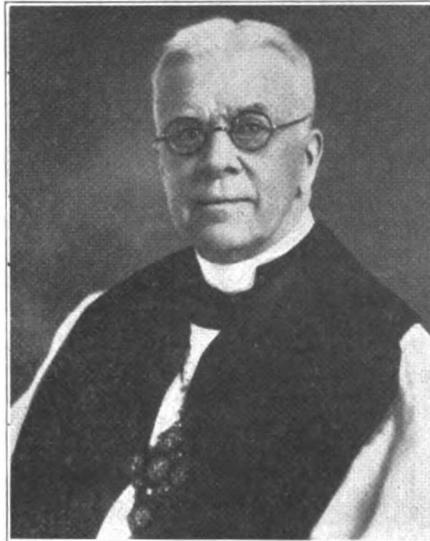
LAYMEN

Organization Planned

Plans which the Presiding Bishop believes will be of far-reaching importance to the Church, especially the laity, were started in New York on June 12th when a group of 12 laymen met with Bishop Tucker to discuss a laymen's work program.

The laymen met with the Presiding Bishop at his invitation to advise him on the establishment of a national laymen's committee and to consider ways of helping laymen fulfil to a larger degree their responsibilities to the Church in parish, diocese, nation, and world.

In his opening remarks, Bishop Tucker pointed out that General Convention meeting in Kansas City had adopted resolutions calling for the establishment of a Men's Thank Offering similar to the United Thank Offering. He said the matter had been before the National Council on sev-



BISHOP BABCOCK: "One of the first and one of the best."

eral occasions since Convention, and that the Council concluded a broader plan for the encouragement and coördination of men's work is needed. The Council asked the Presiding Bishop to appoint a national laymen's committee.

RECOMMENDATIONS

The advisory group recommended to the Presiding Bishop that he proceed immediately to the appointment of such a committee, to consist of one representative from each of the eight provinces; the presidents of the three existing national laymen's organizations (Laymen's League, Brotherhood of St. Andrew and Federa-

tion of Church Clubs) and a representative of diocesan men's groups not affiliated with any of these national organizations.

Appointment of an executive director of men's work with offices at the National Council and working under the national laymen's committee also was recommended by the advisory group. Other recommendations were:

That the permanent committee develop plans for an annual corporate Communion of all men of the Church.

That a laymen's corporate gift might be taken in connection with such but that plans for a corporate gift be developed as a working program is evolved.

That a survey of existing lay activities in the Church be undertaken by the permanent committee at the earliest possible date.

That a meeting be planned at General Convention in Cleveland at which time the committee should report on its projected program.

That the committee cooperate at all times with existing laymen's organizations.

Harvey S. Firestone jr., prominent Churchman of Akron, Ohio, and president of the Churchmen of Ohio, acted as chairman of the advisory group. The Presiding Bishop expects shortly to appoint the permanent committee and hopes the program may be under way early in the fall.

WORLD COUNCIL

First Church in South America Joins

The Methodist Church of Brazil has joined the World Council of Churches (in the process of formation). It is the first church in South America to join. The Moravian Church in America (Northern Province) has also joined. The total is now 77 Churches in 27 countries.

CHURCH CONGRESS

Annual Meeting Scheduled

The Church Congress, when it meets in Nashville, Tenn., in February, 1943, will break a custom of triennial Congresses, which has been in effect since 1936.

Reestablishing the custom of more frequent meetings was done in order that the clergy would be able to attend more Congresses. Holding an annual meeting will mean that a priest's small traveling allowance will cover the cost of attending the Congress which is bound to be held somewhere near his vicinity over the course of the years.

The Working Committee has announced

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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.

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the resignation of Miss Rose Phelps, who has been executive secretary since 1937 and treasurer since 1939. She is to be succeeded by Mrs. Florence A. van Wyck, formerly instructor in journalism and publicity secretary at Briarcliffe Junior College. She has been on the staff of the Church of the Ascension, New York, since 1938.

RADIO

Dean Pardue's Program Goes On National Hookup

"O God, be with our Armed Forces wherever they may be this day. Make them aware of Thy presence, dwelling in their hearts and minds. Give them wisdom, strength, and undaunted courage. Especially remember. . . . This we ask through Him who transcends all limits of space and time and makes us as One through Jesus Christ, Our Lord. Amen."

This prayer is part of *Our Morale*, a program that may be heard over almost 200 Mutual network stations at 10 P.M. EWT on Monday night, and in which the Very Rev. Austin D. Pardue, dean of St. Paul's Cathedral, Buffalo, N. Y., is the leading figure.

Begun as a local program in Buffalo, *Our Morale* has recently been changed to the national hookup because of the many favorable comments the local station had received. Each program is dedicated to a particular group of the armed forces—the men in Alaska, Midway, the Philippines, or other parts of the world.

Probably unique in radio history is the 15 seconds of silent prayer for which Dean Pardue asks. Also part of the program is the narrative which he links with national morale and Christianity, and a short exposition on the general return to religion as found throughout the country.

Listeners are urged to pledge themselves to repeat a prayer daily and to write in for pledge cards, which contain the following statement:

"I pledge myself to transmit a mental prayer for our Armed Forces every day for the duration of this war, thus to be part of a united spiritual network. I will try daily to find time to be alone for a period of meditation, to better order my own inner life."

Returned cards are filed for follow-ups. Dean Pardue expects to use these in connection with the distribution of Forward Movement material.

The program is sustaining, but St. Paul's, Buffalo, pays all expenses for the pledge cards, and Dean Pardue donates his time.

Bishop Spencer to Broadcast

Bishop Spencer of West Missouri announces that the subject of his July 5th radio address will be *The Passing of Tyranny*, and that it will be related closely to Independence Day.

Music will be supplied by a quartette from the choir of Grace and Holy Trinity Cathedral, Kansas City.

The broadcast will originate at Station KMBC, Kansas City, and will be carried



THE EDITOR: *Since we never get a chance to use Mr. Morehouse's picture when he's home, the staff took the last opportunity to put it in. Mr. Morehouse arrived in New York on June 23d, in good health and high spirits after two arduous months of covering religious developments in England for THE LIVING CHURCH FAMILY. He will soon be back at the helm in Milwaukee.*

by an extensive Columbia Broadcasting System network. The time is 10 A.M. E.W.T., Sunday, July 5th.

FINANCE

War Damage Insurance

War damage insurance is now available to churches and other property belonging to the Church and the clergy through The Church Properties Fire Insurance Corporation acting as fiduciary agent for the War Damage Corporation recently created by the United States government under the provisions of the Reconstruction Finance Corporation Act, according to an announcement being sent to all of the clergy by Bradford B. Locke, president of The Church Properties Fire Insurance Corporation. Plans for this insurance were announced in Washington early in June by Jesse Jones, the Secretary of Commerce.

"Heretofore, all property owners have been protected, free of charge, by the United States Government in the event of loss from war damage," Mr. Locke's letter states. "Beginning on July first, this free insurance will be discontinued and, in its place, such insurance is to be offered on a premium-paying basis by the War Damage Corporation. The insurer will be the United States Government, but all of this insurance will be written through the existing fire insurance companies acting as fiduciary agents for the government. The Church Properties Fire insurance Corporation has joined with the rest of the insurance companies in executing a fiduciary agent agreement for this purpose."

The Church Properties Fire Insurance Corporation has issued a memorandum of details and a preliminary application blank which have gone to all of its clients and to all of the clergy so that they can take this matter up with their vestries. Although the plan offered by the government is purely voluntary, the Corporation points out that the present free insurance will cease on June 30th and that property owners who desire war damage insurance beyond that date should act promptly.

According to the memorandum of details, the premium rates established by the United States government for churches, parish houses, hospitals and public buildings are 10c per \$100 of insurance per annum on fire resistive construction and 15c on ordinary construction. This premium rate requires a 50% co-insurance clause* but the rate is reduced if a higher co-insurance clause is accepted by the insured. No co-insurance clause attaches, however, to dwellings and their contents, including private garages and outbuildings upon which the rate is 10c per \$100 of insurance. The insurance offered by the government covers "loss or damage to real or personal property resulting from enemy attack, including any action taken by the military, naval, or air forces of the United States in resisting enemy attack." The rates are the same regardless of geographical location.

INDIANS

Stoles of Missionary Hero Presented to Indian Priests

Before a capacity congregation in historic St. Columba's Indian mission at White Earth, Minn., on June 13th, the Rev. Dr. George Wieland, secretary of the department of domestic missions, presented to two newly ordained Ojibway Indian priests, the stoles which once belonged to the Rev. Grafton Burke, Alaskan missionary hero. The scene was the ordination to the priesthood of the Rev. George Smith and the Rev. William Hanks, of the White Earth reservation. These priests are the first to be graduated from the Kah-O-Sed Theological School, Cass Lake—often described as a "seminary on a log"—founded seven years ago by its principal, the Rev. Dr. F. L. Carrington, who presented the candidates to Bishop Kemerer. At present four Indian priests minister to 10 Ojibway congregations, almost one fifth of the communicant strength of the Duluth diocese.

VISITORS

Dr. Whale Starts Speaking Tour

The Very Rev. Dr. John Seldon Whale, president of Cheshunt College, Cambridge University, England, and Moderator of the Free Church Federal Council of England and Wales, was in New York recently for a few days. On June 21st he was the guest speaker in the Madison Avenue Bap-

*A guarantee by the insured that the insurance carried is equal to at least one-half the value of the property insured.

tist Church. Dr. Whale will preach in other New York churches at a later date.

He plans to remain in this country until about the middle of August, his itinerary taking him at least as far west as Chicago [L. C. June 14th]. His travels will take him to Northfield, Union Seminary, Western Seminary, Princeton, the University of Chicago.

Greek King At Cathedral

King George of Greece, who spent the week of June 14th to 21st in New York, visited the Cathedral of St. John the Divine on Saturday afternoon, June 20th. The King was accompanied by Archbishop Athenagoras, of the Greek Archdiocese of North and South America. Bishop Manning, with the clergy of the Cathedral staff, received King George and the Archbishop at the West front of the Cathedral.

On Sunday, the King attended a service at the Greek Orthodox Cathedral of the Holy Trinity.

INTERCHURCH

Bishop Rowe's Death Affects Roman Catholics

The deep sympathy of the Rt. Rev. Joseph R. Crimont, S.J., Roman Catholic bishop of the Vicarate Apostolic of Alaska, was expressed shortly after Bishop Rowe's death, in a letter sent to Dean C. E. Rice of Holy Trinity Cathedral, Juneau, and signed by the Bishop, Fr. LaVasseur, and Fr. Budde.

In his own handwriting Bishop Crimont's letter says:

"The passing of your distinguished and beloved Bishop Peter T. Rowe, is felt by all Alaskans as an irretrievable loss for the entire Territory.

"His has been a glorious career of devoted and brilliant service, not only to the members of your Church, but also to all who have known him for a period of nearly half a century.

"I personally, whose office has often brought me in contact with him in our travels, could and did appreciate his worth as a sterling friend, and cherish memories of gentlemanly attentions and regards which contributed not a little to the happiness of my life.

"Please accept our sentiments of deep condolence, and sympathy in the loss of your great Bishop.

Churches Urged to Shun Racial Discrimination

Charging that racial discrimination persists in U. S. communities "partly because it has not been eliminated from our churches," the executive committee of the Federal Council of Churches adopted a statement urging that "we set our own house in order" at a time when America has united with other nations "to fight and work for justice and democracy in the world."

The executive committee said that "if the great struggle against the forces that op-

pose democracy, freedom and human brotherhood is to be successful, the Church must give a fuller embodiment of those ideals in its own life."

The churches of America were called upon to produce leaders who "point the way toward the solution of race problems in this country and the world, and "continuously assert the infinite value and dignity of every person in the sight of God, regardless of his race or color."

SOCIAL RELATIONS

Social Facts Seminars

A series of seminars at which Social Facts for Churchpeople will be discussed are to be held during the summer in the parish house of the Church of the Ascension, New York. They are to be held on successive Monday evenings, commencing June 29th, when the leader will be Dean Joseph F. Fletcher of the Graduate School, Cincinnati, who is to speak on the role of the Church in the present crisis. On July 6th the speaker will be Dr. Bella V. Dodd, legislative representative of the New York Teachers' Union, who is to speak on education. On the following Monday evening, July 13th, Michael J. Quill, president of the Transport Workers Union of America, is to speak About Workers on the Land, while the following Monday it is planned to have a representative of one of the metropolitan newspapers discuss the role of the press today. On July 27th the leaders will be Frederick Myers, who is the vice-president of the National Maritime Union. He is to present the exciting story of the life of men today at sea and the part they play in the war effort. The final seminar will be held the evening of August 3rd when Miss Vary van Kleeck, vice-president of CLID, will speak on Things to Come. All of the meetings are to start promptly at 8:30, with the seminars lasting two hours. They are being sponsored by the Committee of the second Province of the CLID.

Migrants

To help meet some of the urgent needs of the 10,000 agricultural migrants who come each summer to harvest New Jersey's crops, the diocesan department of social service is actively participating in the work of the New Jersey Church committee on Migrant Work, and is giving the services of the Rev. Canon Robert D. Smith, executive secretary of the department, as the secretary of this committee.

The New Jersey committee representing 22 denominations in the state and having the participation of farm groups, welfare, and governmental agencies carries on a program of day care for children, recreation, religious services and education, health, and welfare activities in the main areas where migrants are concentrated.

This summer the program will be extended to cover the federal camps for migratory workers which are being established in three of New Jersey's counties by the Farm Security Administration.

With the help of the Home Missions Council, Negro theological students have

been obtained and have been accepted as staff members of the camps and will provide the religious program. The committee also will provide trained workers for the day care of children where the need arises; and the part-time help of Miss M. Jane Ball of the Episcopal Community Center at Glassboro has been donated in setting up a child-care program.

READING LIST

Presiding Bishop's Recommendations for Summer

Again urging summer reading of "books that enlighten and inspire as well as entertain," the Presiding Bishop announces his reading list, explaining that it is based upon numerous recommendations received by him, and that the books do not necessarily represent his own views on any given subject. The list: *The Clue to History* by John MacMurray; *In the Years of Our Lord* by Manuel Komroff; *The Message of the World-wide Church* by William Paton; *Hawaii; Restless Rampart* by Joseph Barber, Jr.; *Northern Nurse* by Elliott Merrick; *Not by Bread Alone* by Angus Dun; *The Battle of South America* by Albert E. Carter; *Latin America* by William Lytle Schurz; *Cross Winds of Empire* by Lt. Col. Woodbern E. Remington, U.S.A.; *Malvern, 1941*; Proceedings of Archbishop Temple's Conference; *In the Steps of St. Paul* by H. V. Morton; *Father Huntington, Founder of the Order of the Holy Cross* by Vida D. Scudder; *That Day Alone* by Pierre Van Paassen; *The Flight to Arras* by Antoine de Saint-Exupery; *Faith Under Fire* by Michael Coleman; *Lessons of the Prince of Peace* by Charles E. Raven.

BRITISH MISSIONS

Department of Finance Reports Gifts

Specials designated for the 1942 gift to British Missions amount to \$61,125 from dioceses and an additional \$1,991 from miscellaneous gifts, according to a statement issued by the Department of Finance of the National Council.

It is explained that in addition some \$36,000 had been credited to the British Missions fund, so that receipts in full reach a total of nearly \$100,000 to the first of June.

Reports from many dioceses indicate that efforts are being made to raise substantial sums for the English Church, to meet the need which, as the Presiding Bishop has explained, is increasing with every month of the war. Taxation in England is taking large portions of incomes; incomes are smaller due to war conditions, and while the Church of England is carrying on bravely, and its people are giving more liberally than might be expected, American aid is desperately needed to assure that the work of the distant outposts of Christianity will not be curtailed or even discontinued.

INDIA

Further Steps in Union Scheme

Anglican steps toward completion of action on the South India Scheme are continuing during the war.

The Episcopal Synod for India (similar to the House of Bishops) met in Calcutta on February 5th to 12th. They also met with the Standing Committee of the General Council (similar to the General Convention) which had been authorized by members of the General Council to transact certain business this year. The General Council should have met this year but because of the war only the Standing Committee was convened. Much of the time of the meetings in Calcutta was concerned with the Scheme of Union in South India. The Episcopal Synod and the Standing Committee acting on behalf of the General Council passed the following resolution:

"Resolved: (1) That Decision 35 of the General Council, 1935,* be now communicated to the diocesan councils for their consideration and necessary action.

"(2) That it be an instruction to the bishops that the following documents be made available to the diocesan councils before their decision is asked on the proposed Scheme of Union.

"1. Statement on South India in Lambeth Conference Report, 1930, Res. 40.

"2. Decision 35 of the General Council, 1935.

"3. The General Conclusion of the Consultative Body of the Lambeth Conference, expressed in the Archbishop of Canterbury's letter Aug. 1, 1935.†

"4. The Statement of the Principles underlying the scheme of Union and the results which will follow from its adoption prepared by the Bishop of Chota Nagpur."

In addition to the above the Episcopal Synod unanimously passed the following resolution:

"The Synod has received with much thankfulness the 7th edition of the Scheme of Union in South India. It rejoices at the large measure of agreement which has been reached by the negotiating bodies in fundamentals of Faith and Order.

"While fully realizing that in any scheme formulated for the purpose of union among separated Christians there must of necessity be details which many would desire to see altered, it believes that the measure of unity achieved under the good hand of God has justified the step of asking the diocesan councils whether they are prepared to sanction that venture of Faith which is necessary for the consummation of the scheme. The Synod would solemnly remind the councils

*The General Council of 1935 made a decision (No. 35) that the Scheme of Union "be sent to the diocesan councils in order that they may make definite judgments thereon."

†This Body's considered opinion was that the alterations of the scheme since 1930 had by no means been all in the same direction and that the balance of the scheme had not been changed by them, and there was no ground to suppose that the Lambeth Conference 1940 would wish to reconsider the general approval of 1930.

that on them rests the responsibility of deciding whether a further step may be taken toward the doing away of the scandal of disunity among those who profess to be members of Christ.

"The synod prays that the councils may be guided by the Spirit of God into making such a decision as is in conformity with the Divine Will."

DECISION SOUGHT BY 1944

The General Council will meet again (D.V.) in January, 1944, and before then it is expected that all diocesan councils will make up their mind and forward their vote to the Metropolitan. The General Council will then take the final vote on the Scheme. Also the General Assembly of the South India United Church** will meet in September 1943 and vote on this matter. The Methodists' final vote will also be ready by that time. A definite decision as to whether the negotiating churches will accept or reject the scheme is sought by the spring of 1944.

NEW ZEALAND

Churches Launch Campaign For Christian Order

A "Campaign for Christian Order" has been launched in New Zealand under the joint auspices of the Anglican Church and the Free Churches, according to reports to Religious News Service.

Comparable to Britain's Religion and Life movement, the New Zealand enterprise has received the felicitation of the Roman Catholic Archbishop. (The Religion and Life movement, representing the Anglican and Free Churches of England, recently drew up a statement of coöperation with its Roman Catholic counterpart, the Sword of the Spirit.)

JOINT LETTER

Purposes of the "Campaign for Christian Order" are expressed in a letter signed by the heads of the Anglican and Free Churches of New Zealand.

The letter states in part:

"We are not contending only for our country and our civilization, dear as they are to us. The issue is far greater than that. The issue is whether liberty, truth, and justice are to survive as ruling principles in human affairs. On this issue our free life and the spiritual fate of mankind depends.

"Therefore, in this fateful hour while we still have time to reflect and act, we call upon you to 'buy up the opportunity.' We speak under a deep conviction of our fundamental unity in Christ and of a common purpose never before realized so vividly.

"The past has not been without signs that our democracy has been sorely weakened by the decay of a sense of individual responsibility and of the will which alone

**United Church consisting of Reformed Churches of the London Missionary Society and Presbyterians and Congregationalists.

can translate ideals into realities. Is not the source of this decline to be found in a widespread denial and neglect of God and of the Divine law?

"Whatever happens to us in this present anxious time there will be a day of reckoning unless we make up our minds to seek a radical cure. Our civilization cannot resist these onslaughts nor can it regain its health unless we are determined to root out the cancerous growths which have brought it to the verge of collapse. It is not sufficient to lament this sickness. Action must be taken. The necessary will springs from a living faith and from that alone."

ENGLAND

Private Ownership of Productive Resources Condemned

A conference of Anglican clergymen and Nonconformist ministers at Leicester recently decided to form a council of Clergy and Ministers for Common Ownership. Inspired by resolutions passed at the Malvern Conference, the members decided to define the aim of the new Council in the following terms:

"We believe that the private ownership of the great productive resources of the community is contrary to divine justice and inevitably involves man in a self-centred way of life. We believe that the common ownership of these resources, with due regard to the freedom of the individual, more nearly expresses the will of God for man's life on earth as revealed by Jesus Christ. We pledge ourselves as an essential part of our Christian duty to work for this end."

Universities' Mission to Central Africa

Striking proof that in Africa the Church is in the vanguard of the struggle against racial discrimination in all its ugly manifestations was provided at the London anniversary meetings of the Universities' Mission to Central Africa on May 19th. In a remarkable speech on race relations, the secretary of the Mission, Dr. Gerald Broomfield, quoted a number of recent statements by British leaders, all upholding a policy of racial equality, and went on to insist that this policy could not be implemented unless behind it was a strong and informed public opinion in the mother country.

The injustices which still darkened life in Africa flourished largely because people at home were ignorant of them, and he appealed especially to missionary-hearted Churchmen to acquaint themselves with the facts and pass them on to their fellow-citizens. Dr. Broomfield pointed out that it is useless to combat the damnable heresy of race superiority in Nazi Germany if it is allowed to rear its ugly head elsewhere in the world. Abundant evidence was provided in the Mission's annual review of the African's qualities of mind and character; and it is bending its best efforts to train him in Christian leadership.

ARMED FORCES

Denominational Religious Census

Bishop Sherrill, chairman of the Army and Navy Commission, expresses the pleasure of his entire commission at the new War Department regulation authorizing a denominational religious census in camps. "This will answer a widespread demand on the part of the members of the Episcopal Church," Bishop Sherrill says. "The Commission has heard from the House of Bishops, the National Council, as well as from many individual bishops and dioceses in regard to this matter.

"Hitherto a three-fold census only has been allowed—Jewish, Roman Catholic, Protestant. Under 'Protestant' were grouped all who were neither Jewish nor Roman Catholic, not only an obvious injustice to many who are not Protestants (members of the Holy Orthodox Church, for example) but unfair to chaplains and rectors of churches near camps who ought to know to what Communion, if any, their men belong. Thanks to the War Department's sense of justice, and its desire to see the religious needs of the men adequately met, and thanks also to the persuasion of representation of the Episcopal Church and others, a more accurate and useful census is now allowed. It will go into effect at once."

The instructions sent to units of the Army, and embodied also in a statement by the Chief of Chaplains, contain the following provisions:

"Each man enlisted will be informed that he is authorized but not required to indicate his religious preference by denomination (Jewish, Moslem, Roman Catholic, Greek Orthodox, Methodist, Baptist, Christian Scientist, etc. The term Protestant will be used only when the enlisted man claims no specific denomination). Notation of preference will be made under Remarks in the service record, or statement made that the enlisted man does not desire to express a preference. The word None will be entered only when the enlisted man states that he has no religious convictions.

"Personnel assigned to duty of obtaining religious preference will be carefully instructed in questioning procedure to insure that the information is voluntarily given without violating any of the rights of the individual.

"All military personnel will be encouraged to indicate on appropriate records their religious preference.

"Commanding officers are permitted to furnish information as to the religious preference of members of their command to local churches and accredited denominational representatives on their request."

Start Move to Raise Rank of Navy Chief of Chaplains

A move to raise the rank of the Navy Chief of Chaplains from Captain to Rear Admiral was launched recently at a meeting of the General Commission on Army and Navy Chaplains.

The Commission authorized the appointment of a special committee to meet with Congressional leaders to seek enactment of suitable legislation.

If successful, the move would place the Chief of Navy Chaplains on a par with the Army Chief of Chaplains, recently promoted to Brigadier General.

It was pointed out that while the Office of the Chief of Chaplains is an independent unit in the War Department, the Navy Chaplain's office operates under the Bureau of Navigation.

With the military services requiring increasing numbers of chaplains, the need for a program to insure a supply of clergymen for home pulpits was emphasized by the Commission.

While no action was taken, there was considerable discussion concerning an approaching shortage of clergymen to meet both the requirements of the armed forces and of the home front.

Some discussion also centered about the need for greater enrollments in the seminaries as a means of insuring a future supply of qualified clergymen.

Army Revises Requirements For Chaplaincy

In order to speed up the appointment of chaplains, the War Department has revised certain requirements for appointment to the chaplaincy corps.

Under the new regulations all candidates must have reached their 24th and not passed their 50th birthday.

In one of the educational requirement categories, two years of pastoral experience will be considered sufficient, instead of three.

Dr. Wassell Returns From Java

On his first stop in this country after his experiences in Java and Australia Dr. Corydon McA. Wassell spent three days in Honolulu. At his own desire, no official or large public functions were held. He was glad to relax for the first time since the outbreak of the war, and to visit with friends whom he had known in the China mission during his 14 years of service in the Church General Hospital at Wuchang. Dr. Wassell came through the harrowing experiences of the Java Sea battle and his escape to Australia unscathed. He seemed especially well and alert.

There were two occasions when he spoke to important groups: one to the doctors of the Hawaii Medical Association, when medical officers of the Army and Navy were specially invited to meet him; the other at the usual Morning Prayers in the Cathedral for the teachers and pupils of St. Andrew's Priory School for Girls. He was a guest at the Bishop's house, and happened to arrive on the day of the usual weekly Open House for service men, which Bishop Littell and Mrs. Littell have held for the past year and a half.

Many persons from Australia, and friends of service men who have seen action in the South Pacific area, called upon

Dr. Wassell, and all were impressed by his sincerity and devotion to duty, no less than by his modesty. Having been called to Washington, Dr. Wassell continued his journey by air in company with Admiral Purnell, on whose staff the Doctor is.

MISSIONARIES

Direct Word From Philippines

Direct word of the mission staff on the island of Mindanao in the Philippines has come to the National Council in a letter received in New York on June 16th. The Rev. Raymond E. Abbitt wrote on April 25th, ten days before the fall of Corregidor, from Dansalan, a mountain town 100 miles north of Upi. St. Francis Mission is located at Dansalan.

The Rev. Mr. Abbitt writes that they were all well, had plenty of food, and were "getting along fine." Others at Dansalan are the Rev. Leo McAfee, priest in charge of the mission, the Rev. John and Mrs. Mears, Deaconess Mary Dawson, and Miss Ada Clarke of the Church Army.

War Zone List

The National Council has received the following list of missionaries in the war areas of the Far East.

Daily noon prayers for the missionaries are being held in the chapel at national headquarters in New York. Six to eight names will be read at each noon-day service and special prayers will be read for their safety and their work, if they are permitted to carry it on.

PHILIPPINE ISLANDS

Bishop Binsted and Mrs. Binsted; Bishop Wilner and Mrs. Wilner; Rev. Raymond E. Abbitt; Mr. and Mrs. J. V. Bergamini; Miss C. B. Bolderston; Miss Elizabeth Brushfield; Rev. H. B. Pickens; Rev. H. T. Burke; Rev. L. Damrosch and Mrs. Damrosch; Mother Ursula Mary; Miss M. E. Davis; Deaconess M. E. Dawson; Miss E. M. Ashcroft; Rev. V. H. Gowen and Mrs. Gowen; Sister Augusta; Sister Helen; Rev. F. C. Gray and Mrs. Gray; Miss E. G. Griffith; Miss C. C. Barnaby; Miss B. A. Harkness; Rev. B. H. Harvey and Mrs. Harvey; Rev. S. Mandell and Mrs. Mandell; Deaconess C. G. Massey; Rev. Henry Mattocks and Mrs. Mattocks; Rev. L. J. McAfee and Mrs. McAfee; Miss G. M. Ross; Miss N. L. Skeeters; Rev. John Mears and Mrs. Mears; Rev. C. E. Nobes and Mrs. Nobes; Rev. A. H. Richardson; Miss Nellie McKim; Miss Ruth Meinhardt; Mr. and Mrs. H. E. Shaffer; Miss Elsie Sharp; Deaconess Kate Shaw; Miss Rachel Walker; Miss D. A. Sims; Miss Grace Earle; Miss Helen Pond; Rev. H. C. Spackman and Mrs. Spackman; Rev. A. L. Griffith and Mrs. Griffith; Sister Ada Clarke; Miss Dorothea Taverner; Mr. R. L. Simmons; Miss Helen Boyle; Miss E. L. Foerstel; Rev. G. C. Bartter; Miss Gladys Spencer; Miss E. H. Whitcomb; Sister Anita Mary; Miss L. J. Weiser; Miss Louise Goldthorp.

CHINA

Bishop Roberts; Bishop Craighill; Bishop Chen; Bishop Gilman; Bishop Tsu; Miss Elneline Bowne; Mr. and Mrs. A. J. Allen, Rev. Gilbert Baker and Mrs. Baker; Miss Gwendolyn Cooper; Rev. Francis Cox; Miss M. K. Monteiro; Sister Constance Anna; Mr. and Mrs. F. C. Brown; Rev. Leslie Fairfield; Miss L. H. Falck; Sister Louise Magdalene; Deaconess Julia Clark; Mr. and Mrs. J. L. Coe; Rev. E. J. Forster; Rev. S. W. Green; Miss Elda J. Smith; Miss Venetia Cox; Miss A. M. Groff; Deaconess L. H. Hammond; Mr. C. W. Harbison; Dr. H. B. Taylor;

Miss H. F. Gosline; Miss M. F. Hurst; Mr. E. H. King; Dr. D. V. Rees; Miss Nina Johnson; Mr. R. A. Kemp; Miss Anne Lamberton; Miss Mary Lamberton; Miss L. P. Clark; Mr. and Mrs. E. P. Miller, Fr. W. P. Morse; Mr. George Laycock; Dr. C. M. Lee; Mrs. J. E. Elsson; Rev. C. L. Pickens and family; Miss F. D. MacKinnon; Dr. and Mrs. J. C. McCracken; Rev. C. F. MacRae; Rev. L. M. Reiley; Deaconess E. W. Reibe; Dr. L. H. Roots and family; Miss Winifred Steward; Mr. J. H. Pott; Deaconess Katherine Putnam; Dr. W. H. Pott; Mr. Donald Roberts; Mr. R. J. Salmon; Rev. H. S. Smith; Mr. P. B. Sullivan; Mr. G. J. Sullwold; Mr. W. H. Taylor; Mr. T. F. Teevan; Rev. M. H. Throop; Mr. Ellis Tucker; Mr. M. E. Votaw; Fr. R. E. Wood; Mr. W. B. Lanphear; Rev. J. M. Wilson; Miss Olive B. Tomlin; Mr. Walter Allen; Mr. J. R. Norton; Rev. G. M. Wilson; Miss Hilda Waddington; Mr. Charles Perry; Mr. John B. Foster.

"COMPULSORY REPATRIATION"

Further information regarding the return of missionaries from parts of occupied China was received by the National Council on June 17th in a cable from which the sending date had been removed by the censor, sent from Kunming by Arthur Allen of the mission staff. He states that through the Swiss government "compulsory repatriation" is being arranged for persons outside Hankow and Shanghai. Two places specified are Wuhu and Ichang, which means Bishop Lloyd R. Craighill, Sister Constance of the Community of the Transfiguration, Miss Laura Clark, and B. W. Lanphear, all in Wuhu; also Deaconess Elsie Riebe and the Rev. Walter P. Morse, SSJE, in Ichang.

The Rev. Claude Pickens and his family expected to leave in May, according to Mr. Allen's cable. Mr. Pickens has been in Hankow, the others in Cheefoo.

Facts are necessarily incomplete as they are based only on such letters and other reports as reached Mr. Allen from across the border late in April.

The Hankow diocesan school with its three or four hundred boys and girls at Chennan will probably have to evacuate again, its fourth move since it left Hankow and Wuchang in 1938. Pending the decision Mr. Allen is remaining in Chennan.

HOME FRONT

WPB Bars Use of Critical Materials in Church Goods

The use of critical material in manufacture of "church goods," including rosaries, crucifixes, candle sticks, and communion sets, has been ordered curtailed here by the War Production Board.

Under a General Limitation Order (L-136) materials such as brass and copper may no longer be used. Iron, steel, silver, gold, and wood, however, may be used substitutes.

The order, which applies only to new production, further provides that on and after June 23, 1942, no manufacturer "may produce or assemble any church goods containing any of the following materials: aluminum, cadmium, chromium, copper, and copper base alloys, cork, phenolic plastics, methacrylate plastics, lead (except for solder), magnesium, mercury, nickel, rhodium, rubber, silk, tin and tinplate, zinc and alloy steel."

Religion and Life

XVI. What is meant by the statement that Jesus is really present in the Holy Communion?

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

KNEELING before the altar, assisting at that holy mystery which so effectually expresses the continuity of the spiritual and material worlds, the faithful soul is too occupied in offering, receiving, and adoring to seek for explanations.

Jesus is here: before us on the altar; with us in our hands, as the priest communicates us with His Body and Blood; in our souls as, having received Him, we go out to renew our work for His Kingdom. He is here as the Victim of our Sacrifice, bringing God and man together by His voluntarily surrendered life. He is here as the Food of our souls, replacing human weakness by divine strength, abolishing sin by the communication of essential holiness. He is here as the central Object of our devotion, revealing that "God with Man" is not a dream of the future, an experience of the past, or a figure of speech to express man's perfectibility, but a factual experience obtainable by all, high or low, wise or foolish, who will believe and obey.

This is the experience that any doctrine of the Sacramental Presence must try to express, to make intelligible to him who has never had it, to rationalize for him who recognizes reason as a necessary guide on the road to God. But we can never hope for an explanation so complete that it will remove from a divine self-communication all element of mystery.

The Body of Christ is not a dead, but a living body. Hence the Precious Blood is not really separated from it. Apart from the sacrificial element in the Communion, the chief reason for emphasizing their presence is to keep before us the fact that He is present as Man as well as God. That the Presence is on the spiritual plane of reality is necessitated by Its ubiquity, Its being upon thousands of altars at one and the same time, as well as by the fact that, passing through death, resurrection and ascension have made that the normal plane of His human as well as divine existence. Hence the necessity of a sacramental matter, the bread and the wine, to manifest that presence on the material plane which is our normal existence.

The manner in which connection is established between the spiritual reality and the material phenomenon must remain, to our present faculties for knowing, a mystery. Since a body is that material thing by which a personal spirit manifests his presence, since blood is that material thing by which the life of the body is communicated to its mem-

bers, and in sacrifice that by which atonement is wrought, it is not necessary to assume any substantial change in the elements. Christ, by using them to manifest His Presence, and to communicate His Life to the members of His Body, makes them His Body and Blood. No material change is necessary, nor by the evidence of our senses does any take place. Whether a substantial, that is, a spiritual change occurs would depend on whether the bread and wine have any substance, any existence on the spiritual plane as ultimate realities. The Aristotelian would say they have, and therefore would explain the Eucharistic Presence as a change in the substance of the elements. A Berkeleian idealist would see no need or possibility of such change in things which have no spiritual reality, but are merely the expressions and instruments of spiritual activity.

Somewhere within the limits set by these two interpretations must lie the true explanation, not merely safeguarding, but exalting both the spiritual and material experiences by which the Presence is apprehended. But let us repeat that it is the experience which faith seeks and to which the Church witnesses. All explanations are in the interest of those who have never had the experience. All explanations are incomplete; and it is the insistence on the completeness of any given explanation which has made of the Sacrament of Unity the principle of division between vast groups of Christians.

Let us never forget that the reality of the Sacramental Presence (if you will, its focal intensity) no more implies a real absence apart from the altar than the focussing of the sunlight through a burning-glass plunges the surrounding scene into darkness. Like the burning-glass, its purpose is to kindle in a small, specially inflammable mass a flame which is to set on fire a larger, more inert one. The worshiper in general, the communicant in particular, goes from the altar a Christ-carrier. The Presence is given to us for the sake of the Kingdom, the Kingdom for the sake of humanity. Unless we put to use this power which is given us to work for the world, we have no right to complain if it destroy us.

NEXT IN THE SERIES: *The Very Rev. Dr. William Hamilton Nes, dean of Christ Church Cathedral, New Orleans, answers the following questions: "What is the nature of love, which is the chief Christian duty? Is it not too emotional a thing to be made central in life?"*

On the Meeting of Friends

By the Rev. William G. Peck

ONE of the most famous sermons in the English language bears the title, "The Parting of Friends." It is John Henry Newman's farewell to the Church of England. I am often reminded of that title nowadays, as I witness scenes which have nothing to do with ecclesiastical problems. For the war causes thousands of partings every day. One sees them happening at the great railway stations—and the sight never becomes commonplace. The other day I watched an old lady saying goodbye to her soldier son. She kissed him and waved her hand blithely as the train moved off. She smiled as long as she could see his face. And when he had disappeared, she turned to go. Suddenly she stood still. Her shoulders were shaking, and she covered her face with her hands. For a moment she wept broken-heartedly. Then she raised her head, and I saw her eyes, resolute and strong, as she walked primly away, hiding in her heart a thousand memories and a mother's sorrow.

The war has multiplied a million times this human pain of parting. But it has brought about, also, some meetings of friends—surprising, unexpected meetings, the more lovely because they have come out of the grim matrix of the world's strife. This very day, in the city of Westminster, war-scarred and embattled, I sat at lunch with two friends, an American Bishop and an American Editor. Two days ago I had not the slightest idea that either of them was within thousands of miles of London. There came a sudden tinkle at the telephone, and somehow the spring sunshine seemed brighter.

Well, there we sat, above the flowing Thames, and we talked of how we had met in America, of things done and said, of other friends across the sea. And good it was to know that space and time, and the monstrous surge of world events, had not destroyed friendship or caused it to be forgotten. There we sat, and two men I had first met years ago came to me unchanged in any respect of fundamental personality. They were doubtless richer in mind and spirit, for the years, whether they bring joy or sorrow, have no power to prevent a Christian man's growth in grace and beauty of heart. But they were the same men, in the precious uniqueness of that mystery which we call personality.

This is one of life's cardinal joys. It is, indeed, for those who will reflect, a revelation of the deep verities of the Faith which regards a man as a being beyond time and space even though he must dwell therein, "a cosmic spiritual being," unique and irreplaceable in the universe, himself alone, in the profundity of his inexplicable soul; and yet, by a tremendous paradox, alleges that this same unique person, so solitary in one aspect, finds himself fully only in clasping another human hand, in greeting another eye that lights at his approach: finds himself, knows himself for what he is, only in fellowship and friendship.

And with all this profundity, there is

¶ *When the Editor arrived in London, one of his first acts was to get in touch with Dr. W. G. Peck, that eminent Christian sociologist and entertaining writer who is so well known to THE LIVING CHURCH FAMILY. A few days later Bishop Perry, Dr. Peck, and the Editor had luncheon together at a London club, with a talk together about many matters of mutual interest. This lovely and poignant essay resulted from that delightful reunion of old friends in the midst of war-torn England.*

mingled a touch of that comedy which arises from our human situation in this world: the comedy observed by G. K. Chesterton when he noted how a man, created for the Vision of God, must need preserve himself in life by stuffing things into a hole in his head. For a man may be a prophet or a saint, but he must sometimes eat. Now, the spiritual personality grows, is enriched, is strangely transmuted, but remains itself, an identity. But the body! What tricks it plays, and endures! The body changes absurdly, so that looking for old friends sometimes becomes an extraordinary game of hide and seek in which friends lie concealed from each other behind the grotesque masks which the years have placed upon them. William DeMorgan once wrote a story called *When Ghost meets Ghost*, about two old sisters, separated in girlhood and entirely lost to each other, who came to live side by side in old age without recognition, until an accident revealed them each to each.

My two American friends, the Bishop and the Editor, wore no grotesque masks. I knew them at once, and I rejoice to say that they knew me. Not long ago, however, I was accosted, not far from Westminster Abbey, by a plump, middle-aged gentleman who was carrying a handbag. He stopped before me, dropped his bag on the pavement, held out his hand and said, "It's Bill! How are you, old boy?" I gazed into his face. I did not know him from Adam. "Sir," I said, "You certainly know the name by which the less respectful of my

friends are accustomed to address me. But I have not the remotest idea who you are. And this bag! Are you hawking pomade, or escaping with stolen property?"

He burst into a great laugh. He said that he was a college friend of mine. He had been, these many years, a very successful nonconformist minister. Twenty years ago we had lived together, under one roof.

"But you can't be," I said. "You are not a bit like him. You are fat and elderly."

He replied that I appeared to him ugly and elderly, yet he had easily recognized me, because the elderliness was the only discernible change in me.

Of course, in a moment I saw and felt the person, the unique, unforgettable human being. The miracle was present, beneath all the tricks of bodily change. It was that very man and no other. And I was strangely uplifted, then and there, for I realized that I was walking in eternity.

It is difficult indeed to believe that human friendship can so wither and pass that two persons who have known and loved one another can finally forget. In the story of Troilus and Cressida there is one of the saddest moments in literature, when, after parting, the lovers meet by the city gates and neither recognizes the other's face. After so much love and pain and even faithlessness! Had they lingered there, would not some tone of voice, some gesture, have awakened all the past?

Here is a disturbing thought. We are apt to suppose that we can dismiss people from our lives—after a quarrel, for example. But they are still themselves, and their very existence is a plea for the healing of wounds and the restoration of love. We cannot so easily obliterate even the friends who have disappointed us. But the persistence of our personal knowledge of persons is nevertheless greatly comforting. For our friends depart as we grow older, and we are left lonely. And some there were who died young, when we were young with them. And how shall we be sure of knowing them again? How shall our recognition overleap the barrier of the tremendous change which comes with death? How shall we hope that what has been so broken by morality will be restored in immortality?

To this question the Christian answer is twofold. Human love is precious in the sight of God. And, whether we understand it or not, we love our friends in and through God. We need not fear that we can lose them within that all-inclusive intimacy. And secondly, there is the doctrine of the "spiritual body." I suggest that the spiritual body will be found a more convincing evidence of a friend's identity than is this changing body of our earthly flesh. That college friend of mine—his body had grown fat, and his countenance had taken a disguise which I had to penetrate before I knew him again. I think his spiritual body, when I behold it, will reveal him more certainly. The greatest meeting of friends takes place not in this world.

FOREIGN PHILOLOGIST

THE baby from Heaven
With joyful clamor
Speaks no English
And knows no grammar.

She can't yet tell
A verb from a dative;
But she still talks Heavenly
Like a native.

DEBORAH WEBSTER.

Dr. Temple Today

An Interview With the Archbishop of Canterbury

THE new Archbishop of Canterbury needs no introduction to readers of *THE LIVING CHURCH*. He has written a number of articles which we have been happy to publish and, as the foremost figure in non-Roman Christianity, has frequently been the subject of news items and editorials. Indeed, since the day of John Calvin, no Christian leader has by the force of his own personality held such a preëminent position in the eyes of the world.

It was with the deepest pleasure, therefore, that I took the opportunity to obtain for *THE LIVING CHURCH FAMILY* the first interview with Dr. Temple by an American Church press representative since his enthronement.

I asked the Archbishop what message he would particularly like to send to his fellow-Churchmen in America.

"I should like to express my gratitude, and that of the Church of England, for the missionary help of your Church," he replied promptly. "It has been not only a practical matter of relief to our overburdened missionary societies, but a notable demonstration of friendship and fellowship.

"Secondly, I should like to express my pleasure at the general line taken by *THE LIVING CHURCH* and by your Church leaders generally in the matter of the war. It is of the utmost importance that we meet the threat of Nazi aggression resolutely and, at the same time, resist the temptation to hatred. And it is essential that we recognize that we haven't established the Kingdom of God when we beat Hitler."

As is well known in America, the Archbishop is a passionate advocate of Christian unity and coöperation. His chairmanship of the World Conference on Faith and Order and his provisional presidency of the World Council of Churches, as well as his writings and addresses, are witnesses to that fact. But he sees the greatest hope for the immediate future of interchurch relationships in the field of common enterprises in teaching, preaching, and social and economic planning, rather than in actual steps toward organic unity.

In England, the Archbishop said, approaches to union between the Anglican and Free Churches have rather petered out. For one thing, the Baptists have said an emphatic No to any union with Churches that practice infant baptism. For another, no agreement has been reached in regard to the thorny problem of the ministry, and there are grave doctrinal differences that cannot be resolved at this time. Perhaps after the war it may be possible to resume discussions and make further progress.

Dr. Temple expressed great interest in the negotiations in America between the Episcopal and Presbyterian Churches. The idea of joint ordination, he felt, was a hopeful line of approach, though the actual proposals want careful study and sifting. Meanwhile, it is of the utmost importance that the Anglican communion itself should strengthen its own ties of unity within itself and among its various national Churches.

The strength of Anglicanism, said the Archbishop, is its unique character as a fellowship of free and autonomous Churches, united in the bonds of a common Faith and a common liturgical expression. Thus the Anglican communion has a special kind of contribution to make to Christendom.

Dr. Temple expressed his pleasure at the visit in wartime of Bishop Perry of Rhode Island, representing the Presiding

Bishop, and his joy that through him the Church in America had a part in the service of his enthronement as Archbishop of Canterbury. He hoped that after the war the improved methods of communication and travel would make it possible for our two Churches to know each other more intimately and have more frequent interchanges of preachers, teachers, students, and communicants.

ASKED about the suggestion of the Bishop of Hongkong, that the Lambeth Conference should not invariably be held at Lambeth, but that various Churches of the Anglican communion might in turn act as hosts, he replied that the suggestion had merit and deserved careful consideration. He hoped, at any rate, that America's invitation to hold the constituent assembly of the World Council of Churches in the United States would stand after the war, and that many Churchmen would come from the British Isles and from other Anglican Churches, as well as from all the continents of the world, to that meeting.

He also expressed general approval of the idea of central staff colleges in England and America, for the training of priests for work both at home and abroad, with frequent interchange of students and teachers between the English and American training colleges.

Of the proposal that the American Church might aid the Church of England in the future not solely through financial contributions, but through acceptance of responsibility for certain areas of work and through the sending of missionaries to missionary dioceses under English jurisdiction, he said that such help would be most welcome. The details will, of course, have to be worked out by proper representatives of the two Churches, the missionary societies, and the dioceses and provinces involved.

In Dr. Temple the British people have a religious leader who is not afraid to speak out courageously on the application of Christian principles to world problems, and who has the confidence of men and women of all classes. As the acting executive head of the World Council of Churches, in process of formation and already including more than 70 Christian bodies, he has the confidence of a very large section of Christendom throughout the world.

"It is not the task of the Church," Dr. Temple said, "to lay down detailed programs for the settlement of political or economic problems, either during the war or after it. It is a function of the Church to maintain the spirit of the nation, and to encourage resoluteness in the war effort without yielding to the evil passions of hatred and vengeance."

It is purpose rather than passion that will win the war, in the Archbishop's opinion; and it is neither right nor necessary to hate in order to achieve victory. Dr. Temple feels very strongly on this matter of hatred, and the necessity to avoid its cultivation. I asked him how the inhabitants of blitzed towns felt about vengeance. (Canterbury was bombed by the Nazis on June 1st.)

"Actually," he replied, "the men and women who have lived through enemy air attacks feel less bitter than many of their friends who have not had the same experience. There is something about endurance in such circumstances that is en-

nobling. There is far more resentment over the treatment of civilians by the Japanese at Hongkong than there is over the German attacks on our own cities. But we recognize that Hitler is behind the Japanese attacks, and we see in him our main enemy."

In the postwar settlement, Dr. Temple feels, it is up to the Christians of all countries, and particularly of Britain and America, to see that something more just is established to take the place of the old order. The task of the Church is to lay down the broad principles upon which the new order should be built, emphasizing the fact that mankind is one family and that the development of one race or nation should not be held back for the benefit of a more favored one. It is a question of using the wider loyalties of men to check the narrower ones which are limited by national boundaries or blinded by imperialistic ambitions. No country or people should exploit another, and all should have access to the means of abundant livelihood.

Study groups throughout England have been studying the 10 points for a just peace set forth by the Anglican bishops, Cardinal Hinsley, and the Moderator of the Free Church Federal Council, the Archbishop said, in reply to a question. Joint meetings have been held in London and elsewhere; one of them presided over by Archbishop Lang before his retire-

ment, and another by Cardinal Hinsely. Some of these had been under the auspices of the Sword of the Spirit, others under special sponsorship.

Groups were also studying the relationship of the 10 points and the Atlantic Charter set forth by President Roosevelt and Mr. Churchill. Dr. Temple expressed his own opinion that these two documents were compatible, but that the Atlantic Charter did not go far enough and a great deal depended on the way in which its provisions would subsequently be interpreted by the two governments primarily concerned.

I asked the Archbishop to what extent he felt that a better international order would involve the curtailment of national sovereignty. "I feel that any delegation of national sovereignty to an international agency should be a matter of growth rather than of contract based on theory," he replied. "I feel that it might well develop more along the lines of such international agencies as the Postal Union rather than through a federal constitution. But I should like to see a continuing Congress of free nations, in which world problems might be worked out to the benefit of all."

Of the future of individual countries, the Archbishop feels it is too soon to be able to make detailed predictions, but there are certain lines of approach that he believes should be kept in mind as more hopeful than others. There will, he fears,



London Times.

ENTHRONEMENT OF THE ARCHBISHOP OF CANTERBURY: Of special interest to American Churchmen is this view of the solemn moment in the service when Dr. Temple was seated in the chair of St. Augustine, because at the extreme left of the picture stands Bishop Perry of Rhode Island, the Presiding Bishop's deputy.

be a great temptation after the war to settle European problems at the expense of Africa. This temptation should be guarded against by the stronger nations, who will have to accept responsibility for protection of the smaller ones.

Upon Britain and America is likely to fall the responsibility for policing the world for a considerable postwar period. But our countries should invite other free countries to join in this responsibility as they are able to do so, with the aim of making it ultimately the joint responsibility of all the nations.

As regards China, we should help that nation to achieve real freedom and democratic self-government. She should be accepted as a complete equal in the family of nations, and that means the abolition of all extra-territoriality and special foreign privileges of intervention and exploitation. At the same time, we must recognize that Japan actually does need more territory for its large and over-crowded population, and we should make provision for its proper and peaceful expansion on the Continent of Asia.

Toward Russia, Dr. Temple believes we should continue our friendship after the war and endeavor to maintain cordial relationships. This, he believes, may result in a liberalization of the Soviet system, particularly in the direction of religious freedom. At present there is no actual persecution of religion in Russia, but this the Archbishop attributes rather to the desire not to divide the nation in wartime rather than to any real change of heart. Yet he does not see any necessary incompatibility between economic Communism and Christianity. It was largely a historical accident that Communism had become associated with atheism. The Communist goal, unlike the Nazi one, is in the same direction as the Christian goal, though not in the whole Christian way.

As to India, Dr. Temple feels that the immediate problem of defense against the Japanese invader overshadows all questions of future government, and consideration of the latter must probably be deferred until after the danger has passed. But as soon as possible after the war there should be held a constituent assembly, and the general attitude of the British government should be: You make the constitution and we will do our best to establish it.

For the occupied countries of Europe and Asia, the Archbishop expressed deep sympathy. The freedom of their peoples should be a first responsibility in the postwar settlement, but we must avoid the rigid "freezing" of national frontiers which was a factor in the breakdown of the Versailles settlement. As to the Baltic nations now occupied by Russia, Dr. Temple pointed out that their peoples, as well as those of the German-occupied nations, come within the provisions of the Atlantic Charter, and especially the agreement between Britain and the United States not to recognize territorial changes in wartime as determining postwar treaty settlement.

AS TO internal reconstruction, Archbishop Temple stressed three vital principles that should characterize it: Freedom, Fellowship, and Service. These he developed in his principal Manchester address to include specifically:

(1) Decent housing for the entire nation. Much progress had already been made in this in England, with one-third of the population more adequately housed, but much remains to be done after the war. The destroyed areas in many of the large cities of England make it possible to start afresh in reconstruction along lines of careful planning.

(2) Adequate nutrition for every child. The evacuation had revealed shocking conditions in this respect that must not be allowed to continue after the war.

(3) Educational facilities genuinely available to all, so that each can develop his faculties to the full. This should include not only academic but manual and vocational training, in accordance with the talents and interests of each individual.

(4) Adequate leisure for personal and family life. Specifically, the aim should be to provide two holidays a week with wages; and industry should be so organized as to save labor, not laborers.

Labor, management, and ownership should pool their wisdom based on their varied experience; and the Church might well serve as the agency for that pooling and the means of interchange of experience.

Above all, industry should be infused with the democratic principle, and should be seen in its true light as a coöperative process to supply the public with what it needs. Advertising, as well as manufacturing, should be devoted to this end, and not to the creation of artificial demands by cunning suggestion with a view to making greater profits for the manufacturer. As long as freedom and democracy are confined to the political sphere, true fellowship and the Christian ideal of the life abundant cannot be realized; they must be extended to the economic sphere as well. That means that the motive of the economic system must be primarily the supplying of economic needs to the entire populace at fair prices and in accordance with legitimate demands, with profits reduced to the position of a secondary consideration.

As to coöperation among Christian communions, the Archbishop was immensely encouraged. He cited such enterprises as the Religion and Life movement in England, the Sword of the Spirit movement in which Roman Catholics, Anglicans, and Free Church members work together to find a solution to social and economic problems, and the Federal Council's united preaching missions in the United States, as examples of practical coöperation between members of different Christian bodies. This kind of joint effort, he felt, was more hopeful at the present time than actual negotiations leading toward organic unity between different Churches.

FINALLY, the Archbishop again expressed his hope that the citizens of Britain and America would continue their increasing coöperation in the war effort, and would grow to know each other better. Rapid transatlantic travel by airplane after the war should draw our countries even closer together, and enable us to understand each other better.

Dr. Temple himself does understand America, perhaps as well as any man high in British public life today. He has not forgotten, nor can we in America forget, his visit in 1936, when he toured a large part of the United States and made a most favorable impression. His books are also well known to the Church public in America, and he keeps up with American thought through the reading of our books and periodicals. His new responsibilities as Archbishop of Canterbury will make large demands upon his time, but he has expressed his determination to keep up with the causes of Christian unity and social and economic welfare, in which he has taken such a leading part as Archbishop of York.

In Dr. Temple America has a true and understanding friend, Britain a great leader and spokesman for the Church, and the world a Christian statesman who ranks with the greatest in any age. His occupancy of the highest see in England and one of the most important ecclesiastical posts in the world augurs well for the bringing to bear of the best Christian influences upon the problems of the world in these critical days.

CLIFFORD P. MAREHOUSE.



BOOKS



ELIZABETH McCracken, EDITOR

A Delightful, Attractive, and Stimulating Book

THE LITERARY LINEAGE OF THE KING JAMES BIBLE. By Charles C. Butterworth. University of Pennsylvania Press. Pp. 394. \$3.50.

It is the hope of many that a new revision of the English Bible can be shortly undertaken. To make way for this a considerable number of works dealing with the existing versions have lately made their appearance. Facts of any sort with any bearing on the matter must be tabulated; interest must be aroused and sympathy stimulated. This rather large and very handsome volume of Dr. Butterworth's from the press of the University of Pennsylvania is one more item in the campaign.

As far as the main thesis goes, this book is for the expert or the man with a hobby. It attempts to show just how the language and style of the beloved King James Version came into existence and to whom the credit is due. The story is a long and very complicated one; the extent and difficulty of the research necessary to its telling will surprise the uninitiated. Although various attempts at dealing with parts of the task have been made from time to time by other scholars, here the whole has been very carefully worked out and the results set down in a manner very satisfactory indeed.

To leave the matter there, however, would be both unfair and unfortunate. This is no dry-as-dust retailing and comparing of statistics. The statistics are there, both in the text of the actual account and in the splendid list of appendices which occupy almost one half of the book. The development of his theme has moved the writer to weave into his analyses the fascinating story of the English language itself from its earliest days, as well as the tale of the men and the events concerned with the various translations of the Bible. A good deal of the information with regard to the work and the trials of the Reformation translators is familiar, but here the story is carried back to figures at long forgotten royal courts and far off rural monasteries. Even where the tale enters upon the better known stretches of the road the point of view from which it is told here, together with the writer's own fresh happy style, will make for many a new story of the old. Eagerness to honor the great translators, exiles, and martyrs of the troublous Tudor days has all too often allowed other laborers at the English version to go unsung. Forgotten saints and ecclesiastics in the old unreformed Church played no mean part in the task, while witness to the contributions of Roman Catholic scholars of still later days is not altogether wanting in the "Crowning Mercy" of the 1611 version. A place is made for them all in the present study and due honor given. The simple faith and heroic devotion, the scholarship, and the industry of the English translators has

raised a monument to the race which may well endure long after other glories have been forgotten. This is a proud page in the history of the Church Catholic.

The reviewer of a book like this must not in all fairness tell of the results arrived at. To say that the evidence assembled is exhaustive and the judgments made sane and well balanced will suffice. Quotations and comparisons given in the text itself by way of illustration are well chosen and interestingly handled. At times the desultory reader will be irked at having the thread of the narrative broken so often by them, but of course in a book of the sort such interruptions are most necessary and these are as a rule deftly inserted. The expert and the hobbyist will be delighted with them and will go on with eagerness to search for still further first hand knowledge and authentication in the admirably chosen appendices.

The painstaking research, the results of which are here given to the public, was in itself a laudable undertaking. It answers questions which have always haunted serious students of this greatest of the English classics. It will no doubt be of much assistance to those who may undertake the expected revision. What in particular recommends this book, however, is the delightful narrative and the attractive and stimulating way in which the material is presented. It can be no small gain to have casual readers beguiled into becoming serious students. The holy text after that is safely left to speak for itself.

DONALD FRASER FORRESTER.

Two Good Books on the Lord's Prayer

THE MESSAGE OF THE LORD'S PRAYER. By I. I. Sikorsky. Scribners. \$1.25.

THE LORD'S PRAYER: By E. F. Tittle. Abingdon-Cokesbury. \$1.00.

We welcome eagerly religious books written by thoughtful laymen and such a layman is Mr. Sikorsky, the eminent designer of aeroplanes. He is making a vital contribution to the conduct of the war, but he is deeply distressed that his talents must be so directed; "the dark forces that incited a misguided mob to shout for the death of Christ are today just as evil, active and aggressive as they were 2,000 years ago." These dark forces must be fought but earthly victories do not bring God's Kingdom; "the highest achievements to be expected in the future . . . will always be a sort of temporary truce, a compromise between good and evil, right and wrong." The Christian's outlook is beyond the present order; an "infinite opportunity is offered; it is ours already." Mr. Sikorsky's illustrations are drawn from unusual sources but they always illustrate.

To say that Dr. Tittle's volume is more conventional than Mr. Sikorsky's is not to depreciate it, for he writes as an experienced and very competent pastor. He,

too, faces the tragedy of the war but he is less convinced of the hopelessness of human effort for this world's betterment; in any event it is our duty to try and hope. The one unforgivable sin is to pronounce the Sermon on the Mount impracticable. BURTON SCOTT EASTON.

A Timely Book on the Second Coming

AS A THIEF IN THE NIGHT. By Frank Biggart, C. R. Mowbray. Imported by Morehouse-Gorham. Pp. 68. 80 cts.

The purpose which the author has set before him is to show that belief in the doctrine of the Second Coming of our Lord, so often ignored today, is undoubtedly and evidently taught in the New Testament and in the Creeds of the Church. He first traces the prevalent evading of the doctrine to the influence (not always recognized) of certain popular authors. He then assembles the relevant passages of the New Testament in three groups: those which speak of the gradual coming of the Kingdom; those which tell of its immediacy; and those which refer to the uncertainty of the time of its coming and of the Second Coming of the Lord. The belief that the Kingdom has already come, that men have seen His power and His glory, and that we are living in the last days, is fully treated and acknowledged. As conclusion the question is asked: "Is there, then, any real contradiction between those two beliefs—on the one hand, that He has come—and on the other, that 'He shall come again'? By affirming the first do we necessarily deny the second?"

The book is timely, and the argument does in fact prove in brief and clear form what the Church teaches and has always taught as to the Second Coming. It places "the last day" at a definite future point of time, even as the birth, death, and resurrection occurred at definite historical moments.

MOTHER MARY MAUDE, CSM

Verses Inspired by the Church

THERE'S JOY IN THE CHURCH. By Mabel Hill. Privately printed. May be ordered from the Hathaway Book Shop, Wellesley, Mass. Pp. 78. \$1.50.

Miss Hill's verses recall other poetry inspired by the Church, in other times: *The Christian Year* of Keble and George Herbert's *English Poems*. Not that *There's Joy in the Church* is reminiscent of these favorite books of our forebears. It is not, except that, like them, it sprang from daily living in and through the faith and worship of the Church. There is a freshness, an impulsive eagerness in Miss Hill's best verses that is seldom indeed found in present-day religious poetry. And there is originality. These fine qualities are particularly present in "Jesus in the Market Place," "Before the Altar on Ash Wednesday," and "Mary Pondered." Three other poems, not so closely related to the Church but the flowering of Miss Hill's life in the Church must be cited: "A Prayer," "In an Oxford Garden," and, especially, "Her Surprise: to A.B.H." This last is in memory of Miss Hill's sister, the delight of all who had the privilege of knowing her. ELIZABETH McCracken.

HOLY COMMUNION FOR THE SICK

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The Question Box

By
BISHOP WILSON



● Who was St. Agnes?

She was a Roman Christian and was held in the highest honor by the primitive Church. There is some question as to the particular persecution in which she suffered death and there were a good many embellishments which grew up around the story of her martyrdom. She was very young—only 13 years of age—when the imperial edict went out that Christians must sacrifice to the gods. She refused and proclaimed herself a Christian. She was arrested, convicted, tortured and finally executed with a sword. It is usually thought that this occurred in the reign of Diocletian, about the year 303, but it may have been earlier. About a century later appeared a writing called the "Acts of the Martyrdom of St. Agnes" telling the story with elaborations. She was buried in Rome and during the reign of Constantine a church was erected in her honor over her grave. This church was remodeled in the seventh century and still stands. St. Agnes is usually represented accompanied by a lamb as a symbol of purity. Her day in the calendar is January 21st.

● Please explain the "Apocryphal New Testament."

In the early days of Christian history there were a good many Christian writings in circulation besides those which are now included in our New Testament. Some of them contain sidelights on those early days which are both interesting and valuable. A large part of these writings is taken up with stories and legends with no authentic background. Many of them undoubtedly have been lost but some have survived and have been printed as a kind of unauthorized fringe to the canonical books of the Bible. For instance there are the "Shepherd of Hermas," the "Gospel of Nicodemus," the "Acts of Paul and Thecla," the "General Epistle of Barnabas," etc. They have been published under the title of *The Lost Books of the Bible* by Alpha House Inc., of New York City.

● What is our custom, tradition, etc., regarding the conducting of Masonic funerals within the Church building?

The prevailing tradition is that it should not be done. There are two canonical reasons for not doing it. Canon 27 establishes the regulations covering the conducting of services by a layman and provides that he should be a layreader, licensed by the Bishop and a male communicant of the Church. Canon 24 forbids any unauthorized person to officiate in the Church. Of course, in times of emergency we do not propose to be too technical but in such cases reference should be made to the Bishop of the diocese. There are also general considerations. A church is consecrated

for the Christian worship of God according to the formularies of the Episcopal Church. The Masonic funeral office is not a Christian service—it does not pretend to be. As a matter of propriety it can better be used in some other place—in a Masonic temple, a private home, a mortuary chapel, or at the grave. One can understand how the members of a fraternal order might like to provide decent burial for one of their number who had not been associated with Church life. But is such an additional service really desirable for one who has been a communicant of the Church? Would not all the requirements of fraternal courtesy be fulfilled by attending the Church service in a body, clothed perhaps in proper regalia, with a delegation of honorary pall bearers or by some similar outward manifestation? The repetition of funeral rites is at best likely to be a strain on the survivors.

● Would you be willing to tell me what is the meaning of the eucharistic vestments, also the chalice veil, corporal and purificator—and whether or not there is a right or wrong side for the pulpit to be located?

Eucharistic vestments are actually conventionalized forms of garments which were commonly worn in early Christian times. They have been preserved for special liturgical use and have been invested with symbolical meanings. The amice is a collar spreading over the shoulders and is symbolical of the blindfold which was bound about our Savior's eyes. The alb is the long white garment representing the robe of mockery which was placed upon our Lord at the time of His crucifixion. Over the alb is the stole indicating the yoke of Christ and worn crossed over the breast as a sign of Christian priesthood. The maniple is a band worn hanging down from the left wrist, probably some sort of towel or handkerchief originally, while the girdle is a heavy cord twined around the waist to hold the stole in place. The girdle, maniple and stole are often interpreted as representing the bonds placed upon our Lord when He was scourged. Over all is worn the chasuble, a large oval-shaped vestment representing charity in line with St. Paul's injunction "Above all these things put on charity." The corporal, pall, purificator, chalice veil are altar vestments for the protection of the sacred elements and are all reminders of the grave clothes wound about our Savior's body.

There is no generally accepted tradition about the placing of the pulpit on one side or the other of the church. Some of us like it best on the Epistle side (the right side looking toward the altar) because from the pulpit the Gospel is expounded, which fits in with the function of the Epistle in the Liturgy.

War: A Proving Time for Missions

By the Rev. A. Ervine Swift

WAR is terrible in any man's language, and those of us who have lived in the midst of it on the mission field and who continue to hear reports about the difficulties of our people and the looting and burning of our property cannot but carry heavy hearts. Yet through it all there is an unbounded joy and a tremendous sense of satisfaction because today in China—and I'm sure in other countries as well—the whole missionary program of the Church is being tried and proven. These are days of strife, of sorrow, and of bloodshed, but as a result the Christian religion in the Far East is stronger today than ever before. We who have lived in China know it for a fact, and it is in the hope that I may pass on our joy to the people in America, you who have made it possible, that I write this article.

When I had been in Shanghai but a few months, I heard an American friend remark to Bishop Graves how terrible he thought it was that the Chinese should have to suffer so. But the old bishop quickly replied, "Yes, but you should see the magnificent way in which they're taking it." I have never forgotten that remark, because it is so very characteristic of every Chinese Christian—and does it not make you happy here in America to know that your daughter Church is braving the battle with such fortitude?

MISSIONARIES "UNDER FIRE"

Not only are the native Christians quitting themselves extraordinarily well, but also the war is giving them an opportunity to see the American missionaries "under fire." Several years ago after the Japanese had moved into Hankow, it came time for Bishop Gilman's badly needed furlough. He was greeted one day, however, by one of his Chinese friends, who said, "Well, Bishop, you're not going to leave us now, are you?" Needless to say, he is still at his post, as are Bishop Roberts in Shanghai and Bishop Craighill in Anking. How much they are able to do now that the United States and Japan are at war we do not know, but they are with their people and the Chinese will forever remember their devotion. Just the other day I was privileged to meet a high Washington official, recently returned from Chungking, and in the course of answering questions he said with due emphasis that the manner in which the missionaries were working and suffering side by side with the people of China would never be forgotten and that when the war is over the Church will be stronger than ever before.

NATIVE WORKERS

Sometimes people in this country are prone to feel that most of the work in the Orient is done by the missionaries. True it is that the diocesan bishops are Americans (although we do have a native assistant, the Rt. Rev. Robin Chen, now in the free part of the district of Anking),

Chinese Christians are proving their ability to carry on the work of the Church in wartime and to build on the foundations already laid by American, English, and Canadian missionaries, according to Fr. Swift, who is, for the duration of the war, curate at St. David's, Roland Park, Baltimore. He is a priest of the missionary district of Hankow.

and there are still many foreign workers, but we are definitely in the minority. We still need more American missionaries, of course. But if you could see, as I have seen, the vast throngs of natives assuming responsibility in the Holy Catholic Church of China it would thrill your hearts. Every dollar that has been spent in China has made that Church just that much stronger because it has produced another native priest, doctor, nurse, or teacher.

When a missionary goes into any foreign land, he goes with the hope and the plan that some day the young Church will come of age and take her place as an autonomous branch of the Anglican communion, just as the American Church did after having been mothered by the Church of England. It will, of course, be in the distant future when that will be possible in China, but the war today is giving our native Christians a chance to prove their own ability as never before.

I think of Fr. Hsiang in Kweiyang, of Fr. Wang in Kaifeng, of Fr. Wei in Nanking, all former theological students of mine in St. John's University, Shanghai, now priests of the Church. One is a student chaplain in the Far West; one is in the Canadian district of Honan, where he is doing splendid work in spite of the closing of his church buildings (because of the Japanese and their anti-British campaign long before war was declared on Great Britain); the third is one of the few Christian priests in the puppet capital of Nanking. There are Dr. Pen and his well-trained Chinese staff at the Church General Hospital, Hankow, laboring to cure their people of the scourge of opium, brought back by the army of occupation.

There are scores of other native doctors and nurses; there are teachers like Dr. Francis Wei and his faculty at Central China College; there are sisters, catechists, Biblewomen, and deaconesses all over free and occupied China; and there are men and women in the government in Chungking, leading that great country in its struggle for life. And again and again I could tell you how they received their training in the mission schools of Shanghai, Anking, and Hankow, schools which the American Church has given them.

Yes, we missionaries of the Church are proud of our people, gratified and happy at what they are doing in these days that try men's souls, and they (please, don't forget it) are grateful beyond expression to you because your love, your prayers, and your devotion have made it possible.

"What is the Priest Doing Up There?"

This question, and many others, are continually being asked about a truly Catholic celebration of The Holy Eucharist, but of greater import is that vast group within The Church who have not previously been taught the meaning, the beauty, and the satisfaction of Catholic worship, but who wouldn't ask questions about it to save their souls. We can now reach them, and the others, too, by means of our latest publication—"AN EXPLANATION OF THE HOLY EUCHARIST."

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This is another repeat advertisement—but who cares? It, when originally published, was the means of reaching and teaching literally hundreds of our people who were quite woefully ill-informed regarding one of the most important Sacraments of the Church. Any advertisement which accomplishes what the above did, is worthy of repeating again and again, don't you think? How well informed are YOU, by the way?

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Church Services near Colleges



College Students need to be remembered. Do you have a son or a daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, help your Church to carry on its College Work. Write the student, giving him the name of his chaplain, as listed here; and write, also, the chaplain. The chaplain wants you to do this. He needs to know every Church boy and girl at his college. If you write him, he'll do the rest!

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BROWN UNIVERSITY—St. Stephen's Church, Providence, R. I.
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The Rev. Frank S. Morehouse, Rector
The Rev. Clinton R. Jones, Curate
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DARTMOUTH COLLEGE—St. Thomas Church, Hanover, N. H.
Leslie W. Hodder, Rector
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Canterbury Club: Wednesday, 7 P.M.

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Sunday Service: 8 and 11 A.M. and 6 P.M.; Student meeting, Harris Hall, 7 P.M.; Wednesdays and Thursdays, Holy Communion, 7:30 A.M.

MILWAUKEE DOWNER, STATE TEACHERS'—St. Mark's Church, Milwaukee, Wis.
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Sundays: 8, 9:30, and 11 A.M.

UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska
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Others as announced

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.
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Wednesdays and Holy Days: 9:30 A.M.

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OCCIDENTAL COLLEGE—St. Barnabas' Church, Eagle Rock, Los Angeles, Calif.
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PRINCETON UNIVERSITY—The University Chapel, Princeton, N. J.
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Sundays: 9:30 A.M., Holy Communion and Sermon
Weekdays: 7:30 A.M., Holy Communion

PURDUE UNIVERSITY—St. John's, Lafayette, Ind.
Rev. Reese F. Thornton, Rector
Sundays: Holy Communion 8 A.M.; Eucharist or Morning Prayer 10:45 A.M.

SMITH COLLEGE—St. John's Church, Northampton, Mass.
Rev. Stephen F. Bayne Jr.
Miss Katharine B. Hobson
Sundays: 7:30, 11 A.M.; 7:30 P.M.
Weekdays except Saturdays

STEPHENS' COLLEGE FOR WOMEN, CHRISTIAN COLLEGE FOR WOMEN, UNIVERSITY OF MISSOURI—Calvary Episcopal Church, Columbia, Mo.
Rev. James M. Lichliter
Sundays: 7:30 A.M. Holy Communion; 9:30 A.M. Student Service; 11 A.M. Morning Prayer; 6 P.M. Student Club.

TUFTS COLLEGE—Grace Church, Medford, Mass.
Rev. Charles Francis Hall
Sundays: 8 A.M. Holy Communion, 11 A.M. Morning Prayer and Sermon.

UNION COLLEGE—St. George's Church, Schenectady, N. Y.
Rev. G. F. Bambach, B.D., Rector
Sundays: 8 and 11 A.M.; 7:30 P.M. Holy Days: Holy Communion, 7 and 10 A.M. Tuesdays: 7 A.M.; Thursdays: 10 A.M. Daily: M.P. 9 A.M.; E.P. 5 P.M.

WILLIAMS COLLEGE, St. John's Church, Williamstown, Mass.
Rev. A. Grant Noble, D.D., Rector
Sundays: 8 and 10:35 A.M.
Wednesdays and Saints' days: 7:30 A.M.

WILSON COLLEGE, PENN HALL—Trinity Church, Chambersburg, Pa.
Rev. George D. Graeff, Rector
Sundays: (1st Sun. 7:30), 8 and 11 A.M.
Holy Days: 7:30 and 10 A.M.

UNIVERSITY OF WISCONSIN—St. Francis' Home and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center
Rev. Gordon E. Gillett, Chaplain
Sunday: Holy Eucharist 8 and 10:30 A.M.; Evensong 7 P.M. Weekdays: Holy Eucharist, Tuesday, Thursday, Saturday, 8 A.M.; Wednesday, Friday, 7 A.M.; Daily Evening Prayer, 5 P.M.

YALE UNIVERSITY—Christ Church, Broadway and Elm, New Haven, Conn.
Rev. Clark Kennedy, Rector
Sundays: 8, 9:30, and 11 A.M.; 5 P.M. Weekdays: 7:30 A.M.; 5 P.M.

YALE UNIVERSITY—Dwight Chapel, Old Campus, New Haven, Conn.
Rev. A. B. Seccombe, Chaplain to Episcopal Students
Sundays: 8:45 A.M., Holy Communion and Sermon
Wednesdays: 7:30 A.M. Holy Communion

MASSACHUSETTS

Social Service Committees Found Essential

The department of social service of the diocese of Massachusetts, under the leadership of the Rev. Howard P. Kellett, chairman, and with membership of a group of vigorous and socially minded young clergy, has tried an experiment: selection of five widely differing parishes with social service activities to organize active social service committees and present a factual report of accomplishments with recommendations. The five parishes included a large industrial, harbor city parish; a small town parish in a rural community, a parish in a coastal city with an increased summer population; a suburban parish in a residential and educational centre; and a parish in a large milling centre where there are many of the foreign born.

The reports from the five centers, summarized in the June issue of the diocesan magazine for Massachusetts, *The Church Militant*, were the basis for a list of definite recommendations, and culminated in the statement that all types of parishes should have social service committees as a response to the communities in which they are placed, for it is "an element of the Church's historic function to apply the doctrine of God and the doctrine of man to the ordinary relationships of men and women in society."

Lawrence Memorial Fund

The Lawrence Memorial Fund, which is to carry out the far-sighted plans held by the late Bishop William Lawrence for the Cathedral Church of St. Paul, has received its first gifts. Charles F. Mills, vice-president of the First National Bank, Boston, treasurer of the Cathedral, is acting as treasurer of the Fund. The classical lines of the small Greek temple in the midst of the tall commercial buildings on Tremont Street are to be retained; the enlargement of the building will provide in the crypt a hall sufficiently large for great diocesan and civic meetings. The architects are working on the plans. The project is that of a really American cathedral with the equipment and resources to meet present-day needs by present-day methods. Those methods are already in practice as far as present conditions permit: making the thousands of "men in the street," and women too, realize that the Cathedral is the unassuming, welcoming, constructive friend ready and able to bring deep values and beauty to each individual life.

LONG ISLAND

Cathedral Day

In the 19 years in which the annual Cathedral Day of the diocese of Long Island has been observed, no more perfect day has been had and no greater enthusiasm ever shown than on June 6th. By

9 A.M. bus loads of children began arriving at the Cathedral in Garden City, and by 10:30 well over 6,000 children were spread over the spacious grounds surrounding the Cathedral. At 11 o'clock the various church schools, preceded by their choirs and banners, marched in procession before the Cathedral steps where they were reviewed by Bishop DeWolfe, Bishop Larned, and the department of religious education.

After a brief service out of doors, both Bishops greeted the children. Certificates of award were given to all of the church schools which measured up to the standard set by the department. Twenty-seven church schools ran over 90% in their achievement record.

WYOMING

Achievements of Church Reviewed At Convocation

The Bishop of New Jersey's two remarkable addresses were the high-lights of the largest convocation yet held in Wyoming. St. Mark's Church at Casper was crowded when, on June 14th, Bishop Gardner preached the sermon in which he outlined the desperate need of the post-war world for the Faith of Christ. Again, in addressing the great crowd at the annual dinner that night, he described the objective of the Archbishop of Canterbury

as the seizing of the certain new economy and politics by the Church as the only alternative to a pagan world. "The old order is not going: it is gone. The hope of mankind rests in the hands of the Christian body, the Body of Christ." Similar notes were struck in his address to the House of Church Women.

Bishop Ziegler's charge to convocation was delivered at the opening service on Saturday night, June 13th. In large measure it was a review of the work accomplished during the first five years of a remarkable episcopate, wholly evangelistic in purpose and method. About 60,000 miles of travel a year resulted in great increases in Baptisms, Confirmations, the reviving of dead missions, and the birth of new ones at many strategic points. "Five years ago the Church owned 44 Church buildings . . . 13 of which had been unused or abandoned for from two to seven years. Twelve of the 13 have been reopened, restored, or rebuilt, and are in constant use. Eight new log churches and two parish houses have been erected; most of them in centers of great areas never before ministered to by any Christian body. While five years ago there were 31 occupied and 13 dead, there are now 56 churches where our services are held with regularity, together with five school houses where we have organized church schools and church services."

The Bishop also drew attention to the fact that the average number baptized

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during the five years preceding his episcopate was 297 per annum, while since his consecration the average has risen to 449. Confirmation statistics are comparable, 239 against 407; actual communicants thus having risen from 6,164 in 1936 to 9,212 in 1941. The labors of the comparatively small missionary staff have been prodigious.

The Rev. Dr. John Roberts, famous missionary to the Arapahoes first, and then to the Shoshones, was honored not only by the address of the Bishop but by a special resolution of the convocation giving thanks to God for this heroic priest's 60 years of constant service in Wyoming.

Reports drew attention to the tremendous problem thrust upon the Church by the arrival of 10,000 exiled Japanese at Cody, Wyoming; and the lesser, though vitally important, settlement of white people in great numbers in the newly irrigated lands of the Wind River Valley. The "Youth Offering" of 1941 gave \$2,000 towards a church in this area, and still more is to come. Miss Harriet Orth, UTO worker, is engaged in a survey of the 100 mile long area of the valley in order to discover the right spot for the building of the church. This laborious task will be completed by July 1st, and hundreds of families will have been visited . . . people from the Dakotas, Nebraska, and Western Kansas. Miss Adeline Ross, who has served as a UTO worker in Wyoming since 1910 with one brief interruption, though retired, has assisted greatly in this field.

ELECTIONS: Council of Advice: The Very Rev. E. Montizambert, president, the Rev. Canon F. F. Kraft, the Ven. D. B. McNeil, H. J. King, G. R. McConnell, A. L. Taliaferro. General Convention: Ven. D. B. McNeil; Very Rev. E. Montizambert, alternate; Rev. R. C. Simms, alternate; G. R. McConnell; A. L. Taliaferro, J. B. Baily, alternates. Provincial Synod: Delegates, the Rev. Messrs. J. D. Salter, R. C. Simms, H. M. Kellam. Alternates, the Rev. Messrs. H. H. Link, J. F. McLaughlin, A. B. Grayson; Jay, W. H. James, A. L. Taliaferro, G. R. McConnell; alternates, G. A. Bible, W. E. Searle, G. Scales. Secretary of Convocation, the Rev. R. C. Simms; treasurer of District, Miss Mildred Capron.

HONOLULU

St. Clement's Consecrated

On the 11th anniversary of the institution of the Ven. E. Tanner Brown as rector of St. Clement's Church in Hono-

lulu, May 3rd, 1942, a new and beautiful church building was consecrated by Bishop Littell. There were at this service 11 city clergy, 2 Episcopal chaplains (one Army and one Naval Reserve), and 9 ministers of other Christian churches in the procession, and others in the congregation.

In the new church there is a pew presented by the Pacific fleet in honor of the officers and men who died in action at Pearl Harbor when the Japanese attacked on December 7th.

On a plaque affixed to the memorial pew are the names of Rear Admiral Isaac Campbell Kidd, Captain Mervyn Sharp Bennion, and Captain Franklin Van Valkenburg.

The congregation of St. Clement's has raised locally about \$70,000 for new buildings. These include the cost of a new church building, a new parish house, and the purchase of a new rectory and the land on which it stands. These buildings are all paid for, and are most suitable and useful, although not elaborate. The new church more than doubles the accommodations for worshipers, while retaining the main architectural features of the charming 40-year-old building which it replaces.

The steady development of life in this parish has gone on steadily for half a dozen years in spite of war and rumors of war. The growing importance of St. Clement's, due partially to the rapid growth of population in the city and the tremendous increase in the personnel of the armed forces on this island, has strengthened Archdeacon Brown in his prosecution of plans for adequate equipment for the parish.

FLORIDA

**Bishop Lea Serves in
Absence of Rector**

The Rt. Rev. Dr. Arthur Lea, retired missionary Bishop of the Church of England, is now serving as locum tenens of the Church of the Good Shepherd, Jacksonville, Fla., during the absence of the Rev. Dr. Malcolm Lockhart, now serving as chaplain, U. S. Navy.

Bishop Lea was for more than 35 years at the head of a large and important mis-



NEW ST. CLEMENT'S, HONOLULU: It contains a pew in memory of the men who died at Pearl Harbor, presented to the parish by the Pacific fleet.

sonary district of the Church of England in Japan. Since the beginning of the war, he and Mrs. Lea have been in this country, visiting their children in the States and in Canada. They have spent the last two winters in Florida, and have served the diocese by filling vacancies at St. Mark's, Palatka, and St. Paul's, Quincy. Bishop Lea will be assisted at the Church of the Good Shepherd by Charles Wyatt-Brown, who will graduate in June from the Theological School of the University of the South, Sewanee, Tenn.

**WESTERN NEW YORK
Publicity Conference**

The diocese of Western New York recently held a publicity and promotion conference for the clergy and laymen of the diocese with Joseph E. Boyle, promotion director of the National Council and editor of *Forth*, as leader. The conference was mainly concerned with the promotion of the diocesan issue of *Forth* and was the result of a real effort upon the part of the Rev. Harold C. Kelleran, field department chairman of the diocese.

The conference opened with an introductory address by Bishop Davis on the subject *What are we here for?* Mr. Boyle spoke on *The Church's Promotional Opportunity Today*. The Rev. Charles D. Broughton was chairman. The Rev. Harold Kelleran made an address at the dinner on *The Value of Parish Bulletins*. In the evening Mr. Boyle addressed the laymen and laywomen of the diocese as well as the clergy on the subject of the day and Mr. Nelson Griswold spoke on *What Publicity can do for us in the Church*. Mr. Griswold is the diocesan publicity director.

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MICHIGAN

**Michigan's Contribution Passes
\$19,000 Mark**

Contributions to the chaplains' fund for the use of the Army and Navy Commission have passed the \$19,000 mark in the diocese of Michigan. Although no definite quotas were assigned to the diocese, it seemed to Bishop Creighton and to the executive council, that the minimum for Michigan should be \$4,000. The diocesan department of Christian Social Relations, at the request of the Council, assumed the task of raising the offering. There was no "high-pressure" campaign, but a simple appeal brought an exceedingly generous response from about 80 parishes and missions. Of the amount raised so far, \$12,000 has been from two individuals, and \$7,600 has come from the parishes and missions. Parish contributions have ranged from three to a thousand dollars, and as checks are still coming in, diocesan officials are hopeful that the \$20,000 mark will be reached.

MINNESOTA

Woman's Auxiliary

The Woman's Auxiliary of Minnesota commemorated their 60th anniversary in their annual meeting held in Christ Church, Red Wing, Minn., on May 13th. Congratulations on the strong loyalty and unstinted efforts in behalf of the Church's missionary enterprise were extended by Bishops McElwain and Keeler.

As a means of releasing funds, now being used in the diocese, for a larger pledge to the General Church, Bishop Keeler placed before them a plan by which the women will raise \$2,500.00—"The Bishops' Bridge" on October 2d when 500 women throughout the diocese will play bridge at 50 cts. each. The plan was approved by the organization. The money will go toward diocesan projects to be suggested by the Bishops and approved by the executive board of the auxiliary.

The treasurer reported receiving \$1,100.00 in dues during the year as against \$900.00 last year. An amount equivalent to \$1,600 in buying power was sent to China relief, and smaller amounts to other missionary work.

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Miss Mary F. Ogden	10.00
Mrs. William J. Bartlum	5.00
Miss Agnes Miller	2.00
	\$847.86

China Relief Fund	
Miss Marian S. Puffer	\$ 5.00

Chaplains Fund, Antigua, B.W.I.	
Anonymous	\$ 50.00

Greek War Relief	
Anonymous	\$ 15.00

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DEATHS

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

E. J. Saywell, Priest

The Rev. E. J. Saywell, died in Emory Hospital, Emory University, Atlanta, Ga., May 17th. Service and Communion for the Burial of the Dead was held at the Church of the Incarnation, Atlanta, May 19th, the Rev. Theodore V. Morrison, rector, officiating, assisted by the Rev. G. W. Gasque; interment at West View Cemetery. The clergy of Atlanta formed an honorary escort. Before retirement, the Rev. Mr. Saywell served churches and missions in Alabama, Georgia, and in the diocese of Lexington. He was born in London, England, June 29, 1875. He was an active communicant of the Church of the Incarnation, Atlanta.

Arthur Crownover

The Hon. Arthur Crownover, presiding justice of the State Court of Appeals, junior warden since 1930 of the Church of the Advent, Nashville, Tenn., died June 16th after an illness of two days, aged 67 years. He was also a trustee of the University of the South, of which he was an alumnus and the recipient of the honorary degree of D. C. L. He had been a deputy to General Convention, in 1931.

Judge Crownover is survived by his widow, the former Miss Emma Sims of New Orleans; two sons, Arthur jr., with the armed forces, and R. N. Sims, an attorney of Nashville; two daughters, Mrs. Harwood Koppel of New Orleans and Mrs. Perry W. Mader of Nashville; and three grandchildren; and four brothers and two sisters.

The burial office was said in the Church of the Advent on June 18th by the rector, the Rev. Dr. Prentice A. Pugh, and interment was in Mount Olivet Cemetery, Nashville.

William Frederick Reynolds

Colonel William Frederick Reynolds, a member of the vestry of St. John's Church, Bellefonte, Pa., for the past 59 years, senior warden of the parish for 47 years, and a member of the executive council of the diocese of Harrisburg, died suddenly of a heart attack, May 30th, at the age of 80.

He was a delegate to diocesan conventions for 58 years and deputy to General Convention eight times.

A member of the Pennsylvania National Guard for many years, Col. Reynolds served in the Spanish-American War and in the First World War. He served on the staffs of three Pennsylvania governors.

Col. Reynolds was born in Lancaster, Pa., September 15, 1861, going to Bellefonte at the age of 10. At the time of his death he was president of Whiterock Quarries and vice-president of the board of directors of the First National Bank of Bellefonte.

He is survived by his widow, two sons, W. Frederick of East Orange, N. J. and Philip D. of Chicago, Ill., recently commissioned a lieutenant commander in the U. S. Navy, two sisters, Mrs. William D.

Watterman and Mrs. C. E. Montgomery, both of Providence, R. I., and two grandchildren.

The burial service was read in St. John's Church, Bellefonte, by the Rev. Herbert Koepf-Baker, Ph.D., of State College, Pa., priest in charge, June 2nd. Burial was in Union Cemetery.

Emma Pease Howard

Miss Emma Pease Howard died at her home near Longwood, Fla., on April 19th. She was buried in Cuyahoga Falls, Ohio, her birthplace, the Rev. Francis McIlwain, rector of St. John's Church, conducting the services.

For more than 25 years Miss Howard was principal of St. Mary's School, Knoxville, Ill., under the rectorship of the Rev. Dr. Charles W. Leffingwell. Since her retirement in 1919, she had lived in Florida, where she maintained her interests in educational matters, by acting as trustee of the Cathedral School at Orlando.

As first Regent and later Honorable Regent of Lucretia Leffingwell chapter of D.A.R., a group which she organized soon after going to St. Mary's in Knoxville, Ill., as principal in 1892, Miss Howard interested herself in municipal affairs and was instrumental in organizing various constructive movements.

Miss Howard was also known as contributor of book reviews to *THE LIVING CHURCH*, when it was edited by the late Rev. Dr. C. W. Leffingwell.

EDUCATIONAL

SECONDARY SCHOOLS

Commencement Time in Honolulu

Although attendance at school was interrupted for a considerable time after December 7th, by order of the Military Governor, the fact that diocesan schools were able to carry through to graduation is evidence of the courageous spirit of the people and of the Church in the Honolulu sector of the war front.

On June 7th, the anniversary of the attack on Pearl Harbor, the Priory School for Girls held its 75th commencement service in St. Andrew's Cathedral. The only sign of war was the gas mask over the shoulder of each of the 61 white-clad girls. The diplomas were presented by Bishop Littell and Canon Kenneth A. Bray, chaplain of the Hawaii Territorial Guard (with the rank of Major) gave a stirring charge to graduates.

About a week earlier, Iolani graduated 44 boys. The class was greatly reduced in size because of the many boys in various kinds of war work, temporarily unable to complete their studies. This was the 80th anniversary of the founding of the School by the first Bishop of Honolulu, the Rt. Rev. Thomas Nettleship Staley, who came out from England in 1862.

CHANGES

Appointments Accepted

ASHLEY, REV. GEORGE C., formerly curate of the Chapel of the Mediator, Philadelphia, is now serving St. Mary's Church, Haddon Heights, N. J., as locum tenens during the absence of the rector on military duty. Address: 501 Green Street, Haddon Heights, N. J.

BENTLEY, REV. WALTER E., who has been supplying St. Stephen's Church, Brooklyn; St. George's Church, Flushing; and the Church of the Antonement, Cambria Heights, N. Y., will be locum tenens during August at St. Luke's, Brooklyn, N. Y.

GASEK, REV. STANLEY P., has been placed in charge of St. John's Church, Cape Vincent, N. Y., and the mission at Millen's Bay, N. Y.

HARPER, REV. HOWARD V., rector of Whittle parish and Piedmont parish, Fauquier County, Va., has accepted a call to become rector of St. Paul's Church, Jackson, Mich., effective September 1st.

JESSETT, REV. THOMAS E., rector of St. John's, Olympia, Wash., has accepted a call to become rector of Trinity Church, Everett, Wash., effective July 15th.

HARRIS, REV. JACKSON H., rector of the Church of the Atonement, Augusta, Ga., is to be vicar of Christ Church, Dublin, Ga., Grace Church, Sandersville, Ga., effective about August 1st. Address: Christ Church rectory, Dublin, Ga.

LARNED, REV. ALBERT C., formerly assistant at St. Martin's Church, Providence, R. I., has accepted a call to become rector of St. Alban's parish, Centredale, R. I., effective July 1st.

MOORE, REV. W. MOULTRIE JR., rector of St. Alban's, Kingstree, S. C., has accepted a call to become rector of St. Thomas' Church, Reidsville, N. C., and the Church of the Epiphany, Leaksville, N. C., effective August 1st.

STIRES, REV. CHARLES R., vicar of the Church of the Annunciation, Oradell, N. J., will become rector of Christ Church, Bloomfield and Glen Ridge, N. J., effective September 1st.

WOODWARD, REV. TIMOTHY E., rector of St. Thomas', Glassboro, N. J., and priest in charge of the Church of the Good Shepherd, Pitman, N. J., has been full-time priest in charge of the Church of the Good Shepherd, Pitman, since June 15th. Address: 528 Lincoln Avenue, Pitman, N. J.

Military Service

MAN, REV. ROBERT M., rector of the Church of the Messiah, Rockingham, N. C., and priest in charge of All Saints' Mission, Hamlet, N. C., and St. David's Mission, Laurinburg, N. C., has resigned to become a chaplain in the Army. He is stationed temporarily at Fort Benjamin Harrison, Indianapolis.

PENNELL, Chaplain EDWARD M. JR., has been recalled to active duty and assigned to an armored division. Permanent address for the duration: St. Mark's Church, 315 East Pecan Street, San Antonio, Tex.; temporary address through July: 1315 South 3rd Street, Louisville, Ky.

SAYRE, REV. FRANCIS BOWES, on the staff of Christ Church, Cambridge, Mass., has resigned to become a chaplain in the Navy. The Rev. Mr. Sayre accepted duty in St. Paul's Church, Brunswick, Me., during June, subject to call to service as chaplain.

Resignations

PENNELL, REV. EDWARD M. JR., has resigned as rector of St. Andrew's Cathedral, Honolulu, Hawaii, effective May 1st, and has been recalled to military service.

SOUTHWORTH, REV. GEORGE S. is resigning as rector of the Church of the Advent, Indianapolis, Ind., effective June 30th.

Ordinations

PRIESTS

DULUTH—The Rev. GEORGE SMITH and the Rev. WILLIAM HANKS were ordained to the priesthood June 13th at St. Colomba's, White Earth, Minn., by Bishop Kemerer of Duluth. The Rev. Dr. F. L. Carrington presented the ordinands; the Rev. Dr. G. A. Wieland preached the sermon. The Rev. Mr. Smith will be priest in charge of St. Colomba's, White Earth, Minn. The Rev. Mr. Hanks will be priest in charge of St. Philip's, Naytahwaush, Minn., and St. Philip's, Rice Lake, Minn.

MASSACHUSETTS—The Rev. GEORGE MELBOURNE JONES was ordained to the priesthood by Bishop Sherrill on June 24th in Emmanuel Church, Boston, Mass. He was presented by the Rev. Dr. Phillips E. Osgood who also preached the sermon. The Rev. Mr. Jones is serving as an assistant in the parish of Martha's Vineyard.

NORTH CAROLINA—The Rev. GERHARD CHARLES STUTZER was ordained to the priesthood by Bishop Penick of North Carolina on June 13th at St. Luke's Church, Salisbury, N. C. The Rev. Edward B. Guerry presented him; the Rev. John Craig Roak preached the sermon. The Rev. Mr. Stutzer will be rector of St. Paul's, Salisbury, and priest in charge of St. Peter's, Salisbury, N. C.

DEACONS

CENTRAL NEW YORK—HERBERT PELHAM ALDRICH was ordained to the diaconate on June 13th in Trinity Church, Elmira, N. Y., by Bishop Peabody, Coadjutor of Central New York. He was presented by the Rev. Henry E. Hubbard; the Rev. Fenimore E. Cooper preached the sermon. After taking a summer course at the Graduate School of Applied Religion, Cincinnati, Ohio, he will be curate of the Church of the Advent, Birmingham, Ala.

GEORGIA—BERTRAM CLEVELAND COOPER was ordained to the diaconate on June 7th in St. John's Church, Savannah, Ga., by Bishop Barnwell of Georgia. He was presented by the Rev. Ernest Risley; Bishop Barnwell preached the sermon. After taking a summer course at the Graduate School of Applied Religion, Cincinnati, Ohio, he will be curate of the Church of the Advent, Birmingham, Ala.

MISSISSIPPI—JAMES WITHERS EMERSON was ordained to the diaconate on June 12th in St. Peter's Church, Gulfport, Miss., by Bishop Green of Mississippi. He was presented by his father, the Rev. Robert W. Emerson and the Rev. Robert E. Grubb. The Rev. George R. Stephenson preached the sermon. The Rev. Mr. Emerson will serve in All Saints', Tupelo, Miss.

NEW YORK—The following were ordained to the diaconate on May 31st in the Cathedral of St. John the Divine by Bishop Manning of New York.

GERARDUS BEEKMAN, presented by the Rev. Arthur Ketchum, will be assistant of St. George's Church, Newburgh, N. Y., and in charge of St. Paul's Church, Newburgh, N. Y. Address: Newburgh, N. Y.

ELLIOTT COLEMAN, presented by the Rev. Karl L. Tiedemann, will be a postulant at Holy Cross Monastery, West Park, N. Y.

JAMES HART MORGAN, presented by the Rev. Donald W. Lloyd, will be assistant at Trinity Church, Ossining, N. Y. Address: 17 Ellis Place, Ossining, N. Y.

JOHN AHERN SCHULTZ, presented by the Rev. Edwin L. Ballinger, will be assistant of Grace Church, White Plains, N. Y. Address: 33 Church Street, White Plains, N. Y.

The Rev. Albert H. Frost preached the sermon.

SOUTH CAROLINA—RICHARD BEAMAN MARTIN was ordained to the diaconate on June 8th in St. Stephen's Church, Charleston, S. C., by Bishop Thomas of South Carolina. He was presented by the Rev. W. E. Forsythe; the Rev. H. D. Bull preached the sermon. The Rev. Mr. Martin will attend the Graduate School of Applied Religion in Cincinnati for a year and then be priest in charge of the Church of the Good Shepherd, Sumter, S. C.

TENNESSEE—ROBERT QUAYLE KENNAUGH was ordained to the diaconate on June 9th in St. Peter's Church, Columbia, Tenn., by Bishop Dandridge, Coadjutor of Tennessee. He was presented by the Rev. Thomas R. Thrasher; the Rev. Theodore N. Barth preached the sermon. The Rev. Mr. Kennaugh will be assistant at Calvary Church, Memphis, Tenn. Address: 102 North Second Street, Memphis, Tenn.

WESTERN NEW YORK—WILLIAM E. BOWKER was ordained to the diaconate on June 17th at St. Peter's, Forestville, N. Y., by Bishop Davis of Western New York. He was presented by the Rev. Alexander A. Corti; the Rev. Albert A. Chambers preached the sermon. The Rev. Mr. Bowker will serve at St. Paul's Cathedral, Buffalo, N. Y.

Marriages

BRACE, REV. WILLIAM SHANNON, to Miss Amelia Douglass Hildebrand on June 10th in the Church of the Ascension, Hagood, S. C., the Rev. A. P. Chambliss, the Rev. Rodney Brace, and Bishop Gravatt of Upper South Carolina officiating.

CLASSIFIED

POSITIONS OFFERED

NURSE wanted with institution experience. Box H-1642, The Living Church, Milwaukee, Wis.

WANTED Matron for dining room, kitchen, and dietetics. Sept. 1. Church boarding school, 100 boys. References required. Box W-1639, The Living Church, Milwaukee, Wis.

RETIRED PRIESTS, or unemployed priests, we offer you easy, dignified work, calling on Episcopal families. Earnings are limited only by ability to make convincing presentation. Write Box 1411, The Living Church, Milwaukee, Wis.

CHURCHMAN wanted with sales ability. Must be man who can call on executive. Opportunity to earn \$2,500 a year in commissions with national Church organization. Give full details in first letter. Box 1114, The Living Church, Milwaukee, Wis.

SUPPLY PRIEST wanted July or August. St. Matthew's Cathedral, Dallas, Tex. \$100 monthly and room. Apply Dean Moore.

POSITIONS WANTED

HOUSE-MOTHER. Position as house-mother wanted by experienced worker. Box MBM-1638. 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.

SUPERINTENDENT. Cultured woman trained in all phases of institutional work desires position as superintendent in institution. Box M-1637. The Living Church, Milwaukee, Wis.

ORGANIST and Choirmaster with excellent references and qualifications, desires position. Successful in both choir and organ work. European training. Recitalist and devout Churchman. Eastern States preferred. Box L-1641, The Living Church, Milwaukee, Wis.

ORGANIST-CHOIRMASTER; also equipped to supervise Christian Education program. Young man, married. Recent Seminary graduate holding degrees of Master of Sacred Music and Bachelor of Divinity. 17 years experience. Box S-1640, The Living Church, Milwaukee, Wis.

ORGANIST-CHOIRMASTER F.A.G.O., middle aged, single, will be open for change of position after summer. Long experience in Church, recitalist, moderate salary. Preferably middle west or north-west. References. Apply Box 344 Middletown, Conn.

MIDDLE-AGED WOMAN would like position as housemother, hostess, or companion. Vicinity of New York or Philadelphia preferred. Experienced. Salary no object. Box S-1643, The Living Church, Milwaukee, Wis.

IF YOUR COPY IS LATE

Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your LIVING CHURCH does not reach you on time occasionally, please do not write complaining of delay. The delay is caused by conditions, arising after your copy has left Milwaukee, beyond our control.

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.

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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., Bishop-elect; Rt. Rev. John Insley Blair Larned, D.D., Suffragan Bishop

St. Paul's Church of Flatbush, "In the Old Dutch Section of Brooklyn," Church Ave. and St. Paul's Place, B.M.T. Subway, Brighton Beach Line to Church Avenue Station

Rev. Harold S. Olafson, Rector
Sundays: 7:30, 8:30, 11:00 A.M. and 8:00 P.M.
Thursdays: 10 A.M., Holy Communion and Spiritual Healing
Daily: Holy Communion 7:30 A.M., Saints' Days, 10 A.M.
Choir of 60 Men and Boys

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland, Me—773
Very Rev. P. M. Dawley, Ph.D.
Sundays: 8, 10, and 11 A.M.; 5 P.M.
Weekdays: 7:30 A.M., Holy Communion

St. Margaret's Church, Belfast, Maine—75
Rev. James Leslie Hayes, S.T.M.
Sundays: 8, 9:30, 10:45 A.M.; Saints' Days and Holy Days, H. C. 10 A.M.; Tourists welcomed.

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

Church of the Advent, Mt. Vernon and Brimmer Streets, Boston
Rev. Whitney Hale, D.D.; Rev. David W. Norton, Jr.; Rev. Charles S. Hutchinson, D.D. (Honorary Associate)

Summer Services—June to October
Sundays: Holy Communion, 8 and 9:30 A.M.; Sung Mass, 11 A.M.; Evensong, 6 P.M.
Weekdays: Holy Communion, 7:45 A.M.; Matins, 7:30 A.M.; Thursdays and Holy Days, 9:30 A.M.
Confessions: Saturdays, 5-6 P.M. (and by appointment)

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

GO TO CHURCH! That slogan, sounded round the world, might well put an end to a good deal of the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

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

Church of the Ascension, Fifth Ave. & 10th St., York City—1233
Rev. Donald B. Aldrich, D.D.
Sundays: 8 and 11 A.M.; Daily 8 A.M. and 5:30 P.M.
This Church is Open All Day and All Night.

Chapel of the Intercession, 155th St. and Broadway, New York City—2173
Rev. Dr. S. T. Steele
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Daily: Holy Communion 7 and 10 A.M.; Morning Prayer, 9:40 A.M.; Evening Prayer, 5:30 P.M.

St. Bartholomew's Church, Park Avenue and 51st Street, New York—3171
Rev. Geo. Paull T. Sargent, D.D., Rector
Sunday Services: 8:00 A.M., Holy Communion; 11:00 A.M., Morning Service and Sermon
Weekdays: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days
The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York City
Rev. H. W. B. Donegan, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Service and Sermon; Holy Communion, Thursday, 12 noon

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

St. Thomas' Church, Fifth Avenue and 53d Street, New York—2450
Rev. Roeliff H. Brooks, S.T.D.
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion
Thursdays: 11 A.M., Holy Communion

Little Church Around the Corner, Transfiguration, One East 29th Street, New York—656
Rev. Randolph Ray, D.D.
Communions 8 and 9 (Daily 8)
Choral Eucharist 11—Sermon (Rector)

Trinity Church, Broadway and Wall Street, New York City—807
Rev. Frederic S. Fleming, D.D.
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

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

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

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

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E., in charge
Summer schedule: Sunday Masses; 7 and 10 A.M.; Mass daily 7 A.M.; Fridays, 8 P.M. Holy Hour; Confessions, Saturdays, 7:30 P.M. and by appointment.

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Coates, E. O., Christians and the War (Corr.)	1/14-2	Sabin, Very Rev. E. P., Trial Lectionary (Corr.)	5/24-2
(Same) Eucharist (Corr.)	1/21-2	Scedder, V. D., Earl Browder (Corr.)	2/4-3
Coe, Lt. Col. C. B., Crosses on Identification Tapes (Corr.)	2/11-4	(Same) Malvern 1941	6/14-10
Committee of British Industrialists, Economists, and Theologians, Malvern and After (Part I)	3/4-12	Shatto, J. D., For Laymen Only	6/14-9
(Same) Malvern and After (Part II)	3/18-19	Simcox, Rev. C. E., Kingdom of God on Bataan, The	4/19-15
Cook, Rev. L. S., Palm Sunday (Corr.)	6/21-2	Slocum, F. A., "Malice Toward None" (Corr.)	3/25-4
Corrigan, Rev. D., Healing Mission of the Christian Church, The	3/25-9	(Same) Peace (Corr.)	6/7-3
County, A. J., Joint Ordination (Corr.)	2/4-2	Smith, Rev. O. D., "Charity Begins at Home" (Corr.)	2/11-4
Crait, B., Chaplain, Appreciation (Corr.)	2/18-3	Souder, Rev. E. L., Service (Corr.)	3/25-4
Cronk, V., Joint Ordination (Corr.)	1/28-2	Spencer, Rt. Rev. R. N., British Missions and the Fourth of July (Corr.)	6/21-2
Cutler, Rev. W., Convention (Corr.)	4/1-3	Spofford, Rev. W. B., CLID (Corr.)	2/11-4
Daniels, Rt. Rev. H. H., Bible Use (Corr.)	3/18-2	Sprague, C. A., Greetings	6/7-11
Day, Rev. G. M., Joint Ordination (Corr.)	2/11-3	Stabler, D., Supplies (Corr.)	4/19-3
Day, P., England: Archbishop of Canterbury Announces Resignation	2/4-5	Stanley, Rev. C. L., Least of These, My Brethren, The	2/25-16
Day, P. and L. The Peace: Far-Reaching Proposals for Post-War Order	3/18-3	Stephenson, Mrs. G., Travels of The Living Church (Corr.)	3/18-2
De Meissner, S. R., Russian Religion (Corr.)	6/28-2	Stillman, M. W., Joint Ordination (Corr.)	2/18-3
DeMille, C. B., Little Boy Goes to Church, A	5/24-10	Stumpson, Rev. K., Nashotah's Alumni	5/17-12
DeWolfe, Very Rev. J. P., Function of a Cathedral, The	4/26-14	Stowe, Rev. W. H., Living Church Annual, The (Corr.)	1/7-2
Doane, G., Roots of Nashotah, The	5/17-11	Swift, Rev. A. E., War: A Proving Time for Missions	6/28-15
Dryden, Mrs. W., Travels of The Living Church (Corr.)	3/18-2	Taylor, P., Addition (Corr.)	3/18-2
Dunphy, Rev. W. H., Candid Reflections on Our Theological Seminaries	6/21-9	Temple, Most Rev. W., Dignity of Human Life, The	4/5-13
(Same) Joint Ordination (Corr.)	2/18-2	(Same) Freedom, Justice, and Truth	3/11-12
Eckman, Rev. W., SSJE., Easter Midnight Mass (Corr.)	4/19-3	(Same) Justice and Faith	3/25-10
Eddy, M. H., Easter Octave (Corr.)	4/5-2	(Same) Malvern and After (Introduction)	3/14-12
Eves, Rev. R. S., St. Alban's, Holborn (Corr.)	1/28-4	Thomas, Rev. H. B., University Students (Corr.)	5/3-2
Eyler, Rev. A. T., Government Workers (Corr.)	6/28-2	(Same) Way to Help, A (Corr.)	4/26-2
Federal Council of the Churches of Christ in America, A Message to our Fellow Christians	1/14-9	Thompson, Rev. H. H. R., Bibles (Corr.)	4/1-2
Feather, J., Nursery Shelter (Corr.)	4/19-3	Tildesley, D. W., Religion in the Armed Forces	3/18-15
Fenn, Rev. D. F., Parish Library, A	3/11-9	Tinker, Rev. H. N., Fearless Remnant, A	3/4-9
Sacred Ministry, The	5/24-8	Towne, C. H., Vagabond (Verse)	4/5-21
Ferguson, Rev. L. C., Information (Corr.)	4/19-3	Tucker, Most Rev. H. St. G., Power of Sacrifice, The	4/1-7
Field, Rev. J. W., Jr., Japanese (Corr.)	4/5-2	(Same) We Shall Not be Found Wanting	2/18-4
Fisher, G. M., Japanese Evacuation, The	4/12-10	Tucker, Rev. I. St. G., Hymn of Healing, A (Verse)	3/25-9
Free, J. T., L. C. For Army Chaplains (Corr.)	5/17-3	Tyler, F. S., Evening Communion (Corr.)	6/7-3
Frost, S. P., Sacrilege? (Corr.)	3/25-4	Underwood, Rev. B. E., Service Flags (Corr.)	1/28-3
Gibson, Rev. V. R., Palm Sunday Propers, The (Corr.)	5/3-2	Van Elden, Rev. A. G., Joint Ordination (Corr.)	2/4-2
Glenn, Rev. C. L., What a College Chaplain Does	6/14-8	Vinnedge, H. B., Nashotah (Verse)	5/17-4
(Same) "With Firmness in the Right"	1/28-11	Walker, Rev. H. G. W., Player-Piano Rolls (Corr.)	1/28-3
Golder, Very Rev. J. T., Nashotah Today	5/17-18	Wallis, E. G., Fourth Word, The (Verse)	4/1-8
Gooden, Rt. Rev. R. B., Japanese Christians in California (Corr.)	1/7-2	Washburn, Rt. Rev. B. M., Thank You (Corr.)	5/17-3
Goodwin, Rev. H. R., Special Issues (Corr.)	6/21-2	Webster, D., Foreign Philologist (Verse)	6/28-9
Green, A., Heresy, Communism, and Bad Taste (Corr.)	1/21-2	Webster, Rev. R. M., Resurrection of Christ, The	4/5-16
Grihbon, Ven. R. B., New Jersey's Program for Army and Navy Men	5/31-10	Weed, Rev. E. D., Presbyterians (Corr.)	1/14-2
Haliifax, Viscount, Our Faith and Our Cause	2/11-11	Weed, Mrs. E. D., Unity (Corr.)	1/28-3
Hallock, Rev. D. H. V., Nashotah's Hundred Years	5/17-13	Welles, Rev. E. R., Pardon—Power—Peace	2/4-12
Hardy, Rev. E. R., Jr., Ph.D., Twenty-Five Years in Chelsea Square	2/4-11	West, Rev. E. N., Appreciation, An	2/25-18
Haskins, Mrs. H., Travels of The Living Church (Corr.)	3/18-2	Wigram, Rev. W. A., Greece: German "Partnership"	3/4-7
Hay, Rev. W. M., What Kind of World Can Contain an Easter?	4/5-12	(Same) Russia: Religious Situation Improved	5/24-5
Haydn, Rev. T., Joint Ordination (Corr.)	2/4-2	(Same) Yugoslavia: "Deliver us from Evil"	1-7-11
Heil, Governor J. P., Greeting	5/17-15	(Same) Yugoslavia: The Slava of St. Sava	4/1-8
Hollimon, B., Jr., Evening Communion (Corr.)	6/7-3	Wilder, Raymond D., War Prisoners (Corr.)	3/18-2
Hopkin, Rev. C. E., San Joaquin (Corr.)	4/26-2	Williams, Rev. G. M., Joint Ordination (Corr.)	3/4-2
Howarth, B. R., Evangelicals; Conference Urges Return to Discipline	5/3-5	Wilson, Rt. Rev. F. E., House of Bishops, The	2/18-13
		(Same) Joint Ordination (Corr.)	2/25-2
		Yates, E. C., Mother-Heart (Verse)	2/11-8
		(Same) Postlude (Verse)	2/4-15
		Yoder, Rev. J. W., Supplies (Corr.)	6/28-2
		Young, F. M., California	3/18-12
		Zabriskie, Very Rev. A. C., Joint Ordination Plan, The	1/7-8

CHURCH CALENDAR

July

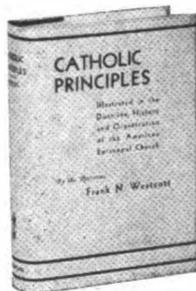
1. (Wednesday.)
4. Independence Day. (Saturday.)
5. Fifth Sunday after Trinity.
12. Sixth Sunday after Trinity.
19. Seventh Sunday after Trinity.
25. S. James. (Saturday.)
26. Eighth Sunday after Trinity.
31. (Friday.)

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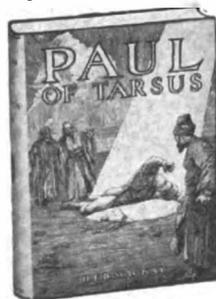
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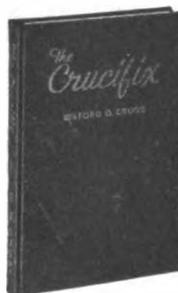
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