

The Living Church

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

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CHRIST THE KING

This powerful painting by Sister Mary Veronica, CSM, is an example, “the best which Anglican devotion inspires” (See *Arts and Crafts*, page 4).

STRICTLY BUSINESS

EIGHT clergymen of the diocese of Chicago, who, if they read the *Witness* learned from last week's issue that they "have issued a strong statement in favor of union with the *Episcopal Church*" must be thoroughly pleased. It was certainly the right thing to do! I congratulate the *Witness* on calling so prominently to the attention of our Church the fact that eight Episcopal clergymen want to be in union with it! My sympathy to the unfortunate news-writer who prepared the story. In the mad rush of getting late copy to press anyone might have made the startling error.

* * *

I SINCERELY hope every reader who has given a dollar to THE LIVING CHURCH Nursery Shelter has seen little Margaret O'Brien in MGM's *Journey for Margaret*. She and Robert Young, despite a weak love story, give a vivid and highly emotional understanding of the hell children in Britain have gone through. Everyone who has given to the upkeep of the shelter should know this movie.

* * *

A RENEWAL has just come from the Rev. Fausto Orihuela of Colonia Portales, Mexico, accompanied by two letters in Spanish. From the translations, prepared by Mrs. H. B. Sewell, mother of Hester Sewell, one of the LC staff, we find that a one year renewal apparently costs Fr. Orihuela \$24.50 (Mex).

* * *

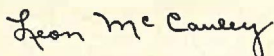
ADVERTISING is a wonderful thing. It is a fundamental part of our American civilization. But on occasion it can touch rock bottom in the ridiculous. Here is an example, found by Miss Jane K. Chase of the diocese of Oregon:

This sign:

Easter

Dedicate yourself anew to a sincere program of financial advancement.

appeared in a bank window, appropriately illustrated with pictures of choir boys, lilies, etc.



Director of Advertising and Promotion.

Union With Presbyterians

TO THE EDITOR: Just concluded reading yr. issues of April. Been down state on 10,000 acre ranch my son, a prominent lawyer of Jacksonville, operates thru a manager. Raise blooded horses, cattle, and hogs. Didn't see paper or magazine while away. Catching up now on happenings of world.

Letter of Charles A. Smith, issue April 25, in which advocates "our Protestant and Unitarian Bishops" join the Presbyterians, and leave Protestant Episcopal Church to those of his kidney, which judge is Anglo-Kawtholic. He will go to Roman Catholics, he says, "if and when proposed union is carried out." Be good riddance, and if could get all other of his ilk to go along, this Church would go forward mightily.

Union been up at least four times. Union with Methodist passed House of Bishops before war between North and South. Defeated in House of Deputies. Union with Presbyterians up in latter part of '42. Ended with statement by Presbyterians that they would not stultify their orders. Sound position. Union with Congregationalists during my time in Gen. Convention. Prospects of uniting with this splendid Church seemed good, but defeated by Anglo-Kawtholics, Bishop Manning *et al* doing same sounding as now. Majority hesitant to over rule these rigid sectarians. Now have proposal to unite with Presbyterians up again. Hope be brought about, even if lose few bishops and members. To high churchman haven't least objection. Place for such, but these Anglo-Kawtholics, who have sprung up in recent years, retard this Church. They are narrow, dogmatic, and limit the Body of Christ. Place essentials of ecclesiastical life in external organization. Modern sacerdotalists maintain Tractarian attitude of intolerance towards non-Episcopal Churches. Suggestion of letter signed by eight bishops is wise. Continue negotiations, have further conferences, instruct congregations on need of unity, and request advice of Lambeth Conference.

Change subject. Should have canon requiring one of delegation to Gen. Convention be a Negro, if such in diocese or missionary district. Our treatment of Negroes in this Church a shame and scandal.

(Rev.) C. A. ASHBY.

St. Augustine, Fla.

TO THE EDITOR: This little plea, inspired by I Peter 4:8 "above all things being fervent in your love, for love covereth a multitude of sins" applies neither to those Anglo-Catholics who in really sincere charity and humility are opposing the Basic Principles nor intends to derogate what they are defending. But the "high and dry" Anglicans who appeal to traditional principles in terminology so abstract or archaic as to be almost meaningless while charging the Presbyterians with lacking all essential elements of Church life I should like to remind—from the viewpoint of ecumenical Christianity, lo, you lie under the same condemnation. Since the deficiencies you attribute to the Presbyterians are attributed to you by a Catholic Church more indubitably *ubique, semper, et ab omnibus* than yours, you cannot afford to treat the Presbyterians in the spirit of an infallible judging authority. You might better sacrifice your isolationist spirit for a willingness to work together as a separated Christian body with other Christian bodies that God from them and you might recreate the wholeness of the Mystical Body on earth. For, however delightful the Swiftian picture of a Roman Peter in over-ornamented cope, a Continental John in rent

tunic, and an Anglican Paul in the pure white vesture of the full yet unspotted faith, could we yet find a better epitome of group pride?

And to you Anglo-Catholics who after professing with your lips sympathy with the Presbyterians and a desire for a reunited Mystical Body try to present the Episcopal Church to them and other Protestants in descriptive terms so "spiky" that a good liturgical Jesuit or Benedictine would be repelled, I would suggest that if the Anglican communion has any reason for existing as such in God's purpose for our present empirically divided ecumenical Church, it is to bring itself and the other reformed churches to understand and desire a fully catholic polity and sacramental life. Rome and the East need no Anglican support to preserve traditional Catholicism. But if the Mystical Body is to unify itself sufficiently in time to assist effectively in healing our economic, political, etc., world schisms, must not some one mediate Rome and the East to the Protestants and to each other sympathetically, energetically, and now? So, you loyal Anglo-Catholics are called to live and teach hard things, catholic things, but to *teach* them with charity, humility, and kindly understanding as minister and servant to those who now neither possess, appreciate, nor desire them—not to be stones of stumbling in their already difficult enough way toward a fuller faith and church life. And you who are sometimes ungenerously termed "spikes," before you condemn remember that you are similarly condemned and so maintain your stand on ordinations not in a spirit of superiority but rather as you yourself would be treated by a twentieth century Peter.

And finally, in fairness, I would ask all the liberals who are willing in essential matters to compromise catholic doctrine or practice in theology, orders, sacraments, ethics, or sound devotions to remember that you have a Master whose Sermon on the Mount not only teaches charity but castigates the Pharisees for having watered down the demands God makes on His people and warns "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the Law, till all things be fulfilled." For however catholics may try or annoy you, if you treat their valid witness uncharitably you condemn yourselves, for if you were to seek the divine charity, you would find it at its fullest on earth in the heart of Catholicism.

GEORGE A. ATWATER.

Cambridge, Mass.

TO THE EDITOR: The deep faith of the Church has always been that it is guided by the Holy Spirit of God. The Church therefore has not thought of itself as being static and stagnant, but dynamic and living. It has called itself an "organism," not an "organization," and an "organism" is a growing, developing thing. From the beginning this has been true. The battles of scholars concerning the relation of St. Paul's teaching to that of our Lord simply indicates that led by the Holy Spirit St. Paul was the first great interpreter of Jesus.

I am troubled therefore by the dogmatic appeal to ancient history made by so many of your correspondants in relation to the proposals for union with the Presbyterian Church. Granting all their premises and all their facts, may it not still be that the Spirit of God may guide us into new situations, new forms, new offices. Mark you, I do not say that God the Holy Spirit is guiding us into these particular proposals. But the mere fact that it always has been done a certain way does not mean that God may not want us now to do it differently. The Jewish Church had a much longer history than that

of our Church when God "in the fullness of time" made a complete break with all the old Church and sent His Son into the world. The Church protested "We have Abraham for our father" then too. To preserve the old ways the High Priest uttered that cynical phrase, "It is expedient that one man should die."

The important attitude at the moment in our Church is that we keep our hearts and minds open to the guidance of the Holy Spirit of God. I cannot understand how the attitude of the Bishop of Chicago can be aligned with the faith I know he must have in God's guiding Spirit. It is all very well to say what we want. But it's a lot more important to ask what God wants!

(Rev.) FREDERICK J. WARNECKE.
Richmond, Va.

TO THE EDITOR: By all means let us go through with that proposed union with the Presbyterians. But first let us make fitting preparations. True lovers do not approach the matrimonial altars in ragged and smelly garments. Let General Convention first rip out of the Prayer Book the Thirteen Articles with their lingering odor of dead Calvinism and their absurd insularity which smugly talks about the errors of the Churches of Jerusalem, Alexandria, Antioch, and Rome, tacitly implying that our own Church has never erred.

And let the Presbyterians also abjure the outworn theology which Robbie Burns laughed to death long ago. Of course all this would imply that our forefathers were in the wrong. But were they not sometimes? Else why those words of the Litany: "Remember not, Lord, our offenses, nor the offenses of our forefathers"? Why is it that although our Lord made it plain that the pathway to the Kingdom of Heaven is by way of penitence and humility, the ecclesiastical complex is so high and mighty? Belief in *ex cathedra* infallibility is a delusion not exclusively Papal.

(Rev.) CHARLES A. MEADER.
South Attleboro, Mass.

Women in the Ministry

TO THE EDITOR: I want to thank Miss Parker for clarifying her position. It is a subject which I have thought about a good deal.

There were plenty of priestesses in St. Paul's time in the immoral pagan religions, which did not hold women in honor. The Jews, who did hold women in honor, would

not have priestesses. The Christian Church, which taught that all human beings were equal in God's sight, was forbidden to have them. St. Paul was clearly right for his own time.

The circumstances of that time do not apply to our present Western civilization and we have largely forgotten them. Some of the more emotional Protestant sects admit women to their ministeries. Why should not we?

In the first place, reverence for the Apostolic tradition is against it.

In the second place, motherhood is the primary reason for creating woman. From God's point of view, that would be her crowning achievement and sacred vocation. Man was created as her protector and the doer of all work which would interfere with her function. The sexes would be equal in importance.

Since the priesthood is a lifetime vocation and the best years of a woman's life are those devoted to motherhood, it would follow that a priestly vocation would deprive her of the very thing she was especially created to do. In fact, the women who do serve the Church in an official capacity, as the deaconesses do, must remain unmarried for the period of their service.

A third reason is a bit humiliating to confess—but it is deep in human nature. A woman might preach as good a sermon as a man could; but it would carry less conviction to her hearers. A man wants his religion from *men*—and so do most women. This masculine imperviousness to feminine reasoning is why many wives become naggers and most women preachers, ranters. When a woman attracts a congregation with a fair percentage of men, she is usually young and good looking.

In view of these inexorable facts, I have come most reluctantly to the conclusion that St. Paul is still right.

MARY CARNAHAN HILL.
Fulton, Del.

Correction

TO THE EDITOR: In the May 9th issue of *THE LIVING CHURCH* there is an article under the heading, "Unity," which says that "46 Bishops have signed the statement" sent out by four Bishops. The list of signers is shown as including "Bishop Gray."

Since there are now two Bishops of that name and a third to be consecrated shortly, it will be helpful if in future you will identify in any such lists which "Bishop Gray" is meant.

In the instance referred to, the signer of the statement was not the undersigned. The statement did not express adequately my point of view.

(Rt. Rev.) WALTER H. GRAY,
Suffragan Bishop of Connecticut.
Hartford, Conn.

"Horrible Example"

TO THE EDITOR: The editor of *THE LIVING CHURCH* has visited St. Paul's Church, Alexandria, Va., on three Sundays. He seemed reverent and well-versed in the use of the Book of Common Prayer.

But there is one question that always bothers us; why should an editor appear in public on Sundays without collar and necktie? It seems to us that this matter goes beyond mere personal taste.

In the event that anyone is stupid enough to think that we mean that Lieutenant Morehouse didn't have a collar and a necktie when we saw him, we will be glad to explain in your pages two weeks from now that he wore a military overcoat. We purposely refrained from using his name so that no one

would think we were making a "horrible example" of him.

If this seems a strange connection of ideas to you, we agree with you. It is, however, the same process of association which your editor used in his editorial [L. C., February 28th] and his explanation of that editorial [L. C. March 14th].

And if you hesitate to publish this lest someone should never get it all straight, let us remind you that none of your readers have gotten it straight that our rector had on proper *clericals* as well as vestments and that your editor was generalizing about somebody's street attire. Our rector and your editor were properly attired and have had a lot of fun about the collar controversy. We refuse to be left out and trust you will make an explanation thereof which will be understandable to all your readers.

THE VESTRY,
St. Paul's Church.
Alexandria, Va.

War Cross

TO THE EDITOR: In offering a suggestion to the Episcopal Army and Navy Commission, with regard to the possibility, in my humble opinion, of an advisable change in the inscription on the War Crosses, it occurred to me that some more general expression of opinion might be helpful to those concerned.

While the Crosses embody a splendid idea and carry an important truth,* my contention is as follows:

"Under the circumstances attending the use of the War Crosses, it would seem that the prominent thought of death tends to have an unfortunate psychological effect. Furthermore, Christ's whole emphasis was placed on *Life*—even when supreme sacrifice was called for. Why not stress the fact that the life of Christ in us, which is by faith in His saving power, is our guarantee of inviolability; that when this faith is sufficiently strong, it is a shield against all evil, inward and outward. Rightly understood, this would carry also the idea of the sacrificial life—both Christ's and ours. To the many untrained in theological thought, I believe that some such thought would be more significant, more potent as a source of comfort and strength—and more wholesome in its effect. My suggestion is *Christ in me—my life and shield.*"

(Rev.) FRANK GIBSON.

*EDITOR'S NOTE: The present inscription is "Christ died for thee."

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

Member of the Associated Church Press.

Christ the King

THE Oxford Revival made ancient devotion available for ordinary people. The tremendous scholarship of Pusey, Keble, and Neale uncovered vast stores of the Church's buried treasures—for example, 33 of our best-loved hymns in the Hymnal are either translations or compositions of John Mason Neale, and six, those of John Keble. Beauty in language and beauty in devotion naturally lead to a keen desire for beauty in setting, and thus throughout the Anglican communion men started to adorn their parish churches and cathedrals. Scholarship in this field, however, was exceedingly poor. There were two generally held opinions; one, was that the Catholic revival within the Church must go back to the exclusively "Catholic" days prior to 1549. This school produced the great archeological scholarship of Pugin, and, at a later date, Dearmer. The other opinion was that the Catholic faith was a living thing and that therefore, Continental Catholic churches could be taken as proper examples of ecclesiastical art. The former school erred by assuming that Hooker, Andrewes, Laud, and Jewell had existed in a state of suspended animation. The latter erred by assuming that Continental European church buildings and their furnishings had been the inspiration for the devotional revival in the English Church. Churchpeople like all other human beings are creatures of association and what dear saintly Dr. So-and-so used to do is still the criterion in far too many of our churches. If Dr. So-and-so happened to belong to the former school then the parish was bound to have an "English Altar" chaste, liturgically correct, and often as not, cold as an icicle. If Dr. So-and-so was of the latter school then you could count on a series of retables and non-liturgical ornaments, such as vesper lights and branched candlesticks. The result is that our churches are either equipped with too much cloth as per pulpit falls or too much brass as per shiny eagle lecterns. There is nothing better than good sand-blasted brass, and nothing better than the proper and required altar frontals, and it is welcome news to discover our principal church supply houses are doing all in their power to urge people to buy the right sort of things.

CHRIST THE KING

All of this is by way of introducing a subject which is not popular with the "fifteen forty-niners," because the Church was not confronted with the problem in those days, nor with the non-Liturgical-Movement "Western Rites" because they won't find any examples of it in non-liturgical Roman churches. The subject, as you gather from the illustrations, is Christ the King. The subject was introduced to our Churchpeople in general by the Presiding Bishop's Book of 1936—the title of which was *Christ the King*. Each meditation in it used the word "King" in the title and every conceivable shade of churchmanship was represented in the list of authors. The



CHRIST THE KING: Polychromed carving in wood by Leslie Nobbs.

devotional idea this title expressed served to arouse the interest of our people in the pictorial revival of this concept so dear to the ancient Church. "Christ the King" in art, however, is a presentation in some ways more intelligible to our people than the stern and "wholly other" mosaics of the Judge of quick and dead. The devotional representation of our Lord clothed and reigning in glory, still bearing in His hands and feet the wounds of the battle from which He emerged as victor, ruling the universe solely by the love which His glorified cross represents, is a picture of the best which Anglican devotion inspires. It should be remarked that there is nothing more destructive of spiritual intelligence than the doing or not doing of a thing because some other Christian body does not or does that same thing. Consequently, to recommend the use of the portrayal of Christ the King on the grounds that it is not as yet in popular use in other Churches is to miss entirely the point. It should be obvious to anyone that on Good Friday, if any figure is used, it would have to be a crucifix, just as it should be obvious that on Easter Even there should be no figure on the Cross whatever.

Episcopalians by and large accept any kind of symbolism if that symbolism por-

¶ Readers with suggestions and questions about Church arts and crafts are asked to communicate them to the department editor (see editorial p. 18).

trays what they think and feel about God and the Christian religion. Christ the King represents firmly what most of us believe. The Transfiguration has always been one of the favorite Feasts in the American Church, and this representation of Christ the King takes over all of that beauty plus the majestic solemnity of the completion of the process of our redemption.

EXAMPLES

On this page and on the cover there are pictures of outstanding examples of this subject: one is a painting and the other a carving. The painting was done by Sister Mary Veronica, CSM, for the Chapel of St. Martin's Church, Providence, R. I. It is done on gesso—many layers of hard wood covered by hard plaster and gold leaf, then tooled and painted. This central panel of the three in the reredos, is a study in red, white, and gold. The adoring cherubim fulfil their true obligation—they fix all attention upon our Lord Himself. This panel does everything that religious art should do, it complements the liturgy and makes the silences speak. Sister Mary Veronica, Hildreth Meiere, and Violet Oakley are in themselves rare examples of women who can turn out vigorous paintings of the strong Son of God.

The sculptured figure is the work of Leslie Nobbs done under the direction of the rector of Trinity Parish, New York, and the vicar for the Crypt Chapel in the glorious building, the Chapel of the Intercession. It is a highly formalized and vigorous treatment of the subject. The folds in the chasuble are uniform and conventional. With a charming touch of true Gothic spirit, the head, hands and feet are slightly enlarged to draw attention to themselves. With praiseworthy restraint only the crown and vestments are polychromed, the rest of the figure is in natural wood.

Mr. Nobbs, Robert Robbins, Calvert Herrick & Riedinger, and Ammidon have specialized in this particular field of church art. Judging from the letters of many of our service men, and clergy, there is a demand for small metal reproductions of "Christ the King"—a demand which so far has not been met by any of the commercial firms. It is reported, however, that Black, Starr and Gorham are considering the manufacture of such reproductions under the necessary restrictions governing the use of metals in war time. The Ammidon people manufacture an extraordinarily attractive and reasonably priced composition-wood figure which is worth seeing.

The day has gone by when prejudice hampered the complete use of art as the hand-maid of religion. The day has also passed when a de-personalized ethic was preached in place of the Gospel. Our people today, like their forefathers, think in pictures; therefore we should be careful that the pictures, in particular those of our Lord, show what we believe in the way in which we believe it—Christ the King most certainly is one honest and appropriate way.

GENERAL

CONVENTION

Bishop Tucker Issues Official Welcome

Bishop Beverley D. Tucker of Ohio, has issued an official welcome to the bishops, clerical and lay deputies, and the delegates of the Woman's Auxiliary, who will come to Cleveland in October for the General Convention and the Woman's Auxiliary Triennial Meeting. The Bishop expresses his regret at the necessary curtailment of the Convention, and the elimination of the many surrounding features and events of past Conventions, but is certain that this is a time when "the leadership of the Church at its best is needed, in planning not primarily for social entertainment nor for pomp and ceremony, but in providing accommodations for the House of Bishops, the House of Deputies, and the Woman's Auxiliary to take counsel together of the things pertaining to the Kingdom of God."

No Official Representation of Church Army at Cleveland

On account of war conditions affecting travel and accommodations, Capt. Earl Estabrook, director of Church Army, announces that the C. A. Board has decided to have no official representation at General Convention this year. This will eliminate the open-air meetings which were a daily feature of the last several conventions, as well as various conferences and other meetings.

Capt. Estabrook is arranging plans for several smaller regional conferences to supply the opportunity for reunion and renewed inspiration formerly provided by the General Convention conferences. The first regional conference has already been held, at the diocesan convention of West Virginia, where the Silver Star signifying seven years of service was given to Capt. Fred Seddon (former missionary to Liberia), Capt. Edward Pollanick, and Sister Elsie Isaacs.

West Texas Elects

The Rev. Everett H. Jones was elected Bishop of West Texas at the diocesan convention on May 18th. The Rev. Mr. Jones has been rector of St. Mark's Church, San Antonio, Tex., since 1938. In February, 1942, he declined election as Bishop of Honolulu. He is a member of the National Council.



CONSECRATION OF BISHOP GRAY: Above, left, the Litany; right, the laying on of hands. Below, left, the procession; right, retired Bishop Bratton with the new Bishop of Mississippi.

EPISCOPATE

Consecration

When the Rt. Rev. Theodore Du Bose Bratton, retired Bishop of Mississippi joined with the Presiding Bishop and the Bishop of Arkansas in consecrating the Rev. Duncan Montgomery Gray, it was fourth time he had laid apostolic hands on him. Bishop Gray is thus uniquely a spiritual son of Bishop Bratton, who confirmed him, ordained him deacon and priest, and consecrated him Bishop.

Many were unable to find seats or even to enter St. Andrew's, Jackson, Miss., May 13th, for this impressive service. The longest procession seen in these parts included crucifer and choir from both Jackson churches, the assistant master of ceremonies, the lay members of the standing committee, the chancellor, treasurer, historiographer, executive secretary, trustees of the diocese, lay members of the executive committee, the trustees of All Saints and Okolona Colleges, trustees and representatives of the University of the South, deacons and priests of Mississippi and other dioceses, the registrar, the master

of ceremonies, visiting Church officials and the visiting bishops. Heading the last section of the procession was Duncan Gray jr., son of the new bishop, carrying the same cross he has been carrying in his father's church at Greenwood, Miss. The attending presbyters, the Bishop-Elect, the presenters, the preacher, the co-consecrators, and the Presiding Bishop followed.

To the old Irish tune of "I Bind unto Myself Today," the procession entered the church. Besides the visiting bishops there were clergy from the dioceses of Dallas, Louisiana, Arkansas, Alabama, Tennessee, Florida, and others, and representative laymen from all over the state. Bishop Tucker began the Communion service, Bishop Mitchell reading the Epistle and Bishop Bratton, the Gospel. After the Creed and the Hymn, "Come, Holy Ghost, Who Ever One," the sermon was given by Bishop Clingman of Kentucky.

SERMON

Using as a text, I Corinthians 4: 1, "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God," Bishop Clingman gave a deeply

evangelical and missionary message on the theme that to be a bishop means to be an apostle, a missionary, and a friend of Christ. He departed from his manuscript often to add personal touches. Salient points in the sermon included: "The friends of Jesus have carried on His work, from James the silent who became eloquent for the little ones of the earth, through Augustine down to John Goff almost in our own day. The friends of Jesus are carrying on his work today, American and English and German and Japanese and Chinese and Russian and others. Preaching and teaching are marks of an apostle. Security and peace for me and mine is greed when it is at the expense of my neighbor, or when a high standard of living for one nation means poverty for others. Right ideologies are the foundation of human relations, as the world is learning."

After the sermon the Bishop-Elect, vested with his rochet, was presented by Bishop Juhan of Florida and Bishop Jackson of Louisiana to the Presiding Bishop, sitting in his chair. The certificate of election was read by the secretary of the diocese, the evidence of ordination by the chancellor, the consent of standing committee—by the president of the standing committee, the consents of 86 bishops by Bishop Maxon of Tennessee. The Bishop-Elect subscribed to the promise of conformity to the doctrine, discipline, and worship of the Protestant Episcopal Church. Bishop Carpenter of Alabama led the Litany for ordinations after which the Presiding Bishop examined the Bishop-Elect. The attending presbyters were the Rev. Charles L. Widney of Germantown, Tenn., cousin of the Bishop-Elect, and the Rev. Holly Wells of Laurel, Miss., his boyhood rector. His father-in-law, Dr. Edward McCrady of Oxford, Miss., was to have been an attending presbyter, but was prevented by illness.

The Bishop-Elect put on the rest of his episcopal vestments and the "*Veni, Creator Spiritus*" was sung. Then the Presiding Bishop and Bishops Bratton and Mitchell, assisted by Bishops Juhan, Jackson, Clingman, Carpenter, Maxon, consecrated him as Bishop of Mississippi. The Presiding Bishop continued the Communion service, assisted by Bishop Gray, with only bishops and members of Bishop Gray's family communing. The recessional was "Light's Abode, Celestial Salem."

GIFTS

The Bishop's vestments were given by the Auxiliary of the Church of the Nativity, Greenwood. The congregation gave him a new car. The Church School gave him the Bible. The pectoral crosses of Bishops Bratton and Green were given him. The episcopal ring was a gift of Mr. and Mrs. Seth Wheatley, Mr. Wheatley being a vestryman at the Church of the Nativity and the leading layman of the diocese, and Mrs. Wheatley, president of the Woman's Auxiliary of the diocese. Many other gifts were given by friends in Greenwood and other former churches he has served.

The Auxiliary gave an informal reception in his honor at the Robert E. Lee Hotel the afternoon of the consecration.

The diocese gave a luncheon at the Heidelberg hotel for the clergy and lay officials and their wives. Speakers included Mr. James Thames of Vicksburg; the Rev. E. Lucien Malone of Clarksdale; Judge Garland Lyell of Jackson, witty toastmaster; Bishop Frank Juhan of Florida for the Province of Sewanee, of which he is president; Dr. George B. Myers of the University of the South. Dr. Allen Cabaniss, Presbyterian pastor of Columbia, Miss., gave the greetings of his Church. He and Dr. Marshall Wingfield, Memphis, Congregationalist, were in the procession at the service. Bishop Tucker welcomed the "Baby Bishop" to the House of Bishops and told him he would be teller at the next meeting. Bishop Gray remarked that the line of gray in bishops now ran from Connecticut to Indiana to Mississippi, considerably further for these three Southerners than the line of gray ever got in the sixties. After a genial and gentle humorous warning to the group not to expect him to do everything he might have said in some unguarded moment that a bishop should do, and reminding them that none of us is old enough to reminisce, he reasserted his continual love and care for the clergy and people. He closed with words from Dr. Myers which had inspired him since Sewanee days: "Grant us a vision of Thy Being and Thy Beauty, that we may work without haste and without rest for the coming of Thy kingdom."

Bishop Colmore of Puerto Rico To Ask for Suffragan

Bishop Colmore of Puerto Rico will ask for a Suffragan at the General Convention in October. He states that, while his general health is good, his activities must be somewhat curtailed, and he suggests the election of a "young man to the office of Suffragan Bishop, who might have two or three years' experience under the guidance of the older man."

Bishop Colmore's 29 years as Bishop of Puerto Rico, with an additional nine years in Cuba, all among Spanish-speaking people, give him an extraordinarily wide experience in Latin-American work. He is now 64 years old, and would be eligible for retirement at the General Convention of 1946.

ORTHODOX

Pro-Hitler Ukraine

Archbishop Assassinated

Archbishop Alexis, head of the Autonomous Orthodox Church in the Ukraine, was assassinated while on his way to Poczajowska Lowra in the Volhynia province of Poland.

The car in which the Orthodox Church leader was traveling was stopped outside a small town and several shots were fired, killing all but one member of the Archbishop's party.

The shooting is described as an act of political revenge by individuals opposed to the Archbishop's policies in favor of an independent Ukraine and the Ukrainizing of the Polish Orthodox Church.

Archbishop Alexis recently conferred

with Archbishop Polycarp, Quisling head of the Autocephalous Orthodox Church of Poland, who has been cooperating with German authorities in efforts to line up the Orthodox Church in Poland on the National Socialist side.

According to a Berlin report, the two churchmen agreed to set up a new autocephalous church in communication with all Orthodox Churches under Archbishop Dionysius of Warsaw until the election of a new Metropolitan of Kiev as future head of the Church.

Last year Archbishop Alexis issued a pastoral letter denouncing the "Godless Bolshevik Government" and greeting Adolf Hitler as "the savior of the Orthodox faithful from the Soviet yoke."

RURAL WORK

21st Annual Conference

The National Episcopal Conference on Rural Church Work will be held this year. It will be the 21st annual session, and will run June 28th to July 9th, at the University of Wisconsin, Madison.

The Rev. Clifford L. Samuelson, who is director of the Conference, which is held under the auspices of the Division of Domestic Missions of the National Council and the Town-Country Leadership School of the College of Agriculture of the University, says: "The acute dislocation of individual, family, parish, community, and national life under the impact of war makes the Conference on Rural Church Work of increased importance this year. New problems are putting Church leadership to new and greater tests. The work this year is particularly aimed to strengthen the Church's leadership to meet the demands of new individual and group attitudes and relationships."

Mr. Samuelson feels that the conference is particularly fortunate in securing top-flight professors in their fields at the University, and points out that the curriculum has been worked out carefully to have a definite and immediate applicability to changed community life resulting from the war.

Cooperating with the Division of Domestic Missions is the Town-Country Leadership School and the program includes lecture courses, forums, discussions and activities, all planned for clergy and lay workers in the rural and town-country field.

COURSES

Four courses are offered at the university: Our Economic World; Rural Community Organization; The Agricultural Front; Family and Personality; conducted by Selig Perlman, A. F. Wileden, Asher Hobson, and Mrs. M. R. Harrower-Erickson, respectively.

Also sponsored by the university is the new feature this year: joint forums, and discussion sessions devoted largely to problems of the war as they affect community life, rural and industrial, with study of what can be done to solve them.

Announced also are Episcopal and Home Missions Council joint sessions, with nationally known Church and community leaders sharing in the discussions; among

them, the Rev. A. H. Rapping, associate rural secretary for the Methodist Church and the Rev. James Myers, industrial secretary of the Federal Council of Churches.

The Episcopal sessions are devoted to: New Fronts in Domestic Missions; Developments in our National Rural Work Program; The Church's Service to the Rural Community; Making the Small Church School effective; Visual Education in the Rural Parish Program; Church Army Evangelism in Rural Areas; Training Theological Students and Clergy for the Rural Ministry; The Church Farm School as a Mission Agency in the Southern Highlands; The Rural Negro and the Episcopal Church.

LEADERS

Leaders for these sessions include: The Rev. Dr. George A. Wieland, director of the Home Department, National Council; the Rev. Clifford L. Samuelson, associate secretary, Division of Domestic Missions; the Rev. Charles N. Serгон, SSJE, Bracebridge, Ontario, Canada; the Rev. Almon R. Pepper, executive secretary, Division of Christian Social Relations, National Council; Miss Charlotte Tompkins, field worker, Division of Christian Education; the Rev. W. Francis Allison, Warren County Associate Missions, Belvidere, N. J.; Sister Ruth Walmsley, Church Army; the Rev. E. Dargan Butt, Franklin County Mission Field, Tenn.; George W. Wiese, Patterson School, Legerwood, N. C.; the Rev. Bravid W. Harris, secretary for Negro Work, Division of Domestic Missions.

A special two-day conference, July 8th

to 9th, will be led by Prof. J. E. Kolb, director of the Leadership School, the Rt. Rev. Msgr. Luigi G. Ligutti, of the National Catholic Rural Life Conference; Dr. Martin Anderson, Norwegian Lutheran Church in America; Dr. Mark A. Dawber, Home Missions Council, and others.

Mr. Samuelson promises a conference of great practical value, and urges early registration.

FINANCE

Treasurer's Report for April

According to Dr. Lewis B. Franklin, treasurer of the National Council, 59 dioceses have paid 100% of the amount due on expectations for April. Of the total amount due for April, 94% has been paid.

Church Pension Fund and Affiliates

The recent election of Robert Hallowell Gardiner as a director of the Church Life Insurance Corporation has been announced by Bishop Davis of Western New York, president of the Corporation of the Church Pension Fund. Mr. Gardiner, who is a trustee of the Fund and president of the Fiduciary Trust Company of Boston, was elected to fill the vacancy created by the death of Frank L. Polk. No action has been taken as yet to fill the vacancies created by the death of J. P. Morgan who was a director and treasurer of the corporation, and the death of William Fellowes Morgan

who had been a director of the corporation since its inception in 1922 and a former president of The Church Pension Fund. It was also announced that, at the same meeting, Allen Wardwell, a director of the corporation, was elected vice-president to fill the vacancy created in that office by the death of Mr. Polk. Mr. Wardwell is also a vice-president of the Pension Fund.

Bishop Hart, Coadjutor of Pennsylvania, was elected to the board of directors of the Church Properties Fire Insurance Corporation, another wholly owned subsidiary of the Church Pension Fund of which he is a trustee. This election was also for the purpose of filling a vacancy created by the death of Mr. Polk.

MISSIONS

Anglo-American Committee to Meet

The first personal conferences between American and English sections of the Anglo-American Committee on Missionary Coöperation will be held in New York early in July when the Rev. Canon Leonard Hodgson, Regius Professor of Moral and Pastoral Theology at Oxford University, will meet the committee in the course of a visit he is to make to the United States. Canon Hodgson is representing the English group at the suggestion of the Archbishop of Canterbury, and the Anglo-American meeting has been arranged for July 6th, in New York.

The Anglo-American Committee on Missionary Coöperation is the new name of the committee which was set up more than a year ago to foster closer cooperation on missionary strategy and work between the English and American Churches. It grew out of the visit of Bishop Noel Hudson to General Convention in Kansas City and the Convention's decision to give financial aid to British Missions during the war period. The Presiding Bishop is chairman of the American section of the committee and the Archbishop of York is chairman of the English section.

The Rev. James Thayer Addison, vice-president of the National Council and vice-chairman of the American committee, reported to a meeting held May 3d that the English section of the committee has approved the new name. Bishop Tucker announced he would report to General Convention on negotiations carried on thus far between the two sections and also would ask that the committee be formally set up by Convention.

Bishop Perry of Rhode Island, who represented the Presiding Bishop at the enthronement of the Archbishop of Canterbury last year, reported to the committee on his conferences while in England. He said there is an earnest desire on the part of the English Church to coöperate with the American Church and to develop future missionary strategy in close consultation with the American Church. Areas which offer particular opportunities in cooperation, he said, include China (especially Free China), India, and the West Indies.

Bishop Beal of the Canal Zone reported to the committee on trends and oppor-



NAVAL CHAPLAINS: In the Christopher Wren Chapel at the College of William and Mary, Williamsburg, Va., members of the Navy Chaplains' School attend divine worship.

tunities particularly in the Isthmus of Panama area.

Members of the American section of the committee are: Bishops Henry St. George Tucker, (chairman), Hobson, Peabody, Perry. The Rev. Messrs. James Thayer Addison, Remsen B. Ogilby, Dr. Lewis B. Franklin, Dr. John Wilson Wood, Miss Mary E. Johnston, Joseph E. Boyle.

The English section is composed of: The Rt. Rev. Cyril F. Garbett, Archbishop of York; the Rt. Rev. A.T.P. Williams, Bishop of Durham; the Rt. Rev. Noel Hudson; Prebendary W. W. Cash; Canon G. W. Broomfield; Canon G. L. Gosling; Canon Leonard Hodgson; Canon J. McLeod Campbell.

NATIONAL COUNCIL

Archdeacon B. W. Harris

Accepts Appointment

Archdeacon Bravid W. Harris of Norfolk, has notified the Presiding Bishop that he accepts his appointment as secretary for Negro Work in the Division of Domestic Missions. The appointment was made by Bishop Tucker, and was confirmed by the National Council at its May meeting. Archdeacon Harris has not yet stated when he will be able to begin his new work.

The Council made provision, at a previous meeting, for a sub-committee on Negro Work, to serve in an advisory capacity to the Division of Domestic Missions, and to Archdeacon Harris. The Rev. Dr. George A. Wieland, director of the Home Department, announces the personnel of "a carefully-chosen and exceptionally competent" committee, as follows:

Negro Members: The Rev. Messrs. Robert I. Johnson, New Bern, N. C.; John M. Burgess, Lockland, Ohio; John H. Johnson, D.D., New York City; George M. Plaskett, D.D., Orange, N. J.; Judge Hubert T. Delany, New York City; Dr. L. H. Foster, Petersburg, Va.

White members: The Very Rev. Elwood L. Haines, Louisville, Ky.; the Rev. Messrs. W. A. McClenthen, D.D., Baltimore, Md.; B. C. Comer Lile, Cleveland; Gardiner M. Day, Cambridge, Mass.; Mr. William C. Turpin, Macon, Ga.; Mrs. W. L. Torrance, Detroit, Mich.

The death of Bishop Adna W. Leonard of the Methodist Church while visiting overseas military and naval bases, was noted by the Council, and a resolution of sympathy was sent to the Bishop's family and to the Methodist Church. Bishop Tucker expressed his personal sorrow, as well as the sympathy of the Federal Council of Churches, of which he is president.

At the request of the Presiding Bishop, the Council's Committee of Reference will undertake a study of work in the Indian fields in North and South Dakota, Minnesota, Duluth, and Wyoming, in consultation with the director of the Home Department and the bishops of the respective dioceses and districts.

VISITORS

Visitors to the May Council meeting were Bishops Beal of the Panama Canal Zone and Roberts of South Dakota. Bishop

Beal told of the tremendous opportunities for the Church created by war conditions in the Canal Zone, pointing out that the increased population will, to a considerable extent, be permanent, and that the Church's planning should be with that in mind. Bishop Roberts told of the difficulties of his Indian schools because of the elimination of government subsidies to all mission schools. The Council is making provision in its budget for this withdrawal of funds.

Bishop Keeler, coadjutor of Minnesota and representative of the Presiding Bishop and in charge of the missionary district of Honolulu, has just returned from the Hawaiian Islands, and reported to the Council, a continuing growth of the Church, many baptisms and confirmations of young people, especially Japanese-Americans, and eagerness on the part of this racial group to enlist in the United States armed forces. A considerable number of these young people are already in training centers in this country. He told of the need, not of money at this time, but of workers, and said there is immediate need for three clergymen, two nurses, and one woman lay worker.

PEACE CONFERENCE

Acting on a resolution submitted by Bishop Hobson of Southern Ohio, National Council adopted for transmission to the President of the United States, and the Secretary of State, a statement urging that religion be represented at the peace conference after the war. "At former peace conferences the accredited delegates have been accompanied by special advisers and consultants on almost every subject except religion," the statement said, and asked the President and Secretary to "use full influence toward the adoption of a plan which would give adequate representation to the Christian Church, through leaders representing its major communions, at the peace conference."

NEGRO WORK

Conference

Leaders of the Negro race, including young people, clergy, and lay adults, conferred recently in New York for three days with officers of the National Council's Division of Youth and others from Church headquarters, studying how best the Church's 15,000 young Negro Churchmen can have a part in the planning and carrying out of the Church's program for young people.

The group endorsed the Guiding Principles adopted at the February meeting of the National Council to govern the Church's Negro work, but said, "We regard the acceptance of these principles only as a step in the right direction. We believe that the Church must draw and accept a pattern of living and action which must consistently refuse to conform to any prevailing condition which denies the two Great Commandments: 'Thou shalt love the Lord thy God with all thy soul, with all thy heart and with all thy mind. . . . Thou shalt love thy neighbor as thyself.'"

Calling all Negro youth of the Church to active participation in the Church's

work, the group said: "Because we see in the United Movement of the Church's Youth a most timely and valuable means for us to make our contribution to Christ's Church, we call upon you and upon all our young people to be informed about the movement, to participate in its program, and to make possible the participation of our fellow young people—all this to the maximum extent possible."

Suggestions were offered to the Division of Youth that it give consideration to certain phases of corporate endeavor: "Encourage inter-racial youth conferences which focus specifically on local situations; to inform Negro clergy and seminary students of objectives in the Church's work with youth and their responsibilities therein; to attempt to secure for Negro youth conferences (particularly summer conferences) the highest quality of leadership that the Church can provide."

The group commended the organization of the National Youth Commission in its inclusion of two Negro leaders in its membership; the Rev. John M. Burgess and Miss Charlotte Dean, and pledged full support to the Commission's work.

Specific geographic areas of responsibility were assigned to the individuals attending the conference, with the idea of personal work to bring about in these areas, the purposes which the conference group approved and obligated itself to promote.

ANGLO-CATHOLICS

Conference Postponed

Because of uncertainties surrounding travel conditions in late May, the Conference on Prayer Book Principles and Modern Evangelism, scheduled for May 23d at Newark, N. J., has been postponed to October 17th or 24th. The conference is to be held under the auspices of the American Church Union Regional Committee for the Dioceses of New Jersey and Newark. The stoppage of coal production at the first of May and the lack of assurance that coal mining would continue beyond May 18 were the wage controversy unsettled by that time, forced the committee to take action on May 6th. It was felt that there was a strong possibility that severe restrictions would be placed on rail travel if a strike actually developed.

There will be no change in the program or speakers. The Rev. Stephen F. Bayne, jr., chaplain of Columbia College, and the Hon. William W. Beard of Westfield, jr., will be the principal speakers at the conference.

INTERCHURCH

Nationwide Mission on World Order

A nation-wide Christian Mission on World Order will be held next fall in more than 100 United States cities under the sponsorship of the Federal Council of Churches.

A number of national and international Church leaders are expected to participate

in the three-week mission series, beginning November 1st.

Purpose of the mission will be to "help in creating a Christian public opinion for a just and durable world order."

LEGISLATION

Courts Reversing Decisions on Jehovah's Witnesses

In reversing its stand of last June, which ruled that municipalities may properly require members of Jehovah's Witnesses to obey local ordinances banning the distribution of literature without a license, the Supreme Court in its vote 5 to 4 on May 3d culminated the series of reversed decisions by U. S. tribunals in favor of the First Amendment of the Constitution guaranteeing freedom of religion and speech.

Early in March, the high court indicated a change of heart when it upset two Texas court decisions convicting sect members of distributing literature without a license.

On April 30th the Massachusetts Supreme Court reversed a lower court ruling by taking the stand that Jehovah's Witnesses are not "peddlers, agents, or canvassers" but teachers of religion engaged in a lawful pursuit, once they have been admitted to an apartment house through "clicking of entrance buttons by any one of the tenants."

Similar decisions have been handed down by three high state courts in New York, Louisiana, and Oklahoma.

Early in January, the New York State Court of Appeals reversed a lower court conviction of a sect member who had failed to obtain a door-to-door selling license as required by local ordinance. The appeal court pointed out that it was not necessarily bound by the decision of the U. S. Supreme Court of June, 1942.

The Supreme Court of Louisiana and the state criminal court of Oklahoma had previously ruled that city ordinances requiring special permits for the distribution of religious literature would place the visits of clergymen to homes in a "nuisance" category and would infringe the constitutional guarantee of religious freedom.

A year ago the state supreme court of New Hampshire ruled that occasional selling by children of religious publications, for a primarily religious purpose, does "not constitute a mischief or evil which legislation undertakes to suppress."

The ruling involved a Witness who was charged with allowing a boy of less than 10 years of age to sell magazines of the sect on the street.

CHURCH CALENDAR

May

- 23. Fourth Sunday after Easter.
- 30. Fifth (Rogation) Sunday after Easter.
- 31. Rogation Day (Monday.)

June

- 1. Rogation Day. (Tuesday.)
- 2. Rogation Day. (Wednesday.)
- 3. Ascension Day. (Thursday.)

May 23, 1943

NORWAY

Head of Church Opposition

Arrested

Professor Ole Christian Hallesby, head of the Provisional Church Council of Norway, has been arrested and interned in the Grini Concentration camp outside Oslo. Vicar H. E. Wisloeff of Oslo, a close associate of Dr. Hallesby, has also been interned.

Arrest of the church leaders is believed to have resulted from a protest against the conscription of Norwegian labor for work on German fortifications. The protest, addressed to Premier Vidkun Quisling, was signed by Dr. Hallesby and Vicar Ludwig Hope on behalf of the Provisional Church Council.

Dr. Hallesby has been the leader of the Norwegian church opposition to the state authorities since the winter of 1942. Informed Oslo circles believe the Church will quickly find a new leader to carry on the struggle against the Nazis and the Quisling regime.

GERMANY

Reveal Bishops' Protest

Against Religious Persecution

A joint protest against religious persecution in occupied areas was made by the Roman Catholic bishops of Germany in a memorial submitted to the Reich Government on December 18, 1942, the text of which has been released in Washington by the Office of War Information.

The memorial warned that a "rampart of bitterness and enmity is being erected" in Germany and the occupied territories because of "ruthless interference" with freedom of conscience and the religious life of the population.

Pleading with the government to end measures hostile to the Church, the German hierarchy said:

"It is an experience that has been acquired at all periods in the history of the world that nothing has a more irritating effect, nothing rouses stronger embitterment and more glowing enmity, than when a conquering nation strives to take away from the conquered his religion.

"We beg the government of the Reich to put a stop to the unrestricted anti-religious agitation of party officers and to the destructive measures against Church and Christianity, which are unwise politically and display scorn of all mankind."

The territories especially cited by the bishops were Alsace-Lorraine, Luxembourg, Poland, and Yugoslavia.

Of these, and the occupied areas generally, the bishops said:

"The vital religious interests of the Catholics of these territories are not alien to us, as we are connected most intimately with the Catholics in those regions by Christianity and German racial qualities.

"We cannot shut our eyes to the great misery of these German people, and we must also lift our voices for the sake of the respect for the name of Germany."

Describing the situation in Alsace-Lorraine, the bishops referred to such "ruthlessly executed measures" as the expulsion of approximately 50% of all pastoral priests from the diocese of Metz, and the dissolution of all Church organizations, congregations, and endowments. Properties, including monasteries, schools, and hospitals belonging to the Church or to religious orders have been transferred to city or State ownership, the bishops also declared.

Even worse, the bishops asserted, is the "hostile rejection" of all Germans which has grown up in Luxembourg because of the closing of monasteries, the banishments of priests, and the internment of numerous respected Luxembourg citizens.

The bishops also reported that repressive measures against the Church in parts of Yugoslavia have resulted in "hatred for the Germans."

The memorial condemned the treatment of local populations and of the Catholic Church in the newly attached eastern territories. It said Nazi measures in Poland have aroused "disgust and indignation" among numerous German settlers and officials.

CHINA

Storm Center

From his much bombed mission compound in the city of Changsha, that storm center of attack and unsuccessful invasion on the borderline between free and occupied territory in central China, the Rev. Newton Y. C. Liu writes to the National Council as calmly as though he had never heard of war: "Our church and school are getting on nicely. There are 400 students and 10 teachers in our broken houses, more students than rooms available. Religious knowledge has been taught to every class. The two upper classes attend church on Sundays, and provide a choir."

The relief problem is acute among the poor and destitute. Mr. Liu supervises one of two rice kitchens in the city, selling a meal for 30 cents, "which is really cheap as nothing can be bought to eat with 30 cents." Commenting on other high prices, he adds, "I tried to buy material for a black gown the other day, but I went into a shop and left without it. Hunan black cloth that in September, 1941, was \$80 a bolt and \$250 in September, 1942, is \$500 now."

DIOCESAN SCHOOLS

From the diocesan schools which migrated from Hankow and Wuchang and are now on a hilltop at Tsingchen 17 miles west of Kweiyang in free China, Miss Venetia Cox, the only foreigner on the staff, writes that there are 252 boys and girls enrolled, all their present location can accommodate. "Our problems are not more acute than usual but prices have doubled in everything except rice since last September. The view from our mountain top is superb these days. Bandits also hover among the hills. One night last week we received warning that they going to visit us, so we put students and teachers on guard, and spent a sleepless night, but none came."

ARMED FORCES

1943 Army & Navy Fund Lags

The Army and Navy Commission has received in response to its 1943 appeal, only a little over half of the minimum amount asked and stated to be absolutely essential to carrying on the work to the end of 1943.

The commission asked for \$200,000 as a minimum need. To the middle of May \$102,000 had been received.

Bishop Sherrill of Massachusetts, chairman of the commission, says that some dioceses planned for a special offering to be received on May 30th, and that it is possible too, that some money given for the Army and Navy Fund is still in the hands of parish and diocesan treasurers, and he urges that such sums be sent immediately to the commission at 1 Joy Street, Boston.

Expansion of the war means increase of calls upon the commission. The number of chaplains is increasing, as are their needs. Bishop Sherrill regards \$200,000 as absolutely a minimum figure, in the light of the tremendous growth of the war effort. "Chaplains must be equipped with portable altars," he says. "Pension premiums must be met. Thousands of Prayer Books and War Crosses are requested. New camps are being established.

"Surely the Church cannot and will not fail our men now," Bishop Sherrill concludes. "To meet the need means increased sacrifice and effort upon the part of us all."

Graduation of Naval Chaplains

The most recent graduation at the Naval Chaplains School, Norfolk, Va., included the following Episcopalians: Gustavus William Buchholz, jr., Jack Haldane

Courage, Gordon Lee Kidd, Clinton Lincoln Morrill, Robert Wood Nicholson. Lieutenant Merritt F. Williams delivered the invocation at the graduation exercises.

America's Women Soldiers

What happens to the religious zeal and devotion of the women who enter the Women's Army Auxiliary Corps?

Fr. Howard Lane Foland, first lieutenant and chaplain stationed at First WAAC Training Center, Fort Des Moines, Iowa, from January to April, 1943, can answer that question.

"Many women who had ceased to attend services at their home parishes, or who attended irregularly, at the Fort appear Sunday after Sunday for Holy Communion."

Rector of All Saint's Church at Nevada, Mo., since 1940, Fr. Foland received his training at Kenyon College, Gambier, Ohio, and then at Seabury-Western Theological Seminary, Evanston, Ill.

In November, 1942, answering the call of his country, Fr. Foland was commissioned a first lieutenant, and attended the Chaplain's School at Harvard University, Cambridge, Mass. From there, he was directly assigned to the position of chaplain to the Waacs.

He admits he approached the assignment with trepidation. But the enthusiastic response of the women of the Corps was completely heartening.

"The added interest in their religion may be due to two things," Fr. Foland said. "First of all, the times in which we live make everyone think more seriously. Then, as one woman said, 'Religion is something to hold on to.'"

Because the life of a member of the women's army is so busy, Fr. Foland



Official WAAC Photo.

CHAPLAIN FOLAND: He began his assignment with trepidation.

planned a program to dovetail with all her duties. Holy Communion was celebrated at 8 A.M. in the Old Post Chapel. This was the original chapel of the Post—a small building of red brick, beautifully designed. The interior has been completely redecorated since last year. The gray-green walls blend well with the carved altar and pews and altar rail of Holland oak. Above the altar is a stained glass window whose light flows down over the deep red of the carpeting. It is a place set aside from the continuous activity of the Post, where women come in at any hour of the day to relax and spend a little time in prayer.

Up in the new section of the Post, the cantonment area, known familiarly as "Boom Town" because of its mushroom growth, a second chapel has been built—much larger, with plain dark stained walls and furniture, to accommodate the great number of women and the various denominational services that are held both during the week and on Sundays. It is another mark of the women's devotion, that the government recognized the need for added space in which they might worship.

LENTEN SERVICES

In addition to the Sunday morning service, during Lent on Wednesday night there was a litany and a talk, and Holy Communion for those women who could not come on Sunday. On Sunday afternoon, too, a vesper service was held at 4 P.M. in one of the hotels in town, which the Waacs have taken over.

Fr. Foland's method of learning about the women entrusted in his care was systematic and thorough. Women signed their name and addresses or companies when they came to church. Fr. Foland then sent letters asking them to call on him and suggesting the times for services, both at the Fort and the Episcopal churches in Des Moines. He also presented each woman with a prayer book and the Church War Cross Number II, together with an explanation of the latter.

To the woman's rector back in her home town, Fr. Foland sent a card, informing him that his parishioner was attending services at the Fort. Through this means Fr. Foland discovered many women were attending services in Army life, who had

HOLY COMMUNION: Many Waacs attend services who did not at home.



Official WAAC Photo.

not done so in civilian life. For their rectors wrote in to say that the women had been on the inactive list for months and years, that the church had lost track of them.

Fr. Foland's face lit up with happiness when he told of this new interest of the women. Four Waacs even asked to be confirmed after a few weeks at the Fort.

The seriousness with which the women approach every phase of their army life also struck Fr. Foland. The hours are long, the tasks varied and often difficult.

SCHEDULES

Reveille, in winter, is at six-thirty in the morning. The women line up in the dark, and roll call is taken. Then they are marched in formation to breakfast. All the meals, incidentally, according to Fr. Foland are excellent, and well prepared. The women eat a lot, too.

After morning mess, the women return to their barracks to make their bunks and "police" both the rooms and the area outside their barracks. Not the tiniest scrap of paper or bit of rubbish may be left. No dust may remain in any nook or corner of the room. Daily inspection by company officers makes sure the beds are tight and exactly "GI" in the way they are made up; that floors have been swept; furniture, windowsills, doorframes, and other spaces are dust-free; that shoes are set in the prescribed order under the bed, with laces properly tucked in, and the proper shine upon the leather; that clothes hang in the wall lockers in the right sequence, and repose in the foot lockers in the exact plan provided for them. Women who fall short in any particular are "gigged," Army term for a demerit. Too many gigs means disciplinary action.

By eight o'clock, women are out in formation again, perhaps for a period of drill. This, as well as the precise rules for cleaning and keeping in order their rooms and belongings, aims to teach discipline and obedience to orders—traits necessary to insure the safety and well-being of soldiers, both men and women.

During the day, women have classes in various subjects which prepare them to take care of themselves as well as their



U. S. Army Signal Corps.

A UNIT OF THE WOMEN'S CORPS: "In our life of peace in years to come, surely the influence of the Women's Army will be something to be thankful for."

belongings and to learn Army technique necessary in their new jobs. They study property responsibility, defense against chemical attack and air attack, hygiene, military sanitation, mess management, army organization, military customs, and courtesies. One period a day is also devoted to physical education. Sometimes, classes are also held in the evening.

During the first four weeks at a training center—and the WAAC now has five: at Fort Des Moines, Daytona Beach, Fort Oglethorpe, Fort Devens, and three sections with headquarters at Ruston, Louisiana—the women are given this basic training. After this, they are either assigned to companies and sent immediately into the field, or they go to a specialist school for added training in such diverse work as cooks and bakers, motor transport, administration (Army business procedure), radio communications, photo laboratory technicians.

Actually, there are over 100 jobs women of the Corps can and are taking over in the Army. These are all non-combatant, of course. For the object of the Corps, as set down in the bill which created it, is to release men for combat duty, by taking over jobs in the back lines.

The number of these jobs is being increased steadily, too. The Army Air Force alone has added 25 new ones—mechanics, woodworkers, parachute riggers, weather observers, to mention only a few.

Women have gone into the field at Army camps and stations all over the United States—and over 200 are even in Africa! Altogether, 67 companies have been sent out to replace men.

They are doing a good job, too, as witnessed by the fact that whenever one company goes into a camp, within a month the commanding officer writes in requesting a second! And often he says he can't imagine

how they got along without the women, who replace not one man per woman, but often two or three men!

DEMOCRACY

The reason for the women's entrance into the Corps? Fr. Foland answered that question from his knowledge of the Waacs: "Those women are 'with' the Army because they want to do all they can to help win the war. They know the value of democracy. They are doing exactly what the average American woman would want to do if she were free."

And just as American women are learning the value of democracy, so, "they are learning the great value of Christianity," Fr. Foland added, "This is borne out by the fact that they are going to church—more than they did at home."

And what about after the War? To this question, also, Fr. Foland had an answer. "The Waacs are learning new discipline and new respect for authority. These are qualities which have been much neglected in the education of the last years. They are qualities upon which to build. We can look for a finer, sounder home life, where discipline and respect for authority exist. And if we couple with that the greater attention to Christianity in the home, in our life of peace in years to come, surely the influence of the Women's Army will be something to be thankful for."

Bishop Block's Son in Africa

Bishop Block of California has received word that his son, Karl jr., was one of the air pilots who bombed from Medjez-el-Bab. No details were supplied, but it is evident that the Bishop's son had a part in the United Nations' victory on the African front.



U. S. Army Signal Corps.

WAAC: Washing Down a Jeep.

What Is Organic Unity?

By the Rt. Rev. James DeWolfe, D.D.

Bishop of Long Island

This paper is concerned with the introductory paragraph of the proposed "Basic Principles" for union with the Presbyterians, which reads as follows:

"The type of unity envisaged in these proposals allows for much diversity of organization and worship. Unity would be "organic" in the same way as churches of separate geographical areas, yet of variant organization and worship, were one in the early Church. (For instance, there were differences in the content of the New Testament Canon, in the forms of the liturgy and of local church government, and in the dates of festivals.) Unity was expressed through Church councils, intercommunion and the episcopate. Were unity of the Presbyterian and Episcopal Churches thought of on this model, diversity, to be sure, would represent not geographic autonomy but autonomy of differing traditions. Common church councils, intercommunion, and the ministry would become again, as in the early Church, centers of unity."

THE Joint Commission on Approaches to Unity deserves the gratitude of churchmen for having brought to their attention a document as indicative of prolonged study, discussion, and courageous prayer as is the Commission's paper entitled "Basic Principles," however much churchmen may disagree with the Commission regarding the wisdom, the scope, the solidity, and the inherent possibilities and probabilities of the plan set forth.

The Commission realized it had not said the last word regarding the matter of the union proposed between the Episcopal Church and the Presbyterian Church in the United States of America; its report is commended to their respective Churches "for study and report." As a Bishop it is my duty to comply with the Commission's request, although because of my so recent entrance into the House of Bishops, I should prefer to have been spared the necessity of so doing. Justice demands that such study should have been given the plan; charity, that such report be made as an act of love.

HASTE

There is a certain breathless haste about the several proposals made by the Commission. The Basic Principles plan was made known in early July, 1942, and it is proposed to put it before General Convention in October, 1943. Thus, a bare 15 months is allowed for the study of a plan designed to heal the wounds of a division that has lasted four centuries. Those very 15 months come at a time when our country is engaged in a global war which has brought to the churches many pressing problems of which we are all vividly aware. To urge that just because the days are so evil is added reason that the churches should hastily reunite, in order that a "united" Church may bear effective

witness to the Prince of Peace before a war-torn and war-weary world, is an appeal addressed to the heart rather than the head. However evil the days may be; however more evil the days may become; it is incumbent upon Christians to ascertain and hold out for the *kind* of unity among Christians that our Lord Jesus Christ prayed so agonizingly they might possess and maintain. Unless the unity among the Churches be indeed "organic" unity—as the Commission would persuade us the Basic Principles insure—the world will not find in the Churches a model upon which it may fashion its own social structure. The clergy have not had sufficient time for the study and the deep consideration this plan requires, and the laity are just beginning to be aware of its existence. To wait tries patience sorely; but experience has proven, too often to be ignored, that haste is a root of disaster.

FORFEIT

I am tempted, of course, to discuss objections to the specific principles set forth by the Commission. I think, for instance, that the plan is too exclusive; that were the Episcopal Church to adopt the "Suggested Coöperative Arrangements During Negotiations for Organic Union" the Commission suggests, the Episcopal Church would not only cut herself off from her present relationships with the Catholic Churches, *i.e.*, those with bishops, but would curb the likelihood of reunion with much of Protestantism which no more accepts the Presbyterian theory of the ministry than it does the Episcopal: notably the Lutheran Churches and those holding the Congregational theory. Three-fourths of Christendom still adhere to Episcopacy; we cannot lightly disregard that fact, especially when we consider that the proposed union is not with all Presbyterians, but with but one of seven or more separated Presbyterian groups. Moreover, it is possible, and I think quite probable, that were this proposed union to be adopted by the Episcopal Church in this country, we should find we had forfeited our place in the great, world-wide Anglican communion.

The scholars in the Church already have, and will continue to bring to the attention of Churchmen the points involved in the interpretation of New Testament terminology relating to the Christian ministry. It is not my intention to re-examine, in the course of this paper, the implications of the New Testament Greek words translated by the English words "bishops," "priests," "presbyters," "elders," etc. I must confess that much of such discussion leaves me rather cold, because I doubt that scholars will ever agree amongst themselves regarding the points involved, or will succeed in clarifying the issue in the minds of the laity. More to my point is the reflection that were the Basic Principles plan to be adopted, the Ordinal (to be

found in the Book of Common Prayer following the Psalter), would have to be rewritten, and its preface declared to have been a mistake generations of churchmen have died believing; the Book of Common Prayer itself would have to undergo drastic revision in order to bring it into line with the Presbyterian conception of the ministry; the constitution and canons would have to be so changed as no longer to be recognizable.

So far as I can see, the Basic Principles plan is concerned chiefly with organization and administration, although reflection on the proposal soon reveals that most fundamental doctrines are involved, and either given an interpretation not held by the Anglican Church, or left to be accepted as pious opinions. The plan takes for granted the equation of many things, such as the principles of the Book of Common Prayer and the Westminster Confession; the diaconate and the licentiate. Doctrine *per se* is given slight attention. The Apostles' and Nicene Creeds are accepted simply as "the statement of the Church's faith," whereas the Episcopal Church, along with all Episcopal Churches, requires belief *ex animo* in "all the Articles of the Christian Faith, as contained in the Apostles' Creed." Too, there is a considerable gap between the plan's, "The Bible shall be the rule of faith and Life," and the Anglican declaration that "Holy Scripture containeth all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of Faith, or be thought requisite or necessary to salvation." The rule of faith becomes subjective *in toto*.

It is obvious that I am not persuaded the Basic Principles plan will serve as an effective and workable foundation for even the administrative system the plan chiefly is concerned to create. I am convinced that the plan does not lay the foundation upon which "organic" unity may be achieved.

ORGANIC UNITY

What is "organic" unity? It is the unity of a body. The changes have been rung, lo, these many years, on the difference between an "organism" and an "organization," and the Commission rightly appreciates that the unity of the Church, if it would reflect the union that is betwixt Christ and His Church, the union that our Lord envisaged in His prayer for the Church: that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us . . . that they may be one, even as we are one (St. John 17:21, 22)—the Commission, I say, rightly appreciates that *such* unity must be "organic" and not "organizational." I believe, however, that the Commission succeeds only in proposing a possible basis for "political" union. In the course of the two introductory paragraphs

to the specific plans proposed, the Commission shifts its attention from "organic" unity to "uniformity."

Incidentally, those two paragraphs deserve very careful scrutiny, for they constitute a most remarkable instance of specious argument. The very *diversity* of the Presbyterian and Episcopal "traditions" is urged as the bond of union between the two; so that "were unity of the Presbyterian and Episcopal Churches thought of on" the model proposed, "diversity, to be sure, would represent not geographic autonomy but autonomy of differing traditions." But one does not have to be a scholar to appreciate that the unity of the Episcopal Church in the USA with the Episcopal Church in Canada, or with the Church of England, is an altogether different kind of unity from that proposed for the Episcopal Church and the Presbyterian Church, both in the USA. Folk who believe the same thing are united, under whatever "geographic autonomy" they may live, and their common belief will reveal itself outwardly in comparable fashion, despite geographical boundaries. We should be shocked *not* to find an altar in an Episcopal Church, whether that church be located in the Arctic or on the equator; we should be surprised to find an altar in the Presbyterian Church just across the street. The Commission contends that "the type of unity envisaged in these proposals . . . would be 'organic' in the same way as churches of separate geographical areas, yet of variant organization and worship, were one in the early Church." Unity will, indeed, allow for much in the way of diversity which 'uniformity' will not tolerate. But the presence or absence of the altar would seem to be not only a breach of uniformity, but of organic unity itself.

THE "EARLY CHURCH"

The phrase "in the early Church" is so indefinite as to be misleading. Duchesne's *Early History of the Church*, for instance, covers the period of the first four centuries. The Commission cites as variants in the early Church differences which obtained "in the content of the New Testament canon, in the forms of the liturgy and of local church government, and in the dates of festivals." Sparrow-Simpson, *The Ministry and the Eucharist* (p. 2), writes that the process of the formation of the New Testament is divisible into three periods, the final one of which is "the period of the formal ratification of the current belief by the authority of the Councils of the Church (303-397, Third Council of Carthage)." Despite the process by which the New Testament was formed through prolonged deliberation, universal consent was attained by the Church as to the content of the New Testament canon before the end of the fourth century. The early Church bequeathed to us not a diversity of, but one New Testament.

The Commission is careful to say that differences in the early Church related to the "forms of the liturgy." There was no diversity regarding the necessity of the celebration of the *Liturgy* itself: the Holy Eucharist is characteristic of all the Church in whatever separate geographical areas the Church took root, and the variant worship in the early Church, as of the Church throughout the ages, has been con-

finied to "Uses." Organic unity allows for diversity in liturgies or uses, but does not countenance the abolition of the Liturgy. To suggest that diversity of worship in the early Church permitted "organic" unity between Eucharist and non-Eucharist groups calling themselves Christians is simply to falsify the witness of history. To arrive at a church unity today that will be "organic" "in the same way" as in the early Church requires that that unity be eucharistic.

FESTIVALS

It is true that differences prevailed in the early Church, as they still do in the Church today, relative to the dates of festivals. But that is by no means to say that there was diversity in the observance of festivals. What Church, in whatever "separate geographical area," failed to observe Easter from the very beginning of Christian history? The Episcopal Church in the USA keeps the Christmas festival on a date of the year differing from that on which the Eastern Orthodox Church observes the feast—but both the Episcopal Church and the Eastern Orthodox Church "keep" Christmas; the same Christmas, and for the same reasons, and in the same fashion, viz., at the altar. There is a unity there, despite geographical separation. But there is no unity between the Episcopal Church in the USA kneeling to receive Holy Communion at the altar rail on Christmas Day, and the Presbyterian Church across the street securely locked and barred on Christmas Day. For the Commission to suggest that "organic" unity between the Episcopal and the Presbyterian Churches today may be enjoyed "in the same way" as in the early Church, except that the "autonomy of differing traditions" is the nature of the diversity instead of differences regarding the dates of festivals, is scarcely a compliment to the intelligence of either Presbyterians or Episcopalians.

It is true that differences in the forms of local church government are to be traced in the records that have survived relating to the earliest years of the Church's life, but those differences need to be analyzed carefully before widespread conclusions are drawn from them. Local church government often differed in rural areas from the local church government in cities; but differences in *local* church government do not negate either the fact or the universal acceptance and approval of an order of church government itself. This is witnessed to by the impressive testimony of St. Ignatius, Bishop of Antioch, whose date is accepted by historians as 110 A.D., and with whose writings every reader of church history is familiar.

EUCCHARIST

"Common church councils, intercommunion, and the ministry would become again, as in the early Church, centers of unity," the Commission writes. On what basis did "common church councils, intercommunion, and the ministry" serve as centers of unity in the early Church? Certainly not on the basis of diversity of tradition! Just to mention so outstanding a Christian figure as Tertullian, or such Christ-professing groups as the Gnostics, shows that "autonomy of differing tradi-

tions" was not accepted by the early Church as the ground, or even a ground, of organic unity with itself. What was that ground?

That ground was not the Episcopate, nor even the Apostolate, *per se*. That ground was the Eucharist.

"The earliest mention of the Episcopate," writes Sparrow-Simpson (*ibid.* p. 10), "associates it definitely with the celebration of the Eucharist. 'Let that be held a valid Eucharist which is celebrated by the Bishop, or by one to whom the Bishop has entrusted it.' (Ignatius, Smyrn. viii.) And this association of the ministry with the Eucharist prevailed (nay, more than prevailed); it was universal, co-extensive with the Church. From those early years right down to the 16th century, the ordination of the priest was a recognized function of the Bishop, and the consecration of the Eucharist a recognized function of the priest."

It is not surprising that this should have come so to be. The emphasis in the discussion the Basic Principles plan has created has centered largely upon Holy Orders, Apostolic Succession, jurisdiction, and allied considerations. All of these are most important. But I should rejoice were we all to ponder on the means our Lord Himself chose to bestow and safeguard organic unity in His Church. The night in which He was betrayed, the night in which He offered His prayer for His Church and her unity, He did not ordain priests or consecrate bishops. He took bread, and brake it, and gave it to His apostles, saying, "This is my body." And ever since that night the Eucharist, and not Holy Order, has been revered by Holy Church as the Sacrament of Unity.

THE APOSTOLATE

The Sacrament of Unity is celebrated at the altar, and altars are readily procurable. Anyone can set up an altar, but the Holy Eucharist derives from the Lord Jesus Christ alone. It is the Eucharist that makes the altar a Christian altar. What was to guarantee the Eucharist itself as deriving from the Lord Jesus Christ alone? The Apostolate, and through the Apostolate, the Episcopate, and through the Episcopate, the Priesthood. Our Lord, I believe, was no sacerdotalist intent upon inaugurating Apostolic Succession; He was the Good Shepherd, resolved that His sheep should be well fed. So it is not surprising that St. Ignatius should associate the Episcopate with the Eucharist, rather than the Eucharist with the Episcopate; he but reflected the relationship between the two as they were associated in the mind of the Lord Himself.

It may well be that the price the Episcopal Church in the USA, to say nothing of the Anglican communion as a whole, must pay for its widespread neglect of the Eucharist as the heart and core of our Lord's will for His Church, is the discipline of waiting for the fulness of the time to arrive, when basic principles for the organic unity of separated Christian bodies may be understood to be basic, by Episcopalians and all others aspiring unto such unity; basic, because they are, without reservation or equivocation, accepted as the undoubted will of Jesus Christ, the Church's Lord.

"Dear Rector—"

Letters From Service Men to a Parish Priest

By Etta Oleson Thomas

IN the narthex of a small church in mid-Wisconsin—as in countless other churches throughout the country—there hangs a Roll of Honor with the names of the 83 boys from the parish who are in the armed forces, inscribed thereon. Nearby, in the rector's study is a file of letters from these boys; mailed from every corner of the earth and all the waters under the earth.

For the most part the letters are cheerful and interesting, yet a feeling of loneliness and a touching solicitude for members of their families left behind seems to lurk between the lines. There is, too, a surprising show of manly concern for the Church and the ideals and creeds for which she stands.

Small wonder then, that clergymen all over the country are giving so unstintingly of their time to keep in touch with their boys; fanning the sparks of the Church's teaching they find in their correspondence with them.

After reading excerpts from some of the letters you, too, may say, as some one else has said of this war: There are no atheists in fox holes. They come from what the Prayer Book calls "all sorts and conditions of men"—men who had been faithful in church attendance since boyhood, men who were usually not in church except at Christmas and Easter, and even men whose affiliations with the church had ceased abruptly with their confirmation.

Such a one was the writer of the following letter sent in appreciation for a silver cross and soldier's Prayer Book received from his church:

"Dear Sir: When I first received your gift to me, I honestly didn't know what to make of it. I didn't realize or appreciate I had made friendship with a minister. . . . I may have been frightened by them because of my own laxity as a church-goer. . . . I do appreciate with all my heart what you have done and what you are doing for me. . . ."

Then this from a boy in Alaska—

" . . . thank you for your very fine letter. It's a good thing you remind us from time to time that there is a God above. With everything going at such a terrific pace we are apt to forget. . . . I'm proud to be one of the boys on the Honor Roll of Church and will try to live up to its teachings."

A former member of the church's young people's organization who enlisted early in the war wrote:

"Dear Father: There is no chapel in this camp nor any church for miles around, so I have made my own little chapel. . . . I have an orange crate set up beside my cot fixed up for an Altar and I say my prayers there every night."

And so on, from north, east, south, and west come the letters. From aboard ship, from off in desert Islands, from up in Arctic snows and from the world's great airfields—

"Dear Father: Since the 18th I've soloed!! Yesterday my instructor and I did a slow roll. Some fun! In a slow roll you are flying on your back and when you look up you see the ground. There is nothing holding you but your safety belt. Sure is a funny feeling. . . . I attend church every Sunday that we can get in to town and I wear my cross all the time, day and night."

"Dear Reverend: . . . I haven't heard from my brother yet. I do hope he is alright. I doubt very much if he is in the hottest part of this war. . . . Thank you for the Prayer Book. I read it every day and it sure helps a lot. Glad to hear the church is prospering. Say hello to Jack for me and tell him to keep my class 'on the ball.'"

"Incidentally, how is the choir nowadays? I imagine it is all young boys on account of the war. Someday we'll all be back and carry on where we left off. . . ."

" . . . When I left home, I didn't have to go, but I enlisted in the Navy. My mother took it hard. . . . Would you be so kind as to see my mother and explain to her that I would have had to go anyway . . . and please try to make her feel better about it. . . . I hope you can find time to do this for me, and remember me in your prayers. . . ."

"'Somewhere in England' . . . You know Father, there is one thing I am going to miss this Christmas and that is the Services we always have at our church on Christmas Eve. . . . Those were wonderful. The people here are very good to us but there will never be a church like the one back home."

"Dear Reverend: I can't tell you where I am or much of the wonderful things we are seeing, but I want you to know I'll be glad when the war is over and we can all come back home. . . . Of course I won't get home this Christmas. . . . It will be the first time I haven't sung carols at the hospital with the choir. . . ."

Could you send me a few old hymnals? There is no chaplain at this place and some

St. Luke's in the Desert

By Scott Appleby

THERE is in Tucson, Ariz., an institution about which very little is ever said and even less written, nevertheless it looms large in the minds of those who know its work, and larger in the hearts of those who have been the beneficiaries of its help.

St. Luke's-in-the-Desert, an institution for tubercular men, was quietly started in 1917. From a very modest beginning, it has grown into an institution caring for 35 men. Its purpose is to restore the tuberculosis invalid to useful living. Originally sponsored by the Episcopal Church, and still functioning under that direction, nevertheless its appeal has been widespread, and men from all religious faiths have sought its help. Men from almost every state in the union have been restored to health within its walls.

Tucson is fortunate in having a number of very prominent physicians who specialize in diseases of the chest and patients at St. Luke's-in-the-Desert have the benefit of their services at minimum cost. The effect of the work and the care that the institution, under its wise management, constantly provides, is testified by the fact that in the past five years there has been maintained an average of 78% of the pati-

ents definitely improved or cured. Naturally, one cannot measure such results in dollars and cents. But it does evidence that the ministry of faith and healing has carried on under the guidance of the Christian religion today. When added to this is the realization that the average patient pays considerably less than the cost per week, we find that the act of charity, which has built up certain endowments, is also actively practiced at St. Luke's-in-the-Desert.

How does it continue? Cured patients spread the news of the work, and new applicants write in from all over the country. We often forget the miracles being performed today quietly and unobtrusively, but not if we have the opportunity of seeing men actually cured and resume their places in the world's work as is the common occurrence at St. Luke's-in-the-Desert. It is one of the little gems of great things being done for the restoration of lives, that gives us renewed courage to battle the forces of destruction with which we have to contend today.

The invitation is opened to everyone who knows of St. Luke's to come and see. It is a practical stimulus for restoring faith for living in all of those who are ever discouraged.

of us fellows plan to do the best we can with holding a Christmas Service by ourselves. . . ."

"Well, Father, my mail seems to make pretty good time coming 7000 miles. I have received some in ten days. . . . One of my buddies and I went down to the beach last Sunday and found a boat. We brought it back to camp and are going to fix it into a sailboat. We will have it out on the ocean next Sunday, I hope. . . . Have you received the picture of me from my mother yet? I hope so. There are some good ones and some bad. Make sure you get a good one, now. . . ."

"The natives are good to us here on the Islands and will do anything for us. They bring us bananas and other fruit to eat. I'm teaching some of the natives English and they are teaching me their way of speech. A native took me to church with him last Sunday. I could not understand what they were saying but the singing was good. . . ."

"Have you been over to see my Dad? I wish you would; he would be glad to see you I know."

"Dear Reverend . . . : Have you heard from my brother since I wrote you last? He is in a camp in Texas. I told him to write to you. He told me he would and

I just want to make sure that he made contact with you. . . ."

"It is good to know that the people in church are praying for us."

"Reverend, have you ever been in California? It sure is a beautiful country out here. . . ."

"I thought I would write and tell you how much the Church has come to mean to me since I left home. . . . I wonder if any of the other fellows feel the same way? I imagine that some of their letters are very interesting and that many of them show a greater swing toward true religion. I hope so, because I believe the Church is bound to be one of the leaders toward a better world. . . ."

"God bless you, Sir, . . . I always think of you in my prayers."

There are dozens more letters—most of them carrying the same thoughts. One wonders that if the boys in fox holes, in spite of the odds under which they snatch their very existence, are realizing that a true and lasting peace must have for its foundation the teachings of the Christian Church; if those who sit around that final table and upon whose shoulders will rest the awful responsibility of building a new world for mankind, will realize it, too. God grant it.

(the canon requires this), if he be a reputable practitioner, will certainly be required to put in at least a couple of days of labor on each case, probably more. There is no provision made for paying such men even for certain and necessary expenses, which is hardly fair to them.

A third point raised is that for a bishop to be required to act as sole judge of such cases originating in his own diocese puts a burden on him that frequently may be unbearable. Let us take a hypothetical case. Mr. A., senior warden and heaviest contributor in a leading parish of the diocese of Nemo desires to marry Mrs. B., a divorced woman, and retain the Church's blessing. Mrs. B. happens to be cousin to the Bishop of Nemo's wife. The Bishop must pick his advisers locally and in each case if the Bishop decides *against* these petitioners, he is in for several kinds of a row, in the diocese and at home; and if he decides *for* them, as the case may well justify, everyone goes about making sly remarks deleterious to the Church's good name, about the Bishop having sold out to the wealthy, or about petticoat control in the palace.

PROVINCE COMMITTEE

In order to avoid both overwork of bishops and also their frequent and intolerable embarrassment, two of my lawyer friends have suggested that Section III be rewritten so as to provide for review of these cases by a committee of advice set up in each *province*, a standing body appointed by the provincial synod each year on nomination of the bishops of the province voting together, to consist of one theological member (a priest), one legal member, one medical member—no two of them from the same diocese. When a "re-marriage case" comes to a bishop, it is to be referred to this standing committee of advice, which shall make all necessary examination of evidence (and summon the petitioners if necessary) and make recommendation, accompanied by evidence sealed for the bishop, after receiving which he shall pronounce his judgment. (Note: the bishop might pronounce contrary to the recommendation of the advisory; but obviously only a very foolish bishop would do it, except in the most extraordinary cases, since by so doing he would deprive himself of moral and legal support that might be needed in the future). And every petitioner should be required to pay \$60 on filing his request for consideration, the said amount to be given to the advisers equally, to cover expenses.

To the objection that all this sounded very formal, one of its proponents, a leading priest, replied, "Informality in the Church's judging of marital cases will result only in comment discreditable to the Episcopate."

Finally, my friends have said that in a legal enactment, which is what a canon is, much of the homiletic material now in these canons is out of place.

I offer the above for what it may be worth. At the least it *might* be well for the Commission to poll the chancellors of the various dioceses on the merit, or lack of it, in these suggestions, which, may I repeat, do not originate with me or with any other priest, but with members of the legal profession.

A Marital Council of Advice

By the Rev. Bernard Iddings Bell D.D.

THE proposed new canons on marriage and divorce are so far in advance of anything we have heretofore seen in the Episcopal Church as to have won for their proponents the sincere thanks of every thoughtful Churchman. The Commission has worked under serious handicaps, not least of them the fact that General Convention, with characteristically careless improvidence, set them up and deputed to them one of the most important jobs facing the Church, and then appropriated for their expenses nothing in the way of funds. General meetings have consequently been next to impossible, and much advisable research has gone undone. All the more are thanks due to the little subcommittee composed of Bishop Davis and Fathers Rice and Bayne, who have had to do almost all of the work. This sketchiness of consultation makes necessary from the rank and file of us a good deal of suggestion for possible improvements, and indeed the Commission has itself asked for the same.

I have talked the proposed canons over with a number of experts in the law. I find considerable agreement among them that the proposed procedure for review of the cases of divorced persons asking for annulments (the word is avoided in the canon but the nature of the relief is plain), puts on a conscientious bishop a burden too heavy to be borne, and presumably all bishops are conscientious.

THE BISHOP'S TIME

Such a review of a case as is contemplated will certainly occupy the examining bishop for a *minimum* of eight to ten solid hours of work. He must "inquire into the

circumstances of the former contract and the characters of the parties thereto." That implies the taking of evidence, examination of records and affidavits, etc. He must establish, or seek to establish, the facts about impediments, or else about existence of abnormalities, defects or deficiencies of character, sufficient to prevent the fulfillment of the marriage vows, or else about "the existence of an irremediable mental, moral, or spiritual deterioration or incapacity" latent in pre-marital days. To do this the bishop must secure and evaluate expert medical, legal, psychological, and social testimony. Probably each case will involve several hearings, and it may well require lengthy personal examination of the applicants. Inasmuch as the desired judgment may just possibly be interpreted as damaging to reputation by one or more of the participants in the dissolved marriage, the bishop will need to be protected, by exact documentation, against possible later action against him in a civil court for damages. My lawyer friends think that to cover all aspects of the case, a bishop would need *far more* than an aggregate of 10 hours of personal labor on each case.

Very well then, let us suppose that in a metropolitan diocese like New York or Chicago there were 50 such cases a year brought up for review. That would mean at least 500 hours of Episcopal labor demanded annually, or about three months work. Has the bishop the necessary time?

PAYMENT FOR ADVISERS

Another point brought out by the lawyers to whom I have talked is that a medical man or lawyer called in as adviser

The Church at the Peace Conference

AT ITS May meeting, the National Council adopted a resolution, reported on page 8 of this issue, asking that the leading Christian communions, as such, be represented at the Peace Conference. The idea has been broached before, and has found support, although this is the first time an official body of the Episcopal Church has favored it.

At first thought, the proposal seems like an excellent one. All are agreed that the peace which must come at the end of this war can be successful only as it expresses Christian principles. Certainly the bodies dedicated to the spread of those principles are the Christian Churches. And who can speak for them better than themselves?

Yet it seems to us that a delegation at the peace conference specifically labeled "Christian Churches," whether its members were advisers or delegates (the Council's resolution is not quite clear as to which is intended) could do no good, and might do much harm.

In the first place, what weight could be assigned to the opinions of such a delegation? If it were defending its own material and practical interests (such as, let us say, title to Church property which had been seized by the enemy), it would, no doubt speak with the full authority of the bodies it represented. If, on the other hand, it attempted to go into political questions, there is grave doubt whether it could possibly represent the membership of the Churches. Political, economic, and social questions, while they are closely related to Christian principles, cannot be answered simply by reference thereto; and there are almost as many opinions within the Church as outside it about each problem in these spheres.

The Church delegation, if it attempted to advocate concrete proposals of a political nature, would find itself loudly disclaimed by leading Churchpeople outside its membership. Indeed, it is quite possible that the delegation itself would be unable to agree to much of anything, and would cut a sorry figure among the more worldly negotiators who know what they want and can marshal support to get it.

Today's Gospel

Fourth Sunday after Easter

"IT IS expedient for you that I go away." Our Lord was preparing His disciples for a great change and a fresh opportunity. He was warning them not to rely on His physical nearness to comfort and lead them. He was training them to recognize His spiritual presence. He would have them, and us, use to the full our powers of mind and body, relying on self, and then supplementing our best with His divine helps. By the taking away of His bodily presence He was giving opportunity for a closer relation with Him—a spiritual oneness in which He would become vitally united with each of His faithful followers, in a way not possible where physical laws of time and space must apply. As we make our Communion let us pray that we may perceive this intimate relationship with Him and walk with Him as an ever present companion.

The purpose of the conference will be to negotiate and to compromise. Obviously, for example, the claims of Poland and Russia to the same territory cannot be settled on the basis of abstract justice—not because of any immoral political debts owed by Britain and the United States to Russia, but simply because there is no abstract justice to the question of who owns that land, populated partly by Russians and partly by Poles, which has been under the sovereignty of both nations at different times. Obviously, the problem of India will be viewed by Great Britain in the light of the fact that political control over India is necessary to the economic well-being of millions of Britons. National history to the present has been a matter of might making right; while it is ardently to be hoped that the peace will see the establishment of law and order in international affairs, it cannot even be hoped that every decision will be made on the basis of a law which is not yet in existence. The qualification for an effective voice in the peace conference will be the power of the nation concerned, since there is as yet no international order providing otherwise.

What purpose would a Church delegation serve in such an assembly? Would it be there to associate the Church with compromised and expedient decisions based on the power of the nation offering them? Or would its function be to keep silent on controversial issues, merely protesting when flagrant injustice is attempted, and perhaps walking out and withdrawing the mantle of religion which it had too hastily thrown over the affairs of nations?

It seems likely, from the ethical point of view, that the peace will be not unlike the peace of 1919—although, from the practical point of view, we hope that it will be much stronger. Justice will be done in some matters; in others, injustice. In some matters it will be quite impossible to establish a norm of justice. A religious delegation, it seems to us, could only work mischief in such an assembly. It could not prevent injustice, partly because much of it will not look like injustice at the time, but chiefly because the Christian trumpet gives forth an uncertain sound in political matters *and hard-headed statesmen will not pay any attention to it*. Because of the absolute character of the Church's message on right and wrong, the delegation would either have to use the prestige of the Church to countenance wrong or condemn the conference *in toto* and thus, perhaps, wreck the embryonic order of nations before it had a chance to develop.

After World War I, it will be recalled, American Protestantism succeeded in achieving a united mind on one political issue. The result was the Prohibition amendment, providing a superb field of operations for organized crime.

THE LIVING CHURCH has reported the deliberations of the Malvern Conference, the Delaware Conference, and other significant Christian studies in the field of social affairs, in detail—not only because of their inherent news value, but because we believe that the Church has a message on the social order. In opposing the creation of a Church lobby—or Church delegation—at the peace conference, we do not intend to suggest that the Church should have nothing to say about the peace conference, nor even that it should be



Camp Lejeune, New River, N. C.

Dear Family:

A Marine officer, whatever his assignment, is expected to be prepared and fit for combat service at all times. There have been occasions, in the history of the Marine Corps when Washington headquarters have been closed, and administrative officers, enlisted clerks, and all military personnel have been assigned to combat units.

In this war the Marine Corps, like all other branches of the service, needs many officers with special training, commissioned directly from civilian life to carry on kinds of activities for which their business or professional experience gives them special fitness. But the Marine Corps is determined that these men shall not be mere militarized civilians but shall learn to be real Marine officers, capable of exercising command in the field. Consequently there has been established here in New River, N. C., and also at San Diego, an officers' indoctrination or "boots" course, in which for five or six weeks the new officer is given extensive training, both mental and physical, in Marine Corps matters.

I am down here attending that course, together with about 80 other officers. We range in rank from Marine gunner to captain (there was even a major in the previous class), and in age from 30 to 50. Some are veterans of World War I, others are undergoing their first military training. While this course lasts, rank is forgotten and we are all "boots," starting at the bottom to learn the Marine way of doing everything, from wearing our clothes to seizing an enemy beach head.

We have just completed our first or "standby" week. The expression is a misnomer, for we do much more than merely standing by. We have marched and drilled by the hour, ridden in tanks and trucks, observed paramarine tactics and training of combat dogs, hiked many miles through sand, sea, and swamps, and learned how to care for the Marine's most inseparable companion, the rifle. We have had vaccinations and "shots" for

smallpox, typhoid, tetanus, and yellow fever, have taken intelligence and aptitude tests, learned the general orders, and adjusted our 60-pound packs to our backs.

Now we are ready for our real training. For the next five weeks, from 5:45 A.M. to 10 P.M., seven days a week, we'll work hard, in the class rooms, on the drill field, and in the swamps and "boondocks." We'll have no time for any outside activities—and this column, by the way, will be suspended.

Our last week, the middle of June, will be spent in the field, carrying our packs by day and sleeping in shelter tents by night. After two days on the range, firing pistols, rifles, and machine guns, we shall execute a typical Marine landing operation, approaching a supposedly hostile beach in landing craft and seizing a beach head there. That will be our "graduation" exercises. And after that we'll be able to consider ourselves real Marines—indeed, some of us may be sent directly from here to the Southwest Pacific as replacements for special officers with combat units.

Camp Lejeune is a huge place, and a busy one. It extends for miles along the coast of North Carolina, above and below the overcrowded little town of Jacksonville. How many troops are here is a military secret; but the camp is capable of training whole divisions, in addition to the scores of technical schools and special units in the training center.

There are two large permanent chapels, one Roman Catholic and the other Protestant, in this area, and others in other areas. I attended Mass in the former my first Sunday, and the general service in the latter my second. Both were crowded to overflowing, though attendance is entirely voluntary. The Roman Catholics have two Sunday Masses, and a daily one at 1800, or 6 P.M. There is unfortunately no chaplain of our own Church stationed here—at least, I have not heard of one, though Chaplain deBordenave was here, I believe, until recently. (Marines are served by Navy chaplains, doctors, dentists, etc.) Special services for Marines are held by the Episcopal Church at Jacksonville—but I fear I shall not have the time or the means to attend them (it is 40 minutes by bus from this area) during my stay here.

I am looking forward eagerly to this training. It will be strenuous, often exhausting, but interesting and tremendously worth while. Maybe I'll be able to write more about it after it is over, and I return to Washington to resume my duties at Marine Corps headquarters there. Meanwhile, for the next five or six weeks, this is

CLIFFORD P. MOREHOUSE

signing off.

unrepresented there. But its freedom of action should remain entire, as it could not if a Church delegation had any kind of official character.

If farmers and business men and laborers have their professional representation to look after their own interests it might be proper for Church representatives to be present for consultation about their own interests, in missionary property and other matters wherein the Church acts as a secular agent. Also, members of the clergy who are experts in any of the political, economic, and social problems before the conference might well be present in that role.

The role which the Christian Church should neither offer to undertake nor accept if it is offered by others is that of negotiator for God. The divine justice should not be the concern of one of the parties in an assembly of this kind. And it cannot be forwarded by horse-trading and compromise.

As the spokesman for God, the Church stands over the affairs of men and nations as a judge. It can uphold justice and denounce wrong-doing, and discriminate between the elements of both in the actions of men and groups of men. It can declare Christian principles for the guidance of the world, and can make proposals for the realization of these principles. These things it not only can do, but must do, if it is to be true

to its function. But the Church must not permit itself to be made one of the parties to deliberations which obviously are going to be conducted on a less than Christian plane. It is as if a judge in secular affairs were to descend from the bench and engage in lobbying for legislation.

There is a way in which the Church can be, and ought to be, represented at the peace conference. We should like to see it done, deliberately, and by all Christian bodies in cooperation. During the entire period of the conference, there should be services of worship every morning according to the use of the Church charged with conducting that day's devotions. At these services, there might be a sermon by a trusted Christian leader, attempting to express the viewpoint of the Christian Church on the basic problems involved in establishing world order. If there is such a sermon, however, it should be kept secondary to the main purpose of the services—worship of Him from whom all might and justice flow.

It is earnestly to be hoped that the Roman Catholic Church could be prevailed upon to participate in these services, on terms which would not conflict with the doctrinal positions of that Church. It may be pointed out that the Pope himself has welcomed the deliberations of non-Roman

Christians on peace problems. Why should he not consent to a common approach to the Prince of Peace in prayer?

The services should be particularly designed to fit the convenience of the delegates to the peace conference before the beginning of the day's deliberations, although they should also be open to the public. No doubt Anglicans and Roman Catholics the world over would offer the Holy Sacrifice daily during the conference period, in union with the devotions, liturgical or non-liturgical, at the conference itself.

Thus, without arrogant pretensions to practical knowledge it does not have or to powers it ought not to exercise even if it could, the Christian Church will offer to the conference and to the world the one gift it can best give—the grace of our Lord Jesus Christ, the love of God, and the fellowship of His Holy Spirit. It will speak for God to the peace conference, but not in it. And God will bless the conference to the extent that the politicians, whose responsibility it is, hear His voice.

Pay-As-You-Give

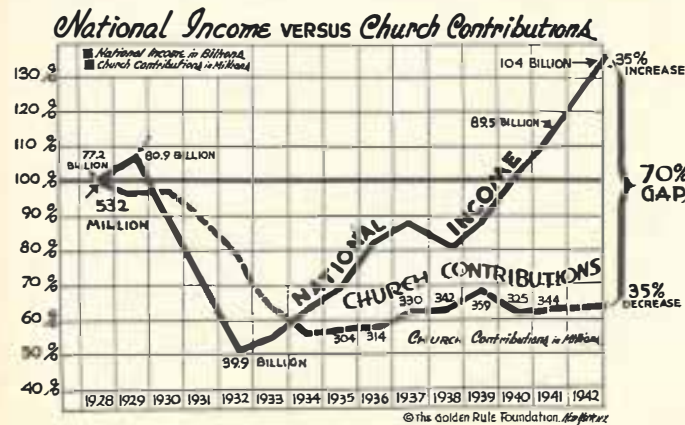
A TAX bill on the commonsense pay-as-you-go basis is nearing adoption, to the great satisfaction of everyone except the treasury experts who wanted it framed to require the payment of two years' taxes in one year.

But there is one feature of the bill which should be of concern to all interested in the welfare of churches and charitable institutions: the tax exemption for charitable gifts is not operative on the current tax payment but only on the squaring of accounts at the end of the year. In other words, the tax must be paid on the money so donated, and will not be refunded to the taxpayer until months later.

This is not the occasion to argue about the justice of the exemption, since it clearly remains the policy of the government to grant it. The question is merely how to make it effective at the time the tax is paid. The Golden Rule Foundation has lent its approval to the following proposed amendment to the pay-as-you-go plan (at the time of its framing, H.R. 2218, Section 466, subsection d or j) :

CHARITY CONTRIBUTIONS WITHHELD

"The employer will base the amount of the tax withheld under this section on the amount of wages, less personal exemptions as certified under Section 466 (b) or (c) and (i)



CHURCH CONTRIBUTIONS are not only lower than in 1928, and shamefully lower than the increase in national income, but even below their level in 1939. It is feared that the omission of current exemption for gifts to Church and charity in the pay-as-you-go tax bill will depress the level of Church support even more.

plus contributions which the employee certifies he has paid or will pay during the current year to any philanthropic, educational or religious organization, contributions to which are deductible under Section 224 (2), up to 15 per cent of his total annual income."

Prompt action is urgently needed if the charity exemption is to retain its value; for small comfort is available to the taxpayer if he can only reflect that a year from now the government will return the tax he has been required to pay on income he turned over to a religious or charitable organization. Write your senators and your congressman today, asking them to support this measure to deduct religious and charitable contributions from taxable income on a current basis.

A Point About Points

AS THE nation becomes habituated to the rationing program, it appears, by and large, to be working well. There is one important point, however, at which it could be improved.

Under present regulations, all sorts of men, women, and children receive the same number of points for meat. A family consisting of an officeworker, a housewife, and a small child actually has coupons to spare. A single industrial worker, or a family containing several workers, on the other hand, receives too few. Not only do the industrial workers need much larger amounts of food, but in the short lunch period at their disposal they must eat a sandwich prepared at home. If it contains meat or cheese, the coupons must be spread even thinner.

The men in the armed forces receive, as they should, ample supplies of meat. Many industrial workers are engaged in equally heavy work. Should not they also receive an increased ration, at the expense of those of us who can get along with less?

Arts and Crafts

WITH this issue, we are happy to resume our department on Church arts and crafts, which readers enjoyed so much in the past when it was under the able editorship of the Rev. Stephen F. Bayne.

We are especially happy to announce that, on Fr. Bayne's own recommendation, the Rev. Edward N. West, canon sacrist of the Cathedral of St. John the Divine, New York, has consented to act as editor of the department. His knowledge of and active interest in the entire field of Church art and architecture guarantee that the department, which will appear monthly except in July and August, will provide an authoritative and up-to-the-minute survey of developments in the field.

Canon West will be delighted to receive pictures and letters from readers calling his attention to matters appropriate to his department. His address is 1021 Amsterdam Avenue, New York City.

Afterthoughts

Our Michigan correspondent sends this story from the church school of St. Paul's Mission, Romeo, Mich. A teacher asked, "What did God give to Moses on the high mountain?" A small boy frantically waved his hand, and the teacher nodded. "You may answer, Alfred." Said Alfred, "The ten commandos!"

NEW YORK

Convention Deals With
Unity Problem

The outstanding event of the 160th convention of the diocese of New York, May 11th, was Bishop Manning's address. It was the first time that the Bishop had even mentioned the activities of the Commission on Approaches in a convention address since that commission began its work on the effort for organic union with the Presbyterian Church, voted by the General Convention of 1940. Bishop Manning not only referred to what the commission has been doing; he devoted the greater part of his address to it. After reminding the convention that the proposal was to unite the Episcopal Church with only one among the several, separate Presbyterian Churches in the United States, the Bishop went on to give the facts as to the commission and its function and limited powers, and to make clear what the proposed Basic Principles involve. He said:

"It should be realized by all that opposition to this Proposal does not in the least imply any lack of esteem or regard for our brethren of the Presbyterian Church. Many Presbyterians are themselves strongly opposed to this proposal on the ground that the union which it proposes would not be a real union, that it would be a union only of organization and not of faith and would have no stability or permanence, and also on the ground that before a union of one of the Presbyterian Churches with the Episcopal Church is considered the several, separated, Presbyterian Churches should unite among themselves. ["Hear! Hear!"] Articles are appearing in Presbyterian Church Papers expressing strong disapproval of this proposal. In some of their assemblies the Presbyterians have voted definitely against any union with the Episcopal Church.

NO LACK OF INTEREST

"It should be realized also that opposition to this proposal does not in the least imply lack of interest in Christian unity. All right-minded Christians hope and pray for this. During the years of my own ministry I have given much time, and thought, and effort, to the cause of Christian unity but I am opposed to this present proposal because in my judgment it will not further the cause of Christian unity but will certainly create division and disruption in our own Church [Hearty applause]. In this present world situation, more than ever, our vision of Christian unity should be a broad and world-wide vision [Applause]. This present proposal does not represent a broad and world-wide vision. It takes into account only the Protestant side of religion. The Catholic position of the Anglican Communion and the Episcopal Church as to the Church, the sacraments, and the ministry, as set forth in our Book of Common Prayer, gives to these churches a unique and most sacred opportunity to serve as a mediating influence between the two great divisions of Christendom, the Catholic Churches of the world on the one hand and the Protestant Churches on the other hand. If this present proposal were adopted, the Episcopal Church would abandon its position in relation to the Catholic Churches and would be merged into only one among the many Protestant Churches. This drawing away from the Catholic Churches of the

world to unite with one among the Protestant Churches would not be a step towards world-wide Christian reunion but the very reverse. It would be a step directly away from world-wide reunion. Let us remember that the historic Catholic Churches of the World, Eastern, Roman, and Anglican, include more than three-fourths of all the Christians in the world today.

"It should also be clearly understood that our General Convention has not given any approval to the proposed 'Basic Principles.' These 'Basic Principles' which have been published with the approval of only a majority, not all, even of the members of our Commission, have not yet been considered, or seen, by the General Convention. Some members of our Commission on Approaches to Unity seem to hold the view that because the General Convention has adopted a resolution in general terms declaring its hope and purpose to be the achievement of organic union, therefore we are under obligation to accept any proposals which the Commission presents to us. This certainly is not the case. Certainly the General Convention did not give our Commission on Approaches to Unity a mandate to achieve organic union by departure from, or compromise of, the Faith and Order of the Holy Catholic Church as this has come to us from the Apostles' time, as it is held by the whole Anglican communion throughout the world, as it has been held by the Episcopal Church through its whole history, and as it is held and declared in our Book of Common Prayer [Applause].

"In this address I cannot deal fully and in detail with these proposed 'Basic Principles' but let me make three statements plainly and clearly.

"1st. I am opposed to these proposed "Basic Principles" because they are contrary to, and destructive of, the principles and teachings of the Prayer Book as to the Apostolic Ministry, and as to other essentials of the Faith. Those who fully believe and hold the Faith as the Prayer Book declares and teaches it cannot accept, nor assent to, these present proposals [Applause], as is shown by the great volume of opposition and protest which has arisen within the Church.

"2nd. I am opposed to these 'Basic Principles' because even if a majority in our Church approved them, which I do not for one moment believe, I am certain that Christian Unity cannot be achieved by overriding the conscientious convictions of great numbers of our faithful clergy and people as these proposed 'Basic Principles' would do. From the letters which have been coming to me, I know that these proposed 'Basic Principles' are opposed by many of those who regard themselves as low Churchmen quite as strongly as by those who are regarded as high Churchmen.

"3rd. I am opposed to these present proposals because I know that if these 'Basic Principles' were accepted, or approved, by our General Convention this would bring actual crisis in the Episcopal Church. I do not believe that the General Convention will accept these proposals. But if these proposed 'Basic Principles' were accepted, or approved, by our General Convention, the issue for those who hold and believe the Faith as the Prayer Book holds and declares it, would be grave indeed.

"I ask those who are seeking to force these proposed 'Basic Principles' upon us to realize what this issue means to those in our Church who believe that the Faith and Order of Christ's Church are Divinely-Given and that the teaching of the Prayer Book is true. To those of us who so believe, this issue is

not a matter of expediency, or of mere academic theory, it is a matter of faith and conscience and of loyalty to our Lord and His Church [Prolonged applause].

"I ask those who are seeking to force this issue upon us to realize that it is not those who oppose these 'Basic Principles' who are creating this grave situation in the Church. We are not asking for changes in the doctrine and teaching of the Episcopal Church. We ask only that the Episcopal Church, the Church in which we were baptized, and confirmed, and ordained to the ministry, shall continue to stand, as it has stood through all its history, true to the Faith and Order of the Holy Catholic and Apostolic Church as this is given to us in the Prayer Book. ["Hear! Hear!"] Prolonged applause.]

"I trust, and pray, and believe, that this issue will not be forced upon the Church.

"The simple fact is that none of the Churches, including the Episcopal Church, are yet spiritually ready for reunion. There is a deep existing unity between all sincere followers of Christ, but we are not yet ready for organic union. When we are spiritually ready for it the present difficulties will be overcome and reunion will come in like a tide.

FELLOWSHIP

"For the present I believe that our true course is to work side by side with the Presbyterian Church in brotherly fellowship and good will, as we are doing, and not to attempt to force by external and mechanical measures, by mere legislative enactment, an amalgamation for which neither Church is ready and which would create disunity and disruption in both Churches. I believe that our true course is to be loyal to the teachings of our own Church, to do all that we can to strengthen the spirit of mutual appreciation and brotherly love between all Churches both Catholic and Protestant, to cooperate with others in all good works to the fullest extent possible without compromise of conviction, and to strive especially to get rid of mere party spirit and partisan bitterness in our own Church [applause]. If we do this we shall be moving towards the day when there will again be full and visible unity of the whole Church of Christ on earth. We are in many ways moving towards this. And the whole present world situation is showing us the great need of it."

The address was frequently interrupted by applause and cries of "Hear! Hear!" It was plain that the majority of the delegates were in agreement with Bishop Manning's point of view. Immediately upon the conclusion of the address, it was unanimously voted to have it printed and distributed. After this resolution was passed, the Rev. Dr. Bowie, formerly rector of Grace Church and now Professor of Practical Theology in Union Theological Seminary took the floor and said:

"The Bishop's address introduces a highly controversial matter. We are all glad to have it *printed*, but the last half of the address expresses a view from which some of us respectfully and completely dissent. *Printing* it does not mean that we *agree* with it."

The only other speech on the address was made by the Rev. Dr. Alexander G. Cummins, rector of Christ Church, Poughkeepsie, who said:

"What the Bishop has said about the Basic Principles represents his own personal opinion. Many of the other bishops of the Church agree with me, not with

Bishop Manning, in this matter. The opinion of Bishop Manning and of the other bishops who do agree with him does not take into consideration the *Protestant* nature of the Church. I should rather get together with the Protestant Churches than with the Catholic. So would many bishops and clergy and lay folk."

It was erroneously stated in the daily press that other speeches were made from the floor. What actually occurred was that several of the clergy talked privately with the representatives of those papers and their statements were inadvertently printed as speeches made on the floor of the convention.

Another important event of the convention was the action taken on the proposed amendment to Article I, Section 2 of the Constitution of the General Church, providing a vote for suffragan bishops. The convention voted disapproval. The proposed new section (which would be numbered 7) to Article II, providing compulsory retirement of bishops at the age of 72 also was voted down.

The constitution of the diocese of New York, Article VII, was amended to authorize the use of what is known as the "Hare single transferable ballot." This is a form of balloting which involves the casting of only ballot, each voter indicating on his ballot first, second and as many other choices of candidates as he desires. The Archbishops of Canterbury and York have approved this method of voting. It has been successfully used in this country in the diocese of Long Island.

Bishop Manning had asked that everything be arranged in order that the convention might finish its business in one day, instead of two. The corporate Communion in the Cathedral, instead of being at 10:30 as in other years, was 8:30. Breakfast was served in the Undercroft of Synod House, the morning session opened at 10 o'clock. In anticipation of a night session, provision had been made for supper as well as for luncheon; but the business was completed by 5:30, and only light refreshments were served.

ELECTIONS: Deputies to General Convention, Rev. Messrs. R. H. Brooks, F. S. Fleming, J. H. Price, J. R. Ray; Admiral R. R. Belknap, Hon. A. N. Hand, Messrs. C. G. Michalis, E. K. Warren. Provisional deputies, Rev. Messrs. C. B. Ackley, F. Burgess, G. F. Burrill, F. J. H. Coffin; Messrs. M. B. Candler, H. G. Hotchkiss, L. P. Marvin, W. M. Smith. Deputies to provincial synod: Rev. Messrs. F. S. Danzoll, A. A. Frier; Hon. J. A. Hamilton, Hon. C. H. Tuttle. Provisional deputies, Rev. Messrs. H. R. Greer, J. V. Knapp; Messrs. C. A. Houston, H. D. Wood. Standing committee, Rev. H. W. B. Donegan; G. F. Butterworth. Trustees of the Cathedral, Rev. F. S. Fleming, Hon. N. M. Butler, Hon. E. R. Finch. Examining chaplains, Rev. Messrs. E. C. Chorley, R. J. Buntten, C. E. Karsten. Secretary, Rev. R. A. D. Beaty.

Rev. Dr. S. Tagart Steele, Jr., Resigns

The Rev. Dr. S. Tagart Steele jr., announced to his congregation yesterday morning (Sunday, May 16th) his resignation as vicar of the Chapel of the Intercession, Trinity Parish, Broadway and 155th Street, New York City. His resignation will become effective August 1, 1943.

Dr. Steele at the same time announced his appointment as rector of St. Luke's

Episcopal Church, Germantown, Philadelphia, Pa. (5411 Germantown Avenue). His acceptance of the call to the Germantown parish was announced Sunday morning at St. Luke's Church, Germantown, by a member of the church staff. He will succeed the Rev. Harvey D. Butterfield who resigned recently because of ill health.

Tenth Anniversary of The Rev. Dr. Horace W. B. Donegan

St. James' Church was filled to capacity on Sunday morning, May 2d, when the rector, the Rev. Dr. Horace W. B. Donegan, celebrated with the parish the 10th anniversary of his rectorship. There was a Festival Service, at which Dr. Donegan preached, expressing his happiness in his office and his appreciation of the loyal devotion of the parishioners to the work of the parish. Old and new parishioners were present.

ALBANY

From Victory to Destiny

The annual convention of the diocese of Albany, meeting in the Guild House of the Cathedral of All Saints, Albany, N. Y., was significant as being the 75th. There was no special observance because of war restrictions. Significant too is the fact that the Rt. Rev. G. Ashton Oldham is only the third bishop of the diocese, Bishop Doane having served from the organization date to 1913, Bishop Nelson until 1929, Bishop Oldham as Coadjutor from 1922 to 1929, and as Diocesan since July 1, 1929.

The convention opened with business sessions on the afternoon of May 4th and concluded the next morning. The service of Evensong with the Bishop's address was at the Cathedral and for the second time was combined with the diocesan Choir Festival under the auspices of the Diocesan Choirmasters' Association, Mr. Duncan Trotter Gillespie, organist at St. George's, Schenectady, officiating as director of the choristers who comprise several hundred voices from parish choirs. Mr. Gillespie was assisted by the Cathedral organist, Robert W. Morse, Freeman D. Bell, Hudson, and Charles S. Collier, Coxsackie. A large congregation from local and surrounding parishes attended, and it was a fitting and glorious sacred service.

Bishop Oldham read at the convention hall the portion of his address relating to diocesan matters and problems and at Evensong read the portion dealing with the Church and discussing the war and peace. He charged the clergy to betake themselves to religious education, to finding the lost, reclaiming the young, and intensifying the missionary work of the Church. "We must," he said, "be more concerned about the Church's outreach. The clergy were never meant to care only for their own flock. Like their Master, they must often leave the ninety and nine and go out after the one lost sheep."

Bishop Oldham urged more careful preparation of Confirmation candidates, with a long follow-up of instruction. He declared that evangelism must include the

whole world and that it behooves the Church to increase rather than lessen its missionary giving. He likewise emphasized the need of Christian cooperation for a "united impact upon the forces of paganism." In speaking of the war and the peace, harder, he said, to be won, he denounced isolation as sinful and unwise even from the standpoint of self-interest. "There is still danger, greater than we know," said Bishop Oldham, "that the United States may refrain from commitments and return to its unworthy and costly policy of selfish isolation. That would be the ultimate tragedy. . . . This is America's hour. She has already passed from the defensive to the offensive. God grant that she may pass from victory to destiny."

The convention requested the Bishop to write the presiding officer of the Methodist Church a letter of sympathy on the tragic death of Bishop Adna Wright Leonard and the consequent loss to the Christian cause.

The Rev. Arthur M. Sherman, of the National Council, conducted a short conference for the clergy, on the Forward in Service program, preceding the opening of convention. The Rev. Harold C. Kellerman, North Tonawanda, N. Y., spoke to the convention on the subject of publicity and specifically the use of *Forth* in combination with a diocesan magazine. This was in connection with the report of a committee on publicity appointed by the bishop at the 1942 convention.

Rural Deans appointed by the Bishop on nomination of the several Deaneries were: Albany, the Rev. Erville B. Maynard; Troy, the Rev. James L. Whitcomb; Mohawk, the Rev. H. P. Kaulfuss; Ogdensburg, the Rev. Henry N. Herndon; Susquehanna, the Rev. Roscoe C. Hatch.

ELECTIONS: Standing committee: Rev. Dr. C. V. Kling, W. L. Thompson. Deputies to General Convention: Rev. Messrs. A. Hastings, C. V. Kling, H. P. Kaulfuss, A. W. Brown; Messrs. C. F. Millhouse, E. H. Cluett, Dr. R. Carter, Col. R. R. Raymond. Alternates: Rev. Messrs. I. G. Rouillard, G. F. Bambach, E. B. Maynard, G. A. Taylor; Messrs. R. Douglas, H. G. Green, A. W. Gale, A. Darby.

WASHINGTON

48th Convention

The 48th annual convention of the diocese of Washington was opened with a celebration of the Holy Communion at St. Margret's Church, Washington, on May 5th.

On the evening before, clergy, convention delegates, vestries, leaders of institutions and diocesan organizations and the laity in general, assembled in the historic Church of the Epiphany to hear the annual address of the Bishop of Washington.

Because of illness, Bishop Freeman of Washington, was unable to be present, his address being read by his Chaplain, the Rev. R. L. Wolven.

"I am placed in a most anomalous position," wrote the Bishop, "in being compelled to send my annual message to the diocesan convention by proxy. One of the most exhilarating and important events of the year is my meeting with the clergy and laity in convention assembled. I have made

every effort, with the aid of my physicians, to be in physical condition to be with you and enjoy your fellowship, and it may be that if sufficient progress is made, I shall be able to attend one of the sessions of the convention."

The Bishop paid a tribute to the former rector of the Church of the Epiphany and later Dean of Washington Cathedral, the well-beloved Rev. Dr. ZeBarney T. Phillips whose untimely death during the past year brought such profound sorrow to the thousands who knew him as priest, leader, and warm friend.

With a review of diocesan affairs during 1942, the Bishop called upon clergy and laity to ponder deeply the vital problems facing our Church, our Country and our individual selves.

COMMITMENT

"Our position as Christian men and women is not on the side-lines as unconcerned observers. We have a commitment of such tremendous import that we are compelled today to reappraise the contribution we have to make. We of this diocese are set in a field of great and strategic importance. It is that all of us, bishop, clergy and people, may be made ready to fulfill with renewed and deepened consecration our service to Christ and His Church that, I stress both the opportunity and the privilege that we commonly share in hastening the day when the kingdoms of this world shall become the Kingdom of our Lord and His Christ."

For the first time in many years the convention this year completed its work in one day.

In the absence of the Bishop, the Rev. F. J. Bohanan, D.D., president of the standing committee of the diocese, was elected president *pro tempore* of the convention.

Immediately after organizing, a resolution was adopted expressing the deep sympathy of the clergy and delegates for their Bishop in his hours of illness and their sincere regret that he would be unable to give them his able and wise leadership in their deliberations.

A resolution of sympathy on the tragic death of Bishop Adna W. Leonard, who for the past three years had been the leader of the Methodist Church in Washington, was adopted and directed to be sent to the Bishop's family and to his Church.

The Convention also expressed its sorrow in the loss which it had sustained in the death of the Rev. Dr. ZeBarney T. Phillips who had been for so many years a member and dynamic leader in diocesan conventions.

PRESIDING BISHOP'S SEE

Among the matters considered by the convention was the creation of the Presiding Bishop's See. A diocesan committee, of which the Rev. Charles T. Warner, D.D., is chairman, brought in a report contain the following resolution, which was adopted:

"Whereas the Joint Committee of the General Convention to consider the matter of a see for the Presiding Bishop has agreed to recommend that the General

Convention adopt a canon providing that 'The official Seat of the Presiding Bishop shall be in the Cathedral Church of St. Peter and St. Paul in the District of Columbia, and his official residence shall be in the said District.'

"Therefore be it resolved by the convention of the diocese of Washington, at its session held on the fifth day of May, A.D., 1943, that upon the adoption by the General Convention of the aforesaid recommendation of the said Joint Committee, the diocese of Washington agrees to cooperate with the General Convention in carrying out the spirit of said recommendation.

RECOMMENDATIONS

"Your committee also recommends the adoption of the following: 1. That your committee be continued with such new members as may be elected deputies to the next General Convention. 2. That this committee be authorized to assure the Joint Committee of General Convention that, upon the adoption by the General Convention of the recommendation of its Joint Committee, if the request is made that the diocese of Washington or the Cathedral Chapter provide business offices in the District of Columbia for the Presiding Bishop, such request will be honored."

At the banquet which followed upon the adjournment of the convention, Charles F. Wilson, Esq., chancellor of the diocese, was toastmaster. He introduced the speaker, the Rt. Rev. Oliver J. Hart, D.D., Bishop Coadjutor of Pennsylvania, well known to all in Washington as the former rector of St. John's Church, Lafayette Square, and a prominent leader in all diocesan activities.

Bishop Hart in his message, urged the Christian Church to become more "community-minded," saying "There is no city where there is more loneliness than in Washington. . . . A great crowd does not make a community and what we face is building a community and the greatest force for building a world community and the only force is the religion of our Lord. The Church in the days that lie ahead must give more attention to real evangelism," he said in another phase of his talk, and made an earnest plea for more personal evangelism in giving to others the great heritage of the Church.

ELECTIONS: Standing committee, Rev. Messrs. F. J. Bohanan, E. Gabler, F. B. Tucker, T. O. Wedel; Messrs. W. S. Bowen, C. F. Ogilby, H. K. Boss. Deputies to General Convention, Rev. Messrs. F. J. Bohanan, C. Brown, F. B. Tucker, T. O. Wedel; Messrs. T. E. Robertson, O. R. Singleton, W. S. Bowen, C. F. Wilson. Executive council, Rev. Messrs. R. S. Harp, E. B. Harris, C. R. Mengers, A. T. Eyler, N. C. Acton, H. H. Sterrett; Messrs. E. L. Stock sr., T. B. Symons, R. Lansdale, H. P. Blair, A. C. Houghton, J. J. T. Graham. Chancellor of the diocese, C. F. Wilson; treasurer, H. L. Rust jr., diocesan missionary, Rev. C. Brown; convention secretary, O. R. Singleton; assistant convention secretaries, Rev. E. S. Dunlap, T. Spence.

KENTUCKY

Presentation Service

The Church schools of the diocese of Kentucky held their annual presentation service of the Lenten Offerings on Sunday afternoon, May 9th, in Christ Church Cathedral, Louisville, Ky.

The entire service was in the hands of the Youth Division of the Department of Christian Education, which was a complete success—in attendance, 600 diocesan stu-



CHRIST CHURCH CATHEDRAL, LOUISVILLE, KY: An attendance and offering record was set at the Church School presentation service.

dents present, the largest attendance in six years—in offering, \$1,970 presented, the largest on record—and in program, the United Church School Junior Choir sang beautifully, and a colorful pageant, written by Miss Margaret Nash of Calvary Church, Louisville, was presented by Church School members of St. Andrew's.

A new feature was the awarding of two banners, one red and black for the largest attendance at this service, and the other purple and white for the highest percentage of the enrolment in attendance at this service. They are not permanent possession of any school until the next presentation service. They were won by St. Andrew's Church School and the Mission of the Redeemer, Louisville.

Another new venture in this service was the attendance of one boy or girl from the Church schools out in the diocese, with all expenses paid by the department. A delegation of 13 traveled from Bowling Green, 125 miles away, one little girl who sang in the choir from Hickman, 200 miles away, one girl from Henderson, 150 miles away, and one boy from Owensboro, 100 miles away.

Immediately after this service the Young People's Service Leagues of the diocese held a united meeting, and the Cathedral League was host to over 100 young people.

MONTANA

Convention Resolution Suggests Postponement of Unity Action

The 40th annual convention of the diocese of Montana, meeting in Helena, May 12th and 13th, passed the following resolution: "Resolved, that this convention express the conviction that it is unwise to press further action on the subject of union with the Presbyterian Church for the duration of the war, and, that the deputies of the General Convention be requested to urge postponement of action thereon for such a period."

In spite of the war and long distance 125 delegates attended the convention. The theme of the discussion and addresses was The Kingdom of God and His Righteousness. Special emphasis was placed on community service. Bishop Daniels appointed the following committee to set up machinery for organizing the men and boys in the diocese: Fred Dissly, chairman; R. J. Cottrell, Richard Palmer, Douglas Thomas. The Woman's Auxiliary committed themselves to promote the Rule of Life among the women and girls of the diocese.

ELECTIONS: Standing committee, Rev. Messrs. T. W. Bennett, C. A. Wilson, T. Ashworth; Messrs. R. S. Paulson, W. Brown, Judge L. Bennett. Executive council, Rev. Messrs. A. B. Ward, N. Foote, D. Skinner, S. Welsh; Messrs. F. Dissly, R. V. Love, G. Richardson, B. Robison. Deputies to General Convention, Rev. Messrs. C. A. Wilson, N. Foote, F. Squires, H. Ewan. Examining chaplains, Rev. Messrs. N. Foote, G. Masuda, H. Ewan, A. B. Ward, L. Smith. Chancellor, W. Brown. Forward in Service committee, Rev. F. Squires, A. B. Ward, S. Welsh, Bishop Daniels. Trustee, W. Fitzsimmons. Treasurer, H. Longmaid. Woman's Auxiliary: Mrs. O. A. Honadel, president; Mrs. D. Bolton, vice-president; Mrs. L. Banks, secretary; Mrs. O. Batch, educational secretary. Delegates to Triennium: Mrs. O. A. Honadel, Mrs. H. H. Fox, Mrs. H. Daniels, Mrs. F. Squires, Mrs. S. Welsh.

QUINCY

66th Synod Disapproves Basic Principles

★ "Resolved, that the 66th annual synod of the diocese of Quincy assembled in Grace Church, Galesburg, Ill., do hereby express our disapproval of 'Basic Principles' as proposed by the Joint Commission for the Union of the Protestant Episcopal Church in the United States of America and the Presbyterian Church in the United States, and request our deputies to the General Convention to cast their vote against the proposals in 'Basic Principles' if they are brought before the said Convention, the synod not requesting adverse action, however, against different proposals which may be made by the consulting bodies before the meeting of General Convention."

This report was accepted unanimously by the synod. Bishop Essex of Quincy called for definite work to be done for the personnel of Camp Ellis, the very large army camp in the diocese. A committee to further this work was appointed, the Rev. Merrill J. Yoh, chairman. The convention received with gratitude the report that all parishes and missions had completely paid all assessments.

Bishop Sturtevant of Fond du Lac, preaching at the opening service, made a strong call for a deepened and stronger Christian family life.

ELECTIONS: Deputies to General Convention: Rev. Messrs. Channing Savage, J. K. Putt, J. N. Taylor, G. A. C. Heiligstedt; alternates: Rev. Messrs. W. O. Hanner, C. A. Abele, G. T. Lawton, V. A. Weaver; Messrs. Crawford Carter, J. K. Hunter, B. Wrigley, A. Loughin; alternates: Messrs. T. M. Beatty, J. C. Paddock, A. S. Griswold, T. R. Stokes.

Delegates to Woman's Auxiliary Triennial Convention: Mrs. Allen Seiffert, Miss Sarah Moloney, Mrs. Harvey Lott, Miss Gladys Sivell; Mrs. Dean Battles; alternates: Miss May Ebaugh, Mrs. A. P. Brennan, Mrs. V. A. Weaver, Mrs. Emily Blair, Mrs. H. C. Krebs.

MASSACHUSETTS

Convention Votes to Support Basic Principles

Presentation by members of the diocesan Committee on Approaches to Unity of two points of view was the main feature of the 158th annual convention of the diocese of Massachusetts at its business sessions on May 12th in New England Mutual Hall. Dr. Henry B. Washburn, chairman of the committee, presented its report, stating that the members had failed to arrive at an agreement. He then called first upon Dean Angus Dun (of the Episcopal Theological School in Cambridge) to present the case for those members favoring continuation of negotiations on the present basis. Key statements from Dean Dun's address are these:

"The fundamental issue is whether we are seriously prepared to favor further approaches to the Presbyterians along these fundamental lines. We ourselves favor a continuing development of this approach based on the general principles. We believe they are in line with the general platform which our own communion has formulated

as a basis for unity. We believe they hold out a real possibility of gaining Presbyterian acceptance, and as yet we have had no counter proposals which offer such a hope.

"If you undertake to elaborate in full detail and to give the theologians of both Churches a field day in elaborating all the things of which they would like to be certain, and all the things they would like to include, you will cause more difficulty within the Episcopal Church than has been produced to date. I am impressed by the simplicity and fundamental character of these proposals. I believe we should trust in the fundamental integrity of these two great communions to work out their common life together. I believe this is in line with the essential spirit of Anglicanism. We propose variety in unity, which, some of us feel, already characterizes our own communion in the highest degree, so we are prepared to expand that variety."

OPPOSITION

Opposition to the proposed basis for union of the two Churches was placed by the Rev. S. Whitney Hale, rector of the Church of the Advent, second committee member to speak, on the ground that "the basic principles are plainly opposed to the essential position of our own Episcopal Church and the Faith and Order of the Anglican Communion of which we are a part." He defended the historic episcopacy and quoted Archbishop Lang as saying "here is a divine provision for the right ordering of the Church to which we must be loyal." Speaking of his personal convictions, Fr. Hale said, "the episcopacy is a precious gift from God Himself for the right ordering of His Church, a distinctive and necessary contribution of which we are the stewards for the United Church of the future, a ministry that will unite because of its divine intention.

"We want organic union with the Presbyterians sincerely and honestly. We believe God wills it as He wills it for all His children—but not by ambiguity, not by sacrificing of principles. Honest difference on principles need not prevent coöperation and negotiations. We can and must have an opportunity for a deeper light and understanding. We can and must together face the momentous problems of this world crisis, getting together whenever and wherever we can in the world of our Lord Jesus Christ, and, as God wills; and out of a deepened fellowship will emerge a way to organic union."

Edward O. Proctor, former assistant attorney general of the Commonwealth, the second speaker for the opposition, said, "we are asked, as we believe, to renounce the historic position of our Church for the sake of achieving union with one branch of one Church in America. We are not against that union; we would be in favor of it—but not at the expense of sacrificing a ministry and administration of the sacraments through that ordained ministry, as we have believed and accepted it as a part of our Faith. The episcopacy is preserved in name; but whether it is preserved in essence is the problem we are considering. We want to be certain that that episcopacy is maintained in its historic essence; and that, we believe, the basic principles fail to do. We want an agreement that will

recognize and guarantee that the historic episcopacy shall exist as the ordaining and transmitting of ministerial authority within our Church."

There was little discussion from the floor before the expression of opinion was taken by the standing of those for and against adoption of the basic principles as now existing. The results were: 103 of the clergy and 153 laymen favored the preliminary principles of union; 33 clergy and 59 laymen opposed the basic principles of union as now formulated.

The report of the Committee (diocesan) on Approaches to Unity was available in mimeographed form with the signatures of six of the committee members (three clergymen and three laymen) proposing one form of resolution; and four members (two clergymen and two laymen) proposing another. The final proposal of the report was to the effect that the record vote, as later taken, be sent to the Joint Commission on Approaches to Unity.

BISHOPS' ADDRESSES

Bishop Sherrill, at the great service in Trinity Church on the eve of the convention, when both he and Suffragan Bishop Heron gave their annual addresses, referred to the impending report of the diocesan Commission on Approaches to Unity and the expected discussion, in these words:

"I trust that we shall have a real discussion, for we are a democratic Church, and the test of democracy comes when we may not be unanimous in our feeling or action. That it will be a friendly discussion on a high plane, I am certain, for I know the quality of our fellowship. In the appointment of our diocesan commission, I have tried to be fair in seeing that various points of view have been represented. However, on a point as much discussed as this, it seems to me that you have a right to know my general position, and I express this without any desire to anticipate either the report of the commission or any action of the convention. In my opinion, there is no true reason for the fears which have arisen in various quarters as to precipitate action. No one in touch with the situation believes that any decisive action can be taken perhaps in many years as the result of action of succeeding conventions. Now the issue is simple. If we believe that as a result of the negotiations already held between the Churches, reunion is impossible or undesirable, then we should say so frankly and rescind the unanimous action taken by the General Convention of 1937. If, on the other hand, we feel that the present state of the discussion holds real promise for the future, then we should encourage the commissions of the two Churches to continue on the present lines and report to the next General Convention. For myself, I mean as a member of the House of Bishops, to support the latter course, in the hope that in time these two great Churches may be able to unite."

Other aspects of the Bishop's address dealt with his hope that the diocese might become a constituent member of the Massachusetts Council of Churches—as it did, on the following day. The fund of \$500,000 for St. Paul's Cathedral, as a memorial to the late Bishop William Lawrence,



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NEW HAMPSHIRE

Convention

was mentioned with the information that already one gift in government bonds had been received. The remainder of Bishop Sherrill's address dealt with the so-called Social Gospel as of the very essence of the Christian religion; and with the need of leavening the lump of materialism and selfishness in national life, and of maintaining as a nation, our responsibilities to the whole family of nations.

Additional business transacted at the business sessions included favorable action on a resolution proposed by the Rev. George L. Paine, requesting President Roosevelt to do all in his power to effect the sending of food and medical supplies to children in the occupied countries of Europe.

The Episcopalian Club's dinner, which closed the day of business sessions, as is the custom, presented as speakers Chaplain Leland B. Henry, USA, and District Attorney for Middlesex County, Robert F. Bradford.

ELECTIONS: Deputies to General Convention, Rev. Messrs. P. E. Osgood, A. Dun, H. M. B. Ogilby, S. W. Hale; Messrs. S. Bell, L. B. Phister, C. H. Poor, E. O. Proctor. Alternates, Rev. Messrs. G. M. Day, A. O. Phinney, T. P. Ferris, C. C. Wilson; Messrs. S. C. Rand, A. Whiteside, J. G. Swift, jr., F. W. Holmes. Standing committee, Rev. C. C. Wilson; A. Whiteside. Bishop and trustees, Rev. Messrs. F. T. Weil, H. L. Johnson; S. Bell. Diocesan council, Rev. Messrs. W. N. Bixby, W. C. Herrick; Messrs. C. C. Kimball, O. W. Stewart. Cathedral chapter, Rev. Dr. P. E. Osgood, Dr. J. P. Monks.

The annual convention of the diocese of New Hampshire got off to a good start Tuesday evening, May 4th, with a service in St. Paul's Church, Concord, the Rev. Dr. Norman B. Nash, rector of St. Paul's School, preaching on the Church of the Living God.

The time of the convention was generously given to Dr. Arthur M. Sherman representing the Forward in Service Movement, who spoke and conducted a conference on the program for the coming year, dealing with Christian Community Service, based on the two emphasis of the last two years, prayer and worship and evangelism.

The Bishop in his address emphasized the increased opportunities of pastoral work which the war has brought, opportunities of personal service and encouragement to both the men in the service and to those who are left behind in constant anxiety and in case of casualties in time of great sorrow. The opportunities of service were shown to be almost unlimited, giving a scope to pastoral service far beyond the experience in times of peace.

The Commission on Christian Social Relations had during the year given considerable attention to the proposed canons on marriage and divorce and had reported

themselves as favorable to the proposed revision, but the matter was not brought before the convention. The same is true of the matter of union with the Presbyterians, to which the commission had given considerable favorable attention, but which they decided not to present to the convention.

A motion was adopted to make an appropriation for a grant to lay deputies to the General Convention of the same basis as that granted to clerical deputies.

ELECTIONS: Deputies to General Convention, Rev. Messrs. N. B. Nash, R. H. Dunn, B. N. Longren, L. F. Piper; Messrs. H. H. Dudley, H. K. Davison, J. R. McLane, J. R. Spring. Executive council, Rev. Messrs. R. H. Dunn, A. R. Kline, C. F. Webb; Messrs. A. G. Leacock, L. R. Hill, F. E. Everett.

UTAH

St. Mark's Hospital, Salt Lake City, Falls Heir to \$114,000

The affection that Thomas Oldham, who came from his native England to amass a fortune in Logan, Utah, held for his adopted state was reflected recently in the \$114,000 bequest to St. Mark's Hospital of Salt Lake City.

Originally Mr. Oldham intended that the money be used for the erection of a hospital in Logan, the retired banker having stipulated in his last testament that the

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city provide \$200,000 toward the establishment. However the municipality was unable to raise the money, and so five years after his death, the will provided that the bequest was to go to St. Mark's Hospital. Mr. Oldham died in England in 1938.

Bishop Moulton of Utah, chairman of the hospital board, in acknowledging with gratitude the bequest, said that the board was giving \$25,000 to Logan for the establishment of an Oldham memorial emergency hospital, that city already having two general hospitals.

The money will be used for general improvements, Bishop Moulton said. The present plans call for a \$400,000 improvement and expansion program, which has been held up because of material scarcity and priorities.

St. John's Church, in Logan, also was a beneficiary under this will, receiving \$5,000.

The Utah State Agricultural College and Frederick P. Champ, administrator of the estate and as president of the board of trustees of USAC, also were beneficiaries.

Mr. Oldham upon his arrival in the United States from England, lived in Schenectady, N. Y., later moving to Kansas. After a few years he moved to Logan, Utah, where he was associated with the First National Bank.

S. VIRGINIA

Tercentenary Celebration

It was 300 years ago—in the midst of spring plowing, Indian wars, and troubles with the British—that the Colonial Assembly of Virginia, aware of the need of a church along the Appotomax river, passed an act establishing Bristol Parish.

Commemorating this occasion, St. Paul's Church in Petersburg—the mother church of the parish—held a two-day tercentenary celebration May 1st and 2d.

At the 11 o'clock service Sunday Bishop Dandridge, Coadjutor of Tennessee, who for 10 years was rector of St. Paul's, preached. The ministers and congregations of the five churches now within the parish boundaries participated in the service.

That afternoon at 5 o'clock Episcopalians and their friends went to Old Blandford church—built in 1735 and now the oldest extant church building within the bounds of the parish—where in the course of a service in which all the choirs participated, the rector of St. Paul's, the Rev. C. W. Sydnor jr., gave the historical highlights of the continuous parish life and worship which dates from 1643. St. Paul's present church was built in 1855-56.

The offering at both services will go to the aid of British missions.

In honor of Bishop and Mrs. Dandridge a reception was given at St. Paul's Saturday night, opening the celebration. Antiques connected with the life of the church were on exhibit.

RECTORS

Among those who have been the rectors of St. Paul's and the other churches within the parish are the names of many eminent in the history of the Virginia Church, including the Rt. Rev. William Meade, who was at one time rector of St. Paul's and is

the great-great-grandfather on the maternal side of the present rector, and the Rev. Churchill J. Gibson, father of the Rt. Rev. Robert A. Gibson, Bishop of Virginia, 1902-1919.

In the present building of St. Paul's Robert E. Lee and his staff worshipped during the siege of Petersburg in 1864-65, and the pew where the Southern leader sat is marked in his honor. A Federal shell damaged the structure in 1864.

Records of the parish extend from 1720 and contain baptismal records of many plantation owners and for hundreds of slaves. For 60 years after the Revolution St. Paul's was the only church in Bristol Parish, but from it have grown several churches in the last century, as well as three other parishes—Dale, Raleigh, and Bath.

NEW JERSEY

Convention Votes Salary Increase

The 159th annual convention of the diocese of New Jersey was held at Trinity Cathedral, Trenton, on Tuesday, May 4th, all business being completed in one day. This program had been arranged in view of war conditions and upon advice of the Chancellor, the Hon. F. M. P. Pearse, that no canonical provisions would be violated thereby. It was a well attended convention and, in spite of the distances and difficulties of travel, there were 125 present at the celebration of Holy Communion which opened the day at 8 A.M., several delegations having started at six or earlier. It was noticeably an "older" convention, the absence of younger men among the lay delegates being marked. Also it was businesslike, the only speaker aside from the Bishop being the Rev. Dr. Arthur L. Kinsolving, chairman of the diocesan Forward in Service committee, who presented the Presiding Bishop's program for the coming year.

Several important steps were taken. In passing the budget, a 10% salary bonus for diocesan officials and employees was voted, retroactive to January 1st and the Board of Missions was enjoined to provide similarly for the missionaries of the diocese, while a letter on the subject is to be sent to the vestries. The finance committee was authorized to proceed to the acquisition of a large and well-equipped property opposite the Cathedral on West State Street, Trenton, as Bishop's Office and Diocesan House, using as the down payment the Frances Noel Hall legacy of \$5,000, just received by the convention. If necessary, a mortgage was authorized and provision for annual amortization made, but the Bishop held out hope that much of the cost would be provided by memorials from parishes and individuals. The property had been offered to the diocese by the executors of an estate at about one-tenth of its original cost. A committee was appointed to prepare proposals for the formation of a Diocesan Investment Trust along the lines of those in the dioceses of Massachusetts and Rhode Island.

By a large majority a resolution was passed thanking Bishop Gardner for the leadership which he and his three brethren of the episcopate had displayed in their

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We know the answer. It's back to the old English plan of Alms Bags. We make them; we aren't mere jobbers, and these are just one of the many useful things we design, create, and sell to The Church from our interesting work-shops here. But, to come back to the subject again, if your sidesmen do drop some collection envelopes in the aisle and the *nicks* in them (bad seran to ye!) run over the aisle, go ahead and have your amused chuckle, and then get down to doing something about it, now that the solution of the problem is immediately available.

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circular letter regarding the report of the Commission on Approaches to Unity and approving the course of action therein proposed to General Convention.

ELECTIONS: Secretary and registrar, Rev. F. P. Sutton; assistant secretary, Rev. J. T. Urban. Cathedral Foundation: Rev. Messrs. H. E. Durell, F. P. Sutton, C. P. Johnson; Messrs. R. O. Fowler, F. J. Hancox. Deputies to General Convention: Rev. Messrs. W. H. Stowe, F. P. Sutton, R. B. Gribbon, L. E. Hubard; Messrs. H. B. McGowan, B. B. Locke, Hon. C. A. Baldwin, Hon. F. M. Pearse. Alternates: Rev. Messrs. F. M. Adams, A. L. Kinsolving, J. Richards, R. Miller; Messrs. E. T. Look, E. C. Stokes, Hon. W. M. Beard, Hon. C. Whittemore.

VERMONT

153d Convention

The 153d annual convention of the diocese of Vermont was held at Christ Church, Montpelier, Vt., May 4th and 5th.

The Rev. John C. Mockridge spoke at the opening session. Dr. Mockridge is living at the Rock Point School for Girls and acting as chaplain of the school. He made a dramatic and deeply moving picture of the work of "redemption" done by this school for girls who are unfortunate in environment and family. As a result of his speech the men at the convention immediately raised \$375 to help fix over the kitchen at the school and other gifts from individuals were pledged for special purposes.

The business affairs of the diocese were reported as being in excellent condition.

Announcement was made of the two conferences held annually by the diocese of Vermont—the Champlain Conference for Adults in June, and the Young People's Conference for high school youngsters, probably in July.

In his address Bishop Van Dyck pointed out that while there was no marked "back-to-Church" movement in Vermont that there was a readiness on the part of Vermonters to listen to religious people. He stressed the need for services which would be "introductions" to the more liturgical services of the Episcopal Church. "These services are not to be substituted for Morning and Evening Prayer," remarked the Bishop, "but are to prepare people to attain the outlook necessary to appreciate these services." This outlook, said Bishop Van Dyck, is enshrined in the Bible.

Captain Pryor, of the Church Army, working in both New Hampshire and Vermont, reported on the progress of his work in and around Canaan, Vt. He was at the convention, he said, to ask that Canaan be given an assessment for missions for the first in fifty years. He spoke of a new Church school started since he took charge and of the possibility of buying land for a future church building.

ELECTIONS: Standing committee, Rev. Messrs. F. J. Knapp, F. R. Nitchie, H. H. Jones; Messrs. J. H. Wright, G. Little, C. Webber. Executive council, Rev. Messrs. C. Silvester, A. R. Green; Messrs. F. G. Austin, O. R. Rixford. Treasurer, E. A. Smith; secretary, Rev. A. G. Miller, registrar, J. A. Spargo. Deputies to General Convention: Rev. Messrs. C. S. Martin, F. J. Knapp, H. D. Butterfield, H. Hawkins; Messrs. F. G. Austin, F. W. Thayer, J. S. Millis, D. B. Slattery. Alternates, Rev. Messrs. P. C. Webb, C. S. Quimby, C. Scrimgeour, P. D. Collins; Messrs. H. W. Congdon, C. A. Davis, J. Spargo, G. Fletcher.

MARYLAND

St. Mark's-on-the-Hill Consecrated

The Church of St. Mark's-on-the-Hill, Pikesville, Md. was consecrated by Bishop Helfenstein of Maryland on May 2d. The Instrument of Donation was read by J. R. Wilson, senior warden, and the Sentences of Consecration were read by the Rev. Roger A. Walke, former rector of the parish.

Mr. Walke retired on January 1st, and as a tribute to the fine work during the 24 years of his rectorship, the debt on the parish was paid off and Mr. Walke burned the mortgage.

GEORGIA

Convention

Stressing mainly the war and its effect on world conditions and the part the United States played in bringing about this war and the part the United States should play in helping to establish permanent peace among all nations after the war, Bishop Barnwell of Georgia addressed the diocesan convention and the Woman's Auxiliary meeting in St. Paul's Church, Savannah, on May 5th.

Bishop Barnwell charged that when the United States stood aside and washed its hands of all responsibility for building a cooperative world by staying out of the League of Nations 25 years ago, we were the "Pontius Pilate of the world."

As we did once before, we are sharing in the cost and sacrifice of the war. But as we did not before we must share also in the cost of responsibility and peace.

Bishop Barnwell said that there is no part of the Church's work in the diocese that is not touched by the war. The increased population in centers where there are military camps or where there are large shipyards and other defense work being done; of the difficulties of the priests in covering missions due to gasoline rationing and the shortage of priests caused by so many young men serving as chaplains in the armed services. Furthermore, war conditions are increasing the cost of living and the parochial and missionary priests are having difficulty living within their incomes and they haven't sufficient margin to meet the increased income taxes, etc. They do not share in the wartime prosperity, but their public position is such that they are often called on to bear more than their share of the load." The Bishop said that the executive council of the diocese is making an effort to meet partially this deficiency of income among the missionary priests, but that vestries of independent parishes try to remedy the situation by increasing salaries by 20%.

Bishop Barnwell lamented the Episcopal Church's lack of work among farmer folk in the past years, but recommended that under present conditions the Episcopal Church leave most of this work to those other churches that had pioneered and concentrate most of its work in the cities and towns of the diocese.

The principal objectives taken up by the

convention were to increase the stipends of the missionary priests; to report that the government had bought 24½ acres of land belonging to the Dodge Memorial Home on St. Simons Island for a conservation park. It was reported that all assessments against the parishes have been paid. Telegrams of greeting were sent to the Army and Navy chaplains and to those retired clergy who were unable to attend the convention.

ELECTIONS: Standing committee, Rev. H. West; I. Aiken. Executive council, Rev. C. E. Crusoe; J. A. Setze. Deputies to General Convention: Rev. Messrs. J. B. Lawrence, E. Risley, H. West, W. H. Brady; Messrs. J. A. Setze, J. S. Bond, W. K. Miller, D. Cooke. Alternates, Rev. Messrs. D. C. Wright, L. A. Belford, H. S. Cobey, H. Mueller; Messrs. V. Hancock, I. Aiken, G. Gaillard, W. Nelson.

MILWAUKEE

Deputies Instructed to Vote Against "Basic Principles"

★ "The diocese of Milwaukee feels, with regret, that it must entirely disapprove and reject the scheme for a United Church organization and the cooperative arrangement contained in the document entitled *Basic Principles Proposed for the Union of the Presbyterian Church in the USA and the Protestant Episcopal Church* . . . as the polity resulting . . . would be entirely Presbyterian, and the sole contribution of the Episcopal Church would be a few matters of nomenclature."

This resolution was passed at the council of the diocese of Milwaukee, meeting in Milwaukee on May 11th at All Saints' Cathedral, Milwaukee. The only debate on the resolution concerned whether or not deputies to General Convention should be instructed how to vote on the question. It was decided that deputies were to consider themselves as instructed.

The resolution was presented by the Rev. Dr. Francis J. Bloodgood, a member of the Joint Commission on Approaches to Unity, after Bishop Ivins of Milwaukee had, in his address to the council, assailed the basic principles plans as "unthinkable and intolerable."

"PURPOSELY VAGUE"

"In general I object to the scheme because I believe it is so purposely vague as to be capable of being understood and interpreted in so many ways as almost constitute dishonesty," Bishop Ivins said.

"Unfortunately," the Bishop added, "the commissions of neither Church are unanimous, but are seriously divided on the very fundamentals of the schemes proposed, and so are the two Churches behind the commissions."

The council made its meaning quite clear by avowing its disapproval of any plan of reunion in which:

a. The Apostles' and Nicene Creeds are recognized as of anything less than a binding authority on the conscience.

b. Confirmation is represented as anything less than a bestowal of the Holy Spirit, and its reception as anything less than an essential part of the spiritual life of every communicant.

c. The ministry of a single order of coequal presbyters replaces the historic hierarchy of bishops, presbyters, and deacons.

d. The character of the deacon as an ordained clergyman is altered to that of a layman or candidate for the ministry officiating under license, or in which the order of deacons is discontinued.

e. There is set up within the local congregation a body of lay or semi-clerical persons with disciplinary jurisdiction over the personal belief or conduct of the church members.

A resolution opposing the enforced retirement of bishops at 72 (a question to come before General Convention again this fall) was lost. After a lengthy discussion of the subject by the council, the mover and seconder added their votes against the resolution.

STARVING EUROPE

A pastoral letter urging the feeding of the hungry in conquered Europe was appointed to be read in the churches.

St. George's, Milwaukee, formerly St. Paul's Mission House, was admitted to union with the diocese as a parish. St. Andrew's, Monroe, was admitted as a mission.

The 1943 council was indeed a council of "firsts." It was the largest council in years, having 140 delegates. For the first time in many years, every parish fully paid its assessment, and other financial reports showed noteworthy advances.

ELECTIONS: Deputies to General Convention, Rev. Messrs. F. J. Bloodgood, K. D. Martin, M. D. Maynard, K. A. Stimpson; Messrs. C. M. Morris, C. P. Morehouse, H. N. Laffin, H. T. Foulkes. Alternates, Rev. Messrs. A. Simpson, F. H. Hallock, T. R. Harris, G. White; Messrs. V. M. Stamun, P. R. Borman, L. L. Kay, E. G. Bach.

S. W. VIRGINIA

Bishop Littell Speaks in the Diocese

During the week of May 2d several congregations in Southwestern Virginia had the great pleasure of hearing addresses by the Rt. Rev. S. Harrington Littell.

With his background of 30 years in China and 13 years as Bishop of Honolulu, he was able to bring a point of view that was fresh and informative and intensely interesting, describing the geography and the people and conditions in the Central and Southern Pacific, the work of the Church in all that region in past years, the Church in relation to the war and the war in relation to the Church.

The Bishop addressed the congregation of St. Paul's Church at Salem. On another occasion he was the speaker at the monthly parish luncheon of the women of St. John's Church, Roanoke, attended also by women from Christ Church and St. Peter's.

He spoke to the Laymen's League of Christ Church at a supper meeting attended also by men from the other two congregations, and later he was at St. John's Church, Bedford. He also addressed the congregations of the three churches in Lynchburg: St. Paul's, St. John's and Grace Memorial.

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EDUCATIONAL

SECONDARY SCHOOLS

Dr. Barton to Head Virginia

Episcopal School

The trustees of Virginia Episcopal School at Lynchburg, Va., have announced the election of Dr. George Lloyd Barton jr., as headmaster of the school, effective July 1, 1943. He will succeed the Rev. Dr. Oscar deWolf Randolph, who recently resigned after a service of 15 years as rector of V. E. S.

Born at Suffolk, Va., in 1891, Dr. Barton comes to his new post with an excellent background of training and experience.

He received from the University of Virginia the degrees of Bachelor of Arts in 1913, Master of Arts in 1916, and Doctor of Philosophy in 1919. At the University he was instructor in Latin, 1912-16, Latin and Greek, 1916-17. From there he went to Virginia Military Institute at Lexington, Va., where during a period of 18 years he served successively as civilian instructor, adjunct professor of Latin, associate professor, professor, and acting head of the department of History. He was a member of the Athletic Council during 16 years of his stay there.

From 1935 to 1942 he was headmaster of DeVeaux School at Niagara Falls, N. Y., and for the past year he has held that office at Christchurch School in the diocese of Virginia. He is a member of the Raven Society, a Phi Beta Kappa, and a Rotarian.

It will be noted that the trustees have departed from the traditional procedure by electing a layman rather than a clergyman to conduct the Virginia Episcopal School. In this case, however, the break is a slight one, since Dr. Barton has long been especially active in the Church and he will have the assistance of a chaplain in residence at the school.

PUBLIC SCHOOLS

Released-Time Instruction

Becomes Law

California became the 44th state in the union to permit public school children to receive religious instruction during school hours, when Gov. Earl Warren affixed his signature to the McMillan bill. A similar bill was passed two years ago, but was vetoed by the governor then in office.

Only Delaware, Nevada, New Hampshire, and Wyoming have so far taken no action, either in their legislatures or through the courts, approving some form of released time religious education.

The California bill, supported by both Protestant and Catholic groups, gives boards of education power to release students on authorization of parents for up to a half-day each week for religious classes held off school property under the auspices of religious bodies. The time will not be deducted from the average daily attendance used in obtaining state school grants.

In signing the bill, Gov. Warren de-

clared that "in times such as these, it is desirable that every opportunity and encouragement be afforded for religious instruction."

The governor said he had investigated the results of similar legislation and found it had created no particularly difficult administrative problem.

Religious Education Bill Killed

A bill providing released time religious instruction for public school pupils was killed by the House Committee on Education in Harrisburg, Pa., by a vote of 15 to 3 after receiving the unanimous approval of the Senate.

The bill would permit school children to be excused from classes on written application from their parents. Students enrolled for the religious courses would receive regular school attendance credit.

SEMINARIES

G.T.S. Commencement Plans

Bishop DeWolfe of Long Island will preach the Baccalaureate Sermon at Evensong on Monday, May 24th, the opening event of Commencement Week at the General Theological Seminary. On Tuesday, May 25th, Alumni Day, there will be a Memorial Celebration of the Holy Communion, commemorating departed alumni and former students. After the business meeting of the Associate Alumni at 11:15, there will be the reading of the Alumni Essay in Seabury Hall, by the Rev. Robert Jennings Gibson, STM., of the Class of 1931. The alumni luncheon in Hoffman Hall will follow. The board of trustees of the Seminary will meet in Jarvis Hall at 2 P.M.

Commencement Day, Wednesday, May 26th, will begin with a Corporate Communion. At the Commencement exercises in the chapel at 11 A.M., the address will be given by John Milton Potter, Ph.D., President of Hobart College. The Senior Class Luncheon in Hoffman Hall at 12:30 will end the program.

Faculty Members Promoted

At C.D.S.P.

Two promotions were announced by Dean Henry H. Shires at the Jubilee commencement of the Church Divinity School of the Pacific, when the Rev. Everett Bosshard and the Rev. Randolph Crump Miller were made assistant professors. Professor Bosshard has been on the faculty since 1935, teaching Greek and Theology. He received his Th.B. and Th.M. from the Philadelphia Divinity School. Dr. Miller has been on the faculty since 1936, teaching Philosophy of Religion, Christian Evidences, Christian Ethics, and Christian Education. He received his Ph.D. from Yale University and was a special student at the Episcopal Theological School. He is the author of *What We Can Believe* and *A Guide for Church School Teachers*.

COLLEGE WORK

Province Conferences

The National Commission on College Work at its last meeting recommended and made preliminary plans for a series of conferences for college workers, one in each of the provinces, to be held, probably, in June. The purpose is to study the problems of Church college work which arise from the military and naval contingents now on the various campuses, and to provide training programs for civilian chaplains.

The Commission is suggesting also that college workers shall hold a week-end vocational conference during Advent of 1943, in line with the Forward in Service program. It suggests that if military training groups are coming and going rapidly, two such conferences might be of value, and make possible a useful contact with a larger number of the military and naval groups.

SPECIAL SCHOOLS

Saint Barnabas School of Nursing

From the crisp white cap of the R.N. it is a short step to the jaunty overseas and peaked caps of the Army, Navy and Air Forces—a step which more and more graduates of the School of Nursing of the Hospital of Saint Barnabas and for Women and Children, Newark, N. J., are taking daily. Over 40 nurses of this school alone have earned the title Lieutenant or Ensign in addition to their R.N., and they are serving at such far fronts as the South Pacific and North Africa.

These nurses may go within battle range, and in some cases they have served at base hospitals under actual fire. One has qualified for the ferry service which flies the wounded home across the Pacific. Nurses, always vitally important in the social structure, have become indispensable to the successful outcome of the war. No other group of workers is contributing more to the war effort.

On the home front, too, nurses are playing an important role, and, as the shortage of doctors becomes more acute, their work becomes more responsible. They must be prepared to meet major national emergencies—epidemics, sabotage catastrophes, and air raids. More nurses are urgently needed at home and abroad, and they must be of the best.

Young women of high ideals are responding to this demand, and are entering training in increasing numbers. In order that no one may be debarred from taking up nursing because of lack of funds, Congress has appropriated a sum of money to help defray expenses. Well qualified applicants may obtain scholarships to cover cost of tuition and registration.

Because of the urgent need, it is necessary to use every means to accelerate the courses and prepare nurses as quickly as possible for actual military and civilian service. Standards must not be lowered, but courses may be adjusted and additional

classes may be admitted for the duration of the present emergency.

PROGRAM CHANGE

The greatest change in the program of the School of Nursing of Saint Barnabas has been the formation of an affiliation with the University of Newark under a contract whereby the University gives all of the instruction in the basic sciences during the preclinical term for two classes a year, the School of Nursing selecting all applicants for the course, subject to the approval of the Faculty of the University. Courses in Anatomy and Physiology, Chemistry and Microbiology, and short courses in Sociology and Psychology are given at the University. Other classes are conducted in the class rooms and wards of the hospital.

The objective of the Saint Barnabas School of Nursing is to prepare young women for the field of professional nursing and for service with the armed forces by giving them enough scientific background that they may understand the rudiments of the cause, prevention and cure of disease and the part a nurse may play as a citizen; by helping them to acquire certain skills and to understand their underlying principles; and by helping them to develop a human understanding and the spirit of service. In order to attain this objective satisfactorily it is necessary that candidates for this field should be young women of integrity and refinement.

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ANNOUNCEMENTS

Died

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DEATHS

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

Arthur H. Moffatt, Priest

After an illness of a week, the Rev. Arthur H. Moffatt, rector of Holy Trinity Church, Logan, W. Va., died on May 8th. The Order for the Burial of the Dead was read by Bishop Strider of West Virginia, assisted by the Rev. John G. Shirley, rector of St. Stephen's Church, Beckley, W. Va., in Holy Trinity Church, Logan, on May 10th. The Rev. George Cliff and Captain John Welch, C. A., were also in the procession.

Born January 16, 1904, Fr. Moffatt was the son of the late Mr. James Moffatt and Mrs. Moffatt. He attended Townsend-Harris Hall, DuBose School, Columbia University, University of the South, and Union Theological Seminary. He was ordered priest by Bishop Stearly of Newark in 1932 and served as vicar of the Church of the Transfiguration, Woodcliffe, N. J., from 1931 to 1932. He was rector of Holy Trinity Memorial Church, Westport, Conn., for several years. He had been rector of Holy Trinity Church, Logan, for the past 18 months.

He is survived by his mother and one brother, James.

Interment was in Westchester County, New York.

Mrs. J. W. Denness Cooper

Mrs. Sophia (Daisy) Scadding Cooper, wife of the Rev. J. W. Denness Cooper, retired assistant priest of Christ Church, Rochester, N. Y., died May 10, 1943, at the Rochester General Hospital after a four-month illness.

Long prominent in Rochester church circles, Mrs. Cooper was equally well known in Geneseo, N. Y., where her husband was rector of St. Michael's Church for 28 years. Mrs. Cooper was the first president of the Woman's Auxiliary of the diocese of Rochester.

Funeral services were conducted at Christ Church May 11th, with Bishop Bartel H. Reinheimer of Rochester and the Rev. Donald H. Gratiot, rector of Christ Church, in charge.

Besides her husband she leaves two daughters, and one son

Captain Philip H. Killey

Word has been received by Dr. and Mrs. J. C. Killey, prominent Churchpeople in West Virginia, that their son, Captain Philip H. Killey, was killed in the performance of his duty in the African campaign.

Captain Killey was recently awarded the Silver Star, and promoted to the rank of captain. The citation read, "On December 10, 1942, Lt. Killey distinguished himself in action against an armed enemy in the vicinity of Medjez el Bab, Tunisia," and there followed a detailed account how he had gone "beyond his duties as liaison officer and heedless of danger confronting him," he had destroyed several enemy tanks.

He was a communicant of Grace Church, Eckman, W. Va.

LIVING CHURCH RELIEF FUND

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth Street, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

Living Church Nursery Shelter

Previously acknowledged	\$326.19
Col. A. T. W. Moore	15.00
A. B.	2.50
Miss Caroline B. Cooke	2.50
Miss Marion Bloomfield	2.00
	\$348.19

Altar for Japanese Internment Camp

Previously acknowledged	\$ 52.56
Anonymous, Memphis	1.00
	\$ 53.56

Greek Relief

Miss Susan E. Cox	\$ 1.00
Anonymous, Philadelphia (credited in error last week to the Nursery Shelter Fund)	2.50
	\$ 3.50

CLASSIFIED

POSITIONS WANTED

EXPERIENCED business and Church training school graduate desires secretarial position. Reply Box E-1747, The Living Church, Milwaukee, Wis.

FORMER TEACHER, seven years' experience, wife of Navy chaplain, desires position in Church institution. Mt. Holyoke College graduate. Son eleven years old. Reply Box B-1744, The Living Church, Milwaukee, Wis.

PRIEST, married, twenty-five years varied experience, seeks parish. Able preacher and pastor; sound Churchman. Will consider senior curacy. Correspondence with Bishops or Vestries requested. Reply Box W-1746, The Living Church, Milwaukee, Wis.

WISH to supply churches during summer months. New York State, in or near New York City preferred. Highest references. Reply Box L-1745, The Living Church, Milwaukee, Wisconsin.

RESORTS

THE CRATER CLUB, on Lake Champlain—Established over 40 years ago by the late John B. Burnham as a summer colony especially for Church people. Still operated by his family; its guests include clergymen and their families; professors; etc. Separate cottages. Central dining room and recreational hall. Also single rooms available. Two miles from St. John's Church, and stores. Boating, swimming, varied social activities. Limited number victory gardens. Canning instructions and equipment. June 15 to September 15. Address "The Crater Club, Essex, N. Y." for descriptive folder, rates, and names for reference.

RETREATS

HOUSE OF Retreat and Rest, Bay Shore, Long Island, open throughout the year. References required. Sisters of the Holy Nativity.

RETREAT for friends and Associates of the Order of St. Anne, June 9-12, at Margaret Hall School, Versailles, Ky. Conductor, the Rev. William Eckman, S.S.J.E.

YOUNG People's Conference and Retreat at Margaret Hall School, Versailles, Ky., June 17-20. Conducted by the Rev. William S. Chalmers, O.H.C.

NOTICE TO SUBSCRIBERS

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

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

THE LIVING CHURCH

CHANGES

Appointments Accepted

CAMPBELL, REV. ROBERT B., formerly rector of the Church of the Redeemer, Lorain, Ohio, now rector of the Church of the Incarnation, Cleveland. Address: 616 E. 105th St., Cleveland, Ohio.

DI PRETORO, REV. JOSEPH A., formerly priest-in-charge of St. Andrew's by-the-Sea, Belle Harbor, L. I., N. Y., has been priest-in-charge of the Church of the Atonement, Cambria Heights, N. Y. since April 1st. Address: 205-16 114th Rd., St. Albans, N. Y.

GRANNIS, REV. APPLETON, formerly rector of the American Church in Rome, Italy, is now locum tenens at Calvary Church, Clifton, Cincinnati, Ohio.

GREENE, REV. FRANK E., formerly curate of Trinity Church, Boston, Mass., is now priest-in-charge of St. John's Church, Saugus, and the Church of Our Saviour, Cliftondale, Mass. Address: 39 Pleasant St., Saugus.

HOPSON, REV. MAURICE H., formerly of St. Michael's Church, Cambridge, and All Saints' Church, Brooklyn, N. Y., is now at St. Andrew's Church, Maryville, Tenn.

ISHERWOOD, REV. PERCY, formerly of St. John's Church, Durand, and St. John's Church, Chesaning, Mich., is now rector of Grace Church, Scottsville, N. Y.

KNIGHT, REV. GEORGE W., formerly priest-in-charge of St. Paul's Church, Roosevelt, L. I., N. Y., is now priest-in-charge of All Saints' Church, Sunnyside, L. I., N. Y., Address: 3926 44th St., Long Island City, N. Y.

MCGINNIS, REV. O. WENDELL, formerly rector of the Church of the Incarnation, Cleveland, Ohio,

is now rector of St. Paul's Church, Duluth, Minn. Address: 1710 E. Superior St., Duluth.

STROHSAHL, REV. VINCENT H., formerly vicar of the Church of St. Mary the Virgin, Chappaque, N. Y., is now curate in Grace Church, Newark, N. J. Address: 950 Broad St., Newark, N. J.

WILLIAMS, REV. WALTER, formerly at St. Paul's Church, Oakland, Calif., is now rector of St. Mark's parish, Denver, Colc.

Military Service

BUSH, REV. FREDERIC, formerly rector of the Church of the Epiphany, Brooklyn, N. Y., has entered the Navy as chaplain with the rank of lieutenant, junior grade. Address: Chaplain's Training School, Williamsburg, Va.

LAMBERT, REV. ROBERT S., on leave of absence from Calvary Church, Clifton, Cincinnati, Ohio, has been commissioned senior lieutenant in the Navy and is now at Chaplain's Training School, Williamsburg, Va.

PEOPLES, REV. JOSEPH W., formerly at Grace Church, Oak Park, Ill., is now a chaplain in the army. He is now at Army Chaplains' School, Harvard University. Address: 214 Way-Lin Manor, Landsdowne, Pa.

Resignation

ARLIN, REV. AUBREY, formerly rector of St. James' Church, Hammondsport, N. Y., has resigned to devote his full time to war work. Fr. Arlin has been working at the Mercury Aircraft factory for some time and church officials accepted the resignation as of July 1st.

MONROE, REV. CHARLES L., rector of St. Paul's Church, New Orleans, La., effective May 1st.

Ordinations

DEACONS

KANSAS—The REV. ARTHUR H. BENZINGER was ordained to the diaconate on May 4th in St. Andrew's Church, Emporia, by Bishop Fenner of Kansas. He was presented by the Rev. Edwin F. Wilcox and the Rev. Joseph S. Young preached the sermon. Mr. Benzinger will be deacon-in-charge of St. Timothy's Church, Iola, and Calvary Church, Yates Center, with address at Iola, Kansas.

BARROW, HURST, was ordained to the diaconate at the Church of our Saviour, North Platte, Nebr., May 16th, by Bishop Beecher of Western Nebraska. The Rev. E. C. Rorke, Grand Island, preached the sermon and the candidate was presented by the Rev. R. A. Johnson, Arapahoe. Mr. Barrow will remain at the Church of Our Saviour, North Platte, as locum tenens.

PRIESTS

EVANS, REV. DAVID, was ordained to the priesthood by Bishop Perry of Rhode Island at St. John's Cathedral, Providence, R. I., May 10th. Rev. R. L. Howe, S.T.D., preached the ordination sermon and the candidate was presented by the Rev. Irving Evans. Mr. Evans will be rector of St. John's Church, Ashton, R. I.

Deposition

SNELL, REV. W. WINGATE, by Bishop Clingman of Kentucky on April 26th, at his own request. For causes not affecting his moral character.



CHURCH SERVICES



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!

DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop
St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sun.: 8, & 11
All Saints', Rehoboth Beach, 9:30 a.m., 8 p.m.

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop
St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop
Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9, & 11

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

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days, & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. & 10th St., New York
Rev. Donald B. Aldrich, D.D., rector (on leave: Chaplain Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; 5 p.m. except 1st Sun. at 8 p.m.; Daily: 8 Communion; 5:30 Vespers

St. Bartholomew's Church, Park Ave. & 51st St., New York
Rev. Geo. Paull T. Sargent, D.D., rector
Sun.: 8 Holy Communion; 11 Morning Service and Sermon. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

Grace Church, Broadway at 10th St., New York
Rev. Louis W. Pitt, D.D., rector
Sun.: 8, 11, 4; Noondays: Tues. through Friday, 12:30-55

Church of the Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 9:30 S.S., 11, 4:30; Weekdays and Holy Days, 11 H.C.; Tues. 11, Spiritual Healing; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Dr. S. T. Steele
Sun.: 8, 9:30, 11 & 8; Weekday: 7, 9:40, 10, 5
St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., rector
Sun.: 8 Holy Communion; 9:30 Church School; 11 Morning Service and Sermon; 4:30 Victory Service; Holy Communion Wed. 8, Thurs. 12 M.

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

NEW YORK—Cont.

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. Roeliff H. Brooks, S.T.D., rector
Sun.: 8:00, 11, & 4; Daily Services: 8:30 Holy Communion; 12:10 Noonday Service; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville G. Bennett, D.D., Suffragan Bishop

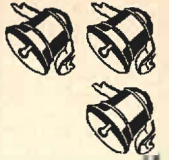
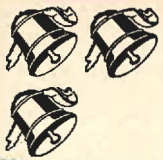
Trinity Church, Newport
Rev. L. L. Scaife, S.T.D., rector; Rev. K. W. Cary, Asst. rector
Sun.: 8, 9:30, 11 a.m., 4 p.m.
Tues. & Fri., 7:30; Wed., 11; Saints' Days: 7:30 & 11

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., Bishop; Rt. Rev. Oliver J. Hart, D.D., Bishop Coadjutor

St. Mark's Church, Locust bet. 16th & 17th Sts., Philadelphia
Rev. Frank L. Vernon, D.D., rector
Sun.: Low Mass, 8 & 9; High Mass & Sermon, 11; Evensong and Devotions, 4; Daily: Masses 7 & 7:45; also Thurs. & Saints' Days, 9:30; Confessions: Saturdays 4 to 5 & 8 to 9 p.m.

WASHINGTON—Rt. Rev. James E. Freeman, D.D., Bishop
St. Agnes' Church, 46 Que St., N. W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30
Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F., 8 p.m., E.P.; 1st Sun. of month, H.C. also at 8 p.m.
Thurs. 7:30; 11 H.C.



FOR THE JUNE BRIDE

The Marriage Service Booklets



No. 41—White Leatherette

No. 41—Bound in white leatherette, size $5\frac{1}{4}$ x $7\frac{1}{4}$ inches. Printed in red and black. The booklet contains the full marriage service, space for listing the bridal party, congratulations of guests, and a full length marriage certificate. Enclosed in envelope. Price, 45 cts.

No. 44—Same as above, except that it is bound in imitation leather and enclosed in a white box. Price, \$1.25.

No. 45—Same as No. 41, except that it is bound in white Moire padded silk, with round corners, gilt edges, and enclosed in white box. Price, \$2.00.

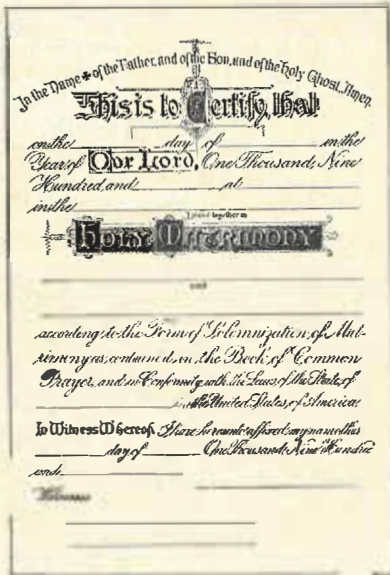


No. 47—White Morocco

SPECIAL EDITION FOR DISTRICT OF COLUMBIA

No. 41DC—Same style as No. 41, with the words "District of Columbia" printed in the marriage certificate. Price, 45 cts.

No. 47—Same as No. 41, except that it is bound in beautiful genuine white Morocco leather, with round corners, gilt edges, and enclosed in white box. Price, \$3.50.

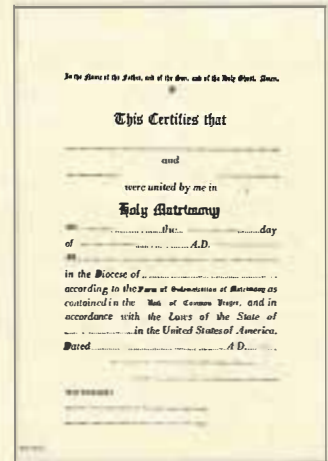


No. 17—9x12 inches

The Marriage Certificates

No. 16—Single sheets, printed in red and black on good quality paper stock, size $7\frac{3}{8}$ x $10\frac{1}{8}$ inches. Enclosed in envelope. Price, 10 cts. ea.; \$1.00 per doz.

No. 17—Double sheets, lithographed in black on good quality heavy paper stock, size 9 x 12 inches. Enclosed in envelope. Price, 20 cts. ea.; \$2.00 per doz.



No. 16— $7\frac{3}{8}$ x $10\frac{1}{8}$ inches

Books on Marriage

THE MARRIAGE SERVICE and AFTER
By the Rev. Hervey C. Parke

To present to those about to be married. Explains the Office of Solemnization of Matrimony as given in the Prayer Book, interprets and analyzes parts of the service, and gives practical suggestions for the establishment of a good Christian home. Price, 25 cts. ea.; \$2.50 per doz.

Postage Additional

THE MARRIAGE ROAD TO HAPPINESS
By the Rev. Phillips S. Gilman

A twelve-page pamphlet to be given to couples who are thinking of marriage, or for newly married couples. Price, 5 cts. ea.; 36 cts. per doz.

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