

# The Living Church

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

**Who Will Remember?**

*William G. Peck*

Page 9

**“Basic Principles”**

Part II

*Felix L. Cirlot*

Page 12

**“How to Win the Peace”**

*Editorial*

Page 10

**“Non Possumus”**

*Editorial*

Page 11



*Wooten-Moulton.*

CHAPEL OF THE CROSS, CHAPEL HILL, S.C.

This is one of the many churches throughout the country dedicated to serving Christ in college communities. The Rev. Alfred S. Lawrence is rector.

U.S.A. only

**WIPPELL'S**  
**WORLD-FAMED**  
**ALL-WEATHER-COATS**



Made from Specially Woven Water-repellent Yarn in two shades of Grey (Medium and Dark), also Light and Dark Fawn \$21.00 & \$29.40

**Special Offer**

**PURE ENGLISH SILK RABAT STOCKS, Soft Band Bib, 10 1/2 x 10 \$1.35**

When ordering state size of Collar worn

Duty, where chargeable, to be paid to the Authorities by the purchaser upon delivery

**J. WIPPELL & Co., Ltd.**  
 55/56, HIGH STREET, EXETER  
 ENGLAND

**Radio Programs**

**TO THE EDITOR:** Certainly in Maine, but probably in every other diocese of the Church, there are a great number of isolated people. These people depend in considerable extent upon their radios. Sunday morning they are very apt to listen to a sermon, or a broadcast of a service. Would it not be possible for THE LIVING CHURCH to provide a very valuable service by giving us notice of the services that are broadcast by the congregations and the clergymen of the Episcopal Church? I feel sure it would be appreciated rather widely.

(Rev.) RUSSELL S. HUBBARD.

Bar Harbor, Me.

**Editor's Comment:**

It is our custom to report Church radio programs whenever the information is sent to us, but it is difficult to keep up a list because of the constant changes in such programs. Readers can help by sending information at least two weeks before special programs and keeping us apprised of changes in regular ones. If enough material of this kind is received, we shall try to maintain a list.

**Union With Presbyterians**

**TO THE EDITOR:** The discussion in your columns of proposals looking toward union with the Presbyterians has brought out much that merits repetition. I should like especially to underscore what Victor D. Cronk said in your issue of February 21st, as to the fact that the resolution of General Convention declaring the purpose of achieving such union was not the outcome of any democratic process. I am a communicant in good and regular standing, these 21 years. I was never notified that such a resolution was under consideration. I do not hold myself morally bound by it. The undemocratic character of General Convention becomes increasingly serious as more crucial matters come before it. It is time something was done, or at least suggested, to give the common people of the Church a voice in their own government.

Fr. Como's substitute proposal—in your issue of February 28th, and echoed by Charles A. Smith in your Easter number—that the attempt to maintain Anglican unity be given up is of course deeply tragic, but perhaps not as unrealistic as we long to think. Pan-Protestant mergers are in the air, and we must face it that the more Protestant-minded among us are increasingly unwilling to be left outside the movement. Mere clinging to the status quo will not help. "You can't beat something with nothing." If the Catholic-minded are left as a "rump" they must either go to Rome—as Mr. Smith is willing to do—or seek the fellowship of the other non-Roman Catholic groups. The cultivation of such fellowship should be a main objective with us. That it is not may be laid to the fact that these groups are small—in this country—and poor. But if we become a "rump" we also shall be small and poor. The Greek-Anglican evensong of Refreshment Sunday, in Homewood, Alabama, reported in your Easter number, should not be an exceptional occurrence. Conferences of theologians and high ecclesiastics are not enough. Anglican-Orthodox fellowship needs to penetrate ordinary parochial consciousness as it has not even begun to do. In my own community a Greek merchant is sending his children to a Roman Sunday school, because there is no Greek church in his vicinity—though there is an Episcopal one a stone's

throw away. Second-generation Americans of Greek, Russian, Syrian extraction will be increasingly absorbed by Rome unless we collaborate with their own clergy to develop an American Orthodoxy which may afford them—and us—a true spiritual home.

Buffalo, N. Y.

C. I. CLAFLIN.

**TO THE EDITOR:** It is I think very unfair of those writing in defense of so named "Basic Principles," to go on quoting Our Blessed Lord's Words—St. John 17, 21 and 22 "That they all may be One." Why doesn't some one quote Hebrews 6, (written A.D. 64-68)? He was not concerned with any union of denominations. He was referring to Catholics and heathens—or believers and unbelievers, if you prefer. St. John's Gospel was written somewhere between A.D. 96 and 97. The Presbyterians were founded by John Calvin in 1537 A.D.

And as for Charles G. Milham's query of Bishop Conkling's remark "I cannot walk this way; nor shall I," and Bishop Manning's outspoken, honest, and fearless stand—have not bishops as good a right to express themselves as anyone else? Bishop Conkling did not say, "The diocese of Chicago cannot walk this way; nor shall she." Nor has Bishop Manning said this about the diocese of New York. What such dioceses and bishops will do and the following they will have after the approval by General Convention majority, remains unfortunately or fortunately to be seen.

And how about some of the Confirmation instructions some of us have been giving and are still giving? It seems to me that Mrs. Louisa Boyd Gile's article in THE LIVING CHURCH, is much closer to the mark than most writers, writing in favor of "Basic Principles." (Rev.) O. H. G. LLOYD.

West Plains, Mo.

**Confirmation**

**TO THE EDITOR:** Much pointless discussion could be avoided by using words according to their actual meaning.

A case in point is the current debate on Confirmation, which erroneously assumes that the persons composing the class are confirmed by the officiant.

Reading of the Office of Confirmation, however, as well as knowledge of ordinary English usage, shows that the persons composing the class are the ones who do the confirming; and what they confirm is—their baptismal vows.

The language of the Prayer Book is:

**The Living Church**

744 N. Fourth St., Milwaukee 3, Wis.  
 Established 1878

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

- CLIFFORD P. MOREHOUSE.....Editor  
 (On leave for service with U. S. Marine Corps)
- PETER DAY.....Acting Editor
- JEAN DRYSDALE.....Managing Editor
- ELIZABETH McCracken.....Literary Editor
- LEON McCAULEY.....Director of Advertising and Promotion
- MARIE PFEIFER.....Business Manager
- MARY MUELLER.....Circulation Manager

THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$5.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York 17, N. Y.

## Churchmen, Buy Bonds and Help Your Church

Contribute to the CHURCH LITERATURE FOUNDATION in the form of U. S. Savings Bonds, Series F\*.

issue price	maturity value
\$ 18.50 will increase in 12 years to \$	25.00
74.00 will increase in 12 years to	100.00
370.00 will increase in 12 years to	500.00
740.00 will increase in 12 years to	1,000.00

These bonds should be registered in the name of the CHURCH LITERATURE FOUNDATION, a non-profit corporation. Gifts to the corporation are deductible on income tax reports.

The FOUNDATION is organized for the purpose of amassing and administering an endowment fund, the proceeds of which shall be used to finance the publication and distribution of Episcopal Church literature. The income may be used, by vote of the trustees, to defray in any year a part of any deficit in the publication of THE LIVING CHURCH.

Nine prominent Churchmen guide the FOUNDATION. As members of the FOUNDATION, they serve nine years; as trustees, one year. They are, in the order of their expiring terms as members:

- Rt. Rev. William T. Manning, D.D.,  
Bishop of New York
- Rt. Rev. Frank E. Wilson, D.D., Bishop  
of Eau Claire
- Rev. Frederick S. Fleming, D.D., rector  
of Trinity Church, New York
- Clifford P. Morehouse, editor (on leave)  
of The Living Church
- Jackson M. Bruce, Milwaukee attorney
- Clinton Rogers Woodruff, Philadelphia  
attorney
- Rt. Rev. Wallace E. Conkling, D.D.,  
Bishop of Chicago
- Rt. Rev. Benjamin F. P. Ivins, D.D.,  
Bishop of Milwaukee
- Linden H. Morehouse, president of  
Morehouse-Gorham Co.

Bishop Wilson is president; Bishop Ivins, vice-president; Mr. Bruce, secretary; and Herman Hake of the Morehouse-Gorham Co. is treasurer.

Write today for more information about this patriotic plan whereby you may make a small contribution do an enormous amount of good in your Church.

\*or Series G, a current income type of bond, issued in denominations of \$100, \$500, and \$1,000.

**The Church Literature Foundation**  
744 North Fourth Street, Suite 341  
Milwaukee 3, Wisconsin

## LETTERS

"Do ye here, in the presence of God and of this congregation, renew the solemn promise and vow that ye made, or that was made in your name, at your baptism, *ratifying and confirming the same*, and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your sponsors undertook for you?"

And every one shall audibly answer; "I do."

This is the natural meaning of the words. When, in law, an agent makes a promise, and the principal confirms that promise, it means that the principal admits he is bound by the act of the agent. In an ordinary letter, the statement "Confirming our telephone conversation of today" means that the writer admits he is bound by the promise made over the telephone.

Thus the class of persons presented to the bishop are *not* confirmed by him. They themselves ratify *and confirm* their baptismal vow. What he does is to bestow the divine blessing by the laying on of hands, "certifying them, by this sign, of God's favor and goodness towards them."

Thus the bishop is only an agent, not a principal. The principals are God and the persons of the class. At baptism, two agents acted: the sponsor and the clergyman who baptized, one acting for the person baptized, the other acting for God. At Confirmation one of these agents is replaced by the principal; the other principal is represented by an agent still—in our case the bishop—who, however, gives a "sign"—the laying on of hands—as though he were the principal. The important fact is not *who* receives the confirmation of baptismal vows, but *how* those promises are kept.

Acquaintance with the plain meaning of words may save us from much nonsense.

(Rev.) IRWIN ST. JOHN TUCKER.

Chicago.

### Editor's Comment:

Fr. Tucker's argument is attractive, except for "be confirmed by the Bishop" (Prayer Book, p. 294), "all that are to be confirmed" (p. 296), "the persons confirmed" (p. 297), etc. While the persons concerned confirm their baptismal vows, the sense which Fr. Tucker uses, they are confirmed (*i.e.*, strengthened) by the Holy Spirit, acting through the Bishop, as the Church has always taught. This is an equally natural meaning of the word, and the only one that could make sense in a good many Prayer Book passages.

## Departments

CHANGES .. 22	FOREIGN . . . 8
DIOCESAN .. 14	GENERAL . . . 5
DEATHS . . . 21	LETTERS . . . 2
EDITORIAL . . 10	Q-BOX . . . . 4
EDUCATIONAL 20	WAR SERVICE 8

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 news picture agencies.

Member of the Associated Church Press.

## The Advanced Conference of the Province of Washington SIXTH YEAR

Monday, June 21st to  
Friday, July 2nd, 1943  
Sweet Briar College  
Sweet Briar, Virginia

President—The Rt. Rev. Henry Disbrow  
Phillips, D.D.

Chaplain—The Very Rev. Elwood Lindsay  
Haines

### A Ten-Day Church Conference for Clergy and Lay Workers

Sponsored by the Provincial Commission  
on Religious Education

1943 THEME

### GOD'S GIFT AND PROMISE FOR OUR TIME

The program is planned for leaders above High School age who are eager and ready for new ideas and practical help. Those who come with specific problems will find opportunity to work individually and in groups with well-qualified leaders.

This Conference co-operates with diocesan summer conferences and arranges its date so the leaders of those schools will be free to come to Sweet Briar for their own training and inspiration.

still \$250

for a fine  
Single Room  
with Bath



Here at the Prince George guests enjoy the homey luxury and genuine comforts seldom found in other New York hotels. You have your choice of 1000 spacious, tastefully furnished rooms, all with bath. Five famous restaurants and a cafeteria.

WHERE YOUR COMFORT COMES FIRST  
Quiet, yet within three minutes of the shopping district. Low rates make the Prince George New York's most outstanding hotel value. Write for booklet LC.

\$3.50 to \$7.00 DOUBLE  
1000 ROOMS • 1000 BATHS

Prince George  
Hotel 14 East 28th St.  
NEW YORK, N.Y.

Just off Fifth Avenue

## STRICTLY BUSINESS

ARTHUR J. GRADUS gave his life for his country a few weeks ago. Word came to us in the New York office only recently. Those who knew him keep saying: "And Arthur was such a *good* boy." There doesn't really seem to be anything appropriate to say.



His mother, at my request, brought in the picture shown here. It was taken, she said, in front of St. Bartholomew's Church. She has done

her patriotic share in this war, for her husband, Lieut. Jacob Gradus, is in the armed service too. I thought of this as I talked with her. She didn't, herself, seem to be conscious of the sacrifice.

I remember Arthur as I saw him in our shipping room more than a year ago—tall, blond, smiling, loyal, a real outdoor kid. I could never have imagined that my next news of him would concern a heroic death at sea.

Here is the story: Arthur was serving as a midshipman cadet in the merchant marine. His ship was returning from Russia. A torpedo struck. Into the lifeboats went 65 men. The next day, when the ship hadn't gone down, the sailors decided to try to save it. They did, temporarily. And then, five days later, came two more torpedoes, one in the morning and one in the afternoon. They finished the ship.

Of the 65 in the crew, 35 were rescued by destroyers. Arthur was among the 30 who went down with the ship.

That is all his parents know.

A memorial service was held for Arthur at St. Bartholomew's Church, with the Rev. Dr. Paull T. Sargent officiating.

*May God rest Arthur and his mates, and all others lost in war!*

\* \* \*

NILES LINDEN BARLOW, son of Harold C. Barlow, secretary of the Morehouse-Gorham Co., and godson of Linden H. Morehouse, was sworn in last week for training in the Naval Reserve. Niles will attend school under the V-12 college plan. His father, at this writing, is the proudest man in the office.

\* \* \*

LET ME recommend to you a new piece of advertising put out by Sheed & Ward, 63 Fifth Avenue, New York City. It's a 12-page tabloid, full of reviews of and excerpts from Sheed and Ward books. The name: Sheed & Ward's *Own Trumpet*. I think you could get a copy for the asking.

*Leon Mc Casey*

Director of Advertising and Promotion.

# The Question Box

By  
BISHOP WILSON



• *Why is not Epiphany called the "Feast of Lights" or "Candlemas" instead of some calling the Presentation of Christ in the Temple or the Purification of the Blessed Virgin Mary by these names?*

It is difficult to unravel the historical beginnings of the three feasts of Christmas, Epiphany, and the Purification. They all had quite general observance by the end of the fourth century. At first the Nativity and the Baptism of our Lord were both commemorated on January 6th. Since the Purification came 40 days after the Nativity, this brought the latter feast on February 14th. Then Christmas was separated from Epiphany and was celebrated on December 25th, thus bringing the Purification back to February 2d. It was on the occasion of the Presentation of Christ in the Temple (the day of the Purification) that Simeon spoke the words of the Nunc Dimittis in which he referred to our Lord as a "Light to lighten the Gentiles." Out of this grew the custom of carrying lighted candles in procession on that day and the name of Candlemas was attached to the day. Historically the Epiphany emphasis has been on the baptism of our Lord in the Eastern Church and on the Wise Men in the Western Church. Candlemas or the Feast of Lights is quite appropriate for February 2d.

• *When should the Paschal Candle be lighted and extinguished at the celebration?*

The paschal candle is an extra large candle which is placed in a candlestick of its own standing on the floor of the sanctuary on the Gospel side of the altar. It symbolizes the presence of the Glorified Christ during the Great Forty Days from Easter to Ascension Day. The candle is lighted on Easter Even and is burned throughout the Easter season, being finally extinguished after the reading of the Gospel on Ascension Day. This candle is lighted and extinguished at the beginning and end of the Holy Eucharist just as the eucharistic candles are used.

• *What is the Athanasian Creed in its entirety? How and where and when is it used? Why is it omitted from the American Prayer Book?*

It has often been said that the Athanasian Creed is neither Athanasian nor is it a creed. The date of its origin is uncertain, but it would probably be sometime in the fifth century. It is a summary of orthodoxy rather than a profession of faith. It comes out of the period of doctrinal controversy when the Ecumenical Councils were defining the content of Christian teaching. At that time Athanasius was the great exponent of orthodoxy and this "creed" bears his name because it sums up his doctrine. It gained great popularity during the Middle Ages and was

introduced into public services for occasional use. It still stands in the English Prayer Book and can be found at the end of Evening Prayer. Its use is specified for certain days in the English Book but the rubric in the latest revision makes it optional. In 1789 it was omitted from the American Book because it is long, repetitious, not devotional, of doubtful origin, and unnecessary where the Apostles and Nicene creeds are already provided.

• *In keeping a divorced and remarried person away from Communion, is not the Church less forgiving than our Lord?*

This question assumes too much. In the first place it assumes that all cases of remarriage after divorce are equally justifiable and that our Lord's forgiveness would apply to all of them indiscriminately. I could tell of some cases so flagrantly bad that no one would ever imagine our Lord condoning them. In the second place, this question assumes that the Church does deny the Sacrament to such persons without opening any door of forgiveness. Actually the canon provides that any person married after being divorced may apply to the bishop of the diocese for reinstatement to communicant status and that "after due inquiry into all the facts relevant thereto, judgment shall be given in writing to the petitioners by the bishop." In other words, the forgiveness is available for those who will meet the Church half-way. Our Lord said "Father, forgive them." He also said "Woe unto you Scribes and Pharisees, hypocrites."

• *Do you know what percentage of the clergy and laity of the Episcopal Church are Anglo-Catholics?*

I have no idea. It is not an exact title. Some clergy and laity would be called Anglo-Catholic by others without thinking of claiming the title for themselves.

• *Should the Eucharistic candles be removed from the altar when Morning and Evening Prayer are said? If so, where should they be placed? Should they be lighted when the Marriage Office is said without a Mass? How long before a Mass should they be lit? What is the meaning of Sanctuary Lights in the chancel?*

Quite a string of questions. (1) Not necessarily. (2) If they are removed the best place to put them is on the credence table if it is large enough to hold them—otherwise in the sacristy. (3) No—unless they are the only candles on the altar in which case they may serve a double purpose as eucharistic lights and office lights. (4) No specified time. Before the priest vests which might be from three to five minutes. (5) It is a light suspended before the altar and surrounded with red glass—or sometimes white glass. It is a sign that the Sacrament is reserved on the altar.

## GENERAL

### EPISCOPATE

#### Union of Minnesota Dioceses Being Considered

The possible union of the diocese of Duluth with the diocese of Minnesota is being discussed and studied by special committees of both dioceses, and will be determined at special conventions of both dioceses to be held next September. The subject, first introduced by Bishop Kemerer of Duluth at the January convention of that diocese, has been in the hands of a special study group since that time, and has been approved for recommendation to the parishes and missions. The new diocese would consist of 23,000 communicants, in 152 parishes and missions, with 106 priests in the area of 80,858 square miles.

In case of favorable action by both dioceses the matter will be presented to General Convention in October. Concurrent consent of both the House of Bishops and the House of Deputies will be necessary for its consummation.

Should the union be effected, the Rt. Rev. Stephen E. Keeler, now Bishop Coadjutor of the diocese of Minnesota, will by agreement become Bishop of the united diocese. The committees have pledged themselves to the election of the Rt. Rev. B. T. Kemerer, now Bishop of Duluth, as Suffragan Bishop, the two Bishops conducting the affairs of the new diocese from consolidated offices in Minneapolis.

Bishop McElwain of Minnesota has announced his retirement to take effect on January 1st [See page 14].

#### Bishop Wyatt-Brown Announces Retirement

In his annual address to the 39th convention of the diocese of Harrisburg, Bishop Hunter Wyatt-Brown announced that he had sent to the Presiding Bishop his resignation from the active episcopate, to be presented to the House of Bishops meeting in Cleveland, October 2d. This action, he explained was taken upon the urgent advice of his physician and with the approval of the medical board of the Church Pension Fund.

The Bishop had previously given consent to the election of a bishop coadjutor on account of physical infirmity. But since then he has suffered certain functional attacks of the heart, because of nervous strain and arteriosclerosis, which make it advisable for him to retire from the active work of the episcopate.

Bishop Wyatt-Brown stated that when



DEAN HEISTAND: accepts election.

the House of Bishops accepts his resignation, the Bishop Coadjutor to be elected will immediately become the Bishop of Harrisburg. He further announced that on the day of the consecration of the Bishop Coadjutor, the Bishop would relinquish to the Coadjutor all jurisdiction and all salary accruing to the office of Diocesan Bishop.

In expressing his regret at resigning before the retirement age of 68, Bishop Wyatt-Brown paid high tribute to his loyal clergy and faithful and devoted lay people.

The Very Rev. J. Thomas Heistand, D.D., dean of St. Stephen's Cathedral, Harrisburg, was elected Bishop Coadjutor on the third ballot, after six priests of the diocese and 10 priests outside the diocese had been nominated. Upon the announcement of the result of the third ballot, the election was immediately made unanimous. Dean Heistand, who has accepted, subject to the canonical consents, has been dean of

St. Stephen's Cathedral, Harrisburg, Pa., since May, 1934.

He is 47 years old. Born in Lancaster, Pa., as were his parents, he received his early education in that city. He was baptized and confirmed in St. John's parish, and has spent almost the whole of his ministry in the diocese of Harrisburg.

A veteran of World War I, he enlisted as a private in the Canadian Army and fought overseas with the Canadians until the United States entered the war, when he was transferred and commissioned in an American unit.

After the war he finished his college course at Columbia University and his theological training at General Theological Seminary. He was ordained deacon and priest in 1921 by Bishop Darlington, and served various churches in Kulpmont, Lewisburg, Milton and Bloomsburg, Pa., before becoming dean of St. Stephen's.

Dean Heistand and Mrs. Heistand have four children, two sons and two daughters. Hobart is attending Kent School, South Kent, Conn.; Joseph who has been in the Army for the last several months was attending Trinity College before he entered the service; Ethel and Suzanne, twins, are graduates of the Hannah More Academy, Reisterstown, Md., where Miss Suzanne is now a member of the faculty.

In his annual address Bishop Wyatt-Brown called the attention of the convention to two questions of vital importance which will come before General Convention, proposed union with the Presbyterians and the report of the Joint Commission on Holy Matrimony.

"We all long for the healing of the wounds in the mystical body of Christ," he said. "We all agree that Christians should be one in spirit and truth. But organic unity with a branch of Christ's One, Holy, Catholic and Apostolic Church with a Church which has separated itself from both Catholic faith and practice involves much more than a sentimental longing for peace."

He expressed his personal conviction that should the diaconate, Confirmation, and

#### TABULATION OF BALLOTS IN HARRISBURG ELECTION

Ballots (clerical in 1st column, lay in 2d)	First	Second	Third
Canon Paul S. Atkins	1 11	0 0	0 0
Canon Stuart F. Gast	1 8	0 0	0 2
Very Rev. J. Thomas Heistand	19 47	21 66	26 71
U. S. Army Chaplain W. J. Reed	3 3	2 3	0 4
Rev. John R. Leatherbury	1 9	1 0	1 2
Rev. Samuel Whitney Hale	2 10	1 10	1 5
Rev. Arthur G. W. Pfaffko	5 4	5 4	0 0
Very Rev. Roscoe T. Foust	1 7	1 1	0 0
Rev. Don Frank Fenn	9 17	12 24	15 26
Very Rev. Elwood L. Haines	0 1	0 2	0 3
Rev. Frederick L. Barry	0 3	0 9	0 7
Rev. A. Appleton Packard, jr.	1 0	0 0	0 0

other features of the Church inherited as a sacred trust be sacrificed for union with the Presbyterians, it would be a betrayal of our trust.

Concerning proposed changes in the canon concerning remarriage of divorced persons, the Bishop said, "To our mind the present canon and the permitted method of administering the same is as satisfactory as can be formed in the midst of this naughty world. . . . We sincerely hope that our deputation to General Convention will stand firm against the changes advocated by the Joint Commission on Holy Matrimony."

Canon Paul S. Atkins, D.D., president of the standing committee, presented a resolution expressing the love and devotion of the people of the diocese for their Bishop, and their deep regret that his physical condition is such that he feels compelled to retire. This resolution, adopted unanimously by a rising vote, will be published in the Church press [See page 23].

The 40th convention of the diocese will be held in St. James' Church, Lancaster, Pa., May 23, 1944, in connection with the celebration of the 200th anniversary of the founding of that parish.

**ELECTIONS:** Deputies to General Convention, Rev. Messrs. P. S. Atkins, H. W. Becker, S. F. Gast, A. G. W. Pfaffko; Messrs. J. I. Hartman, L. McCreath, T. J. B. Brown, Dr. J. D. Denney. Alternates, Rev. Messrs. J. R. Leatherbury, J. M. Thomas, C. W. French, R. C. Batchelder; Messrs. H. C. Fernau, C. W. Herdic, C. L. Miller, G. L. Low. Standing committee, Rev. Messrs. A. G. W. Pfaffko, H. D. Veits; Messrs. S. S. Heiges, G. Low. Executive council, Rev. Messrs. C. E. Berg-haus, W. J. Watts; Messrs. D. C. Bowman, E. M. Fleming, H. S. Mansel. Secretary-treasurer, L. McCreath. Chancellor, C. L. Miller. Registrar, Ven. F. W. Lickfield.

### Bishop Helfenstein Announces His Purpose to Retire

In his message to the 159th annual convention of the diocese of Maryland, held in the Pro-Cathedral, Baltimore, on May 26, 1943, Bishop Helfenstein, definitely repeated former statements made by him that his resignation would be presented to the House of Bishops in October and that he would ask that it should take effect November 1st. Although, as he said, the resignation must be submitted to and be accepted by the House of Bishops, he felt that sentiment required that the information should be first given to the convention.

In a resolution, the diocese of Maryland expressed its deep affection for the Bishop and Mrs. Helfenstein, stating "together they will always personify to this diocese, the City of Baltimore and the State of Maryland, their ideal of perfect dignity and devoted leadership."

Bishop Powell, in his address to the convention, drew attention to the new work in the defense area adjacent to the Glenn L. Martin Plant. The Church and Community House has been erected and will be dedicated on June 7th. The name to be given to the new mission is the Church of the Ascension. The Rev. James L. Grant is priest-in-charge and already the response of the people in that area is so encouraging that the quarters are inadequate.

The work of the diocesan Army and

Navy Commission, through the executive secretary, the Rev. Ronald H. Rowland, has done notable work during the past year and in his work as liaison chaplain, he has reached thousands of men through the camps in Maryland.

Bishop Powell also spoke of the Epiphany missions held throughout the City of Baltimore, in January, and stated it is the purpose of the Committee on Forward in Service, under the leadership of the Rev. Boyd R. Howarth, to hold similar missions in other parts of the diocese in the near future.

A resolution was presented to the convention by the committee on Christian Social Relations, asking the members to endorse an appeal to the Federal Government for the rescue of stricken Jewish refugees in occupied countries of Europe.

Bishop Beal of the Panama Canal Zone, gave a very live picture of the work being done in his jurisdiction and told of the expansion of the work during this present crisis. The Church is doing an excellent work there but there is much more to be done than the present staff can do.

The Rev. Dr. Arthur M. Sherman, representing the Forward in Service Commission of the National Council, outlined the plans for the coming year—1) Special emphasis on corporate worship; 2) Facts about parish organizations in meeting Community needs; 3) Christian Social Education, and 4) World Service.

**ELECTIONS:** Standing committee, Rev. Messrs. D. F. Fenn, R. T. Loring, R. A. Walke, B. B. Lovett; Messrs. W. C. Chesnut, H. M. Brune, T. F. Cadwalader, J. A. Latane. Deputies to General Convention, Rev. Messrs. D. F. Fenn, P. J. Jensen, R. T. Loring, A. B. Kinsolving; Messrs. J. A. Latane, G. W. Denmead, T. F. Cadwalader, H. S. T. White.

### Rev. Everett H. Jones

The Rev. Everett Holland Jones, rector of St. Mark's Church, San Antonio, Tex., who was elected Bishop of West Texas on the second ballot at the recent diocesan



FR. JONES: Accepts election as Bishop of West Texas.

council, was born in San Antonio, June 9, 1902. He is the son of Mr. and Mrs. Richard Clarence Jones and the grandson of the late Dr. R. A. Holland of St. Louis. He attended public schools in San Antonio and graduated from the University of Texas in 1922. He continued his studies at Columbia University in journalism. He entered the Union Theological Seminary in New York, and graduated from Virginia Theological Seminary in 1927. He was ordained to the diaconate in 1926 and to the priesthood in 1927.

Mr. Jones was rector of Grace Church, Cuero, Tex., from 1927 to 1930, and of St. Paul's Church, Waco, Tex., from 1930 to 1938. In January, 1938, he became canon chancellor of the Washington Cathedral and in October of the same year became rector of St. Mark's Church, San Antonio. Mr. Jones has served as a member of the National Council since 1938.

In 1940 Mr. Jones married Mrs. Helen Miller Cameron, daughter of Mr. and Mrs. Frank L. Miller, Waco, Tex.

Mr. Jones has accepted the election, subject to the consents of the bishops and standing committees.

## PRESBYTERIANS

### Dr. Coffin, New Moderator, Proponent of Union

Dr. Henry Sloane Coffin, who was elected Moderator of the 155th General Assembly of the Presbyterian Church in the USA, has been president of Union Theological Seminary since 1926.

He had received the degree of bachelor of divinity from that same seminary 26 years earlier, and for 22 years served on its faculty as associate professor of practical theology.

Dr. Coffin is one of the leading proponents of unity between the Episcopal and Presbyterian Churches.

Among the many institutions which have conferred honorary degrees upon him are the Episcopal Theological Seminary, the Jewish Theological Seminary, and the Theol. Faculte Libre de Theologie Protestante, of Paris, France.

His educational background is unusually broad, even for an educator. After receiving bachelor's and master's degrees from Yale University, he spent two years at New College, Edinburgh, Scotland, and a year at the University of Marburg. On his return to this country he earned his bachelor of divinity degree at Union Theological Seminary in 1900.

He was ordained in the Presbyterian ministry that year. After five years with the Bedford Park Presbyterian Church, he began a ministry that continued 21 years in the Madison Avenue Presbyterian Church of New York, and ended when he became president of the seminary.

During the last war he was a chaplain in the AEF, and in this war he has been in great demand as a preacher in military camps. While he has served in this capacity, he also has exerted his influence in behalf of conscientious objectors.

During his 43 years of active ministry he has served the national Church as a member of the Board of National Missions

many years, and he also has served on the Church extension committee of the Presbytery of New York.

He is the first Moderator, the highest officer in the Church, from the Presbytery or the Synod of New York in 26 years.

FLOOD

Little Damage to Church Property

Floods which swept the Midwest and covered many miles of the United States last week with widespread destruction brought little damage to Church property according to reports received from LIVING CHURCH correspondents.

Northern Indiana reports that Logansport was completely isolated for a few days, but the rector of Trinity Church, the Rev. C. C. Reimer states that the church buildings are well above the water line. At St. Andrew's Church, Kokomo, where the Rev. Gerald H. Lewis is rector, the guild hall was flooded, but there was no serious damage. Many homes were evacuated in Kokomo and parishioners of St. Andrew's through the Red Cross, Civilian Defense, and the Motor Corps, aided in the work of relief.

The situation in Fort Wayne was quite acute for several days, but Trinity Church (rector, the Ven. J. McNeal Wheatley) was five blocks from the approach of the water in one direction and two blocks in the other. Emergency housing was provided by the Red Cross. The Emergency Hospital Unit at Trinity Church (under the direction of the Civilian Defense) was held in readiness for possible epidemic, rather than for direct flood relief. For four nights members of the unit were on call in the Parish house and were prepared to set up all of the equipment in any emergency. On the night of the flood's peak, 25 men stood by. This unit and groups from the Men's Club on duty the next two nights, were under the direction of Fred Bird and George Kelso, co-chairmen of the Hospital Unit, and A. F. Peddie, vice-president of the Men's Club. On the fourth night, the young women of St. Mary's Guild were on duty, under the direction of Mrs. C. P. McCarthy, superintendent of Nurses in the Trinity Church Emergency Hospital Unit.

INDIANAPOLIS

According to information received from Bishop Kirchhoffer and the Indianapolis Church Federation churches in the diocese of Indianapolis were not damaged by

spring freshets, although the areas flooded were wider than for years.

The churches in their local organizations and in various denominational jurisdictions were not required to render aid, since the Red Cross, Office of Civilian Defense, police and fire departments, and details from army cantonments, with equipment, have been coordinating their efforts for some months in local defense preparations. In result, trained workers were readily dispatched to flooded areas to rescue people who had been caught unaware in their homes, to save stock, and to engage in policing and other forms of care created by the emergency.

While the churches as such, have not engaged in rescue work, many of their members who have served in the various capacities of organized relief agencies, rendered splendid service.

SPRINGFIELD

When last heard from, the diocese of Springfield had suffered no damage to church property. The Rev. Arthur L. Bice writes, "We are holding our breath about the situation at Beardstown. The water is right at the top of the dam and may go over any minute. Nearly all the people have left the town, taking with them such belongings as they can carry."

"The churches in Springfield and elsewhere are taking care of as many as possible. Bishop White and the clergy of Springfield are doing all they can to cooperate."

"I have just talked to the Bishop via phone, and he said that if the dam breaks against the rush of the ever-increasing waters, that not only the town of Beardstown, but also much of the valley will be destroyed. 'We are holding our breath,' the Bishop said, 'and we stand prepared to do what we can to help in this crisis.'"

From Quincy came word that there had been no damage to diocesan churches. The diocese of Oklahoma likewise reported no damage. Churches at Pawhuska and Miami, which were the areas most badly flooded, are located on reasonably high ground.

INTERCHURCH

Executive Committee of Federal Council Adopts Resolutions

The executive committee of the Federal Council of Churches recently adopted a resolution expressing the hope that naturalization laws to permit Orientals of

"friendly" countries to become U. S. citizens on equal terms with non-Oriental immigrants.

Also adopted was a resolution requesting draft deferment for 18-year-olds who propose to become pre-theological students. Under the Church plan, which will be submitted to Selective Service authorities, registrants intending to study for the ministry would ask for 2-A deferred classification when filing their draft questionnaires. However, they would be required to produce proper Church credentials from a recognized college and theological seminary.

According to present regulations, undergraduate students in pre-theological fields are eligible for deferment only if they are full-time students in good standing in a recognized college or university and in a position to complete their studies before July 1, 1945.

A resolution endorsing the Naval Chaplaincy Training program under V-12 was also adopted by the committee.

The committee also adopted a resolution urging appropriation of federal funds to prevent a lowering of standards in the public school teaching profession and to equalize educational opportunity throughout the country.

CONVENTION

Hotel Reservations

Laurence H. Norton, general chairman of the Cleveland General Convention committee, warns bishops, deputies, and others who will attend the Convention next October, to lose no time in making hotel reservations.

"Cleveland hotels are taxed to their utmost capacity on account of wartime conditions," Mr. Norton says, "and it seems that the peak of their load occurs in the middle of the week. It was therefore decided at the urgent request of the hotel managers that the dates of the Convention should be changed from Saturday, October 2d to a possible closing date of October 11th."

"The hotel managers have been most courteous and cooperative in spite of the difficulties of their situation and will reserve as many rooms as possible for us. But in view of the acute shortage in hotel accommodations the committee has been obliged to limit reservations to one room for each official member of the House of Bishops, House of Deputies, Woman's Auxiliary Triennial, National Council, and their staffs."

Mr. Norton announces that all reservations should be made, not through the hotels direct, but through the Cleveland hotel committee. The Rev. Louis M. Brereton, 2241 Prospect Avenue, Cleveland, is chairman. "Mr. Brereton may provide better quarters if reservations do not specify a particular hotel. Larger rooms with double or twin beds are available on request from those who would share a room." Mr. Norton adds, "Our committee will greatly appreciate the assistance and understanding of the members of the Convention in making arrangements for hotel accommodations."

TABULATION OF BALLOTS IN WEST TEXAS ELECTION

	First		Second	
	Clergy	Laiety	Clergy	Laiety
Samuel O. Capers .....	6	2	3	4
Thomas N. Carruthers .....	1		1	
Everett H. Jones .....	15	30	19	28
Robert M. MacCallum .....	1			
C. W. Sprouse .....	1		2	
Blank .....	1		1	
Total ballots cast .....	25	32	26	32
Necessary to elect .....				

There is a diocesan canon that unless two-thirds of the clergy canonically resident in the diocese are present at the council, there must be a two-thirds majority of those present. The council lacked one clergyman of having this two-thirds total and therefore it was necessary to have a two-thirds majority or at least 17 votes in favor of the winning candidate.

## ARMED FORCES

### Graduation

In the most recent class graduating from the Naval Chaplains' School, Williamsburg, Va., were the Rev. Hurlburt A. Griswold and the Rev. Duncan E. Mann.

## HOME FRONT

### Church Activities Considered

#### Essential

Paul V. McNutt, chairman of the War Manpower Commission, has announced the inclusion of church activities in the index of essential activities.

Mr. McNutt stated: "The War Manpower Commission's committee on essential activities has added church activities to the index, so that it now appears in the public version which was distributed recently to all local offices of the United States Employment Service, and will also appear in any revisions which the Selective Service System makes in its occupational bulletins.

"Such revisions are made from time to time, and in order to insure that church activities do appear in the next revision of the appropriate occupational bulletin, I am having this brought to the attention of Major General Hershey.

"Liberal interpretation of the category 'church activities' would encompass all those activities which are mentioned or discussed by churches. I trust that this action will relieve some of the difficulties encountered in the past."

The Emergency Committee of the publishers' section of the International Coun-

cil of Religious Education comments, "This action should relieve our Church publishing houses of any pressure to take our employees from us and put them into war work. It does not indicate that men of military age who are being called into the armed services will receive exemption or special consideration; it simply means that those of our employees who are not subject to draft for military service should be considered by the local and regional manpower boards as already in an 'essential activity.'"

### Massing of the Colors Service

The annual Massing of the Colors service on May 23d honoring Americans who have given their lives for their country drew more than 10,000 persons to the outdoor amphitheatre of the National Cathedral in Washington. This year's service, which was sponsored jointly by the Cathedral and the Military Order of the World War, was dedicated to men who have died in this war, and special tribute was paid to the following chaplains and clergymen:

Col. Frank L. Miller, chaplain in charge of the planning and training division, Chief of Chaplains' office, Major Robert H. Humphrey, also of that office, and Bishop Adna Wright Leonard, Methodist Bishop and chairman of the General Commission on Army and Navy Chaplains, all of whom were killed in an Iceland plane crash May 3d.

Guest speaker for the service was the Hon. Ralph A. Bard, assistant secretary of the Navy, who sounded a warning against over-optimism about the war. Mr. Bard told the crowd that "we are approaching ever closer to the period which in all probability will exact a heavy toll of sacrifice."

"We are steadily approaching the days of our most dreaded ordeal and the probability that we shall be sorely tried in the raging inferno that will light our pathway to the inner citadel of the enemy in Europe and in Asia," he added.

"We have no choice," he continued, "There are no detours and no short cuts. There is only spending, building, fighting and dying. But we can pray that a compassionate Providence will minimize the price of the ultimate victory for all mankind."

Representatives of more than 200 patriotic, military and veteran organizations took part in the service, and the flag-bearing procession which marched down the Pilgrim Steps of the Cathedral and into the amphitheatre numbered approximately a thousand persons. Color bearers shouldering rifles and wearing the khaki of the Army, the white of the Navy, and blue of the Marines preceded the procession. Behind them came hundreds of American flags and banners identifying each organization represented.

In the absence of Bishop Freeman of Washington, who was unable to attend because of illness, Brig. Gen. Albert L. Cox conducted the service and introduced the speaker. Others participating in the service were Navy Chaplain Stanton W. Salisbury, who read the lesson; Army Chaplain Harry Lee Virden who offered prayers "For the President of the United States and all in Civil Authority, for our country, and for the family of nations," and two Cathedral canons, the Rev. W. Curtis Draper, jr., and the Rev. Charles W. F. Smith.

Music for the service was furnished by the United States Marine Band, which also played a 30 minute concert of patriotic music before the service.

## BROWN AND WHITE

*On coming across the picture of an Igorot friend*

**B**UILDER of cities,  
Wearer of too many clothes,  
Clutterer of earth  
With junk heaps, look!  
Look at this brown man—  
Dignified, self-sufficient,  
Snatching nothing out of its place  
But enough to fill his belly  
Full sometimes—not fat.

Smasher of what you build  
With what you root  
Out of the spoiled earth,  
Look at yourself, White Man!  
Bloated, crazed by what you have gouged  
The good mountains to get;  
Then bashed by it.  
Look! Look what it gets you!  
This Gadarene-swining for more,  
More than enough!

DOROTHY LEE RICHARDSON.

## ENGLAND

### Archbishop Supports Limited "Open Pulpit" Policy

The admission of Free Church clergymen to Anglican pulpits, whenever circumstances demand a united "witness," is favored by Dr. William Temple, Archbishop of Canterbury—provided preaching is limited to morning and evening prayer services.

Such a procedure, Dr. Temple declared in addressing the full synod of the Convocation of Canterbury, would not only be "appropriate," but "most desirable," inasmuch as opportunities for the interchange of pastors are at present limited to special occasions, a practice which "greatly impairs" any effort to present a "truly united witness."

On the other hand, the Archbishop added, "it would seem wrong and false to admit as a preacher during the service of Holy Communion one who belongs to another communion than our own until we have reached the consummation of

church union, which includes full sacramental communion."

#### SOUTH INDIA SCHEME

Commenting on the South India Church Union scheme, which would merge into one single church representative bodies from each of the three major non-Roman groupings—Anglicans and Methodists, Presbyterian and Reformed, and Congregationalists—Dr. Temple recommended that the proponents of the scheme stress a union "without disloyalty to truth" rather than one which emphasizes "distinctive traditions." In the latter case, he said, the achievement of union would be made more difficult than necessary.

"One of the greatest evils of our divisions," he said, "is that they are reproduced in the experience of converts who have no responsibility for them."

The fact that the Indian scheme permits episcopal ordination is an "indispensable" provision from the Anglican point of view, Dr. Temple stated. He regretted, however, another provision whereby the episcopate could be over-ruled on matters of doctrine by the other two houses of the synod.

## FOREIGN

# Who Will Remember?

By the Rev. William G. Peck, S.T.D.

**I**N DAYS past I wrote for *THE LIVING CHURCH* a number of articles concerned with that district of North London where I spent my boyhood; essays in the memory of youthful adventures and absurdities. I had not, until recently, visited that neighborhood for a good many years. Why should I? Of all the relatives and friends who lived there 40 or 50 years ago, not one, and not one son or daughter, remains in the place. That is what our modern methods of life do to human communities; human creatures are merely the raw material of the "massification" which drags the bodies of men into featureless contiguity and isolates their souls in loneliness. Community dies, and the crowd, "the faceless multitude," as Martin Buber calls it, takes its place.

However, I decline to pursue that reflection, for it would mean that this present essay would become a sociological treatise, and that is not what I intend. I have asked the question, why should I return to the old haunts, now that the old faces are vanished? Yet, a few months ago, I went back. Finding myself at a railway terminus, with an hour to spare, I remembered that I was within a mile of the house where I lived as a little boy. I remembered the garden, with its great bush of lilac and its clumps of marigolds. I wandered out of the railway station, and up the road.

## A HOLE IN THE ROAD

I saw many signs of enemy action as I went; but I received my first real shock when I found that the Methodist chapel, where our family had worshiped, had disappeared. There was nothing but a great hole in the road. A thousand memories flooded upon me, memories of people dead, or gone far away and lost in the years; but they had been baptized, wedded here. They had sung the praise of God within those vanished walls. A hole in the road! I went on, along a street of small houses smashed or scarred by German bombs, until I reached another road. The first house, the doctor's, was still intact, though apparently no doctor lived there now. The second house, the third, were standing unhurt; but already I knew the worst. The fourth, our old home, had disappeared. I was looking mistily at a vacant site: a clutter of rubble upon the ground, and beyond it, where the garden had been, I saw marigolds still growing.

People whose love first made this world a home for me, dispersed, silent. Familiar buildings, whose very bricks and mortar had been woven into the texture of my life, cruelly obliterated. Only a few marigolds, and they seemed to say that the past was very far away, never to be found again, dead.

Across the road, I saw the parish church, and the school where I had been a small schoolboy—for these things I gave thanks. But as I passed on that unforgotten way, I saw no name that I remembered upon the shops. At the end of the road, I came to the chemist's. It was no longer a chemist's,

and John Holding's three great vessels of mysterious colored liquid had vanished from its window. John Holding! How well I remembered him. . . .

He was a great gentleman. He had an exquisite manner, a gentle voice, and a heart of gold. In my younger days I had a fancy that he was only a chemist by way of relaxation from his real work which I supposed to be painting pictures or writing poetry. For he had a distinguished face. His pince-nez and his brown velvet jacket were very impressive. It was true, as I was to discover, that he had an alternative occupation: he was a dentist. The days came when he removed troublesome teeth from my young head; but how graciously he performed the dreadful task! With what manifest appreciation of my sufferings he handled his forceps! With what congratulations upon my remarkable courage he dismissed me!

But John Holding, I considered, must have been dead these many years. I stood looking at the shop in a kind of trance, vaguely wondering if anyone now living in all that neighborhood remembered him, or indeed remembered any of us who had lived there, more than 40 years ago. Our neighborhood, ours no longer. Our lives, our efforts, our hopes and fears of those days, submerged in the flood. Change, and death, and finally German bombs, had extinguished all that was our world.

## MODERN LONDON

Exactly three months later I went to preach at a church in a distant outer region of that vast sprawl which is modern London. The place was a country village when I was a boy. A man met me at the railway station and explained that he was to entertain me at his house; and, a little later, seated by his fireside, drinking tea, I was doing my best to make conversation with a group of pleasant strangers.

Suddenly my host asked me where I had been born. He explained that he had been listening to my English accent, but could not make a guess at my country. I remarked that this was a sad thing, showing that I had lost my roots; but that as a matter of fact I was born in London. So also, I discovered, was my host. And then came a tremendous revelation.

This man, of whom I had never heard before that day, was of my own age. He had been born and brought up less than 200 yards from the house which had stood

where now there were only marigolds in a shattered garden. There we sat, in the fire-light, searching each other's eyes, each man looking for his boyhood. We talked of people whom we both had known: a schoolmaster, two clergymen, several shopkeepers.

"And did you know John Holding, the chemist?" he asked. I suppose that for well over 30 years no man had spoken that name in my ears.

"He was a church warden at St. Andrew's—the church our family attended," my host told me. "A great man. A sound churchman. We knew him intimately. A great Christian, always doing good turns to people in difficulties. A great reader of books. And he played chess with my father. Do you remember his pince-nez and his velvet coat? And a smoker! But he would never smoke in business hours. The first thing he did every evening when he had closed his shop, was to light his pipe. We used to rag him about that. But we loved him. Everybody loved him."

And so he went on, pouring out a miscellaneous assortment of facts about John Holding, his great virtues, his small, lovable habits. I sat by the fire, reflecting that John Holding, of whom I had thought as buried in the undiscoverable past, a ghostly memory haunting a neighborhood all changed beneath the movements of London's mighty tides, was living before me, there and then, in this man's love.

You and I have lived in a period when the tempo of human change has quickened beyond anything the world has ever known. The generations pass and their fashions fade more rapidly than ever; and it may be that as a result of the present war, change will be still more rapid until the western world finds a stability, a tradition, a foundation which it has long lacked. Within a generation many cities, many countrysides, will wear new faces. There may be a great reshaping of human communities. And in all that welter of social movement, who will remember you or me? Who will recall, in the place where we lived, the manner of our living? Yet, perhaps, two strangers will meet somewhere, and make the surprising discovery that they both knew you or me. And it may be that some remembered characteristic or deed of yours or mine will give them a little lifting of spirit—if any characteristic or deed of yours or mine is worth remembering.

Only the actions of the just  
Smell sweet, and blossom in the dust.

## CHURCH CALENDAR

### June

6. Sunday after Ascension.
11. S. Barnabas. (Friday.)
13. Whitsunday. (Pentecost.)
14. Whitsun Monday.
15. Whitsun Tuesday.
- 16, 18, 19. Ember Days.
20. Trinity Sunday.
24. Nativity of S. John Baptist. (Thursday.)
27. First Sunday after Trinity.
29. S. Peter. (Tuesday.)
30. (Wednesday.)

Not that even such late blossoming is life's best reward. My host and I might have forgotten John Holding. We might never have mentioned his name. There will certainly come a time when there will be no man left alive to remember him; or to remember you or me. But elsewhere a word has been spoken to him, and an all-consoling voice has said, "Well done, thou good and faithful servant." Therefore he lives, and will live when London and the great world are less than dust.

## “How to Win the Peace”

THE phrase, “a just and durable peace,” taken from the name of the Federal Council’s Commission on that subject, threatens to become a shibboleth. What do we mean by these words, which roll so glibly and sonorously from the tongues of orators and preachers, and flow so fluently from the pens of authors and editors?

Curt J. Hambro, leading international statesman and erstwhile president of the Norwegian Parliament and of the League of Nations Assembly, goes to the heart of the question in his *How to Win the Peace* (Lippincott, \$3.00). If the words are to be more than a mere phrase, and are not to join the limbo of such noble but ill-starred phrases as “a war to end war” and “make the world safe for democracy,” they must be given substantial content as well as form. Says Mr. Hambro: “We shall have to find out both what will be just and what shall be needed to make the international settlement a lasting one.” He adds:

“We shall have to make clear to ourselves and others exactly what kind of world order should be the practical outcome of our striving for this kind of peace. And, as we are living in a world of realities, and it is our will that the structure we intend to erect shall be both tangible and enduring, we have got to work in the world of the concrete and not only in the realm of philosophical abstractions. In the world of realities, we have to build on what is, and to recognize that we have to march to our future through the gate of the past.”

To this end, Mr. Hambro recommends a critical study of the history of the past quarter-century, and the planning of an over-all “strategy of peace” comparable to the war strategy of the belligerent nations. To this analytical study and strategic planning, he devotes his carefully thought out book.

Mr. Hambro’s study of recent history leads him to conclude that “the first and most obvious reason why the peace was lost was the unwillingness of statesmen and diplomats to study the nature of peace and the nature of war, the psychology of peace and the psychology of war, the dangers of aggression

and the dangers of complacency.” The German philosophy, which has twice plunged the world into war in this century, cannot fit into any kind of just and durable peace, because it conceives of war as the highest tribunal of justice, and peace as having “merely the function of a simple armistice between two wars.” In the place of that philosophy, there must be built up a dynamic conception of peace as (in the words of a Carnegie report) a “continuous process for the achievement of freedom, justice, progress, and security on a world-wide scale.”

SUCH a dynamic conception of peace requires a faith in God and in mankind such as characterized “the springtime of democracy,” when our forefathers drafted the Declaration of Independence and the Constitution. Mr. Hambro agrees with Messrs. Hoover and Gibson in their *Problems of Lasting Peace*, that only countries with a representative government should have access to an international organization of States. But does our current conception of representative government, with its emphasis on getting rather than on giving, or sharing, really commend itself as worth fighting and dying for? And what about our faith in God? Mr. Hambro devotes some of his most scorching paragraphs to the pseudo-liberal parody of religion that so often passes for Christianity, and that actually turns men away from the true Christ:

“It is a constant complaint that the Church has lost its influence; that if only the churches had been what they should have been, the present war would have been impossible. If democracies had been what they should have been, a world conflict would have been impossible. All this is quite correct. And if human beings had been perfect and without sin the world would have been an entirely different place. But these people who complain, what kind of representatives would they like? The man of unimpeachable integrity, who would tell them that sacrifices were needed, or the kind of man who would be amenable and ‘see reason’? And the people who complain—what kind of Church would they prefer? Most likely the Church that is a democratic crossbreed of a social club and an endowed corporation. Preachers are catering for a large following; and they think that the large following wants a comfortable religion. People do not want to be confronted with disagreeable facts in their own lives and in human life as a whole. They want ‘a good time’; and a religion that will promise them a good time for nothing—or for very little—a good time for ever and ever, amen. Hell has become a kind of Hot Springs where diplomats and other dignitaries of damnation are kept for an indefinite period before they are sent to their final destination.”

“But Christianity is not comfortable. The Sermon on the Mount does not promise anybody a good time. As a matter of fact, Christianity will make any honest man pretty uncomfortable, until, like the corn of wheat, he is willing to die in order to bring forth much fruit. “He that loveth his life shall lose it.”—That has been the peril of democracies; and certainly we are passing through a holocaust making it pretty clear in the hardest way that nations who love their lives too much are losing them, while the nations that are willing to die shall survive. And even at a peace conference it ought to be

### Today’s Gospel

Sunday after Ascension

“BEAR witness, because ye have been with Me.” The Ascended Lord calls upon us to show the world that we are His, to show our faith in Him, to live openly in accordance with His teachings so that all may learn from us the truth that is in Jesus. We are to be witnesses not only to the world but to our brethren in the Church; to encourage one another and to strengthen those weak in the faith. We have been with Jesus in prayer and sacrament and have been taught of Him. It is our life, changed in and by Him, that must bear witness of what God has done for us and what He can do for others. As we come to our Communion let us pray that God will make clear to us the great things He has done, and give us strength and zeal through the Holy Spirit that we may be living witnesses of God’s love.

pretty clear in the minds of delegates that ye cannot serve God and Mammon.

"It may not be quite so easy to sell that idea as to sell a good many other ideas. And so it is sometimes kept in the closet as a kind of family skeleton of Christianity and never painted over the doors of churches which advertise how much it has cost to build them."

What, then, is the proper solution to this admittedly baffling but vital problem of a just and durable peace? Mr. Hambro seeks it in a rejuvenated and strengthened League of Nations, to be put into effect gradually, after a transitional and cooling-off period. Others visualize a multitude of plans, ranging from an armed dictatorship of the victorious powers to a united world government, with virtual abolition of national boundaries.

But one thing should be clear to Christian men and women, whatever their views as to specific plans: a peace that is to be really just and durable must be based essentially on Christian principles. It must, if you will, have a theological basis—that is, it must be rooted in the doctrine of the brotherhood of free men under God. It must ultimately be a peace of ordered liberty, not one of slavery or subjection.

Today, for all practical purposes, the world is smaller than was our own nation half a century ago. And if it was true in Lincoln's day that the nation could not endure half slave and half free, it is even more true today that the civilized world cannot endure half slave and half free.

Mr. Hambro begins his book by quoting from *Punch* a two-stanza verse, which may be mere wishful thinking, or may—if we seriously tackle these problems now—be a portent of happier days to come. A young soldier, asked what would be his pleasure when the fighting is over, replies:

"I'd like me to feel when the job has been done  
We'll all have a hand in the peace we have won;  
That all of us strong, by the pattern of war  
May build for the future as never before.

"I'd like me to know that all over the world  
A just flag of freedom was flying unfurled;  
That none of the nightmare was really in vain,  
That none of the nightmare need happen again."

### "Non Possumus"

ONE of the most unfortunate results of the work of the Joint Commission on Approaches to Unity is illustrated from time to time in letters to the editor. Since the Commission has to the present been unable to propose any plans for Church unity except plans characterized by doctrinal vacuity on such important matters as the Sacraments and Holy Orders, many Churchpeople who had previously been interested in the movement for Christian unity have begun to feel that the very idea of reunion is a hopeless and dangerous delusion.

All Christians who have thought about the matter at all must realize that Christ's followers ought to be united. To the Catholic the disunity of the Church is a shameful, even a sacrilegious thing. When our Lord prayed, on the night of His betrayal, "that they may all be one," it is incredible that He meant anything less than that all who profess His name should be in full brotherly communion with each other. Further, those who believe that the Church is Christ's Body cannot accede to a situation in which the Church's health is impaired by disunity among its members.

It must be their daily concern to labor to bring that disunity to an end.

"Denominational mergers" are not the only, nor the whole, solution to the disunity of the Church. They cannot even be seriously considered unless it is evident that the merging bodies will be brought closer to the carrying out of our Lord's will for His Church. Yet, negotiations with other Christian bodies are an important part of the work of reunion. It is a matter of great regret that the current course of these negotiations appears to be aimed merely at the evolution of ambiguous formulas to conceal disagreement. The only possible result is to force those who have convictions into a "non possumus" attitude, leaving the field to those who disbelieve that the Church has any doctrine of the ministry.

Catholics have been prominent in the unity movement from its very beginning. In fact, the driving power behind the movement has been the Catholic concept of the nature and function of the Church. It is to be earnestly hoped that the present undesirable proposals will not bring about a disillusioned retreat into ecclesiastical isolationism.

## Afterthoughts

RECENTLY we have received several letters from correspondents on whose earlier letters we had commented, saying, "Of course, an editor always has the last word," or words to that effect.

We wish it were so, but it isn't. The editor is the man who has to worry about space. He knows that if he comments, the correspondent will rebut, and so it will proceed to the end of time unless he decides to silence either the correspondent or himself—and the latter is much easier!

These days when the postoffice is getting complaints about mail service, we want to pay tribute to that much harassed agency for delivering a letter addressed to "Editorial Staff, 744 North 4th Street, New York City." The envelope arrived at the New York office of the Morehouse-Gorham Co., (14 East 41st Street), apologetically stamped "Delivery delayed—Incomplete address. Searcher No. 12." Just how Searcher No. 12 accomplished the miracle we do not know. In due course, the letter was forwarded to this office at 744 North 4th Street, Milwaukee, Wis. Incidentally, it was a "free" letter from a serviceman!

### AT HIS TABLE

("The Lord hath taken")  
Year by year, and day by happy day,  
We broke our bread together,  
You and I,  
And then—you went away.  
("The Body of our Lord")  
Now more and more, while taking here  
His holy mysteries,  
I think I meet your spirit,  
Drawing near;  
("The Blood of our Lord")  
I pray it be no sin that now I feel  
He lets you with your wisdom  
Counsel me.  
I *know* you present when I kneel.

ELIZABETH CRAWFORD YATES.

# "Basic Principles"

## In Two Parts—Part II

By the Rev. Felix L. Cirlot, Th.D.

AS PART I of this article showed, there are vital differences between the Episcopal Church and the Presbyterian Church in the USA on the Bible and the Creeds—differences which the "Basic Principles" do not even attempt to solve, but cover up with ambiguous formulas. We turn now to the portion of the "Basic Principles" which deals with the ministry in the proposed united Church.

### THE HISTORIC EPISCOPATE

We are sometimes told that this is a matter of Order, not of Faith. The antithesis is unsound. Some points of Order are also matters of Faith (e.g. the *essentials* in regard to the ministry and the sacraments). Others are not (e.g. three bishops to consecrate a new bishop, the sign of the Cross in Baptism, etc.). Certainly no matter of Order can possibly be *essential*. And what reason but a *doctrinal* one could make it *essential*? At any rate, no reason except a doctrinal one has been given all down Church history why the historic episcopate is essential. We must not expect to find *doctrine* fully and clearly expressed in the Ordinal; for an Ordinal is not a doctrinal formulary. But the Catholic doctrine of the ministry, including apostolic succession, is unmistakably expressed or implied in several parts of our formularies, and there is not one passage to the contrary. In fact, in what sense is our episcopate "historic" that is not equally true of the Methodists', except that in one the apostolic succession has been preserved, and not in the other? And was not the exclusive power of bishops to continue the apostolic succession (i.e., to ordain) the crucial issue?

We are told that the Presbyterians have agreed to accept the historic episcopate. That they have agreed to accept the name and the outward form appears to be true. But as to the substance, the matter is quite different. The two chief claims made by the Church on behalf of bishops are: (1) that they are a different Order from mere presbyters, and a *superior* Order; and (2) that they alone have the power to ordain, and (except where Unction with Chrism is deemed the essential matter of Confirmation) to confirm. The second of these is *explicitly* surrendered by "Basic Principles." Presbyteries or individual presbyters are made equal with bishops, essentially, as to both these powers. They are allowed to confirm. And in the ordination of bishops and deacons, as well as of members of their own Order, they are to join, and that not as mere assenters, but as joint ministers of the Sacrament. In Catholic Churches they are allowed, at present, to lay hands on one being ordained to the presbyterate, but only as assenters, not as true ministers. We do not maintain that this would invalidate the Orders being given. But it does constitute a *full and*

*explicit recognition* of the *essential equality* of bishops and presbyters, and of the right and power of presbyters to ordain. Thus the first chief claim we make for bishops is also surrendered by clear implication. The bishops would henceforth be not a different Order (but only an Office as distinguished therefrom) if a bishop is to have no powers which a presbyter would not equally have by his prior ordination. In essence, where would a bishop differ from a presiding elder? It looks as if our Commission had been content with the name and empty form, and had surrendered to the Presbyterians all the substance at issue. Certainly this is not accepting the Quadrilateral but rejecting it.

### SUPPLEMENTAL ORDINATION

This is made even clearer by the provisions for "Supplemental Ordination." We find that in these provisions ordination has been carefully and purposely denuded of its essence, which is to ordain to *some* Order a man not already in *that* Order. What is proposed is clearly and intentionally *not* this. Nor is it even conditional ordination. It is nothing known to Catholic theology or to Catholic practice in the past. There is, to be sure, among Roman Catholics something called "supplemental ordination" but even a tyro in theology would know that it is something utterly and essentially different from the thing here proposed. We have simply an old term used in a novel and completely different sense. There would be no Orders at the end of this ceremony except what was already there at the beginning. Only a man would be newly authorized to use in a *new* field the presbyterian "orders" he had *already* held in the past in a different field. Here is an implicit—almost an explicit—recognition of the validity of presbyterian "orders." It is concealed slightly by the laying on of a bishop's hands with prayer. But this ceremony, whatever it is, is *not* episcopal ordination to the Catholic priesthood. For it has been carefully and *intentionally* differentiated from this by the consent of one party to the new agreement at the demand of the other party. The Presbyterians would refuse to receive it if they thought that is what it would be. Yet men not hitherto even claiming to be Catholic priests would after this vague and ambiguous ceremony be allowed to do all Catholic priests have to do. It sounds like a combination of black magic and underhand trickery. Is the laying on of a bishop's hands such a magical trick that by means of it he can slip over on a Presbyterian something the latter is explicitly unwilling to receive? It is not simply a question of the Order and Office being bigger and greater than either ordainer or ordinand realizes. It is that the Presbyterian clergyman would refuse to receive Episcopal ordination to the Catholic priesthood if he knew that is what this ceremony would be.

There are many other points I would like to analyze if space allowed. For instance, would we get real wine or unfermented grape juice in the Eucharist? Would Confirmation be the same thing it is at present among us, and in the whole Catholic world? Or would the inward grace be independent of the outward sign? And would it be obligatory or optional? Would we be in "Open Communion" with all with whom the Presbyterians at present hold that relation? Would divorce followed by remarriage be lawful? Would it be taught officially by the proposed united Church that her ministers are priests *in the Catholic sense*, with exclusive power to offer the Eucharistic Sacrifice and to forgive and retain sins? Would the proposed united Church accept or deny the "orders" of those not involved in the merger, and which we at present treat as invalid while the Presbyterians accept them? Would we be bound, as at present, to preach against the hideous doctrines of Calvin, or would we be forbidden to banish and drive away this strange and erroneous doctrine? Would ministers henceforth be bound to take their choice of the Book of Common Prayer and the Westminster Confession and then conform to the doctrine, discipline, and worship of the one chosen? Or would both be interesting *but unauthoritative* relics of the past? Neither of these solutions could possibly be accepted. Finally, would this be the extent of the departures from Catholic Faith and Order we would be called upon to make? Or would it be only the first of a series of steps whereby, in the name of unity with Methodists, Baptists, etc. the proposed united Church would move further and further in the direction of a thoroughly un-Catholic Pan-Protestantism, and away from many things which Catholic-minded Anglicans hold not only dear but vital and unconditionally essential? We want to know the answers to these questions *before* we sign the blank check the Commission proposes to ask from General Convention, and not afterwards. Nor are we willing to leave them to be settled by a combined vote of Presbyterians and Episcopalians after the merger. Only a lunatic would consent to such a future.

### THE 1937 DECLARATION OF PURPOSE

On the whole, our Commission seems to have labored to gloss over difficulties rather than to face and solve them. If this continues, there is no hope of anything but either ultimate defeat of their proposals, or else their acceptance, followed by a split in our Church. The only hope now lies in a fresh start, made by different negotiators, holding strong and sincere Episcopalian and Presbyterian convictions, and trying earnestly to explore our differences fully and frankly, and to see whether or not they can be composed rather than evaded

or covered up under intentionally ambiguous verbal formulae. This, we are convinced, is what General Convention wanted done when it adopted the Declaration of Purpose in 1937. It is too early to say that such an effort has failed. The truth is it has never been tried.

But of the negotiations conducted under present auspices, we think there has been more than enough already. To begin with, we have leading our Commission one who has recently shown once again quite clearly that he does not believe the historic episcopate, on which our Church insists as an absolute essential, to be an authentic part of the Deposit of Faith. This is an utterly anomalous situation. Moreover, he appears to have a minority with him, and has shown ability, with their help, to get the Commission to take consistently a position defensible only on that premise. Then, secondly, we have seen the Declaration of Purpose insistently interpreted as, in effect, a mandate to give in to the Presbyterians on any point on which they will not give in to us, or at least to agree to leave all such points wide open for possible settlement after the merger. We do not for a moment believe that General Convention meant any such thing. In fact, one of the leading sponsors of the Declaration in the House of Deputies minimized the import of the Declaration as "only a pious hope," to facilitate its passage. It is hard to escape the conviction that its ambiguous language was carefully chosen to admit of such divergent interpretations. Continued negotiations under these auspices can lead to nothing but ever-increasing tension, strife, and bitterness. Already it is far greater than at any time since I entered seminary. The progress of a generation in removing these has been wiped out. But what we have so far is only a gentle zephyr compared to the tornado it will become if an effort is made to commit the Church "in principle" to "Basic Principles" in anything like its present form.

#### "WITHDRAWING" OUR QUADRILATERAL

Bishop Strider seems to think that those who cannot accept "Basic Principles" are turning away from a great Protestant body "which accepts our Quadrilateral" for fear the breach with Rome will be widened. This is not a prime reason with us, though we do agree with Lambeth that ultimate reunion must include Rome, and that this angle must be taken into account, even though the prospects are that unity in that direction is a matter of the remote future. But we do not agree, for the reasons given in this article, that our Quadrilateral has been accepted in any fair and adequate sense. Moreover, we do have high hope of reunion with the Orthodox East in the very near future. We believe this could be achieved very soon, and without surrender or compromise of our own present official teaching or polity, let alone of any essential of Catholicism, if only those suddenly so zealous for Christian unity would devote equal zeal and time to the effort, and would consent to be even one-tenth as concessive as they are ready to be with the Presbyterians. But the acceptance of "Basic Principles" would sound the death knell for ever of all such hopes. Finally, we resist the new plan because we believe that by adopting it our

Church would forfeit her Catholicity. And that brings us to our final point.

#### TAKING RISKS

Bishop Strider pleads for taking risks and accepting irregularities. Undoubtedly, both will be necessary if our goal is to be reached. But they must be confined to points that can *safely* be classed as non-essentials. None of the examples he cites from Rome's dealings with the Uniates concerns things Rome deems essential. We are only stewards of our Catholic heritage, not absolute owners in our own right. Hence, there are some risks we have no right to run. Nor are we at liberty to incur any irregularities which would imply that no essential doctrinal issues are at stake where they really are. Bishop Parsons' use of irregularities tolerated by Lambeth Conferences is alone a sufficient proof of this, and in addition a most salutary warning. The power of binding and loosing does not extend to essentials of Faith and Order. Nor may a tiny part of the Catholic Church reverse the determinations of the whole. Some who have little reverence for ecumenical councils or for the voice of the whole Catholic Church *in diffuso* seem to be quite prepared to attribute finality to the decisions of General Convention. We dissent profoundly and *in toto*, and hold that there are very definite and important limits to the powers of General Convention, even if these limits are only implied in our whole position when we admit we are but a part of a far greater whole, and are not expressed in our formularies.

We are at liberty, if we wish, to surrender things that are provincially Anglican. We are *not* at liberty to surrender or compromise things ecumenically Catholic. That way we cannot walk, nor shall we, as a courageous and noble leader of our Church has recently said. If others stray into that new and divergent path, we shall become separated. What view the Supreme Court will take of the matter I do not know. But we have good confidence that in Heaven, if that dire eventuality comes to pass (which may God forbid), the word *Schismatic* will be written beside the names of those who have set themselves up above the whole Catholic Church and despised her authority and departed from her Faith and Order; not beside the names of those who have remained faithful to both, regardless of the earthly cost.

#### WHITHER?

Is it God's will, is it in the *true* interest of a *larger* and *more ultimate* unity of the *whole* of Christendom that we pay for hasty unity with only *one section* of American Presbyterianism the price of destroying the only Church which can serve as a bridge to bring Catholicism and Protestantism together into a reunited Church? We cannot believe it! It is not true ecclesiastical statesmanship in the highest and best sense! If a pan-Protestant "church" is our ultimate goal, no doubt these proposals are a real step in that direction. But if a pan-Christian Church is *sincerely* our ultimate goal, then the acceptance of "Basic Principles" would be a long, a tragic, a fatal, a *decisive* step away from it. From any such calamity, good Lord, deliver us!

## Fasting Communions

A lot of you all never knew that the writer of these words was an Elder in the Presbyterian Church, fourteen years ago. Thirteen years ago, he was knocking mighty humbly on the doors of the Episcopal Church for admission by Confirmation, after thorough instruction, and not through any smooth, cute little reunion scheme, such as is now being fostered, whereby, on a trading basis, we'd get a lot of ministers and people who'd never think or worship our way—and you just know that honest-to-goodness Episcopalians would starve to death if fed on a Presbyterian diet. So—

Take for instance the matter of fasting before our communions. We who practice the Catholic Religion believe that The Food of Heaven, Our Lord's Own Body and Blood, should take precedence over all mere earthly food, and for generations Catholics have felt it to be a trifling chore to come to their Eucharist without indulging in all the comforts of home. It's just another little way of telling Our Blessed Lord, just as we do about the matter of meat on Friday, that He comes first in our lives, and that we love to do these little acts of worship, just to show Him that we love Him. Get this mighty straight, all who might belittle, and dispense with such acts of devotion, if you rid The Church of the many little acts of devotion, discipline and worship which set so very high a standard for those who would follow Our Lord more nearly, more dearly, more clearly, then what have you left? Just exactly what is witnessed in those parishes where Our Lord is dealt out in such limited doses—people starved to death spiritually, but who cover up their starvation and utter discontent with pleas for the modernization of The Church, and such stuff. But have you ever noticed that loving, practicing Catholics keep right on living lives of discipline and devotion which bring them closer to Our Lord, and the nearer one gets to Him, the farther away fly those things which worry and deter?

Speaking of communions again, we thought that you'd like to be reminded of the fact that here in our establishment The Church may find every appurtenance of Holy Communion except Altar Linens, etc. We have the Sacred Vessels in wide and rich variety, the Credence Vessels, aye, and even the Altar Breads, which come frequently to us from one of our Convents. We wish so that you all might actually come and see our things first hand. It's fun to write letters, but it is so much nicer to talk to people.

**Ammidon & Company**

Horace L. Varian

31 S. Frederick St., Baltimore 2, Md.

**MINNESOTA**

**Bishop McElwain Announces Retirement Plans**

The 86th annual convention of the diocese of Minnesota was held in St. Mark's Cathedral, Minneapolis, on May 25th, and was limited to a one day session because of wartime restrictions on food and travel.

In his address, Bishop McElwain formally announced his purpose to retire as Bishop of Minnesota, effective December 31, 1943. On the 14th of that month he will have reached the age of 68 years.

Three years after his ordination in 1902, Bishop McElwain became an instructor in Seabury Divinity School, Faribault, Minn. From that time on, his entire ministry has been in this diocese. In 1907 he became warden of Seabury; and in 1911 was elected dean of the Cathedral of Our Merciful Saviour, Faribault. A year later, he was elected Suffragan Bishop of the diocese, and upon the death of Bishop Samuel Cook Edsall in 1917, was elected Bishop.

Upon the merger of Seabury with Western Theological Seminary, Evanston, Ill., in 1933, Bishop McElwain became professor of pastoral theology in the combined seminary, and in 1938 was elected dean and president, which office he now holds. Bishop McElwain stands 10th in the

House of Bishops out of the 144 living Bishops.

Upon the retirement of Bishop McElwain, the Rt. Rev. Stephen Edwards Keeler, Bishop Coadjutor of the diocese since 1931, will become Bishop.

In his address, Bishop McElwain announced that there had been a total of 1,154 confirmations during the year—the second highest in the history of the diocese. He also stressed the importance of carefully selecting deputies to the General Convention this year, and impressing them with their responsibility as deputies, especially with regard for the Convention's action on expansion and support of the Church's missions; the canon on marriage and divorce, and the proposed union with the Presbyterian Church.

In referring to this proposal, Bishop McElwain voiced his opposition to bringing it to a vote at the present time, declaring: "I feel that a question like this which affects every congregation of the Church should hardly be decided by General Convention alone but should have the intelligent support of the vast majority of laymen. It means a thorough process of education which we have not even begun except in a very limited way. This may sound like a substitution of the referendum for representative government, but we have had no such decisions to make in the Church's history. Our present constitution and canons are entirely inadequate to deal

with it. Let us treat this attempt to find God's will for us with the dignity, thoroughness, and devotion which it deserves."

In his address, Bishop Keeler declared, "Our present pledge to the General Church, plus the children's Lenten offering, and any amounts which parishes give over that which they originally pledged, does not represent the full responsibility of this diocese for that work."

He voiced his regret over the policy of parishes under-pledging that which they could by reasonable effort pay, and then giving "extra" amounts to the General Church's program, saying; "We should be willing to exert ourselves in the prosecution of the General Church program; for a church that is not vigorously supporting a well conceived and carefully planned missionary program is spiritually inactive, and that is true whether we think of the Church in its diocesan or parochial units."

**ELECTIONS:** Standing committee, Rev. Messrs. F. D. Tyner, C. H. Gesner, J. S. Higgins, M. Bailie; Messrs. H. C. Cook, W. B. Webb sr., G. A. N. King, J. R. Smith. Deputies to General Convention, Rev. Messrs. M. Bailie, W. F. Creighton, J. S. Higgins, Very Rev. C. P. Deems; Messrs. D. E. Bronson, J. M. Hannaford jr., W. B. Webb sr., G. A. N. King. Bishop and Council, Rev. Messrs. J. S. Higgins, C. H. Gesner, Very Rev. O. R. Littleford; Messrs. W. F. Ewe, L. A. Hatch, A. G. Neile. Treasurer: J. M. Hannaford jr.; secretary: E. R. Coppage; historiographer and registrar, Rev. F. L. Palmer; chancellor, D. E. Bronson.

*Things Began To Happen  
When The Seminaries Were Founded*

Missionaries of the Church of England founded dozens of parishes before 1776 but the Church had an uphill fight. Fields were lost, never to be recovered. There were no American bishops, and *there were no theological schools.*

Organizing the national Church was a great step forward. The next was the founding of theological schools. *After that the great missionary expansion started.*

**THE SEMINARIES FURNISH**

- Technical Information to Meet Today's Problems
- Stimulating Contacts between Students and Faculty
- The Life of Prayer and Devotion

*This advertisement is provided in the interest of all our Church Seminaries by the following institutions:*

- Berkeley Divinity School, New Haven. Episcopal Theological School, Cambridge.
- General Theological Seminary, New York. Philadelphia Divinity School.
- Virginia Theological Seminary, Alexandria.
- Nashotah House, Nashotah, Wis.
- Bexley Hall, Gambier, Ohio

SOUTH FLORIDA

Convention Elects First Negro Deputy to General Convention

The 21st annual convention of the diocese of South Florida, convening in Christ Church, Bradenton, Fla., May 11th to 13th, transcended the established tradition of the Deep South and demonstrated true Christian democracy when that body, predominantly White, elected a Negro as one of its four deputies to General Convention. The Rev. John E. Culmer's election came in less than two hours after St. Agnes' Church, of which he has been in charge, had been admitted as a parish in union with the diocese.

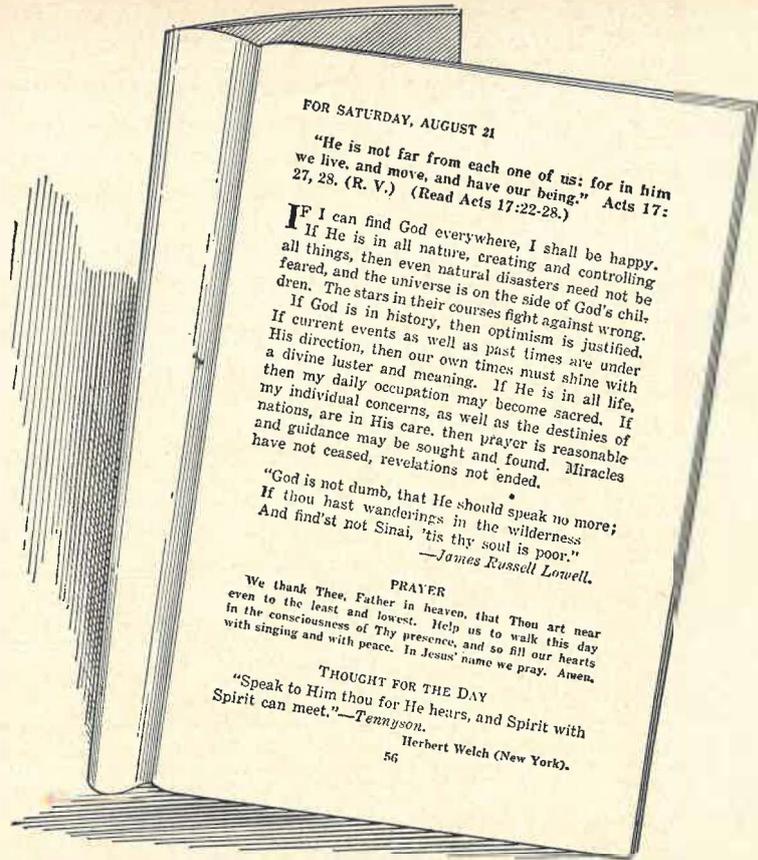
Over 175 enthusiastic laymen, beside the clergy, attended a laymen's dinner which preceded the opening service of this convention. The Rev. Wilburn C. Campbell, executive secretary of the Presiding Bishop's committee on laymen's work, gave an address, stressing the vast opportunity confronting laymen to bring men back into the Church and her activities, and of their part in reconstruction work throughout the world. He suggested a nationwide corporate Communion service in Advent, bringing all Christian men together, also that laymen have a United Thank Offering, similar to that of the Woman's Auxiliary.

Application for parochial status was granted to All Soul's, Miami Beach.

Two other new missions noted by Bishop Wing are the Church of the Epiphany, Miami Springs, under Holy Cross parish, and St. Philips, Coral Gables. There are now seven White congregations and three for Colored people in the Miami area. Bishop Wing stated that there had been 27 changes in the personnel of clergy of this diocese, far more than ever before, with the war responsible for most of these. He added, "South Florida presents to our Church boundless opportunity for growth and expansion, both in places now occupied and in many others where we have no organization—fallow fields awaiting cultivation. God has opened unto us a great door. Standing upon its threshold, let us beseech Him to grant that we may both perceive and know what things we ought to do and also may have grace and power faithfully to fulfil the same."

The Woman's Auxiliary of South Florida held its annual meeting at Bradenton on May 12th, with large attendance. Business was condensed to briefer time, but among the short and helpful addresses that of the Rev. Rex Wilkes on the theme Forward Christians gave special challenge to meet with consecrated zeal the responsibilities now confronting each true Christian.

**ELECTIONS:** Diocesan officers and standing committee re-elected. Deputies to General Convention, Rev. Messrs. M. J. Bram, W. F. Moses, W. L. Hargrave, J. E. Culmer; Messrs. S. G. Gray, W. E. Tylander, C. M. Gray, Judge T. P. Warlow. Alternates, Rev. Messrs. G. I. Hiller, J. M. Taylor, J. H. Soper, R. Wilkes; Messrs. D. B. Weller, M. W. Price, J. W. Sperry, Judge G. E. Holt. Woman's Auxiliary, president, M. Gibbons; secretary, Mrs. R. Taylor; treasurer, Mrs. H. S. Taylor; Christian education secretary, Mrs. G. Rogers; Christian social relations secretary, Mrs. I. Alden; Mrs. W. F. Betts, UTO



Gems of the  
GREATEST DEVOTIONAL LITERATURE  
of the Present Day

The world-wide popularity of THE UPPER ROOM as a daily devotional guide is due in large measure to the outstanding devotional character of each issue.

The contributors represent in a very real sense a cross section of the religious life of the world. It is not surprising, therefore, that a publication prepared by such writers should meet an unprecedented demand among Protestants of all faiths. . . .

That all over the world, Christians lift their hearts in daily devotions through its inspiration, use it for family worship. . . . That thousands of churches supply it regularly to their members.



To assure receiving promptly the July, August, September issue, order today. Ten or more copies to one address, 5 cents each, postpaid, sent on consignment if preferred. Single yearly subscription, 30 cents, postpaid; foreign, 40 cents. Four years, \$1.00; foreign, \$1.35. Special envelopes for remailing The Upper Room to men in the service, \$1.00 per 100.

Send all orders to

THE UPPER ROOM • NASHVILLE, TENN.

They'll Remember  
-Always

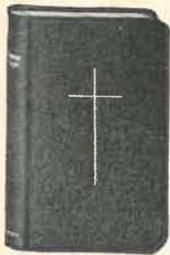


Wherever they go, whatever they do, the gift of a Bible—and the one who gave it—will always be remembered. For a Bible is the lasting gift of lasting love.

**NATIONAL BIBLES**



SINCE 1863  
At Your Bible Bookstore



**EPISCOPAL PRAYER BOOKS**  
IDEAL SIZE, genuine morocco, gold cross. Size 5 5/8 x 3 5/8 x 7/16. Price \$2.85 insured mail. Name stamped 35c extra. Send for booklet LC.

No. 7316

**REDDING & COMPANY**  
200 Fifth Ave., New York  
This is our 84th year.

✦ **SHRINE MONT** ✦ Vacations—May-October for clergy, laity, families and friends. In Alleghenies, west of Washington by Greyhound Bus and auto. Grounds of rare mountain beauty; mineral springs, many recreations; modern lodges, cottages, central refectory and social halls; perpetual trust of the Church. The Heart of Shrine Mont is the Cathedral Shrine of the Transfiguration. Rate—from \$15 and \$16.50 a week for general accommodation, refectory meals and service. Prospectus Rev. E. L. Woolward, M.D., Director, Shrine Mont, Orkney Springs, Va. Clergy Seminar July 12-23.

We Sell Books of All  
Publishers

Write for Catalog

**MOREHOUSE-GORHAM CO.**

14 E. 41st St., New York 17, N. Y.

**CAMP GREENBRIER**

ALDERSON, W. VA. 45th year. On main line of C. & O. R. Ideal climate. Excellent opportunities for boy's development in all branches of camp life. Carefully supervised. Booklet. F. E. Carter, Dir., Episcopal High School, Alexandria, Va.

**CONVENT ST. JOHN BAPTIST**

Ralston, Morris County, New Jersey  
Workrooms for Vestments. Illuminating.  
Fine Needlework. Children's Dresses, etc.

custodian, reelected; Mrs. G. M. Bayly, supply secretary, reelected; five vice-presidents reelected. Delegates to Triennial, Mesdames M. G. Price, R. F. Fertig, H. Walker, Miss M. Gibbons. Alternates, Miss M. Dennison, Mesdames, E. G. Thomas, S. Dodd, R. T. Anthony.

**MASSACHUSETTS**

**Church Music Conference**

A conference on Church Music will be held in Trinity Church, Boston, June 24th to July 4th, inclusive, under the direction of Everett Titcomb, organist and choir-master at the Church of St. John the Evangelist, Boston, composer and instructor in choir training at the New England Conservatory of Music, and well known for his many years as director of the School of Music at the Wellesley Conference for Church Workers. The Rev. Theodore P. Ferris will be conference chaplain; and in addition to Mr. Titcomb the faculty will include Dr. Francis W. Snow, organist and choir-master of Trinity Church, and Miss Grace Leslie for voice training. Miss Ruth Cheyne, 233 Clarendon Street, is acting as registrar.

**Day of Offerings**

The annual Day of Offerings for the Church schools of the diocese drew the children with their choirs, banners, and flags, to seven centers on May 9th for services at 4 P.M. The centers and their guest speakers were: Trinity Church, Boston, with Bishop Granville G. Bennett of Rhode Island; St. Paul's, Brockton, the Rev. William Ward of Plymouth; Church of the Ascension, Fall River, the Rev. Dr. Richard S. M. Emrich of Cambridge; Grace Church, Lawrence, the Rev. Dr. Phillips E. Osgood of Boston; Grace Church, Salem, the Rev. Gardiner M. Day of Cambridge; Grace Church, New Bedford, the Rev. Arthur F. Roe-buck of South Portsmouth, R. I.; Grace Church, North Attleboro, the Rev. Bancroft P. Smith of New Bedford; and Christ Church, Waltham, the Rev. Fred-eric C. Lawrence of Brookline.

**CHICAGO**

**Twelve Month Job**

That the Churches can help to offset the present increase in delinquency by keeping their young people's programs going throughout the summer months was the decision of the youth counselors from the 13 midwest dioceses of the fifth province, who met May 12th at St. Luke's Church, Evanston, Ill.

"The responsibility of the Church to build young people who are individually strong is a 12 month job" said the Rev. Gordon E. Brant, rector of the Church of the Advent, Chicago, chairman of the meeting.

"It does not allow for a two months' summer vacation, especially in these days when delinquency among teen age youngsters shows an increase of 93% in the past three months.

"The Churches must keep their doors open to young people even though it may

mean work through the summer months for youth leaders in every parish," Fr. Brant concluded.

**SPRINGFIELD**

**Synod Opposes Union With  
Presbyterians At Present Time**

The 66th annual synod of the Church in the diocese of Springfield met on May 18th and 19th in St. Paul's Church, Alton, Ill. The floods and high waters prevented many of the delegates from arriving on time, but by the second day most of the people were there.

Bishop White spoke of the proposed union with the Presbyterian Church by saying in effect that there are so many demands upon the Church at the present time that surely this is not the time to go into anything that will make confusion more confounded.

The synod went on record as being opposed to any plan of union with the Presbyterian Church at the present time. The resolution was offered by the Rev. Edson P. Shepherd, Holy Trinity, Danville, and passed by an overwhelming majority.

**ELECTIONS:** Standing committee, Rev. Messrs. J. Wallace, H. L. Miller, W. R. F. Thomas, F. S. Arvedson; Messrs. H. M. Andre, C. M. Hathaway, M. Motz, Dr. H. S. Layman. Deputies to General Convention, Rev. Messrs. G. W. Ridgway, M. E. Whitford, E. P. Shepherd, F. S. Arvedson; Messrs. P. E. Hatch, C. M. Hathaway, Dr. H. S. Layman, Prof. A. R. Knight. Alternates, Rev. Messrs. R. M. Gunn, H. L. Miller, P. Miller, C. E. Simcox; Messrs. R. A. Brown, S. R. Tingley, Col J. Tipton, E. Wilson.

**NORTHERN MICHIGAN**

**Bishop Page Outlines Five Point  
Program at Convention**

"They will dirty the buildings! They will break the furniture! They will be the cry of many as we try to institute programs of wholesome recreation for our youth to meet our responsibility in the problem of juvenile delinquency. Granted," said Bishop Page in his first convention address to the diocese of Northern Michigan, "but which is more important, furniture or souls? Remember the state exempts our buildings from taxation. We must use them for the community good, for unless we do, the days may come when scoffers and others will come into power and will point to the church and say, 'Why exempt you? You do nothing for the community, just for your own group.'"

The problem of juvenile delinquency was one of a five point program which Bishop Page outlined for the diocese in the 48th annual convention held at Holy Trinity Church, Iron Mountain, Mich., May 18th-19th. Others were (1) A constructive attention to the problem of religious education. Since 1937 there has been a loss of 25% in church school teachers and pupils. Reasons may be given but the fact remains there are children in most of our communities who go nowhere. Without a church school a parish is dead. (2) The campaign for the endowment fund must be carried forward. The Bishop

suggested the possibility of a campaign for war bonds with the diocese named as owner. (3) We must provide the machinery to conduct an adequate Every Member Canvass. Too many parishes try to operate in the terms of the day when their founders held the first service. No other group drives down the street in an 1893 model. (4) We must do something for the proper following of our young people into the armed forces. Over 400 have gone from our diocese. We must maintain contact with their chaplains. The committee on the Bishop's address recommended that the Bishop and Council re-activate its Department of Religious Education and that the other matters in the Bishop's five point program be referred to the vestries and Bishop's committees with the injunction that they "shall be" considered immediately.

The Trust Association report showed assets in the endowment fund of \$63,147.64, a gain of \$10,676.06 during the year 1942. Budgets of \$10,000 on the Church Program and \$4,000 on the diocesan expense fund were adopted. These are a 40% increase over 1943.

The proposed Concordat with the Presbyterian Church was discussed briefly but it was thought that too little was known of the matter, especially by the laymen, for any action to be taken. The delegates to General Convention were uninstructed.

**ELECTIONS:** Deputies to General Convention, Rev. Messrs. G. C. Weiser, J. G. Carlton, O. M. Langley, C. G. Ziegler; Messrs. W. C. Douglass, F. L. Van Orden, H. C. Temple, S. B. Miller. Alternates, Rev. Messrs. H. R. Sherman, W. P. D. O'Leary, E. R. A. Green, G. G. Curtis; Messrs. W. Fountain, J. C. Wood. Bishop and Council, Rev. Messrs. O. M. Langley, H. R. Sherman; Messrs. C. J. Stakel, W. Fountain, H. B. Kellow. Trustees, S. B. Miller, R. Baker. Standing committee, all reelected, except C. Brewer replaces F. C. Stanford. Treasurer, S. B. Miller.

## FOND DU LAC

### 69th Council

The 69th council of the diocese of Fond du Lac, meeting in St. Thomas' Church, Menasha, Wis., on May 11th, was attended by about 95 clergy and delegates.

The chairmen of various departments gave their reports which showed marked increases in all fields, with the exception of the department of education where a falling off in the number of children attending Church schools was noted for the third consecutive year. Explanation of the decrease was the moving about of families, increased demands upon parents, teachers, and priests.

Indicative of the coöperation of Wisconsin churches was the lending of St. Patrick's Church Hall (Roman Catholic), Menasha, Wis., for a combined luncheon of council members and members of the Woman's Auxiliary.

The diocesan assessment was reduced from 8½% of the average current expenses for the years 1940, 1941, and 1942 to 8%, plus 4% interest on any unpaid balance due on the Episcopal residence assessment.

**ELECTIONS:** Standing committee, Rev. Messrs. F. D. Butler, E. P. Sabin, W. Elwell, H. M.



## Religious CHIME RECORDS

**ORGAN and VIBRAHARP**

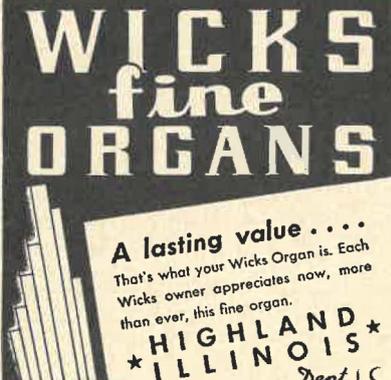
No Church too small — Chimes and Music can be heard long distances.

**INCREASES ATTENDANCE UP TO 40%.** The most appreciated gift any church member can make. Pastors report 20% to 40% increase in attendance after belfry broadcast is started. These studio made records excel World famous chimes in tone value and harmony. Church holidays, impressive religious services, indoors or open air. Use your own sound equipment or low cost apparatus we can recommend.

**Write for list of SOUNDMASTER RECORDS**

Scientifically Produced Records of Musical Classics every Church should own.

**MORRISON RECORDING LABORATORIES, Dept. 12, AURORA, ILL.**



## WICKS fine ORGANS

A lasting value . . . .  
That's what your Wicks Organ is. Each Wicks owner appreciates now, more than ever, this fine organ.

**HIGHLAND ILLINOIS**  
Dept. LC

### THE ST. JAMES LESSONS

Pupils' Books, Courses I through VII 45 cents each; Teachers' Manuals, Courses I, II and III 35 cents each; Courses IV, V, VI and VII 55 cents each. Orders and inquiries may be addressed to:

**The Secretary, St. James Church School**  
865 Madison Avenue New York City

### CHURCH SCHOOL SUPPLIES

We carry a complete line of workbooks and other Church School and parish supplies, as well as religious books of all publishers, and we give you prompt service. Write us your needs.

### CHURCH BOOK SHOP

GRACE H. OSBORN  
83 McAllister St., San Francisco, Cal.

SURPLICES      STOLES      CASSOCKS

Clerical Suits

**ALTAR LINENS and ALTAR HANGINGS**

finished or by the yard.

**C. M. ALMY & SON, INC.**  
562 Fifth Ave. (at 46th St.) New York

### THE GUILD OF ALL SOULS

**OBJECTS**—1. Intercessory Prayer: 1. for the dying; 2. for the repose of the Souls of Deceased Members of all the Faithful Departed. 2. To provide furniture for burials according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the Superior General.

**REV. FRANKLIN JOINER, D.D.**  
2013 Appletree St. Philadelphia, Pa.



### VESTMENTS

For Clergy and Choir  
Clerical Clothing—Church Hangings—Ornaments and Materials  
Catalog Free.

**THE C. E. WARD CO.**  
NEW LONDON, OHIO

A book to win the Peace

## the Judgment of the NATIONS

by Christopher Dawson

**\$2.50**

Sheed & Ward, New York

### BEAUTIFY YOUR CHURCH

With  
**Manitowoc Fine Furniture**

Write for Drawings and Prices

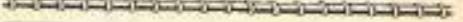
**MANITOWOC CHURCH FURNITURE COMPANY**  
Dept. 2 Waukesha, Wisconsin



### Sireta Mason

Dossals, Copes, Eucharistic Vestments, Stoles, Frontals, Albs, Surplices, Cassocks, Cloaks

562 Fifth Avenue (at 46 St.) New York City



### ST. HILDA GUILD, INC.

CHURCH VESTMENTS      ALTAR LINENS

Ecclesiastical Embroidery

147 E. 47th Street NEW YORK

Conferences with reference to the adornment of Churches.

Old Embroidery Transferred  
Telephone: Eldorado 5-1058

### The American Church Union, Inc.

Organized to defend and extend the Catholic faith and heritage of the Episcopal Church. Every loyal Churchman should be a member. Send for Statement.

**GENERAL SECRETARY**  
Box 455 Rosemont, Pa.



**The PAYNE-SPIERS STUDIOS, Inc.**  
125 FIFTH AVENUE - NEW YORK  
STUDIOS: PATERSON, N. J.

### STAINED GLASS WINDOWS

BRONZE TABLETS

MEMORIALS IN WOOD, MARBLE, IRON, MOSAIC  
ALTAR FURNISHINGS & DESIGNS SUBMITTED

**SCHOOLS**

**FOR BOYS**

**CATHEDRAL CHOIR SCHOOL**

**NEW YORK**

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$35.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address.

The PRECENTOR, Cathedral Choir School, Cathedral Heights, New York City

**CRANBROOK SCHOOL**

Outstanding preparatory school for boys in grades 7 through 12. Small classes. Strong faculty. Graduates in over 60 colleges. Also arts, crafts, sciences, music. Broad program of sports. Single rooms in fire-resisting buildings. Summer School. Catalog. The Registrar, Cranbrook School, Box L, Bloomfield Hills, Michigan.

**DeVEAUX SCHOOL**

**NIAGARA FALLS, NEW YORK**

A church military school for boys from sixth grade until ready for college. Full scholarships for talented boys whose fathers are deceased. One master for every ten boys. Moderate rates.

For information address THE HEADMASTER

**THE MERCERSBURG ACADEMY**

A well-equipped and beautifully located preparatory school. 90 miles from Washington. 9000 alumni from 48 states, 30 foreign nations. 646 graduates now in 124 colleges. Mercersburg develops self-reliance, good judgment. Every boy joins a literary society, studies public speaking. 17 tennis courts, 3 football fields, gymnasium, etc. Many Olympic team members, Rhodes scholars. Famous chapel and earlton. Junior school. Founded 1836. Catalog.

CHARLES S. TIPPETTS, PH.D., LITT.D., Headmaster, MERCERSBURG, PA.

**St. Peter's School**

**PEEKSKILL—NEW YORK**

A sound, well-rounded education for boys of 10-17 years. Accredited preparation for technical school or college. Workshop projects; self-help plan; wholesome social life and sports. Lower School also. New York phone: Cathedral 8-3931.

Rev. Frank L. Leeming, Headmaster

**FOR GIRLS**

**ST. ANNE'S SCHOOL**

In Virginia. Episcopal Country School for Girls. College Preparatory and General Courses. Beautiful buildings on 23-acre estate; separate dormitory for younger girls. Riding, all sports. Accessible New York & Washington. Catalogue. Elizabeth L. Cochran, Prin., Charlottesville, Va.

**KEMPER HALL**

**KENOSHA, WIS.**

A Church School with a modern plan of education. Preparatory to all colleges. Also general courses. Unusual opportunities in Art, Music, and Dramatics. Complete sports program. Accredited. Well organized Junior school. Catalog on request. Address Box LC. Under direction of the Sisters of St. Mary

**MARGARET HALL**

under Sisters of St. Anne (Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis courts. Riding. Board and tuition, \$700.

FOR CATALOG, ADDRESS: MOTHER RACHEL, O.S.A. BOX B, VERSAILLES, KY.

Keys, H. S. Stanton; Messrs. H. W. Whinfield, F. J. Dvorak, F. A. Foster. Executive board, Rev. Messrs. W. Elwell, W. J. Spicer, W. R. Otto; Messrs. H. W. Whinfield, W. Kellett, R. W. Smith. Trustees, Rev. W. Elwell; E. J. Perry, F. A. Foster. Treasurer, E. J. Perry. Ecclesiastical court, Rev. Messrs. E. C. Lewis, W. C. Way, H. A. LePerc, F. C. St. Clair, W. R. Otto. Examining chaplains, Rev. Messrs. E. C. Lewis, W. J. Spicer, H. M. Keyes, W. R. Otto. Registrar, Rev. F. C. St. Clair.

Deputies to General Convention, Rev. Messrs. W. Elwell, F. C. St. Clair, Very Rev. H. M. Keyes, Very Rev. E. P. Sabin; Messrs. H. W. Whinfield, H. Roddis, F. A. Foster, W. Kellett. Alternates, Rev. Messrs. W. J. Spicer, W. R. Otto, H. A. Bergen, W. F. Christian; Messrs. M. Smith, M. Davies, W. H. Valentine, Hon. F. H. Schlichting.

**DELAWARE**

**Fire At All Saints, Rehoboth**

For the second time in five years, All Saints' Church, Rehoboth, Delaware's resort town, was gutted by fire on May 22d. The blaze started at 11:30 P.M. and raged for several hours. The church, a structure of wood, was thoroughly gutted by the fire, and many valuable vestments were burned. The Rev. Nelson W. Rightmyer, priest of the parish, was able to save, however, a valuable Communion set given in memory of a former priest, the Rev. John S. Littell. Damage to the organ, valued at \$5,000 and rebuilt after the last fire, is unestimated as yet.

For a time it was feared that the church belfry, weakened by the flames, would collapse, hurling the half-ton-bell down on the lawn. Damage to the church has been rated as \$30,000. The buildings were insured. The morning after the fire services were held on the lawn, with the wardens taking the offertory in hats. The local Methodist church, a movie theatre, clubs, and civic associations have offered their places to the parish authorities until the church is rebuilt.

**TEXAS**

**Parish Hall at Holy Comforter**

The 75 members of the Church of the Holy Comforter, Angleton, Tex., under the direction of the Rev. N. C. Craft, grasped an opportunity to have a parish hall when they saw it. Learning of the availability of a church building outgrown by its former congregation, in eight days' time they raised the \$1,100 necessary to purchase it and move it five blocks to their own property. Aided by a grant from the Church Building Fund, the building is being converted into a suitable parish hall and will be in use in a short time.

This growing congregation has recently spent another \$1,100 remodeling the rectory and has also increased its minister's salary 50%.

**MAINE**

**Governor Sewall Confirmed**

Governor Sumner Sewall and his daughter, Alexander, were in the recent confirmation class presented to Bishop Loring at St. Mark's Church, Augusta, Me.

**NORTH CAROLINA**

**Convention Considers Lack of Ministerial Candidates**

The 127th annual convention of North Carolina met in St. Philip's Church, Durham, N. C., May 11th and 12th. Routine business was dispatched quickly and time was given to consideration of important changes in the canons and to means of strengthening the mission churches by altering the method of assessment.

The Bishop, in his address to the convention, dealt with several problems. The Bishop said in part, "A question of great importance is the concern we all feel over the interruption in the Church's supply of ministerial candidates. The normal flow of students from college to seminary has stopped. If the war should continue for several years, the usual stream of candidates for Holy Orders would be cut off at its source. As death and age and disability claim the older men, how shall they be replaced when this generation of youth, for this potential ministry is being diverted into government service." The only answer the Bishop saw to this problem was to accept the recent Navy classification, which offers a pre-chaplain course. The great difficulty here is that boys are asked to make a choice of profession before they are sufficiently matured. The Bishop called for the creation of a board to examine and advise young men seeking to take this pre-theological course. In speaking of the work that the diocese is doing in the various camps within its borders, the Bishop urged the making of a diocesan honor roll, a compilation of all the parish honor rolls. This plan was adopted, and the historiographer of the diocese was asked to compile this book of remembrance.

On the way to the annual convention in Durham, the car bringing the delegates from St. Martin's Church, Charlotte, skidded on the wet pavement and crashed into a tree. The Rev. C. A. Cole and Mr. R. A. Spooner received cuts and lacerations, but fortunately they were not seriously hurt. The other occupants of the car were bruised and shaken.

ELECTIONS: Secretary, Rev. A. S. Lawrence. Standing committee, Rev. Messrs. J. M. Dick, D. W. Yates, J. A. Wright, J. O. Beckwith; Messrs. J. B. Cheshire, J. S. Holmes, Col. G. Smith. Executive council, Rev. Messrs. A. S. Lawrence, jr., G. Temple; Messrs. D. E. Hudgins, W. H. Ruffin, Mrs. E. G. Peoples, Mrs. H. C. Bourne. Deputies to General Convention: Rev. Messrs. D. W. Yates, W. S. Turner, A. S. Lawrence, jr., M. G. Henry; Messrs. A. B. Andrews, K. D. Battle, J. H. Cutler, W. H. Ruffin. Alternates, Rev. Messrs. W. G. Clark, J. S. Cox, J. M. Dick, W. J. Gordon; Messrs. S. Burroughs, J. A. Mackie, C. Thayer, H. Steele.

**EAST CAROLINA**

**Convention**

An unusually large number of laymen were present for the 60th annual convention of East Carolina, which was held in St. Paul's, Greenville, N. C., May 12th.

While Bishop Darst has not yet fully recovered his health and strength, he was able to be present at the convention and,

with the aid of some of the clergy, presided over the business sessions.

Several years ago during the depression years, Bishop Darst asked that his canonical salary be reduced by 25%. Part of this was restored in 1942 and, upon recommendation by the finance department, the balance was restored by action of the convention.

With the consent of the convention, the Bishop appointed the Rev. R. I. Johnson archdeacon of the Colored work in the diocese of East Carolina. He will continue his work as rector of St. Cyprian's, New Bern, and superintendent and manager of the Good Shepherd Hospital, New Bern.

The following resolutions offered by W. B. Campbell, a delegate from St. Paul's, Wilmington, were adopted:

"1: The convention is highly pleased to note the improvement which has occurred in the state of health of the beloved Bishop of East Carolina, the Rt. Rev. Thomas C. Darst, and the progress he has made toward recovery.

"2: The convention hereby expresses the hope that Bishop Darst will feel free to take such time as he deems desirable and necessary to become fully restored to normal health and strength, and that he will also feel free to release himself from such duties of his office as he may deem desirable and necessary in order for him to have a full season in which to attain complete recovery, and that Bishop Darst will use the season of June 1st to October 1st for said purpose."

**ELECTIONS:** Secretary of the convention, executive secretary, registrar, treasurer, Rev. W. R. Noe; chancellor, G. B. Elliott; executive council, Rev. Messrs. C. E. Williams, J. R. Tolar; Messrs. W. G. Gaither, J. A. Moore, Mrs. S. A. Ward. Standing committee, Rev. Messrs. C. E. Williams, S. Gardner, J. R. Rountree; Messrs. J. G. Bragaw, W. Dunn. Trustees, R. Strange, R. S. Rogers. Deputies to General Convention, Rev. Messrs. W. R. Noe, M. Glover, S. Gardner, L. F. Scheuck; Messrs. G. B. Elliott, R. Strange, J. A. Moore, C. Davis. Alternates, Rev. Messrs. J. C. Grainger, E. F. Moseley, J. R. Rountree, E. W. Halleck; Messrs. J. Grimes, W. B. Campbell, J. H. Jones, Dr. H. W. Fisher.

## W. N. CAROLINA

### Convention Increases Budget

The 21st annual convention of the diocese of Western North Carolina met at St. Mark's Church, Gastonia, on the afternoon of May 11th, assembling for a night session, and continuing the morning of the 12th, Bishop Gribbin presiding. The only convention service was the Holy Communion at 7:30 on the 12th, the Bishop celebrating, assisted by the deans of convocations, the Rev. Messrs. A. W. Farnum and B. M. Lackey.

Encouraged by a successful year of diocesan finances in 1942 and thus far in 1943, the convention undertook to increase its budget for 1944, chiefly to provide for increased salaries for the diocesan missionaries on account of higher living costs. Acceptance of the budget was referred to the executive council with power to act, as was also the request from the Presiding Bishop, read to the convention, that the appropriation to the National Council be increased for the extension of the Church's missionary work, amount of increase being

subject to future recommendation from the National Council.

A successful season at the Kanuga conferences was predicted by the Rev. A. Rufus Morgan, the manager of the conference, who also presented certain needs in the improvement of the Kanuga property. The Rev. Grant Folmsbee, in charge of religious work at Fontana Dam, a TVA project, described the unique work he is doing there. The convention voted down an amendment to the diocesan canons, which would have allowed the Bishop of the diocese to appoint lay delegates to the General Convention as substitutes for those elected by the convention, who find that they are unable to serve.

The Rev. P. S. Gilman, the rector of St. Mark's, and members of the parish entertained the delegates and visitors.

**ELECTIONS:** Deputies to General Convention, Rev. Messrs. P. S. Gilman, J. P. Burke, P. W. Lambert, A. W. Farnum; Messrs. W. L. Balthis, F. P. Bacon, E. S. Hartshorne, H. V. Smedberg. Alternates, Rev. Messrs. A. R. Morgan, G. F. Rogers, B. M. Lackey, W. Greenwood; Messrs. G. F. Wiese, A. B. Stoney, H. Lea, M. Whitener. Standing committee, Rev. Messrs. G. F. Rogers, J. B. Burke, A. W. Farnum, G. M. Jenkins; Messrs. W. L. Balthis, S. E. Elmore, H. Parker, F. F. Bacon.

## EASTERN OREGON

### Miss Catherine Peterson Accepts Position in Spokane

Miss Catharine Peterson, UTO worker and director of religious education and young people's work in the missionary district of Eastern Oregon for 12 years, has accepted a position as director of religious education at the Cathedral of St. John the Evangelist in Spokane, Wash. During the 12 years she has been resident in Eastern Oregon she has made a valuable contribution to building up the organization of the Young People's Fellowship. Each year she has taken an active part at the annual summer schools held at the Ascension School site at Cove, Ore., and the school for juniors has been placed under her personal direction and supervision. At the recent convocation she was presented with a traveling bag by the delegates as a mark of the affection and esteem in which she has been held during all these years. She will begin her work immediately, but will return to Eastern Oregon to supervise the junior summer school to be held in July.

## MICHIGAN

### St. Mary's, Detroit, Receives Church Flag

St. Mary's Church, Detroit, is rejoicing in a new Church Flag, the gift of two parishioners whose son was rescued from the sinking of the *Yorktown*. This flag, dedicated on Easter Day by the Rev. Allan L. Ramsay, rector of St. Mary's, is a companion piece to an American flag presented by the same couple to St. Mary's Parish in February, and both are in the nature of a thank offering for his escape. The parents are making the gift, as the former was made, anonymously.

## SCHOOLS

### FOR GIRLS

#### ST. MARGARET'S SCHOOL

Episcopal. Thorough preparation for college. Music. Art. Athletics. Riding. Simple country life. Beautiful campus on Rappahannock River. Moderate cost. For illustrated catalog address:

Miss Edith C. Latané, Headmistress, Tappahannock, Va.

#### Saint Mary's School

Mount Saint Gabriel  
Peekskill-on-Hudson, New York  
College Preparatory and General Courses  
Modified Kent Plan  
For catalog address  
THE SISTER SUPERIOR

#### ◆ STUART HALL ◆

100th Year. An Episcopal school emphasizing best in Southern tradition and culture. Effective preparation for colleges admitting on certificate. General Course for Non-College Girl. Music. Art. Dramatics. Separate lower school. Courses for high school graduates in intensive college preparation and 1 or 2 years' Secretarial. Modern Academic building, gymnasium and tiled swimming pool. Sports. Riding the year 'round. For booklet, address:

Ophelia S. T. Carr, Prin., Box J-L, Staunton, Va.

### COLLEGES

#### CARLETON COLLEGE

Donald J. Cowling, President  
Carleton is a co-educational liberal arts college with a limited enrollment of about 850 students. It is recognized as the Church College of Minnesota. Address: Assistant to the President.

Carleton College  
Northfield Minnesota

#### MILWAUKEE - DOWNER COLLEGE

Milwaukee, Wisconsin  
An Accredited College for Women

Full four-year courses leading to B.A. and B.S. degrees. Academic Programs, Home Economics, Music, Art, Occupational Therapy.

LUCIA R. BRIGGS, A.M., LL.D., President  
For Bulletins, address the Registrar

### SEMINARIES

The Church Divinity School of the Pacific  
BERKELEY, CALIFORNIA  
Dean, Henry H. Shires 2457 Ridge Road

### SPECIAL

The Hospital of Saint Barnabas and the University of Newark offer a full course in NURSING to qualified High School graduates. Scholarships available. Classes enter in February and September.

Apply to — Director of Nursing  
Hospital of Saint Barnabas  
685 High St., Newark, N. J.

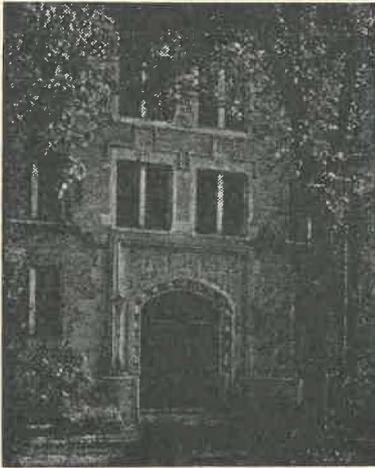
#### ST. LUKE'S HOSPITAL School of Nursing, Davenport, Iowa

Offers a three year course in Nursing Education to graduates of accredited high schools. Affiliation Children's Memorial Hospital, Chicago, for Pediatrics, four months.

Make application to: DIRECTOR OF NURSING  
1224 E. High Street Davenport, Ia.

**Ann Emery Hall**

Dormitory of Distinction  
for Women



attending the

UNIVERSITY of WISCONSIN  
IN MADISON

265 Langdon Street

Write for illustrated folder  
summer or winter term

**THE LORD'S  
PRAYER**

with a chapter on  
**HOW TO PRAY**

by

The Rev. Henry Darlington,  
D.D., Church of the Heavenly  
Rest, Chapel of the Beloved  
Disciple, New York.

price, 40 cents, paper

At Bookstores

or

The Church Office  
2 East 90th St., New York City

**VESTMENTS**

Cassocks—Surplices—Stoles—Scarves  
Silks—Altar Cloths—Embroideries  
Priest Cloaks—Robots—Collars  
Custom Tailoring for Clergymen

Church Vestment Makers  
1837 Over One Hundred Years 1943

COX SONS & VINING, INC.  
131 EAST 23RD STREET, NEW YORK.



**SEMINARIES**

**General Theological  
Commencement**

Twenty men were graduated from the General Theological Seminary at the 123d Commencement of that institution, on Wednesday, May 26th. They represented the following 12 dioceses—Harrisburg, Long Island, Los Angeles, Louisiana, Maine, Massachusetts, New Jersey, New York, Rhode Island, Rochester, Western Massachusetts, and Western New York; and the following 19 colleges and universities—Bard, Bates, California, City of New York, Columbia, Franklin and Marshall, Harvard, Hobart, Juniata, St. Lawrence, Massachusetts Institute of Technology, Minnesota, New Jersey State, North Carolina State, Southern California, Texas, Trinity, Virginia, and Williams.

The degree of S.T.B. (Bachelor of Sacred Theology) was awarded to 11 graduates of former years; and one man received the degree of S.T.M. (Master of Sacred Theology).

The honorary degree of S.T.D. (Doctor of Sacred Theology) was given to Bishop Hart, Coadjutor of Pennsylvania; the Rev. Thomas Ayres Sparks, canon pastor of the Cathedral of St. John the Divine; and the Rev. Lawrence Rose, dean of the Berkeley Divinity School.

Notwithstanding heavy rain and the difficulties of wartime travel, there was a large attendance of relatives, friends, and alumni. It was frequently mentioned that 111 alumni are chaplains, serving with the armed forces, and that seven sometime students are in the forces.

**ADDRESS**

John Milton Potter, Ph.D., president of Hobart College, delivered the Commencement address. Dr. Potter said in part:

"We are today in the midst of one of those epochs of decision which have occurred every four or five hundred years. Two views of life, of man's intellectual and moral nature, are now once again sharply at grips with each other. The one now holds, as it has always held, that the highest and clearest minds—those capable of leadership—must control, train, and direct the thinking and action of other men. The other contends, as ever since antiquity, that the best energies of man be released only by stimulating the largest possible number of individuals to the free exercise of their own intelligence, judgment, and conscience.

"This conflict is by no means confined to our struggle in arms against our totalitarian adversary. Hitlerism is merely the most powerful manifestation of that tendency toward authoritarian direction and control which has developed, often with great insidiousness, at all levels of our civilization and society and in all parts of the world. We shall still have to contend with the authoritarian and deterministic principle of life even after we have destroyed the military force of the National Socialist and Japanese States.

"Nowhere is the decision of our time

more pressing and in no area is the decision of wider importance than in education. Stated very crudely, we shall probably soon have to decide whether our purpose in education is to indoctrinate the young with certain 'attitudes' which we believe desirable or so to nourish and exercise the growing minds of young people that they may acquire the strength, self-discipline, and the judgment freely to recognize those good ends which we believe to rest upon eternal truth. Are we to impose upon our own youth and upon the world the 'principles of democracy,' or are we to raise up a new generation of free men and women? This is a very ancient dilemma, one familiar through many ages to the teachers of the Christian Church. At bottom, the decision of minds is the same as that between those who have striven to force acceptance of doctrine upon the conscience of man and woman and those who have striven to raise up by slow process of education men and women of freely active minds and conscience.

"The crux of our problem today lies in the question of whether we regard as first in importance the subject matter which we teach or the young men and women whom we educate. If, like the great teachers of the past, we clearly recognize the subjects and skills which are our professional stock in trade as instrumental to the growth of human mind and character, we shall raise up a healthy generation."

**COLLEGES**

**Kenyon's Wartime Contribution**

Kenyon College, Gambier, Ohio, now includes three schools: the liberal arts college, the seminary, and the pre-meteorological training school. It has become one of the "War Colleges." All eligible students now in the liberal arts college are members of one or the other of the enlisted reserves, Army, Navy, Marine, or Air Forces.

The United States Army Air Force Training Detachment for pre-meteorological students got under way in February. Arrangements to take care of the detachment and fit them into the life of the college has been a large task. Old Kenyon is now an Army barracks, which houses enlisted men and con-commissioned officers. All of the other facilities of the college are at the disposal of the training detachment to the extent to which they are needed.

The detachment arises at six A.M. mess is at seven, classes, military drill, physical education, and supervised study keep the men busy until nine P.M. The detachment, the Alumni bulletin states, now looks like a real military unit. They march well, and the campus rings almost constantly with the one-two-three-four cadence and the singing of Army songs as the detachment marches to classes in squads or to mess as a unit.

The faculty and administrative departments are working over-time, but they have the satisfaction of knowing that a direct contribution is being made to the nation in wartime.

## DEATHS

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

### William F. Shero, Priest

The Rev. William F. Shero, retired rector and former warden of Racine College, died on May 12th in Chester, Pa., after an illness of two weeks. He was 79.

Dr. Shero, born in Fredonia, N. Y., was educated in Fredonia at the University of Rochester, General Theological Seminary, Hobart College, and Franklin and Marshall. He was ordained in 1891.

He served as chaplain of DeVeaux School, Niagara Falls, N. Y., headmaster of Yeates School, Lancaster, Pa., until he went to Racine College in 1908.

He was rector of Christ Church, Greensburg, Pa., from 1916 until he retired in 1941. He was president of the standing committee of the diocese of Pennsylvania and the author of several religious articles.

He leaves a widow, Mrs. Lucy Rogers Shero; a daughter, Mrs. J. L. Hines, of Mt. Jewett, Pa.; and a son, Dr. L. R. Shero, professor of Greek at Swarthmore College.

### Reed C. Schermerhorn

The death of Reed C. Schermerhorn, in Delphi, Ind., at the age of 82 marked the close of a life of devotion to family, friends, Church, and community. Mr. Schermerhorn was born in Delphi in 1851, son of Bernard Freeman and Josephine Case Schermerhorn. He was married to Katherine Neff in Cincinnati. A part of his life was spent in Buffalo, New York City, and Washington, D. C. He was president of the Carroll County Abstract Company in Indiana for many years.

Surviving is an only son, John; two sisters, Mrs. Katherine Brackenridge and Mrs. Daisy Frye; a niece, Mrs. Catherine (Bon O.) Aspy; and a grandson, John Schermerhorn. A Requiem Mass was read at St. Mary's Church with the Rev. C. C. Reimer of Logansport in charge.

For the past 15 years, Mr. Schermerhorn gave generously of his services as county Red Cross chairman. Throughout his life, he has been actively connected with the Church in Delphi and in the diocese, and with the Church at large. He served for many years as senior warden of St. Mary's Church and later as senior warden and treasurer. He has been prominent and helpful in the councils of the diocese and intensely interested in

the prosecution of missionary work. Mr. Schermerhorn has represented the diocese of Northern Indiana as deputy to General Convention.

### Winifred M. Kirkland

Miss Winifred M. Kirkland, novelist, author of religious books and other books, died May 13th in her home in Sewanee, Tenn., at the age of 70.

Born in Columbia, Pa., Miss Kirkland was educated at Packer Collegiate Institute, Brooklyn, and at Vassar College. She taught English at the Misses Shipley's School, Bryn Mawr, Pa., and did post-graduate work at Bryn Mawr College. She also taught at the Bryn Mawr School and at Baldwin School, Bryn Mawr.

In 1908 she gave up her teaching in Pennsylvania to devote her time to writing.

She contributed to a numerous group of magazines, among them, the *Youth's Companion*, *Atlantic Monthly*, *THE LIVING CHURCH*, and the *LAYMAN'S MAGAZINE*. She is the author of a large number of books, including *Chaos and a Creed*, *The Great Conjecture—Who is This Jesus?*, *The Man Who Gave Us Christmas*, *The Continuing Easter*.

She leaves a brother and a sister.

# 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.: 9:30 a.m.  
All Saints', Rehoboth Beach, 8, 11, and 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. Paul 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's Church, Madison Ave. at 71st St., New York  
Rev. H. W. B. Donegan, D.D., rector  
Sun.: 8 Holy Communion; 11 Morning Service and Sermon; Holy Communion Thurs. 12 M.

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

### NEW YORK—Cont.

St. Thomas' Church, 5th Ave. and 53rd St., New York  
Rev. Roelif H. Brooks, S.T.D., rector  
Sun.: 8 & 11; Daily Services: 8:30 Holy Communion; 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.

# CHANGES

## Military Service

BROCKLEBANK, Rev. C. A. W., now on active duty as a chaplain in the Navy, has resigned as rector of St. Mark's Church In-the-Bouwerie, New York City, effective September 15, 1943.

LINSLEY, Chaplain J. C. W., formerly District Chaplain, Hq. 1st. Dist. AAFTTC, Greensboro,

N. C., is now Command Chaplain for the Army Air Forces Technical Training Command, Headquarters at Knollwood Field, N. C. Address: Hq. AAFTTC, Knollwood Field, N. C.

MEANS, Rev. DONALD C., now chaplain at the Army Air Forces Technical School, Chanute Field, Ill., has resigned as rector of St. Paul's Church, Harrisburg, Pa., effective September 1, 1942.

THOMSON, Rev. PAUL VAN K., formerly curate at Grace Church, Newark, N. J., has entered the Navy as a chaplain. Address: Navy Training School, Williamsburg, Va.

WILLIAMS, Rev. ERNEST H., formerly vicar of St. James' Church, Pullman, Wash., has entered the armed forces as a chaplain, effective May 15th.

## Resignations

FILKINS, Rev. WARREN V. H., rector of Trinity Church, Arlington, N. J., since 1914, has retired and is now rector emeritus.

NELSON, Rev. PHILIP, formerly vicar of St. Luke's Church, Grants Pass, Ore., has resigned effective April 1, 1943. He will continue to live in Grants Pass.



# Church Services near Colleges



**COLLEGE STUDENTS NEED TO BE remembered, particularly in these war days when they are beset by new and disturbing problems.**

Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, do forward the task of your Church by helping it to carry on efficiently and effectively its College Work.

Write the student, giving him the name of his chaplain, as listed here. Write, also, the chaplain. He wants you to do this. He needs to know every Church youth at his college.

And finally, if you can, contribute financially to the work the chaplain is doing. You may send funds directly to him—or you may send them to the Church Society for College Work at Cranbrook, Bloomfield Hills, Michigan.

ALFRED UNIVERSITY—Christ Chapel, Alfred, N. Y.  
Rev. George Ross Morrell, Rector  
Second Sunday: 9 A.M.  
Other Sundays: 5 P.M.

BOWDOIN COLLEGE—St. Paul's Church, Brunswick, Me.  
The Rev. Donald W. Mayberry, Rector  
Sunday Services: 8 & 11:00 A.M.

UNIVERSITY OF CALIFORNIA, L.A.—St. Alban's Church, Los Angeles, Calif.  
Rev. Gilbert Parker Prince, Vicar  
Sunday Services: 8, 9:30, & 11 A.M.

CARNEGIE INSTITUTE OF TECHNOLOGY—The Church of the Redeemer, 5700 Forbes St., Pittsburgh  
Rev. Francis A. Cox, D.D.  
Sunday Services: 8 & 11 A.M., 7:30 P.M.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City  
Rev. Stephen F. Bayne jr., Chaplain  
Sundays: 11 A.M.  
Weekdays: 12 Noon

CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn.  
The Rev. Frank S. Morehouse, Rector  
The Rev. Clinton R. Jones, Curate  
Sunday Services: 8 & 11 A.M.

DUKE UNIVERSITY—Episcopal Church at Duke University, Durham, North Carolina  
Rev. Henry Nutt Parsley, Chaplain  
Rev. David Yates, Adviser  
Sundays: Holy Communion 9 A.M., Chapel; Interdenominational Service 11 A.M., Chapel; Canterbury Club 6:45 P.M.

HARVARD UNIVERSITY, RADCLIFFE—Christ Church, Cambridge, Mass.  
Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sundays: 8, 9, 10, & 11:15 A.M., 8 P.M.  
Weekdays: Tues., 10; Wed., 8; Thurs. 7:30 A.M.

HASTINGS COLLEGE—St. Mark's Pro-Cathedral, Hastings, Nebr.  
Very Rev. N. L. Chowenhill, Dean & Rector  
Sundays: 8 A.M. Mass; 9:45 Church School; 11 Choral Mass & Sermon. Holy Days: 10 A.M. Mass

UNIVERSITY OF ILLINOIS—Chapel of St. John the Divine, Champaign, Ill.  
Rev. Carroll E. Simcox, Priest  
Sunday Services: 8 & 10:30 A.M.  
Thursdays & Holy Days: 7:15 A.M.

## THE CHURCH SOCIETY FOR COLLEGE WORK

earnestly solicits gifts

and bequests



CRANBROOK  
BLOOMFIELD HILLS  
Michigan



ST. JOHN THE DIVINE, CHAMPAIGN, ILL.

MICHIGAN STATE COLLEGE—St. Paul's Church, Lansing, Mich.  
The Rev. Clarence W. Brickman, Rector  
Sunday Services: 8, 9:30, and 11  
Chapel of Christ The King, 445 Abbott Rd., East Lansing  
Wednesday 7:10 A.M.; Sunday: 8:45 A.M.

MILWAUKEE DOWNER, STATE TEACHERS—St. Mark's Church, Milwaukee, Wis.  
Rev. Killian Stimpson, D.D., Rector  
Daily Services: 7:30 A.M.  
Sundays: 8, 9:30, & 11 A.M.

UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska  
Rev. L. W. McMillin, Priest  
Sunday Services: 8:30 and 11:00 A.M.  
Others as announced

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.  
The Rev. Horace E. Perret, Th.D., Rector  
Sunday Services: 8:00 and 11:00 A.M.  
Wednesdays and Holy Days: 9:30 A.M.

UNIVERSITY OF NORTH CAROLINA—Chapel of the Cross, Chapel Hill, N. C.  
Rev. Alfred S. Lawrence  
Rev. R. Emmet Gribbin, Jr.  
Services at 8 and 11 A.M., and 8 P.M.

PRINCETON UNIVERSITY—The University Chapel, Princeton, N. J.  
The Rev. Wood Carper, Chaplain to Episcopal Students  
Sundays: 9:30 A.M., Holy Communion and Sermon  
Weekdays: 7:30 A.M., Holy Communion

STEPHENS' COLLEGE FOR WOMEN, CHRISTIAN COLLEGE FOR WOMEN, UNIVERSITY OF MISSOURI—Calvary Episcopal Church, Columbia, Mo.  
Rev. Roger W. Blanchard  
Sunday Services: 8, 9:30, & 11 A.M., & 6 P.M.  
Thursdays 7 A.M.

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

WASHINGTON UNIVERSITY—Church of St. Michael and St. George, St. Louis, Mo.  
Rev. J. Francis Sant, D.D., Rector; Rev. G. Richard Wheatcroft, Curate  
Sundays: 7:30 & 11 A.M.; Canterbury Club, 7:30 P.M., twice monthly.

WELLESLEY COLLEGE—St. Andrew's Church, Wellesley, Mass.  
Rev. P. F. Sturges; Mrs. Edward C. Ashton  
Sundays: 7:30, 9:50, 11 A.M.  
Thursdays in College Little Chapel 7 A.M.

WILLIAM COLLEGE—St. John's Church, on the campus, Williamstown, Mass.  
Rev. A. Grant Noble, Rector  
Rev. Gordon Hutchins jr., Asst.  
Sundays: 8 and 10:35 A.M. Holy Days: 7:30 A.M.

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

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

# CLASSIFIED

## ANNOUNCEMENTS

### A Tribute of Love and Affection to Bishop Hunter Wyatt-Brown

The Clergy and Lay Delegates to the Thirtieth Annual Convention of the Diocese of Harrisburg have learned with sorrow that, due to ill health, our beloved Bishop, Dr. Hunter Wyatt-Brown, has resigned his jurisdiction. Deeply moved by our sense of loss, we wish to assure him of our love, and affectionate sympathy, and record our gratitude for his outstanding leadership as our Diocesan.

Coming to Harrisburg twelve years ago, in the darkest days of the depression, bringing the rich resources of a long and brilliant ministry in some of the largest parishes of our Church, Bishop Wyatt-Brown immediately endeared himself to us all. His friendly nature and overflowing heart kindled a flame of affection that united us, as never before, in the bond of Christian love. His appreciation and encouragement stimulated both Clergy and Laity alike to new and greater endeavor for Christ and His Church. His Parish visitations, always a Benediction, were eagerly anticipated. His staunch loyalty communicated itself to his people, quickening in them a deeper sense of pride in our Parishes and Diocese. His ministry among us was with power because he never lost in the Episcopate the pastoral touch. In the light and warmth of his glowing faith and Apostolic zeal the darkness of depression days dissolved.

A gracious Bishop and Shepherd of our Souls, a true Father in God to all, an able Administrator, a forceful and eloquent Preacher of Righteousness, a Prophet proclaiming fearlessly the Word of Truth with power, a Watchman warning, without equivocation, an endangered Nation, when its citizens were dazed and divided by a multitude of conflicting and confusing voices, we feel justly proud of this holy and humble-hearted man of God, who dared to speak the truth boldly, when outspoken preaching was condemned and resented by a thoughtless and heedless people.

Bishop Wyatt-Brown's election as President of the Province of Washington brought honor to the Church in our Diocese, and we rejoiced in this well-deserved recognition of his preeminent gifts of leadership, and the ever-widening influence of a vital ministry.

Nor can we overlook the lovely lady, and charming helpmeet, who by his side has borne the burden and heat of the day, whose joy and satisfaction in the full fruition of the Bishop's ministry we share. Mrs. Wyatt-Brown's gracious hospitality, her valued leadership in the Woman's Auxiliary, her helping hand in all good works, have enriched our Diocesan life, and will remain a treasured remembrance among us.

Dear Bishop Wyatt-Brown, our prayers and good wishes follow you. We rejoice that you have chosen to dwell among us, an honored and beloved member of our household of faith. Happy are we in the knowledge that we shall see your face again. Released from the heavy responsibilities of your high and Holy Office, rested, refreshed and renewed, we know that you will find opportunity for further service, as your strength permits. We commend you to the care of our loving Lord, Whom, so tenderly, you have revealed to us. Who has led you all the way. May the Holy Spirit abide with you always, even to the glorious and triumphant fulfillment.

Resolved: That this Tribute of Affection be adopted by a rising vote, printed in the Journal of the Convention, published in the Church Press, and a copy suitably inscribed, be given to our beloved Bishop, Dr. Hunter Wyatt-Brown.

Charles L. Miller  
Chancellor of the Diocese  
Lesley McCreath  
Secretary of the Convention  
Paul S. Atkins  
President of the Standing Committee  
I. Thomas Heistand  
Secretary of the Standing Committee

## Memorial

**CARTER, AMELIA BELLAR**—In loving memory of Amelia Bellar Carter who entered into Life Eternal June 7, 1936. Grant her Lord, Eternal rest.

## 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

## ALTAR BREAD AND INCENSE

**ALTAR BREAD AND INCENSE** made at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price and samples on application.

**ALTAR BREADS**—Orders promptly filled, Saint Mary's Convent, Kenosha, Wis.

## BOARDING

**ST. ANDREW'S CONVALESCENT HOSPITAL**, 237 East 17th Street, New York City. Sisters of St. John Baptist. For women recovering from an acute illness or for rest. Private rooms \$10 to \$15.

## CAMPS

### Counselors Needed!

A long established boys' camp desires Counselors. An excellent business proposition for men of merit. Address J. C. Carter, 432 Sagamore Avenue, Teaneck, N. J.

## CHURCH FURNISHINGS

**CHURCH FURNITURE**, Pews, Pulpits, Altars, Lecterns, Clergy Chairs, Baptismal Fonts, Folding Chairs, Sunday School Furniture. We allow for, or sell your old equipment. Catalog and details on request. Redington Co., Department X, Scranton, Pa.

**FOLDING CHAIRS**. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. Redington Co., Dept. 77, Scranton, Pa.

**ANTIQUE SANCTUARY LAMPS**. Robert Robbins. 1755 Broadway, New York City.

## CHURCH MAGAZINES

**THE CHURCH MILITANT**—newest monthly, 25c yearly. Rev. J. J. D. Hall editor. A mustard plaster for conditions as they exist in the Church. Its growth phenomenal! Goes to 43 states—five foreign countries. One clergyman ordered 800 copies. H. C. Dunlap, Manager, 5554 Market St., Philadelphia.

## LIBRARIES

**LIBRARY of St. Bede**, 175 E. 71st Street, New York City. Open Monday to Friday, inclusive, 2:30-6 P.M. and Tuesday evening 7:30-9:30.

**MARGARET PEABODY** Lending Library of Church literature by mail. Return postage the only expense. Address: Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

## LINENS AND VESTMENTS

**PURE IRISH LINEN AVAILABLE**. Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offer these now at prices of March 1942. Act promptly to secure what you need. Samples on request. Mary Fawcett Co., Box 146, Plainfield, N. J.

**CATHEDRAL STUDIOS**, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. Materials by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages. 95 illustrations. Price \$4.00. Also my Handbook for Altar Guilds. Price 50c. L. V. Mackrille. 11 W. Kirke Street, Chevy Chase, Md., 30 minutes from U. S. Treasury, Tel. Wisconsin 2752.

## POSITIONS OFFERED

**ASSISTANT**, small summer women's Rest Home, Nyack, N. Y. Help with cooking, housework. Not a menial position. Private room and bath. Good salary. Easy for competent person. Address The Bell Home.

**CHURCH Home** needs woman experienced in nursing and care of elderly people. Reply Box J-1752, The Living Church, Milwaukee, Wis.

## POSITIONS OFFERED

**GETHEMANE'S Assistant** has accepted call to be Dean of Omaha, so we are looking for another assistant. Write in confidence to: The Rev. John Higgins, 905 Fourth Avenue South, Minneapolis, Minn.

**PRIEST** wanted to assist general parish work and program with military personnel in parish near large military camp in South. Reply Trinity Church, Columbus, Georgia.

**ASSISTANT** desired, Midwestern parish. Must be interested in Religious Education and Young Peoples' work. Generous stipend. Reply Box B-1751, The Living Church, Milwaukee, Wis.

**VICARAGE**—Use of Vicarage offered in exchange for Sunday and emergency duty during July. Services 8:00 and 10:30. Thirty minutes from Broadway. Convenient to Ocean beaches and state parks. George B. Cox, 87 Seventh St., Valley Stream, L. I., N. Y.

## POSITIONS WANTED

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

**ORGANIST-DIRECTOR**. Desires position offering opportunity to develop music in parish. English and American training. B.M., M.M. degrees. Available September. Reply Box S-1753, 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

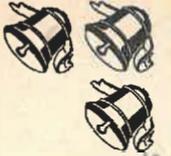
**THE CRATER CLUB**, on Lake Champlain—Established over 40 years ago by the late John B. Burnham as a summer colony especially for Church people. Still operated by his family; its guests include clergymen and their families; professors; etc. Separate cottages. Central dining room and recreational hall. 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

**RETREATS** at St. Martin's House, Bernardsville, N. J., for groups or individuals. For information apply to the Rev. T. A. Conover, Acting Warden.

Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your **LIVING CHURCH** does not reach you on time occasionally, please understand we are doing our best. The delay is caused by conditions arising after your copy has left Milwaukee.

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



# FOR THE JUNE BRIDE

## The Marriage Service Booklets



No. 41—White Leatherette

No. 41—Bound in white leatherette, size 5 1/4 x 7 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.

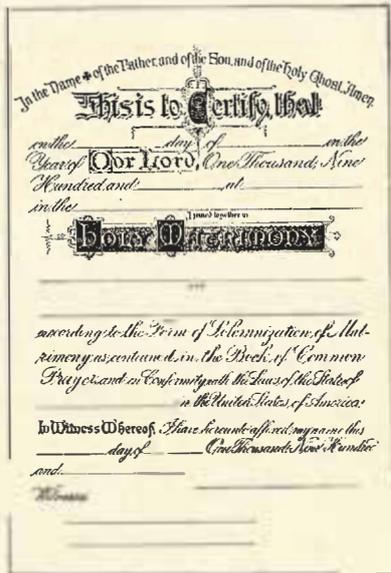


No. 47—White Morocco

### 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.

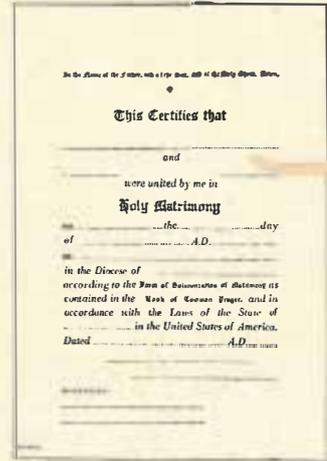


No. 17—9x12 inches

## The Marriage Certificates

No. 16—Single sheets, printed in red and black on good quality paper stock, size 7 3/8 x 10 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 3/8 x 10 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.

**MOREHOUSE-GORHAM CO.**

**14 E. 41st St., New York 17, N. Y.**

