

The Living Church

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



Harr

It Might Have Been the Holy Spirit

J. W. Schmalstieg

Page 15

NEW BISHOP OF WASHINGTON

The Rt. Rev. Angus Dun is shown being congratulated by the Presiding Bishop and the Archbishop of York. The consecration was the first of an American in which an Archbishop of York had taken part since the consecration of the second and third American bishops in 1787.

(See pages 9, 16, and 18)



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Workers Needed

TO THE EDITOR: "The WACS and WAVES'll Win the War." But who will win the Kingdom for our Lord? According to a report from the Church Missions House, forty women are needed to fill vacancies, not to speak of new places which should be filled, and no candidates or volunteers! Talk about going to foreign places, right here in Arizona we have a foreign field among a pagan people and we need three workers. Who will win the Kingdom while the WACS and WAVES are "winning the War"?

(Rt. Rev.) WALTER MITCHELL,
Bishop of Arizona.

Phoenix, Ariz.

Correction on a Correction

TO THE EDITOR: I note in this week's issue of L.C. (April 23d) on page 13, a correction which you make in the "First Bishop to be Consecrated in Wisconsin by a Presiding Bishop." You state in your "Correction" that Bishop Morris was consecrated in Grace Church, Madison, as Bishop of the Canal Zone on February 5, 1920, and therefore, he and not Bishop Wilson was the first. If you will refer to page 384 in the 1944 L.C. ANNUAL, number 237, you will find that the Rev. Henry Douglas Robinson was consecrated on March 25, 1908, to be the Bishop of Nevada. Dr. Robinson was consecrated in St. Luke's Church, Racine, by Presiding Bishop Tuttle. Dr. Robinson was warden of Racine College. I was present at the consecration and acted as assistant master of ceremonies with Fr. Blossom who was then rector of St. Luke's Church, Racine.

There may be someone who will come up with a correction to this correction, but at any rate Bishop Robinson's consecration was long before Bishop Morris.

(Rev.) L. W. McMILLIN.

Lincoln, Nebr.

The Judgment of the Peace

TO THE EDITOR: As a layman deeply interested in the problems of the postwar world and firmly convinced that we should face these problems realistically, I have read the article entitled "The Judgment of the Coming Peace" by the Rev. Bernard Iddings Bell, D.D., in your issue of February 13th with much interest and considerable misgiving. With due respect to Dr. Bell as a clergyman and a scholar it seems to me that many of the arguments he presents in his article are not based on sound reasoning.

In the first paragraph Dr. Bell speaks of "the futility of the use of force." Unfortunately there are anti-social elements that now and then get the upper hand in nations (as is the case today in Germany and Japan) just as there are such elements in our local communities. If such elements must be held in check by local or state police forces, is it not as reasonable to establish an international police force that will enforce peace among those who would be disposed to disturb it and seek aggrandizement at the expense of their neighbors?

To carry Dr. Bell's argument to its logical conclusion it seems to me it would be as reasonable to say we should dismiss our local police forces and depend on good will to keep down lawlessness. Would he have us open our jails and penitentiaries and free those who had been convicted of lawlessness and kept under restraint for the protection of society?

Jesus Himself recognized the need of force when He drove the money changers from the temple. Here was an anti-social element

stop them in their nefarious activities. Certainly Jesus, who used persuasion to greater effect than any who ever lived would have used it in the case of the money changers had He thought it would be effective.

Dr. Bell cites the prohibition law as proof of his point that an unpopular law cannot be enforced—a fundamental principle of jurisprudence. But, with whom would the law to enforce peace among nations be unpopular? Among the people of the world at large who probably more ardently desire peace than anything else or among that small minority of would-be international gangsters who would disturb it? The law against burglary is probably not popular among gentlemen of that profession and the law against the moonshiner is certainly not in good favor among those who indulge in that illicit practice.

So, it is not a case of the will of the majority but of that minority who would be adversely affected in pursuing their determination to disturb the peace of the world.

If it is true, as we have every reason to believe, that a certain element in Germany having failed twice to conquer the world will start immediately to plan for the next war, once the world has settled back into an attitude of complacency after the peace is won, then have we not a right to take those steps toward suppressing aggression before it begins? Japan is said to have planned for a hundred years' war. That means when she is defeated this time she will probably immediately plan for the time when she will not fail and the next time she may be successful.

We tried leniency toward Germany last time. We loaned her money by buying her bonds (which she afterwards repudiated), in excess, I believe, of the reparations that had been imposed on her. Yet she used this money to prepare for this war, determined as she was on world conquest.

This does not mean that we should pursue an "eye for an eye and a tooth for a tooth" policy toward Germany and Japan. We certainly should punish the war criminals of both countries just as we would punish mass murderers in our own countries. Once both countries are purged of the war-making elements, then we should take steps to see to it that no nation ever again resorts to force to gain its ends.

This war could have been stopped before it began had an effective League been in existence with force behind it to impose the will of the majority of the peace-loving nations. It is highly probable that Japan would never have gone into Manchukuo, Italy would not have attacked Ethiopia, and Hitler would not have marched into the Rhineland had such a force existed.

When Dr. Bell says that "there is temptation for business interests to hope for world profits in a world of forced peace" he overlooks, it seems to me, the fact that the desire for profits to be enjoyed by peace is far less potent among business men than the desire to have their sons and grandsons relieved of the necessity of having to risk their lives in war every generation or so.

Let's face the peace, not with vengeance in our hearts, but with a recognition of facts as they exist—not as we would like to have them. Let us see that all nations be given an opportunity to pursue their own national destinies, so long as they do not trample on the rights of others, working out social and economic problems with justice toward all through international courts set up by international accord backed by force to enforce their decrees if necessary. We have tried everything else in international relationships

now let's try a union of democracies. If we must give up some of our rights in

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RIGIDLY BUSINESS

WICK action on the part of Canon Marshall M. Day not ago saved the life of one of his vestes—or at the very least saved from dangerous burns. Canon was in the sacristy of Christ Church, Whitefish Bay, Wis., when he heard a low cry in the choir, just outside the sacristy door. He opened the door, and there stood Peter Boynton, a server, his cotta blazing. He had been lighting a cigarette when flames took hold of his vestments.

Canon Day rushed into the choir, ordering Chester to throw his vest over his head. Then he covered the cotta and stripped it over the boy's head. The Canon was in a dangerous situation himself since his own vestments might have taken fire. But as it was the blazing cotta was stomped on the floor, and Chester came to the experience without burns other than a degree or two higher in temperature.

EDEN H. MOREHOUSE and I attended Morning Prayer in our own Day's lovely church in Whitefish Bay, a Milwaukee suburb last Sunday. It is a very long service since I've been in a church where all the prayer books and manuals are new. How pleasant it is to open those clean books!

Our new church, by the way, has a great feel to be the most comfortable—wooden pews ever constructed by cabinet makers. The seat and backrest are both "form fitting." I recommend that any church contemplating new pews, study these.

PETER DAY, acting editor of THE LIVING CHURCH, and the wife of Canon Marshall M. and Floy Cory Day, was elected a director of the Morehouse-Gorham Co., at an annual meeting of the stockholders in Milwaukee. Peter thus becomes the youngest director of the firm.

THE MILWAUKEE office of the M-G Co. seems like home to me, after a year. It seems, somehow, never to change. Perhaps it's just because it is so much like Milwaukee itself, which is the best big town in the United States, and the nicest. It has gemütlichkeit!

READERS will look on page 10 of this issue they will see in the upper left hand corner of the two-page cut of Bishop Dun's consecration the kneeling figures of Eden H. Morehouse and Peter Boynton. From this view they will understand why, at the Good Friday service in the Cathedral of St. John the Divine, New York, Linden saw a personal implication in the seventh line of the second verse of the psalm (new).

Leon McCauley

Director of Advertising and Promotion

it not infinitely better than being compelled to send our young men all over the globe to fight for our way of life, against nations that have the advantage of years of preparation while we were asleep? Certainly the peace-loving people of the aggressor nations themselves would be far happier even under a peace imposed on them by force, than under leadership that continually plans for war.

Cincinnati, Ohio.

BRUCE W. BROWN.

Submarine Services

TO THE EDITOR: *Ref.:* Picture on your format of April 16, 1944 and your article on page No. 7. I wish to state in defense of the chaplains assigned to submarine bases and submarine tenders that Chaplain Brown was not the first and was far from being the first chaplain to hold Divine Services aboard a submarine. I held Divine Services aboard submarines before December 7, 1941, and

until November 15, 1943. I celebrated Holy Communion while under way; held Memorial Services, Christmas Services and Divine Services both morning and evening; and I was not the first one; because Navy chaplains held services aboard submarines with regularity before this war started and after it had commenced; and we have been on war patrols many a time.

Naturally, those of us who served with the Submarine Squadrons are pleased to know that chaplains are still holding Divine Services for that magnificent group of Pig Boat sailors, who go down into the sea in their ships. If it were possible, definite data could be given from the logs of several submarines upon which Divine Services were held. The Navy chaplain serves his men no matter where they go—in the air, on the sea, on land and under the sea.

CHARLES R. PARKER,
Lt. Comdr. ChC, USNR,
Senior Chaplain.

Williamsburg, Va.



BOOKS



JEAN DRYSDALE, EDITOR

The Great Century

A HISTORY OF THE EXPANSION OF CHRISTIANITY. Vol. VI. By Kenneth Scott Latourette. Harper. \$4.00.

With this volume, covering North Africa and Asia, Dr. Latourette continues his survey of the "Great Century." And the survey, as always, is exhaustive. Not only the major efforts are described but every scrap and rag of the minor attempts are duly catalogued; whatever may have been omitted must have been of the most microscopic dimensions. The accuracy of treatment is consistently meticulous; as no statement is made without giving the authority, the pages bristle with footnotes and the bibliography—including only works cited more than once—extends over 28 pages. And all denominational prejudice is rigidly excluded. The Roman Catholic missions bulk large; in his preface Dr. Latourette acknowledges particularly the help he has derived from Roman Catholic scholars, especially the Maryknollers. As regards Anglican missions we can only wish that our activities in China and Japan had deserved more space. Our foremost missionary, Bishop Schereschewsky, receives due and just credit but it is a bit humbling to realize that the highly evangelical but undenominational activities of Hudson Taylor were more fruitful; it is news to some of us that Bishop Cassel's work in West China was undertaken under Taylor's inspiration.

The one criticism to be made on Dr. Latourette's monumental work is that his pages are so crowded with details as to make continuous reading toilsome. This is, however, the lesser fault; the study of missions has suffered too much from impressionistic optimism and Dr. Latourette's superb collection of the exact facts will be the storehouse from which all future writers will draw for many a year to come.

at the close of the volume but the full discussion of the "Great Century," with the further progress since 1914, is reserved for the seventh and concluding volume of the series.

BURTON SCOTT EASTON.

Message of 22 Parables

IN QUEST OF A KINGDOM. Leslie D. Weatherhead. Abingdon-Cokesbury. \$2.00.

In this his latest book, Dr. Weatherhead, pastor of the City Temple, London, "tries to interpret Christ's teaching about the Kingdom for modern readers by making the message of 22 parables about the Kingdom of God stand out more clearly for this generation." That he has succeeded in doing so will be no surprise to those familiar with his previous books. He is the fortunate possessor of the gift of simple eloquence and the ability to stimulate thought.

When the writer maintains that "we preachers should follow where He (Christ) has led, study to be simple and light up our message with homely stories taken from the lives which our hearers lead" his advice is based upon his own fruitful experience and unvarying practice.

Apart from all its other merits this book should prove especially helpful to the preacher because of its realistic and intensely human interpretation of the Parables of the Kingdom.

In some few instances where Dr. Weatherhead commits himself to very definite statements on critical and theological questions, there are those who with this reviewer will take issue with his conclusions; but it would be ungenerous to dwell on what, after all, are matters of minor consequence when viewed in relation to the major purpose of this book.

The Living Church

THIRD SUNDAY AFTER EASTER

GENERAL

Churches to be Open for Prayer When the Invasion Starts

At the moment announcement is made of the invasion of Europe by Allied troops, Episcopal churches throughout the country will be thrown open for people of all faiths to enter and pray.

The Presiding Bishop has suggested this nation-wide prayer in a telegram sent to all the bishops of the Church.

Bishop Tucker suggested that prayers be offered for the men engaged in the invasion; for victory; and for a future world order that will assure lasting peace and international justice.

ANGLICAN RELATIONS

The Archbishop is Welcomed

The Archbishop of York was at the Cathedral of St. John the Divine, New York City, three times on Sunday, April 23d. He was the celebrant at the eight o'clock celebration of the Holy Eucharist, to the surprise of the congregation, no announcement of the celebrant having been made. At 11 o'clock, the Archbishop preached to a large congregation, the rain which began early and continued late having had no apparent effect on the desire of the people of the city to hear His Grace. In the evening, he delivered the address at a United Service for the Establishment of a Just and Righteous Peace.

"To us who belong to the Episcopal Church and to the diocese of New York the Archbishop's visit has deep and sacred significance, for he comes to us as the representative of the ancient, historic, Catholic Church of England, and his pres-



IN NEW HAVEN: Dr. Garbett received an honorary degree from Berkeley at the hands of Bishop Budlong. Bishop Gray is at the right.

ence here speaks to us of our spiritual fellowship and unity with the Church of England and with the Churches of the Anglican Communion throughout the world . . ." said Bishop Manning in his address of welcome to the Archbishop of York at the service in the Cathedral of St. John the Divine at 11 o'clock.

" . . . And at this time," he continued, "the historic relationship and spiritual fellowship of the Episcopal Church with the Church of England and the Anglican Communion has special significance, for today our whole nation stands united with Great Britain and the British Commonwealth of Nations in this great world struggle for the very principles of the Christian religion—justice, liberty, and human brotherhood.

"I ask the Archbishop of York to tell our British brethren that we pray that America and the British Commonwealth shall stand always united in full fellowship for the welfare and hope of the world, and that we join our prayer with theirs for the speedy ending of the war with complete victory for the right and the establishment of righteous, just, and lasting peace."

That night over 7,500 people thronged the Cathedral as the Archbishop and the Presiding Bishop entered in a great procession with other dignitaries of the Church. Bishop Oldham of Albany, Bishop

Suffragan of New York, Bishop M of New York, Bishop Littell, and Campbell were among those in the procession. Many clergy of all Churches were present. Archbishop German resented Archbishop Athenagoras Greek Orthodox Church. Bishop Gray, of St. Sava's Church, New York, also attended the meeting.

In his speech the Most Reverend Forster Garbett declared that there be no hope of a lasting peace

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CLIFFORD P. MOREHOUSE
(On leave for service with U. S. Marine)
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t there is the passion and enthusiasm comes from religious conviction

sted as the three immediate problems met after the cessation of hostilities: the feeding of starving millions in the punishment of war criminals, complete disarmament of the Axis

The more permanent conditions, he added, will call for the political freedom of every nation, economic justice for all peoples, adjustment of relations between the nations on the basis of equality, reductions in armaments, and the setting up of an international agency for relations between nations.

Dr. Garbett said, "there will be ranged against international cooperation the forces of national pride, greed, and sectional jealousies and selfishness. They will be overcome only by the power of a still stronger motive. The mission of the Christian Church must be to bring individuals and societies to the Lordship of Christ."

emphasizing the importance of measures to bring warring peoples after the war, the Archbishop said:

"It may be necessary for years to help warring peoples in a fight against hunger. In your country and mine, we may have to accept food restrictions long after hostilities have ceased firing. We who are victors must lead the way in educating warring peoples to accept gladly this sacrifice for the sake of our brother men who have passed through almost unimaginable hardships."

"The stern duty" of punishing the war criminals must also be faced by the victors in the interest of a permanent peace. Dr. Garbett stated, adding: "If the crimes of murder and torture are to pass unpunished, the sense of justice in the heart of civilized men will be weakened. If the victorious Allies decide to let these criminals, mob violence and vendettas would make Europe unrecognizable for many years to come."

During his "wholeheartedly" the Six Principles of Peace issued by the Federal Council of Churches, Dr. Garbett stressed the need for an international organization to preserve world peace, but said the real question is how such an agency can be effective. He declared: "I doubt if it is wise to attempt now to draw up a blueprint for a comprehensive international organization. This no doubt will take time. Its shape, nature, powers will emerge as the result of failures and successes. What I am clear about is the need for the future peace of mankind, the well-being of the world for many generations to come will depend at first upon the cooperation between the three powers: of the Allies, the United States, and the British Commonwealth."

NEW HAVEN

During the week preceding, the Archbishop had spent one well-filled day, April 15, in Hartford, Conn., first as the guest of the University, then of Bishop Fredrick Budlong of Connecticut. He arrived early via sleeper, his first experience with an American institution, and addressed

Chapel, later receiving the honorary degree of Doctor of Sacred Theology, in the Berkeley Divinity School Chapel.

In the afternoon he attended a reception given by the dean and faculty of Berkeley Divinity School, Bishop Budlong of Connecticut and Mrs. Budlong, Bishop Gray, Suffragan of Connecticut and Mrs. Gray, Dean Lawrence Rose of the Divinity School, and Mrs. Rose, received the guests and presented them to the Archbishop.

In the evening the Archbishop addressed a congregation of nearly 2,000 which packed Trinity Church, an overflow congregation of several hundred hearing the

tribute to make to society but it can't do this if it is not free."

The Archbishop then spoke of various kinds of freedom—freedom from fear, freedom from want, freedom of religion, freedom from ignorance.

Declaring that the state must use its power to safeguard and increase the freedom of the individual, the Archbishop stated, "I can see no way of protecting the freedom of the smaller nations than by the larger nations, the United States, Great Britain, Russia, and China, meeting together in agreement to protect these smaller states. As members of the family of God we must help one another."



IN WASHINGTON: The culmination of the Archbishop of York's visit to the nation's capital was his participation in the consecration of Bishop Dun (left). [See page 9].

address via public address system in the Center Church next door.

He spoke on "Freedom," asserting that the only perfectly satisfactory answer to the question, "Why should man be free?" is the Christian conception of what man is. God is not only King but Father. Therefore He cares for those whom He created and calls us to be His sons. He endows us with talents and gifts to use in His service. Man cannot fulfill this purpose if he is not free.

Because we believe in the Fatherhood of God, the Archbishop said, we Christians believe in the right of the individual to freedom. "What is true of the individual is true in a somewhat different way of

"Freedom of the individual and of nations always carries with it responsibility," the Archbishop said. "Man is responsible to Almighty God; nations are also responsible to Almighty God, and we in our lives are equally responsible to Almighty God. We freedom-loving people have been called in the providence of God to suffer in the cause of freedom. We must seek to build up a new order, a new society in which the individual and the nations seek to find in God their true end."

Bishop Budlong welcomed the Archbishop to New England and officiated at the service. Bishop Gray, Bishop Dallas of New Hampshire, and the Rev. C. Lawson Willard, rector of Trinity Church, New Haven, with 65 clergy from the

cession, as well as clergy from other communions in and around New Haven.

VIRGINIA

April 11th and 12th Dr. Garbett had made an unexpected visit to Virginia. The Presiding Bishop and Bishop Goodwin accompanied him on a tour of the city of Richmond. At the diocesan headquarters he met informally the Episcopal clergy of the city, who were deeply impressed by his graciousness and strong simplicity of manner. Afterwards, he visited St. Paul's Church where General Robert E. Lee and President Jefferson Davis worshiped during the War Between the States, and St. John's, the mother church of Richmond, where Patrick Henry made his liberty or death speech.

PUBLIC AFFAIRS

Food for Europe

By unanimous action on April 17th, the House of Representatives passed a resolution urging the administration to send food to the other countries in Nazi-dominated Europe as is already done so successfully in Greece.

This follows the passage in the Senate on February 15th of Senate Resolution 100 without a dissenting vote.

According to Dr. Howard E. Kershner, chairman of the Temporary Council on Food for Europe's Children, careful study preceded this Congressional action to make sure that relief to children could so be controlled as not to aid the enemy. Experience in Greece and France has proved this. Dr. Kershner goes on to state: "The passage of these resolutions is in line with the known attitude of State Department officials. Unanimous action in both Houses of Congress certainly would not have been possible unless favored by the Administration. A recent nation-wide Gallup Pole has shown overwhelming public sentiment in favor of child feeding. Hundreds of thousands of petitions, resolutions, and individual letters have been sent to Washington urging that the children be saved. Stirring editorials have appeared throughout the secular and religious press of the country. Organized labor, the official bodies of all religious faiths and almost every means of expressing public opinion have demonstrated that in this matter the American people retain all of their historic interest in humanitarian and spiritual values."

Urge Immediate Action

Towards World Organization

Immediate practical steps to initiate the nucleus of a general world organization envisaged by the Moscow Declaration and the Senate Connally Resolution are urged in an appeal to the President, Congress, and the people of the United States by 1,251 prominent non-Roman clergymen and laymen from every state in the union.

Such international organization, they said in a statement, is needed now "to promote unity of political and diplomatic decision by the principal United Nations

moral laws as have been proclaimed by the Atlantic Charter and other declarations of the United Nations."

The signers pointed out that both the Moscow Declaration and the Connally Resolution recognized "the necessity of establishing at the earliest practicable date a general international organization," and expressed the belief that the time is at hand when a concrete beginning should be made.

They emphasized that if international organization is to achieve a just and durable peace, "it must from the beginning be planned to become universal in membership and curative and creative in purpose."

SIX PILLARS

The Six Pillars of Peace enunciated a year ago by the Commission on a Just and Durable Peace are subscribed to by the signers as the political propositions that are essential to the creation of a peace based on moral law. The commission, headed by John Foster Dulles, was instituted by the Federal Council of the Churches of Christ in America, with a constituency of 25,000,000 persons.

Churchmen signing the statement include: Bishops Porter of Sacramento; Stevens of Los Angeles; Budlong of Connecticut; Gray, Suffragan of Connecticut; Dun of Washington; Barnwell of Georgia; Walker of Atlanta; Kirchhoffer of Indianapolis; Fenner of Kansas; Nichols of Salina; Lawrence of Western Massachusetts; Creighton of Michigan; Lewis of Nevada; Gardner of New Jersey; Ludlow, Suffragan of Newark; Washburn of Newark; Davis of Western New York; Gilbert, Suffragan of New York; Oldham of Albany; Hobson of Southern Ohio; Remington of Eastern Oregon; Dandridge, Coadjutor of Tennessee; Seaman of North Texas; Moulton of Utah; Van Dyck of Vermont; Goodwin, Coadjutor of Virginia; Rev. Messrs. W. Byrd Lee, John P. Craine, Merrill J. Yoh, Shirley H. Nichols, John H. Parke, John B. Whiteman, Elmore M. McKee, W. Payne Stanley, Robert C. Batchelder, Corwin C. Roach, Alexander C. Zabriskie. Among the laymen who signed the statement are: Clifford L. Samuelson, Peter Day, Margaret M. Sherman, Dorothy Stabler, and John Milton Potter.

Other signers of the statement are: Metropolitan Antony Bashir, Archbishop of the Syrian Orthodox Archdiocese of New York and all North America; Dr. Samuel McCrea Cavert, general secretary, Federal Council of Churches; J. F. Dulles; and Dr. Harry Emerson Fosdick, Riverside Church, New York City.

Bishop S. H. Gapp, president, Governing Board of the Moravian Church; the Rev. L. W. Goebel, president, Evangelical and Reformed Church; Dr. Rufus Jones of the Society of Friends; Dr. Charles Clayton Morrison, editor, *Christian Century*; Dr. Reinhold Niebuhr, professor, Union Theological Seminary; the Rt. Rev. G. Bromley Oxnam, Methodist Bishop of Boston; Dr. William Barrow Pugh, stated clerk, Presbyterian Church, USA.

The Rev. Joseph C. Robbins, president,

Ralph W. Sockman, New York; Luman J. Shafer and Dr. Walter Kirk, secretaries of the Commission Just and Durable Peace; L. A. Dean, Yale University Divinity; and Amy Ogden Welcher, president, United Council of Church Women.

STATEMENT

The text of the statement follows: "We, the undersigned, believe that the time is at hand when a concrete beginning should be made to realize the Moscow Declaration and Connally Resolution which recognized 'the necessity of establishing at the earliest practicable date a general international organization. . . .' We need now at the nucleus of such a general international organization in order to promote uniform political and diplomatic decision by the principal United Nations and consistent with such aspects of the moral law which have been proclaimed by the Atlantic Charter and other declarations of the United Nations.

"If, however, international organization is to serve its purpose of achieving just and durable peace, it must from the beginning be planned to become universal in membership and curative and creative in purpose.

"We subscribe wholeheartedly to the affirmation (Six Pillars of Peace) of the Commission on a Just and Durable Peace instituted by the Federal Council of Churches of Christ in America, that the only way to achieve 'the political work for a continuing collaboration of the United Nations,' but that 'such collaboration should, as quickly as possible, be universal.'

"We also believe, with that Commission, that the international organization which is established, should not be merely the task of seeking physical security but responsibility to deal regularly with conditions which contain the seeds of future war. It should be designed to bring about the change of treaty conditions which develop to be unjust and provocative; to bring within the scope of international agreement those economic and financial acts of nations which have spread international repercussion; to promote the attainment of autonomous and genuine goal for dependent people to assure for people everywhere a just and secure life of religious and intellectual liberty.

"We appeal to the President, the Congress, and the people of the United States to work vigorously for practical steps which will initiate such an organization."

Asked Influence to Insure

World-Wide Religious Freedom

A plea to the government to exert its influence to insure legal provision for religious freedom by nations throughout the world was presented to Secretary of State Cordell Hull by three representatives of the non-Roman forces for religious freedom.

The spokesmen were Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of

Missions Conference of North and Dr. O. Frederick Nolde, of Christian Education, the Theological Seminary, Philadelphia.

ing that "states should assure citizens freedom from compulsion iminations in matters of religion," ment urged that provisions for freedom be incorporated in trea-agreements "into which our coun-ter looking toward the promo-world order."

CHURCH

A Missionary Journal Tribute to Dr. Paton

ute to the late Dr. William Paton, ecretary of the Provisional Comf the World Council of Churches, in the *Evangelische Missionszeit-organ* of the German Missionary

stant missions throughout the the German Church publication lost in Dr. Paton one of their iminent representatives. The Ger-testant missions collaborated with spirit of mutual confidence. Even me, he made it a special concern German missionary efforts bear the world mission as a whole, and id again, with remarkable clarity age, he took a stand for the right German missions to continue their freedom."

PRESS

Editors' Annual Meeting

rned over the lack of adequately religious journalists, the Associat-ch Press, representing editors of an publications throughout the States and Canada, at the annual in Chicago, April 18th to 20th, d a committee to study methods ing men and women for religious im.

ed by Dr. Guy Emery Shipler, f the *Churchman*, the committee T. Otto Nall, managing editor *Christian Advocate*; Dr. William ard, editor of *Missions*; Dr. W. hester, editor of the *Presbyterian* and Louis Minsky, editor of s News Service.

ights of the three day convention, eard discussions of problems fac-igious publications, included a address by Dr. Charles Clayton n, editor of the *Christian Cen-the Church*," said Dr. Morrison, vering its gospel and its mission." akening to a sense of its unique ibility for the character of civiliza-is discovering that the resources arging this responsibility are in- n its own gospel. The Church is s aware of its independence from and secular control and is ng to the reality and depth of its ty. ing that "a great religious move-

Dr. William F. McDermott, former religion editor of the *Chicago Daily News*, urged a new type of evangelism which would revolve around the family and stress religion in the home.

In a session devoted to peace planning Dr. L. J. Shafer warned Church editors against "utopian thinking" on the post-war international situation.

Associate secretary of the Commission for a Just and Durable Peace of the Federal Council of Churches, Dr. Shafer said the Churches, while continuing to promote their high ideals, "must be satisfied with less than a perfect peace," and counselled religious bodies to support proposals which "move in the direction of true international collaboration."

Other featured convention speakers were Dr. Roy L. Smith, editor, the *Christian Advocate*, Chicago; Leland D. Case, editor, the *Rotarian*, Chicago; Dr. Jacob Payton, Washington; and Dr. Guy Emery Shipler.

Dr. Poteat Urges Training In Religious Journalism

The task of the future will be to train men in religious journalism, radio, and television for the approaching new age, and for the rebuilding of Christianity, declared Dr. Edwin McNeill Poteat of Cleveland in his inaugural address as the third president of Colgate-Rochester Divinity School.

Churchman Award

Bernard Baruch has been chosen to receive the *Churchman* Award for 1944 in a nation-wide poll conducted among members of the *Churchman* Associates and representative leaders of Church, industry, and the professions. Dr. Guy Emery Shipler, editor of the semi-monthly independent journal, announced in New York.

The award is given each year to one who has rendered distinguished service "in the promotion of goodwill and better understanding among all peoples."

An authority on economic affairs, Mr. Baruch headed the War Industries Board in World War I and is now special adviser to Office of War Mobilization. He will be the sixth recipient of the award, given Eleanor Roosevelt in 1939, William Allen White, 1940; Wendell L. Willkie, 1941; Franklin Delano Roosevelt, 1942; and Madame Chiang Kai-shek, 1943.

New Director

At the annual meeting of the stockholders of the Morehouse-Gorham Company, held in Milwaukee on April 22d, Peter Day, acting editor of THE LIVING CHURCH, was elected to the board of directors. Others on the board include Linden H. Morehouse, Clifford P. Morehouse, Philipp A. Fey, and Harold C. Barlow. Herman Hake, before his death on November 17, 1943, was also on the board.

ARMED FORCES

Bishop's Brother Killed

The Rt. Rev. Walter H. Gray, Suf-fragan Bishop of Connecticut, has received word that his only brother, William Cole Gray, was killed March 27th in the Middle East, while serving in the U. S. Army Air Corps.

More Prayer Books to Be Printed

The supply of Prayer Books for Soldiers and Sailors will soon be replenished, according to an announcement from the Army and Navy Commission. The demand for these little books has been so heavy that the supply was reaching the point of exhaustion and the undertaking of a new edition had to await special permission from the War Production Board to use additional paper for this purpose. That permission has now been secured and the Army and Navy Commission states that the Church Hymnal Corporation, which publishes the Prayer Book for Soldiers and Sailors in behalf of the Commission, is going to press immediately with a new edition.

So far, approximately half a million copies have been distributed and it is stated that the demand seems to be increasing.

Ministry to Returning Service Men

Baltimore, Md., has been selected as the site of the national conference on the ministry of the Church to returning service men and women, May 17th and 18th, it was announced in New York by Marion J. Creeger, executive secretary of the Christian Committee for Camp and Defense Communities, who is serving as chairman of the conference's steering committee.

The conference, called to consider the problems and needs of demobilized members of the armed forces, is sponsored by the International Council of Religious Education, the Federal Council of Churches, the Home Missions Council, and the United Council of Church Women.

HOME FRONT

OPA to Grant Churches "Hardship Rations"

Churches "that have done all they could to save oil but have nevertheless run out of oil for heating or hot water" will be able to obtain "hardship rations," according to an announcement from the Office of Price Administration.

Extra allotments will be issued by local War Price and Rationing Boards but only when it is proved to the board that the church has taken all precautionary measures to prevent running out of oil, and only after the OPA district director determines that the oil supply in the area is sufficient to care for the larger demand.

Churches, the OPA said, are being considered on the same basis applied to the

Consecration of Bishop-Elect Carruthers Planned

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Thomas Neely Carruthers, Bishop-elect of the diocese of South Carolina.

The consecration service will be held at St. Philip's Church, Charleston, S. C., on May 4th at 10:30 A.M. The Presiding Bishop will be consecrator, with Bishop Maxon of Tennessee, and the Rt. Rev. Albert S. Thomas, retired, as co-consecrators. Bishop Quin of Texas will be the consecration preacher.

Dr. Dun Becomes Washington's Fourth Bishop

By LEWIS T. BOYNTON

★ It was Will Rogers, we think, who said that if one does not like the weather in Washington—"wait awhile." Several thousand people in the diocese of Washington awoke on the long-expected day, Wednesday, April 19th, to find a cold, dreary rain. Perhaps they thought of Will Rogers' wise remark but they knew

the consecration of the Very Rev. Angus Dun, D.D., S.T.D., as the fourth Bishop of Washington could not "wait awhile" and no one could do anything about the weather. The rain made it necessary to abandon the out-of-door procession and made loud speakers to carry the service to an expected overflow on the lawns of the Cathedral Close unnecessary. Nevertheless those eager to witness a great spiritual and historic event began to arrive at an early hour. Long before the time set for the opening of the Cathedral doors hundreds of people representing "all sorts and conditions of men" stood under the shelter of the transept approaches waiting to gain an early entrance and by half past nine practically all of the seats were occupied. If there had been twice as many seats they would also have been filled before the service began.

Watching the throngs taking their places, and noting their serious reverence for the place and the occasion, one felt that something more than a desire to witness a stirring drama was drawing them to the "House of Prayer for All People." One thought of the spirit of a great crusade or some more modern revival of religious fervor—whatever may have been

the direct cause it is true that the some unseen spiritual pull drawing Christian souls seeking to spend two half hours in a great outpouring of and praise.

We took our seats in the Great half an hour before the time—10 o'clock set for the beginning of the solemn of the "Laying on of Hands" which clothe a priest of the Church with profoundly serious rights, duties, powers of a bishop who would carry unbroken line from the Apostles.

For many weeks the Cathedral has been perfecting plans for this simple and lengthy service. The ushers doing a splendid job. These well-trained and efficient men, with marked characteristics fitting the Cathedral, are directing to their allotted seats. Every detail has been worked out; there is perfect order.

Guests are now rapidly filling the nave of the Great Choir where we are seated. Directly across from us we see the Bishop-elect's family. Angus Dun, their two sons, both in uniform, Angus Dun, jr., of the Army, and the Rev. Mr. Dun, of the Harvard Divinity School at Harvard University, with Mrs. Dun, jr., and an older son, Dun, third year medical student at





Acme.

"MIGHTY GOD, UNTO WHOM ALL HEARTS ARE OPEN . . ." *The consecration integrated into a celebration of the Holy Eucharist.*

two sisters of Mrs. Angus Dun, sr., Alice H. Pew, of Salem, Mass., and Harriet Garfield, of Cambridge, Dr. Dun's brother and sister-in-law, and Mrs. Henry W. Dun, and daughter, Eleanor, of Kansas City. Among them we see Mrs. Freeman, widow of the late Rt. Rev. James E. Freedman, D.D., third Bishop of Washington, and undoubtedly of the scenes enacted at the consecration of her husband 20 years ago. Mrs. Freeman is accompanied by her daughter, Mrs. Raymond L. Wolven. Far away are Lord and Lady Halidame Frances Perkins, Secretary of the Department of Labor, is escorted by her seat and near-by are Mr. Justice Brandeis, Mr. Justice Jackson, Mr. Justice Frankfurter, and Mr. Justice Douglas, of the Supreme Court of the United States. We are told that several representatives of diplomatic corps are present, par- ticularly from Canada, Australia and New Zealand. As we are waiting we look up at

in addition to the beautiful stained glass windows with their Gospel sermons, we think of the significance of the flags, one for each State in the Union—one country—one God.

THE PROCESSION

Precisely at ten o'clock the procession enters through the North Transept from the crypts while choir and congregation begin the hymn "Jesus shall reign where'er the sun" and proceeds to the crossing, the choir stalls, and the sanctuary, the Bishop-elect taking his seat in the center aisle of the crossing. Leading the procession is the Cathedral crucifer flanked by two acolytes each carrying a lighted candle. Then comes the Cathedral choir of men and boys, a guard of honor composed of men in the service bearing the flags of the United States, the District of Columbia, the State of Maryland, and, as a compliment to the Bishop-elect, the flag of the Commonwealth of Massachusetts. Lay members of diocesan organizations and candidates and postu-

tives of local universities, Cathedral schools, and theological seminaries have their places in line in this section of the procession, followed by ministers of other Churches and the clergy of the Orthodox Churches, the latter in colorful robes.

For 20 minutes we watch the participants in this colorful and impressive procession pass and take their places in the nave, the chancel, choir and sanctuary. There is pomp and ceremony, flashes of purple, red, white in robes and vestments, but with it all there is an atmosphere of simplicity and a truly spiritual pageant.

The second section is now entering, preceded by a verger and the flag of the Episcopal Church. Then come the clergy of the Church other than those of the diocese of Washington—104 of them, followed by the president of the House of Clerical and Lay Deputies, and the deans of theological seminaries.

The next section, headed by a flag bearer carrying the Cathedral banner, is entering. Leading is the Cathedral verger, then follow the members of the Cathedral chapter, members of the standing committee of the diocese, representatives of the National Council, and those who will later read the testimonials. Led by another flag bearer carrying the diocesan banner come two marshals and the clergy of the diocese, 92 in all, also the honorary canons of the Cathedral.

The most conspicuous part of the procession is now approaching. Leading is a crucifer carrying the Cross, two marshals, then the Primate of Iceland, the bishops of Orthodox Churches, the registrar, 36 bishops of the Episcopal Church, the participating bishops, the Bishop-elect with his attending presbyters, the presenting bishops, the co-consecrators, the Primate of England and his chaplain, the Presiding Bishop and his chaplain.

During the procession, choir and congregation sang familiar hymns—"Once to ev'ry man and nation," "We come unto our Father's God." The impressive thing about the singing of these hymns, it seemed to us, was the whole-hearted manner in which that large gathering of 2,500 people raised their voices as a token of their part in an event so full of spiritual meaning.

There is now a moment of profound silence—all eyes are turned toward the

President's Congratulations

PRESIDENT Franklin D. Roosevelt, vestryman of St. James' Church, Hyde Park, N. Y., sent the following telegram of congratulations to the Rt. Rev. Angus Dun, D.D., on the day of his consecration:

"Let me add my sincere felicitations to those of your many friends on the day of your consecration. Behind you are many fruitful years dedicated to the preparation of others for holy orders. Before you lies an ever-widening field of opportunity in which you can continue to exert a strong and even greater influence on the Nation as a whole."

High Altar where one tall figure stands in the center before the Cross, robed in simple vestments. The Most Rev. Henry St. George Tucker, D.D., S.T.D., LL.D., Presiding Bishop, is about to begin the service of Holy Communion. His voice carries with clear distinctness to every corner of the vast edifice through the aid of well placed microphones and loud speakers as he begins the Collect: "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Jesus Christ our Lord. Amen."

The Cathedral choir sing the ninefold Kyrie eleison, and after the special Collect has been said, Bishop Gilbert, Suffragan of New York, reads the Epistle taken from I Timothy 3:1—beginning "This is a true saying, If a man desire the office of a bishop, he desireth a good work."

The choir having sung the *Gloria Tibi*, Bishop Scarlett of Missouri reads the Gospel, taken from St. John 21:15, at the close of which the choir sings the *Laus Tibi*.

When 2,500 people arise and say the Creed there is a feeling that each and every one of them is speaking from conviction and reaffirming his faith and trust in God.

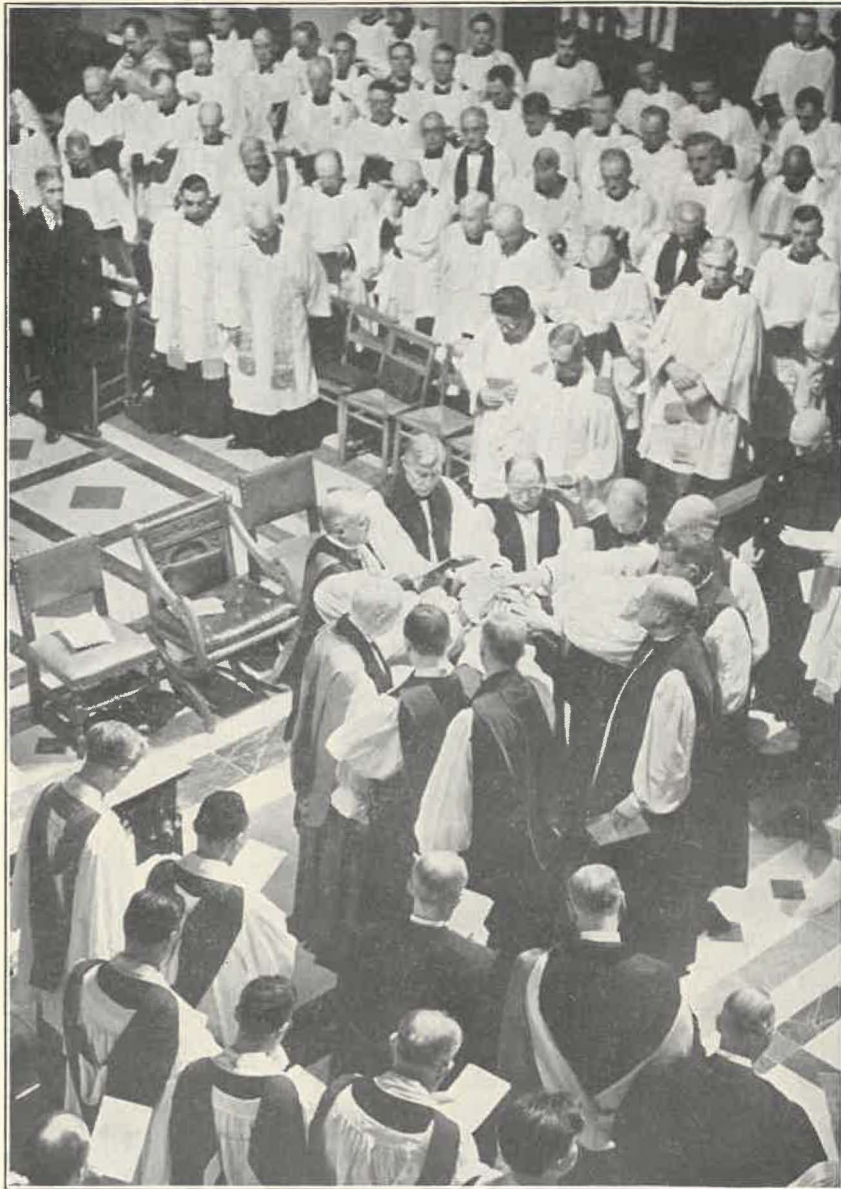
Before the sermon there is another hymn, "He who would valiant be" and again it is inspiring to hear the resounding strains of song coming from the hearts of the congregation.

BISHOP'S CHARGE

The head verger is now escorting the preacher, Bishop Sherrill of Massachusetts, to the Canterbury Pulpit. Just below the preacher and a little to his right sits Dr. Dun, the Bishop-elect. Turning to Dr. Dun, at the end of his sermon [see page 16], Bishop Sherrill says:

"My Brother:

"Those of us who know you will realize with what deep regret you leave the special work of training men for the ministry of the Church. Because this is so vital in your eyes, I feel certain that in this new office you will find many opportunities to further this same great cause. Out of



THE CONSECRATION: The clergy stand with bowed heads as the Presiding Bishop declares: "Receive the Holy Ghost. . ."

years of study and of teaching, fundamental truths of the Word of God have laid hold upon you and you care deeply that these truths be applied to the Church and to the world. With simplicity, steadfastness, and sympathetic understanding you will labor to this end. Again, those of us who know you appreciate your genuine pastoral insight and care. Clergy of many points of view, parishes and missions will find in you a wise counsellor and friend. You will strive to make the Church in this diocese a fellowship, which is the body of Christ. Perhaps I can best express our prayer for you today in the familiar words of the prayer for the alumni of the school you have served so well and so long. We pray that God will grant unto you the spirit of wisdom, that you may teach His people His eternal truth, and the spirit of holiness, that you may go before them and lead them into His everlasting Kingdom."

A dramatic incident follows the sermon.

in singing the hymn "Triumphal lift thy head," the Bishop-elect, only a priest of the Church, attended by his presbyters, the Very Rev. Taylor, jr., the successor of Dr. dean of the Episcopal Theological Cambridge, and the Rev. John I gess, rector of the Church of St of Cyrene, Cincinnati, walks forward crossing through the choir and under the gate of sanctuary.

The Bishop-elect is now standing before the Presiding Bishop, who is seated in the sanctuary, facing him. It is a dramatic moment as the Bishop-elect, with all its meaningful symbolism, approaches the altar with lighted candles, grouped in a procession of nearly 200 priests of the Church. The sense by the stillness of the congregation that the great moments of the service are approaching. Now two bishops stand before the altar, the Very Rev. Peabody of Central New York.



Harris & Ewing. VISITING BISHOPS: The Primate of Iceland and dignitaries of other



Press Association.

INSTALLATION: The new Bishop is seated in his chair in the choir. The cathedral is unique in that it also has a chair for the Presiding Bishop.

and Father in God, we present this godly and well-learned man, ordained and consecrated bishop."

Following the demand on the part of the Presiding Bishop, the testimonials: The Certificate of Election by Singleton, secretary of the committee of the diocese of Washington; Canonical Testimonial, by Charles F. Chancellor of the diocese of Oregon; Evidence of Ordinations, by Edward Gabler, secretary of the committee of the diocese; by the committee of the standing committee, by Franklin J. Bohanan, D.D., of the standing committee of the diocese of Maryland, and the Consents of the Bishops, Rt. Rev. Noble C. Powell, D.D., of Maryland.

As we are listening to the first words of the Cathedral by him about to be consecrated. In response to the question of the Presiding Bishop, Dr. Dun, in a distinct voice carrying deep meaning, says: "In the name of God. Angus Dun, chosen Bishop of the Episcopal Church in the diocese of Washington, do promise conformity and obedience to the Doctrine, Discipline and Worship of the Protestant Episcopal Church in the United States of America. So help me God, through Jesus

the Presiding Bishop bids the prayers of the congregation for the Bishop-elect, Bishop Lawrence of Western Massachusetts leads the Litany, the whole congregation making the responses.

At this moment the atmosphere is tense—all eyes are turned to the Presiding Bishop, seated in the tall figure of the Bishop-elect as yet only in his rochet, kneeling before him.

As he is persuaded that you are truly

the will of our Lord Jesus Christ, and the order of this Church?"

All hear the response and feel the sincerity in the clear diction of the Bishop-elect who, still standing, facing the Presiding Bishop, replies:

"I am so persuaded."

And so on through question and answer until now the choir is singing a quiet and poignant setting of "God be in my head, and in my understanding," while Dr. Dun, assisted by his attending presbyter, puts on the rest of the Episcopal habit.

The Bishop-elect kneels before the consecrator and the ancient hymn *Veni Creator* is chanted by Bishop Peabody, the choir and entire congregation making the responses.

The attention of everyone is now focused on the central figures of the great drama enacted for the first time in Washington Cathedral. Gathered about the Bishop-elect and reverently placing their hands on his head are ten Bishops of the Church. Attention is focused particularly on the Archbishop of York, in scarlet convocation robes, who has taken his place with the other nine Bishops in a circle about the Bishop-elect. The Presiding Bishop is speaking:

"Receive the Holy Ghost for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost, Amen. And remember that thou stir up the grace of God, which is given thee by this imposition of our hands; for God hath not given us the spirit of fear, but of power, and love, and soberness."

The three principal consecrators are: The Presiding Bishop, Bishop Sherrill of Massachusetts, and Bishop Tsu of Kun-

consecrators are: the Most Rev. and Rt. Hon. Cyril Forster Garbett, D.D., Archbishop of York; Bishop Scarlett of Missouri; Bishop Gilbert, Suffragan of New York; Bishop Powell of Maryland; Bishop Lawrence of Western Massachusetts; Bishop Hobson of Southern Ohio; Bishop Peabody of Central New York—10 in all.

Angus Dun is now the fourth Bishop of the diocese of Washington and is being escorted to the Bishop's stall where he is formally installed by the Canon Chancellor, the Rev. Charles W. F. Smith.

We note during a pause in the ceremony a significant feature of the consecration.



Harris & Ewing.

BISHOP DUN: The new diocesan departs with his attending presbyters, Mr. Burgess and Dean Taylor.

When the Archbishop of York placed his hands on the head of Dr. Dun it was the first time since 1871 that an English diocesan bishop had participated in the consecration of an American bishop, the former instance being when the Bishop of Lichfield took part in the consecration of Bishop William Bell White Howe, October 8, 1871, when he became Bishop of South Carolina. And it was significant, too, that a Bishop from China, our ally in the Far East, should play an even more conspicuous part in the consecration.

The service of Holy Communion is now resumed. After the Doxology, following the offertory, the entire congregation lifts up its voice in a verse of the National Anthem. It is a thrilling moment—we are dedicating our beloved country to God.

the Holy Communion continues. First to receive is the Presiding Bishop; then Bishop Sherrill, who assists him in administering the Sacrament to the Archbishop of York, then to Bishop Dun, then to the other bishops in attendance. Now comes a significant moment. The family of Dr. Dun having gone to the altar rail, are the first to receive the Sacrament from the hands of the new Bishop.

The greatest service ever held in Washington Cathedral is drawing to a close. Bishop Tucker, standing alone before the High Altar like a patriarch of old is giving the blessing: "The peace of God, which passeth all understanding, keep your hearts and minds in knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen."

The intensely serious expression of the new Bishop gives way to a radiant smile as the first note of the recessional sounds.

New Bishop of Eau Claire

The Rev. William Wallace Horstick, who was elected the second Bishop of Eau Claire on the seventh ballot at a special convention at the Cathedral in Eau Claire, Wis., April 18th, was born in Pennsylvania in 1902. He graduated from Nashotah Seminary in 1929, and received his B.D. from Nashotah in 1941. After serving as curate at the Church of the Re-

deemer in Chicago for two years, he was called to the rectorship of Trinity Church, Aurora, Ill., where he has been since 1931.

In the diocese of Chicago Fr. Horstick has been a member of the Diocesan Council and of the Department of Church Extension. He is dean of the Southern Deanery. Under his guidance Trinity parish in Aurora has made splendid progress during the past 13 years.

He is a member of the Masonic Lodge, the Elks' Club, and the Exchange Club, and has been active in many civic affairs in Aurora. Fr. Horstick is married and has three children.

At the convention on April 18th there

were eight clergy eligible to vote lay delegates. Beginning with a 9 celebration of the Eucharist folk breakfast in the parish house, the met to establish the salary and the

After dinner in the parish house inations were received, and a rec called before the first ballot. Nom covered a wide ground, but the fir reduced the number to nine. Reces called several times to give the d an opportunity for discussion.

Fr. Horstick has announced his ance of the election, subject to proval of the standing committees Bishops of the Church.

BALLOTING FOR BISHOP OF EAU CLAIRE

Election, April 18, 1944

	1st		2nd		3rd		4th		5th		6th	
	C	L	C	L	C	L	C	L	C	L	C	L
R. D. Vinter	4	17	3	17	3	14	3	13	1	12	0	4
V. Hoag	1	10	1	11	1	10	1	5	1	1	1	1
P. A. Paris	1	1	2	2	2	2	2	2	2	2	2	2
W. W. Horstick	2	2	1	2	2	1	1	3	7	13	8	26
G. L. Hill	0	10	1	7	0	8	3	3	9	7	7	7
J. O. Patterson	8	8	12	12	16	16	20	20	17	17	17	17
A. Heyes	2	2	2	2	2	2	2	2	2	2	2	2
R. Ortmyer	7	7	7	7	11	11	16	16	6	6	4	4
L. S. Olsen	4	4	4	4	4	4	4	4	4	4	4	4
H. C. Whitmarsh	2	2	2	2	2	2	2	2	2	2	2	2
Votes cast	8	60	8	60	8	60	8	60	8	58	8	59
Necessary to elect	5	31	5	31	5	31	5	31	5	30	5	30



"TO ALL THE FAITHFUL IN CHRIST JESUS THROUGHOUT THE WORLD, GREETING." The Archbishop of York sets his seal to the document attesting Dr. Dun's consecration as a Catholic Bishop. Dr. Fitzgerald supplies sealing wax. Bishop Peabody

Harris &

LAND

Temple Urges Hungarians Jews

William Temple, Archbishop of Canterbury, has issued a message to the Anglican people asking them to help "all people persecuted for racial or religious reasons in Hungary."

Plan of the Archbishop's Commission for Ministry Training

The broadening of training given candidates for the ministry and the establishment of a central college of advanced studies for the whole Anglican communion, as an interdenominational college in cooperation with the British Council of Churches and the ecumenical movement, recommended in the booklet, *Training for the Ministry*, the final report of the Archbishop's Commission of the Church of England. In this brochure it is stated that ordination is to a minimum of the Church Universal, and that common basic training is advocated for the home and the overseas Churches, interchange of students, and as the result of overseas colleges rises, the training in them of men for the ministry for overseas work.

The theme in general aims at developing the powers of spiritual leadership among a clergy who from their own experience are more in touch with social, urban, and rural life, and more familiar with modern scientific and secular life, and able to bridge the gulf between the presuppositions of the ecclesiastical world and those of ordinary men. Usually, the Commission proposes that committees of selection, to include members of wide experience, be set up for each diocese. It proposes to extend the length of training by a year for all ordinands with an additional term's training for overseas work.

Efforts are to be made to take advantage of university facilities and to enable the staffs of the various theological colleges to give more time to study and teaching of those subjects in which they are most skilled and interested. It is recommended that many of the detached colleges be moved to university centers, and it is further advised that new colleges be opened in the universities. The Commission suggests that a committee of training be appointed in every diocese to advise and keep in touch with the universities while they are in training, and a few years after ordination. And further, it is suggested that "refresher" courses be established for the Provinces of Canterbury and York.

Active recruiting is advocated in the universities, and with care that it should be no disguise of the fact that it is to a life of difficulty and sacrifice. The Commission advises cooperation between the Free Churches in the establishment of faculties of theology in the universities as well as closer cooperation with the United Christian Movement in the

life of those universities and the association of ordinands with missionary campaigns during vacations.

In a final word the Commission urges that the proper training of the clergy should be a first charge on the resources of the Church.

Easter Day in London

Easter Day in London found thousands of American servicemen of all kinds crowding the churches of the city, according to a letter received from Col. C. G. Irish, AUS.

About 4,000 officers and enlisted men attended the Sunrise Service held in Hyde Park, at which the Bishop of London was the preacher. Grosvenor Chapel in the Mayfair section was the scene of a particularly impressive Easter Mass, which was celebrated by Lt. Col. E. R. Carter, jr., who is rector of St. Luke's Church, Richmond, Va., and is now serving as deputy theater chaplain, E.T.O. He was assisted by Fr. Pearson, vicar of Grosvenor Chapel and Captain John Arthur, U. S. Signal Corps, who served the Mass. Among those attending the service were Lt. Gen. John C. H. Lee, deputy theater commander, E.T.O., and the officers of his staff, a large number of enlisted men, WACS, and Red Cross workers. The choir of Central Base section, composed entirely of enlisted personnel sang a program of Easter music, including the Hallelujah Chorus.

The Anglican churches in the central part of London have been most cooperative in loaning their buildings for the use of the American forces, according to Col. Irish, who says, "the facilities so kindly furnished by our fellow Churchmen of the Anglican communion are greatly appreciated." Regular weekly services are held each week in St. Mark's Church, the Church of the Annunciation, and Grosvenor Chapel by three chaplains of the Episcopal Church.

Stress Need for Combatting Ignorance in Religious Matters

Need for combatting the "appalling ignorance" of the masses regarding matters of religion was emphasized during the 16-day evangelistic "Faith for Our Times" campaign conducted by Anglican and Free Church leaders at the Royal Albert Hall in London.

Out of 100 men asked to recite the "Our Father," only 70 could add anything to the first few words, Frederick P. Wood, chairman of the revival campaign, declared. He added that not one of 50 girls submitting to a general knowledge test for the service forces knew what Easter meant, while a factory girl asked the same question remarked, "What's it in aid of?"

The attendance at the evangelistic meetings was described as "impressive." Large numbers were present at lunch hour meetings at fashionable St. Peter's Church in the West End and at the City Church of St. Peter's at Cornhill.

CANADA

"Conversations on Unity"

"Conversations on unity" have been held by the Church of England in Canada and the United Church of Canada, it is announced by the Most Rev. D. T. Owen of the Anglican group and the Rt. Rev. J. R. P. Sclater, moderator of the United Church General Council.

"A reunited Christendom" is the ultimate aim of the conversations, they said. A general invitation was extended last September to "the Christian communions of Canada" by the general synod of the Church of England to consider steps toward unity.

"We have made a beginning," declared Archbishop Owen. "No action is contemplated by either communion without every opportunity being given for free discussion throughout the communions concerned, and then only, in our case, by the general synod in public session."

"Our people may be assured of two things," said Dr. Sclater. "First, the atmosphere is altogether encouraging, and in a matter of this kind atmosphere is vital. Second, neither communion proposes for a moment to disregard the principles or the heritage of the other."

Talks have been limited to these two Churches, Dr. Sclater stated, "because nobody else has as yet invited us, and we have had no opportunity to invite anybody. But at the general council we may hope to have a resolution put before us, as wide and as generous as that which was passed by the general synod."

SWEDEN

Nazi Newspaper Denounces Primate For Favoring Soviet-Finnish Peace

Archbishop Erling Eidem, primate of the Swedish Lutheran Church, has been denounced by *Aftenposten*, Nazi-controlled newspaper in Oslo, Norway, for his "organized lying campaign" in favor of a Soviet-Finnish peace.

In an editorial captioned, "Archiepiscopal Heart-Bleeding," the paper charges the Swedish Church leader, a frequent Nazi target, with having betrayed "his people's conscience and his bishop's cross" in recent pronouncements regarding Finland.

DENMARK

Congregation to Present Vicarage To Kaj Munk's Widow

As a tribute to the late Kaj Munk, militant anti-Nazi clergyman, who was assassinated last January, the Lutheran congregation at Vedersoe, Denmark, is raising funds to purchase the local vicarage and present it to the widow and children of their former pastor, according to a Swedish newspaper dispatch reported to the Office of War Information in Wash-

It Might Have Been the Holy Spirit

By the Rev. J. W. Schmalstieg

Chaplain to Episcopal Students, Bucknell University

AS THE old Quaker said to his wife, "Every one is queer but me and thee, and sometimes I think thee's a little queer." There is a common delusion that the Old Quaker was wrong, and that once a set of facts has been established, everybody will draw the same conclusions from them. But we do not all reason in the same way, or even think in the same way. Therefore the same set of facts may lead two different people to two very different conclusions. A devout man watching the cure of a disease by means of sulfathiazole remarks upon the wonders which God has wrought, while an agnostic watching the same cure is impelled to reverence for the conquests of man over an alien universe.

Dr. John Sutherland Bonnell (in his article in the *Churchman*, November 1, 1943, entitled "We Must Advance or Perish") seems to believe that everybody in the Episcopal Church who believes in three-fold orders as that Church has preserved the same *must* believe that there never was anything else in the history of Christianity. He infers that we who believe that this order is integral to Christianity today *must* of necessity find it used by our Lord and His apostles immediately, or else not believe in it at all.

Now I would be the last to question the fact that many men reason in this way. Dr. Bonnell seems to feel that this is the way in which his Presbyterian brethren reason, for he writes: "The Presbyterian Church has always believed that its ministry is equally valid with any order in the Christian Church today and it finds in the New Testament and in history ample verification of Apostolic sanction." Yet actually he would condemn all such reasoning by the blunt statement that we need to regain the position of the Apostolic Church, which he describes in this fashion: "The spiritual organism that had pulsed with vigor and vitality in the Apostolic Age had become hardened into an organization concerned most of all with its own security." Personally I believe that he argues rightly in believing that it was security, and defense of itself which eventually stiffened the organizational spine of the Church.

But I am not sure those of us who defend the three-fold orders which developed for reasons of security are concerned quite so simply with the preservation of the security of the orders themselves. No doubt there are many who are. No doubt there are many among us who reason in the same way about the three-fold orders that Dr. Bonnell says the Presbyterian Church reasons about its two-fold orders. But there are some of us who would agree utterly with all that he quotes from Canon Streeter's *The Primitive Church*. Undoubtedly during the first hundred years of Christianity the Church was an organism alive and grow-

ing, changing its organization to meet changing needs. For reasons of security, for the preservation of its nature as itself at that time, it adopted the three-fold orders everywhere rather than in a few places. It was in this fashion undoubtedly that the three-fold order became universal. Now some of us believe that it has not yet been shown that any better things for this organism called the Church has yet appeared.

ANGLICAN ORDERS

We recognize, even, that our own Anglican ordinal and canons show traces of all three major types of Church orders. No candidate for orders may be ordained without the consent of a congregation to which he belongs at least technically. This bows to the independent system. No candidate for the priesthood can be ordained except that other priests (or presbyters) present him to the bishop and also lay their hands upon him. This gesture, at least, shows traces of the idea that the presbyterate co-opts into itself. Yet we also require that a bishop perform all of these ordinations. Our own ordinal then preserves traces of the very condition of which Canon Streeter and Dr. Bonnell speak. But recognizing that this existed in the organism of apostolic days, and was changed for reasons of security, does not make us wish to revert to apostolic days, or believe that we *must* or even *should* change again now. For this which eventuated might possibly have been the work of the Holy Spirit. At least this is what some of us feel.

Nor am I cold to the fact that perhaps we are being asked to take up a new challenge of the Holy Spirit to move into new things. Possibly that is true. But I find the argument used here, the argument of a reversion to apostolic conditions, peculiarly weak. This is not because I have not the highest respect and admiration for the work of the Apostolic Church, but because I am not sure that we will improve the frog by taking it back to the tadpole stage, as though we had learned nothing from the first hundred years of Christian history and the efforts the Church then made for the security of its life and teaching.

For consider the same scholarship which has produced Canon Streeter's *The Primitive Church* and its pronouncements on the New Testament. I think that it would be safe to paraphrase Canon Streeter and say of the Canon of the New Testament: "Whatever else is disputable, there is, I submit, one result from which there is no escape. In the Primitive Church there was no single Canon of the New Testament laid down by the apostles. During the first hundred years of Christianity, the Church was an organism alive and growing--changing its organization to meet changing needs. . . . But perhaps the

greatest obstacle is the belief—entirely more or less explicitly by most but not all Christians—that there is some one of the New Testament which is the primitive, and which, therefore, possesses the sanction of apostolic authority. Our review of the historical evidence has shown this to be an error.

Who today shall say whether it is the right judgment of the Church, for reasons of security, she fixed limits to the canon of the New Testament? Was a horrible error made in leaving the works like the first and second epistles of Clement to the Corinthians, the Epistle of Hermas, and the Gospel of the Hebrews? Certainly there are many today who wish that the Revelation of John and the Epistles of Peter had been included in the canon. Perhaps it would be wise for us to stop upon going back to apostolic days, and refusing to canonize any of these books unless they can be shown to be directly used by the apostles themselves. I myself regret the disappearance of the Epistles of James and Jude, and the practical reduction of the New Testament to the best attested of the Pauline corpus, but by the time of Canon Streeter—or rather, by the time of the reasoning which is used on Streeter's historical conclusions, we were forced to do exactly that. For the third to the 15th centuries there was no better reason to accept one than another. One accepted the New Testament as it was, or the orders of the Church as they were. The authority of the organism to develop its own security under the Holy Spirit of God. Perhaps the judgment of the Church regarding the Canon of Scripture is better than it was concerning the three-fold orders.

And consider where this line of reasoning might lead us. It might lead us to believe that the Gospel of St. John is not as good as the Gospel of St. Matthew, or our Lord at all. Perhaps those who have attributed to Him by St. John a name which is unrepresentative: "By this shall all men know that ye are my disciples, if ye love one another." Perhaps He never came the way, the truth, and the life, but perhaps He is better represented by the words, "I am not sent but to the Jews of the house of Israel," which our evangelist St. Matthew has recorded.

EPISCOPACY VS. PRESBYTERIANISM

It is no mere deadly reaction which makes me question whether we have broken with the past regarding Episcopacy. It is a question rather of whether there was not some good reason why the Church adopted episcopacy finally rather than presbyterianism, perhaps unclear to us today, but which will come clear, if we were to adopt as a principle one of the reasons that are not as many varieties of churches—all independent of each

are, let us say, a resbyterian, or
or Lutheran, is because of our
cy. It is the episcopate, not as a
reigning over the Church, but as
entative of fatherhood in the fam-
God that keeps the editors of the
nan and the *Holy Cross Magazine*
thin the Church. Perhaps the fun-
episcopacy is not clear, even to
us who defend it. At least it has a
d honorable history which should
pause before we thrust it aside
ot mistake me. I know what the

wrong use of the word, as in
past prelates of the Church. I know what
Dr. Bonnell means when he speaks of an
organization concerned most of all with
its own security. Such is no right reverend
fatherhood in God, I am sure. But the
abuse does not disprove the use. I know
what the wrong use of the Canon of
Scripture has done. I know what horrible
things have resulted from the misreading
of the Revelation of St. John. I know that
the New Testament has been perverted,
misinterpreted, and misused in a thousand
ways. Bruce Barton used the Gospels to

prove that our Lord was only a better
sales manager and advertiser than other
men. No wonder he called the book *The
Man Nobody Knows*.

I think we might save time and energy
on all sides, if we would recognize that
some of the arguments that appear and
reappear on both sides may wear the gar-
ment of liberalism and scholarship, and
still not *be* liberalism and scholarship.
After all, we are all a *little* queer, and
even a devout believer in Holy Orders
may not be either an ignoramus or a re-
actionary. He *might* be a perfectionist!

“Now Ye Are the Body of Christ”

Sermon at the Consecration of the Bishop of Washington

By the Rt. Rev. Henry Knox Sherrill, D.D.

WE ARE met to share in the serv-
ice of the consecration of a bishop.
As we proceed, there will be
words proclaiming the great truths
of the Gospel. There will come before us
reminders of the long life of the
in Church and the story of suc-
cessions of saints, evangelists,
and preachers. In this cathedral, on this
significant occasion, we feel the
presence of the living God.
It is not easy to think and to speak
of the glory of God, of His good-
ness, of the comfort and peace
which come from fellowship in the blessed
of a faithful people. It is a tempta-
tion to shut the doors as of an upper room
and to forget for the moment the stern
realities of the world in which
we live. There are times when such relief
and ease are essential. But here we are
gathering a leader in the Christian
Church. A leader must be prepared to face
the discouragements as well as the
opportunities of his times.
The Church, St. Paul declared, is the
body of Christ. It is not my intention to
make this familiar statement. I only
emphasize what the physical body
is faced in obedience to the will
of God. That body was driven by the
Spirit into the wilderness to fast. That
body nowhere to lay its head. That
body set steadfastly to go to Jerusalem
in danger and arrest. That body
crucified on the cross. The Church,
the body of Christ. Is the
Church above His Master or the disciple
of Christ? To be truly the body of
the Church of Christ can expect
no honored or favored position. The
Church must live so dangerously, so sacrifi-
cally, that the Master can once again
say, "This is my Body which is given for

I am not thinking alone of the winning or
losing of the war. I am thinking even
more of the character of the world which
is to be.

Our situation is too well known to need
detailed description. There is no East and
West in one sense, for modern invention
has made the twain meet. Everything, from
physical boundaries to men's hopes and
fears, is in a state of flux. With clashes of
nationalities and hatreds. Also we may be thank-
ful there are noble deeds of high sacrifice.
Above all, there is an unutterable longing
on the part of untold millions for the new
and finer day which, please God, some day
will dawn. It is not a comfortable, but a
dangerous world. The Church cannot
and should not escape the common trial by
fire. Too often Christian people are in-
clined to live in a paradise of wishful
thinking which overestimates the influence
of the Church and minimizes the difficul-
ties we confront. We are prone to lack
discipline and determination because when
we are with Church people and groups we
become complacent. Surely now any sane
view both of the Church and the world
should stir us to the realization of the
magnitude of the task before us. Is the
Church merely an agreeable association
without vital impress on our times, or is
the Church the body of Christ who gave
His life? May it not be true that we are
living in a period of time when the fullness
of time may have come again?

Certainly we are at one in the convic-
tion that Christ has a message and a life
for our day. Surely we must proclaim that
His Gospel is applicable to our social
order. But it is not enough to preach and
to resolve: it is essential that the Word
become flesh, that there be a true body
of Christ in an individual and corporate
life which will determine the course of
history.

WORLD FAMILY

Let us apply this to some of the pressing
questions before us. I imagine that most of
us would agree that the greatest need,
beyond the immediate winning of the war,
is the establishment of what, to avoid poli-
tical terms, we may call a world family
of nations. Only on the basis of such in-
ternational understanding and coöperation

can world peace be maintained and a more
equable and stable world order be estab-
lished. There can be no debate as to
Christ's teaching as to the brotherhood
of man, not as a political slogan, but be-
cause all men are the children of a heav-
enly Father. From the point of view of
Christianity, isolationism of an individual,
a nation, or a race is a spiritual heresy.
God was not isolationist when He so
loved the world. The Church has never
been isolationist in sending out missionar-
ies to the four corners of the globe. I am
not speaking in terms of any one scheme
of world organization, but of the general
spiritual objective to which the Church is
committed, as the servant of Christ. It is
to be hoped that from the fellowship of
the Church will come inspired and deter-
mined men and women who will work out
and support the definite means of achiev-
ing this objective.

This calls for more than sermons and
resolutions; it demands attributes of mind
and of heart. Above all, there must be a
unique quality of life within the Church.
The missionary cause is not a work of
supererogation, not trying to force our way
of life upon someone else. Missions means
the sharing of the best we have, the truth
of God in Christ, and then living in a fel-
lowship with God which transcends all
barriers of nationality. We may evolve all
kinds of international machinery which is
necessary, but which will be bound to fail
if formed only for reasons of fear or of
selfish security. There must be the spir-
itual motive and life. We may be grateful
to God and to thousands of known and
unknown missionaries that in almost every
land, yes including Japan, there are those
who count themselves members of the
Christian Church. There are difficulties
and tensions which will continue. But here
the Church can be the body of the Christ
who draws all men to Himself.

Along the same line, there is the whole
problem of race relationship, a question
not peculiar to the Far East or India,
but one which confronts us at home with
immediate and pressing necessity. Again
the Gospel note of brotherhood rings clear
and strong. There cannot be the slightest
question as to Christ's way of lovingkind-
ness which is more than justice. To be
realistic it is impossible to ignore the nec-

TURNING POINT

essential that we understand that
our day. There are epochs in history
which seem to be turning points, when
new roads are made and roads chosen which
change the course of human events for
centuries. It is admittedly difficult to
discern passionately and to evaluate one's
day, but everything points to the
conviction that we are in such an era.

plexities, the fears and the prejudices which so often tie our hands and confuse our heads. I am not here proposing any definite radical solution. I am saying that here is a matter which deeply concerns the Christian Church, which is intimately connected with the practice of the religion we profess. Again it is not a question of pronouncements and of programs, though they have their place, so much as it is a matter of life within the Church. Are we in truth a fellowship in which God is no respecter of persons? The Church is called upon to set an example, to create a spiritual atmosphere in which brotherhood can grow.

ECONOMIC AND SOCIAL ORDER

Let us take our economic order. There are those who uphold the theory that here certainly is no concern of the Church. But others more realistic see that the material and the spiritual are not so easily separated. I learned long ago when I was a chaplain in France that it is hard to pray when you are unbearably cold. The Church's interest in the social order is to see that there is a proper environment so that the spiritual life of men may have the chance to live and develop. In our cities we know that slums, with their bad housing, produce crime. There are slums equally in rural areas where poverty results in ignorance and in evil and where the life of the Spirit has indeed small opportunity. The Church cares for all men irrespective of their station, but the Church should have an especial care for those who through circumstances beyond their control are oppressed by surroundings which destroy opportunity.

But for a much broader reason the Church must be concerned with the social order. We live in a period of complexity, when great social forces carry the individual along a current which he is unable to control. The war is the supreme, if not the only, example of this. Millions of people who had nothing to do with the policies of nations or of statesmen have been uprooted and sent to far distant places by the exigencies of the times. What is true of war in lesser degree is true of business, of labor, or of any of the great social organisms of today. Certain individuals of special gifts or of heroic proportions may for a time seem to breast the tide, but for most people it is frankly an impossibility. The spiritual life practically is conditioned to a tremendous degree by the framework in which it is set. Christianity does not claim that the Christian life is easy or ever will be, but the Church must strive to see, unless religion is to be the possession of the few, or unless Christianity return to the catacombs or the deserts, that the average man lives in an environment in which he has a fair chance to practice the teaching of the Master. The world cannot remain one quarter Christian and three quarters pagan; for a house divided against itself cannot stand, as the present tells us in suffering. Once again this is not a matter of statements or of resolutions. It is the matter of the common life of us all within the Church. Have we such a consciousness of the presence of God, of the impelling summons of the Christ, that from our churches will go industrial leaders, states-

men, economists, laborers, farmers, men and women of every walk of life who in the name of Christ are champions of a more Christian social order?

THE CHURCH

Let us come to the Church. Here is perhaps the most distressing fact of all. The Church which St. Paul stated to be the body of Christ is a divided and broken body. Under these circumstances how can the Church preach unity to nations and men? The familiar answer is too true to be lightly turned aside, "Physician, heal thyself." At a time when the forces of evil are so strongly entrenched, when men and women are longing for clear and convinced Christian leadership, there are divisions in the very family of Christ. At a time when the trumpet should give a clear and certain note, there are many trumpets and the notes not in harmony. No words can effectively describe the unhappy effect of this upon average humanity, non-Christian as well as Christian. I realize full well that this is a somewhat brutal simplification of the situation. There is the long history of the Church which has caused this condition. There are prejudices to be overcome and wounds to be healed. On the other hand, we must not forget the real progress which has been made in the greater coöperation of the Churches. But what has been accomplished is infinitesimal to what must be done. I know many of the tensions and difficulties, but this cause cannot be ignored, on the lower ground because of plain ordinary common sense, on the higher, because who can doubt what is the will of Christ? I am not suggesting a colorless, regimented uniformity, or a mere theoretically conceived union, but a deep and overpowering unity of the Spirit. Again it is not a matter of words, which we use so often, but of the character of the Christian fellowship and of the vision we have of the glory of God. Let the Church be the body of Christ.

THE BISHOP

It may seem strange to some that I have not touched upon the special responsibilities and opportunities of the episcopate. I assure you that I have not forgotten them. They are implicit in all that I have said. A bishop has the privilege of

being a pastor to clergy and people, has upon his mind and heart the care of all the churches. He has important administrative duties, but they are significant compared to the quality of spiritual vision and his leadership, involved in every act, whether in the direction of candidates for the conferences with clergy, ward vestrymen, visitations for confirmation, contacts with the community. With authority and yet with persistent courage must strive to keep the Church true to Master, or else the salt will have savour.

The bishop is also a missionary. If he may reverse the figures, he cannot attempt to minister alone to the one on the fold; he must reach out to the one and nine who in our world have not realized the implications of Christ's citizenship. The bishop must not be content upon his authority and position as such. The Church is not a club of certain officers and with the pursuit of mutual help and comfort. The Church is a living, militant missionary force, which spends and is spent, not careful of its own prerogatives, even Her own. Nothing which is human can be the end of Her purpose. The bishop should be an exemplar of this truth.

Perhaps the noblest fact in our world is that millions of men and women are giving themselves to a cause which counts the cost to a cause which they conceive to be greater than they. With their limitations, and they are many, they have learned the meaning of sacrifice. They put to shame many of our own placid, self-centered conceptions of Christian life. They will spurn any suggestion of a life which is interested merely in self or in self preservation. The Church is the body of Christ. A body is to be used, was Christ's body—used to be broken-hearted, to free captives, to be the acceptable year of the Lord, the sake of social reform alone, but men might be made into the glory of their risen and victorious Lord. It is what it means to be a bishop or a deacon or a layman, in the Church. We must never forget these uplifting exacting words, "Ye are the Body of Christ." . . .

THE LOST CHILDREN

"In Russia thousands of children are found without a trace of relatives."

THESE are the Holy Innocents of war. No fairy gardens bloom—no beckoning star—No kiss—no mother breast—no small delight. Little lost ghosts, mothlike, they haunt the night.

LOUISA BOYD GILE.

“Receive the Holy Ghost”

RECEIVE the Holy Ghost.” As these bold words were uttered by the Presiding Bishop, the unity of the Anglican communion through over a century and a half of separate national life was visibly demonstrated by the participation of an English Archbishop in the laying on of hands.

“Receive the Holy Ghost.” Bishops of the Old Catholic, Roman, and Separated Eastern Churches; the Lutheran Bishop of Iceland; scores of high dignitaries of Church and State were honored guests at Dr. Dun’s consecration. A vast throng of some 2,000 people, including members of the armed forces and communicants of many Churches, crowded the cathedral. If there had been room for twice as many, twice as many could have come. What did they come to see and do? The participation of the Archbishop of York lent a special significance to the service, and it was this aspect of it which especially captured the imagination of the secular world. A Chinese Bishop was one of the chief consecrators. No priest was one of the presenters. The man being consecrated was a “leading Liberal,” a man of large mind and eloquent speech. The diocese being provided with a chief bishop was a large and important one. Everything about the service was worthy of superlatives. But, just as the Presiding Bishop with his Lincolnesque simplicity was the only one who did not wear a colorful hood, those four short phrases “Receive the Holy Ghost,” were the focus of everybody at the vast assembly had come to see and hear and do. With or without the ceremony and pageantry; with or without the archbishop and the bishops of other Churches; with or without the large and distinguished congregation, the significance of the consecration would have been undiminished. “As my Father hath sent Me, even so send I you.” The stolid man with apostolic boldness declared his power and authority, as the servant of the Church, to confer the office of the Most High God upon a duly chosen and qualified man for the office of a Bishop.

Dr. Dun was elected Bishop of Washington; he was called to declare his loyalty to the Protestant Episcopal Church

in the USA; but he was consecrated to be a Bishop in the Church of God. As such he holds a new relation to the Christian Church throughout the world, no matter how sharp and deep its cleavages; as such, the American Church and the world-wide Anglican communion welcome him to the august fellowship of the episcopate. God grant that he may labor long and fruitfully in his diocese, in the Episcopal Church, and in the Church of Christ throughout the world.

Children and World Order

TWO Church-related political matters are reported in this week’s news section. First, and more important, is the passage by the House of Representatives of a unanimous resolution urging the sending of food to children in occupied Europe. The second is an appeal to the President, the Congress, and the people of the United States for a “concrete beginning” in establishing a general international organization.

We place the plight of Europe’s children first because of the terrible urgency of their need, and because of the intimate relationship of this question with the whole matter of the future of Europe. Virtually the only healthy children in all Western Europe are the children of Hitlerite Germany. Natural forces more inexorable than all the laws and treaties that can be invented will make the strong, healthy, and mentally alert the leaders of postwar Europe. If the malnutrition and starvation of the occupied countries is not swiftly checked, the only healthy Europeans left will be Nazi-educated ones. Surely, if religious and humanitarian motives are not sufficient to break down the hard core of opposition to the feeding proposal, practical motives should still prevail. Both houses of Congress have declared their approval of the feeding proposals in terms which clearly indicate that the executive branch of the government also approves. We hope that this impressive endorsement will win over those British leaders who still block the way.

Of almost equal urgency is the statement released by Dr. Van Kirk for the Commission on a Just and Durable Peace. Lack of clear-cut national leadership toward implementing the often-repeated declarations for an international organization is creating confusion in the minds of the people of every nation—of our own nation, of our brothers in arms, and of the occupied countries. A fair and practical proposal might be the most effective weapon of political warfare that could be forged, for the whole basis of German morale, appears to be the conviction of that loss of the war will spell unimaginable chaos and privation. If, as Secretary Hull has intimated, some kind of organization is being planned, what is it like? Why cannot it be brought forth for public discussion?

What is being done to Europe’s children today, and what is not being done toward the establishment of world order, place an obligation upon Christian people to speak out. For the great principle of human brotherhood cannot be put into effect by refusal to face the practical issues it creates in military and political affairs. If all men, as the Christian religion declares, are children of one Father, both problems require fearless and prompt attention.

CHRISTMAS WINDOW 1943

THROUGH wreath of holly
Tied with large red bow,
Against the window pane
Five blue stars show . . .
O God, Who sent Thy Son
On Christmas Night,
Guard this constellation
By Thy Light . . .
Each star a true young soul
Who wills to give
His body
That Thy world so loved
May live.

LUCY A. K. ADEE.

Resettlement of Japanese-Americans

What Makes It Both Difficult and Necessary

By the Rev. Daisuke Kitagawa

“DEPRESSION” was the state of my mind as I left Minidoka Relocation Center, Hunt, Idaho, on March 3, 1944. It was my second visit of that camp, the first being in the last week of October, 1943. During the intervening four months the mental and spiritual state of the colonists has undergone considerable change, which may not be sensed by those who are constantly living in the center, but could not escape the sensitivity of those who visit it from outside. That change could be defined as moral disintegration or spiritual deterioration. It and the rate at which it is taking place are the things which depressed me so much.

The whole thing is extremely difficult to describe. There was not anything tangible you could put your fingers on which made the atmosphere of the camp different from that of four months before. Not many have gone out since then. Just about the same number of people are repeating the same old things day after day. And yet the change is right there and you cannot help but feel it. It might be said in a word that the lack of *everything positive* is that which characterizes the atmosphere, or rather the life, in the camp. To be sure, there had been nothing bad added to this camp life during the preceding four months, but it was felt that every good thing had gradually fled away from among the people.

EVACUATION

What is taking place in one relocation center is, I'm sure, taking place in other relocation centers, too. The people I used to know as industrious, vigorous, and cheerful are now lazy, complacent, and bitter. What is the matter with them? To understand the problem, it is necessary to review what they have had to experience.

Two years ago this May I left Kent, Washington, with “my” people. Yes, it was the Mother's Day Sunday. Instead of the long planned parish picnic in honor of mothers, we all found ourselves on the evacuation train, bound for Pinedale Assembly Center, California. Prior to that date, a few families from our district packed up their household goods and personal belongings and moved out of the restricted area to Eastern Oregon, Utah, Wyoming, etc. Everybody wished that he could do the same, but the majority of families were financially unable to do it. There was no difference in character between those who moved out prior to the wholesale evacuation and those who had to be on the evacuation train. But when I see them after nearly two years, what a difference in their outlook and attitude! Those who went out of the military zone and found new places of their own accord must have had a harder time, both financially and psychologically, than those who were in relocation centers. They had to toil in order to eat, whereas the latter were fed and housed by the government. The former had to reestablish themselves among strangers, whereas the latter were right with their own people. The former, however, have remained the same industrious, vigorous, and cheerful people as I used to know, but the latter have become almost different people.

While we were at Pinedale, where we stayed for two months from the middle of May to the middle of July, people were in a very wholesome state of mind. Nobody was exactly happy, to be sure. But people were too busy in their effort to make adjustment to that entirely new type of community life. For one thing, they were fresh from their homes and had not lost their home-trained discipline and manners. For another thing, the war was

something very real, directly affecting their lives. They were aware of that they were not in a position to complain about anything. And furthermore they could vividly recall the genuineness shown by their Caucasian neighbors when they left home. Consciously or unconsciously people knew that this was an emergency situation, over which one had any control. They had retained their faith in the people of America; they knew there were a few who showed genuine sympathy and wished they could return to their homes as soon as possible. Thus the morale of the camp was very high, and the spirit of help was admirably manifested in every little thing in the camp. The terrible inconvenience of the crudely built camp anything else was not too bad to complain. Everybody pitched in to make a community of this assembly center as much so that when the time came to be moved to Tule Lake Relocation Center, we were tenderly attacked. Pinedale and nobody liked to leave.

Another aspect of the people's psychology of those days must not be overlooked. Knowing it was only a temporary arrangement, they eagerly wished the day to come when they could become independent. A time it was somewhat enjoyable to be with so many folks in a highly crowded way, like in a big summer camp, could not be tolerable as a permanent proposition. A good number of families and individuals applied for “release” and the restrictions were so rigid that when they were granted the “leave,” those who had contracts for seasonal work.

When we were moved to Tule Lake Relocation Center, we found ourselves in an entirely different type of camp.

The Epistle

SS. Philip and James

May 1st Fourth Sunday after Easter

May 7th

“COUNT it joy when you fall into temptation.” Remember that “temptation” is much more than a suggestion to do evil. The word carries also the thought of “trial” and “test.” Many temptations are tests of our determination to “follow Jesus Christ as our Lord and Saviour”; trials of the sureness of our faith. If our faith is strong it is a joy to have it tested and to learn that it is not easily disturbed. We might think of the many trials which come to us as so many hardening exercises which will keep us in good condition, as an athlete practices to keep fit. The athlete likes to go on and better his own records. We can use our tests to strengthen ourselves and be better followers of Christ. The athlete, however, is concerned with himself. We are concerned with doing God's will, and it is a holy joy that comes to us when we are being tested.

“THE WRATH of man worketh not the righteousness of God.” It is the work of the Christian of one who has received the word of truth, to carry out God's righteousness on earth, to do that which is right in God's sight. History—sacred, secular, or personal—shows the futility of what the wrath on man (his fitful passion) accomplishes in attempting to work what he thinks is right. God's righteousness must be our idea and aim. We must produce right living and justice in our own lives. Anger cannot do this. God's truth must come first. We must work with God to establish it. Over-anxiety, harshness, scolding, force or argument based on self-will, do not make lasting improvement or wrong conditions. Learn to pray and live up to “Thy Will be done on earth as it is in heaven.” Learn that the obedience of man worketh the righteousness of God.

farm, various kinds of work project the school building was under construction. The community council was established for the purpose of making camp a democratic American activity. All these things, together with a statement made by the project, led the people to believe that this was to be their home for the duration. Immediately people started to make living quarters as comfortable as possible which incidentally was not easy means. With the limitation of materials such as lumber, etc., that beautiful mutual assistance rapidly dissolved and the people unashamedly turned themselves as utterly selfish, egotistic, and individualistic.

NISEI AND ISSEI

These days the difference between the Nisei and the Issei (Issei) became very distinct. The Nisei, by and large, were not able to live within the barbed wire and what it implied. They tried to go to the camp. On the other hand, the Issei quickly resigned to what they had as their fate. In almost every parents and children started to have conflicts of opinion as to what they should plan for their future. Many people made every effort possible "indefinite leave," but toward the end of the year of 1943 it was nearly impossible. Only those who were admitted on special leges and those who made contracts for manual work—farm, railroad, etc.—were granted short-term or temporary

leave after Christmas Day, 1943, they saw the change of its project. Upon arriving, the new project was made a statement in no uncertain terms that he came to carry out just one thing, namely "relocation." He repeated that the sooner the relocation was liquidated the more successful it would be. Expedition of leave was predicted. The personnel of the work section was strengthened, in fact, at least. People were constantly urged to "relocate." This new policy, however, did not meet with very favorable response from the evacuees at large.

MENTAL ATTITUDES

At this time, people had been confined behind the barbed wire for over a half year which had a numerous bad effects on their mental life.

Complete isolation from the world at large. To be sure, we were all allowed to hear the radio and to read newspapers and magazines. Letters were allowed without censorship. But the world outside through these things could not be reached as it is.

People confined in the camp have a very distorted picture of the outside world. When they read the atrocity stories released in the newspapers, for instance they cannot help but think that the United States is against them and that a Japanese face will be misinterpreted by any and every Caucasian American. They cannot believe that in the

American society there are a large number of people who are still friendly and decent to the people of Japanese ancestry. They cannot believe that it is possible for them to get jobs and work among the Caucasians and make a living in American communities.

Being so completely isolated from the national life at large, the evacuees in the Center seem to have almost forgotten that a war is going on. The older folks, especially, are looking back to their past and are idly dreaming of restoration of the pre-war conditions. They do not realize what change is taking place in American communities. The rationing system is nothing but a fairy tale to them. They read about it, hear about it, but they do not actually face it by first-hand experiences, hence the kind of economic life which is signified by the rationing system cannot be brought home to their minds. Being so remotely alienated from the actual social life, the Center residents cannot live in a relocation center forever, but they are literally frightened to go out.

2. *Unhealthy work attitudes.* WRA has been providing several types of work for the colonists. At first, those who were able and willing to work were all enrolled in WRA Work Corps, but the amount of work in the relocation center is naturally limited and it is not to be expected that everybody could work all the time, but just to keep the people occupied WRA gave internal employment to as many as wished to work, which resulted in the most unfortunate fact that each did not have to work hard to get anything done. Because they are housed and fed by the government, they feel that work is not essential for their living; therefore, they try to get by with the least possible amount of effort put into their work. This tendency has been especially obvious among the younger people and it is most unfortunate for them to develop this attitude toward work habits before they go out of relocation centers. Some of them, being fully aware that they cannot get by in this way outside of relocation centers, prefer to remain in the camp and keep on having fun and an easy life rather than be on their own and be working hard outside.

3. *Frustration on collective scale.* The people in the camp have lost their ability to look at things objectively. They have been so much involved in their own troubles and miseries that they cannot see where they stand in this world-wide conflict. They always look at everything from their own petty subjective point of view, which makes it impossible for them to grasp the meaning of the present struggle in which every human being has to have his share. They cannot see why they have to leave the camp when it is so obvious that they will have to go through many hardships even to make a readjustment to the new environment, not to speak of making a living or making a success. They do not realize that the rest of the world is also going through a great deal of hardship and no one can escape suffering today if the world tomorrow is to be even a little better. The evacuees do not want to do their part in this universal suffering—suffering for the sake of world-reconstruction.

state of the evacuees on one hand they have lost faith in the American society, American government, and the world at large, chiefly because they have lost confidence in themselves. To them, indeed, the world is full of "enemy" and everybody is against them. On the other hand they have found it to be "pretty nice" to stay in the camp where everything is taken care of for them. In other words, they are perfectly complacent in the camp. They have lost initiative, imagination, and incentive. When they have reached this sort of state it is extremely difficult to have them go out into the normal community life.

ALIBIS

At this point I might say that the evacuees have excellent alibis justifying their not taking the risk in resettlement.

1. The average Issei are well advanced in age. Prior to evacuation they were still actively engaged in their long-established work. They were fully acquainted with the community as well as their work. Had they been allowed to stay where they were, they would have been able to roll up their sleeves and work doubly hard when their sons were called into the military service and I am absolutely sure that they would gladly have done so. But now, having been completely uprooted, with practically everything lost, including youthful vigor, and anticipating being total strangers among people of entirely different cultural backgrounds, they cannot conceive how they could make any decent sort of living. The last stronghold is their grown-up sons and now they have to leave home for military duty, probably never to return. It could be readily appreciated how great the emotional disturbance of the average Issei is!

2. As for Nisei, their American citizenship rights did not mean anything at the time of evacuation. All the boys of draft age were given 4-C classifications which is the one for "enemy-alien." They had to suffer all sorts of property losses. And they had to be "questioned" by their fellow-Americans as to their loyalty to their own country. Who of the American citizens has such supreme right as to turn to another citizen and say to him, "Your loyalty is questionable," without any evidence to suspect him? Or is the fact that one's parents are of a certain race a sufficient reason to make him either a loyal or a disloyal citizen? When the Nisei were asked whether they maintained unqualified allegiance to the United States, they felt as if they were being asked, "Do you still love me?" after being slapped on the face. As a matter of principle, no Nisei is opposed to his being subject to the draft, because it means the initial step toward the restoration of his citizenship rights and obligations. But the fact that Niseis are not allowed to enter the Navy or certain branches of Army service makes them feel that they are not equally treated. Furthermore they have to worry about how their parents are going to make a living without their assistance.

3. The evacuees cannot understand why the Federal government, which has the power and authority to evacuate more than 100,000 of them within such a brief period of time, is not able to relocate them

DR'S NOTE: At this time Tule Lake was an isolation center. Later it was made a segregation center for "disloyal" individuals, and the

such a fuss about public sentiment of local communities? Why could we not be returned to where we are from: we have been cleared and proved to be 'loyal' citizens? Why do we have to struggle to rebuild ourselves from scratch in strange communities?" All these questions, unanswered to their satisfaction, lead them to believe that after all they are not wanted in this country; they are nothing but the "undesired" element; they do not matter as far as America is concerned. Being in this state of mind, the evacuees in the relocation center cannot understand what the War Relocation Authority is so earnestly trying to do for them. They are just like a neurotic patient, who appreciates neither kindness nor discipline. Indeed the whole population in the relocation center is suffering from a Mass Neurosis; neither drug nor financial aid nor moral exhortation can cure them. The basis of their trouble is "fear" mingled with suspicion. Unless they are helped to master this fear with the clear-cut understanding that they are afraid and why, they cannot do anything constructive for themselves. At present, instead of frankly admitting that they are afraid of going out, the evacuees keep on saying, "How could we be expected to relocate when the government is not making it possible?"

It is true that they were forced to evacuate, uprooted from their old establishments by the power of the Federal government and, therefore, in their logic it immediately follows that it is up to the Federal government to make every preparation for them to find their place in an American community. This, however, should not mean that they do not need to do anything for themselves, but like the people who are on relief over a long period of time, the evacuees have become more and more demanding, forgetting that they

also have to make an honest effort of their own. Again it is true that for many of the evacuees it is nearly impossible to have mental and emotional stability in any place in the United States except in their old home community. There they had been established for years; they had many friends and acquaintances, business associates; and they were known by the community. Therefore, even though they were not particularly wealthy, still they knew that in case of emergency they would be properly taken care of, but now if they are to relocate in strange communities they have no social group to which they really belong. Their funds are limited, they are not well acquainted with the local service agencies, or people in general, and so in the real sense of the term they are going to be "strangers." Needless to say they have very little security in this sort of situation.

They are, therefore, not to blame even if they persistently resist the resettlement program. We must recognize that all sorts of actual difficulties are almost infinitely magnified in the eyes of the evacuees, and make them frightened to leave the camp. This does not, however, justify their remaining in relocation centers at the price of their moral and mental welfare, not to speak of the future of their children.

IMMEDIATE RELOCATION NECESSARY

Having thus diagnosed the psychology of Center residents, it is my conclusion that the longer they stay in the camp the more helpless they will become. It is of vital importance that they must be helped to relocate before the end of this year. To be sure there will be a fairly large number of people who are utterly "un-relocatable," but the camp for these people should be operated in an entirely different fashion from the relocation centers.

' ' T U E S P E T R U S ' '

*Not on what was, but rather on
Substance that was to be.*

Surely, He spoke remembering
Failure to walk the sea;
Saw, surely, other hour to come
When one with many stands
In outer court beside a fire
And tries to warm his hands.

But Oh, He also saw, that day, a patient old man bound
Upon a cross, the bruised white head brushing muddy ground.

Not on what was, but rather on
A man who was to be.
And love for Him enabled Him
To teach the man to see.
Rock needs longer than a day
To harden from the fluid clay;
Needs other strength besides its own
Before it has the strength of stone.

EARL DANIELS.

the bulk of the people are entirely locatable, only if they so desire, at must resettle before the end of this they are to live decently and indepe after the war is over. But they need than a propaganda for relocation than encouragement to resettle o advice-giving as to the evils of car They need tangible forms of ass not only in monetary form, but n the way of specific information definite localities and places of the cation. Furthermore, they need a strong hand to pull them out of th of their frustration, self-pity, an abominable disease of alibi-building

When asked what the Church for these people, frankly I do not what to say. It is so hard to know i of 1, 2, 3, just what we could do. I so accustomed to take up a "projec up a budget, carry it out, and expect thing tangible as the result of our The program of resettlement of Ja Americans does not seem to be s fully carried on in this traditional r As far as my personal observatio the public sentiment toward J: Americans in the Midwest and exceedingly fair and favorable, for the Church groups of various kir to receive credit. But the subtle i this whole business is, as was poin before, that the evacuees can not r their own minds. No one else, he can make up their minds for them, The Church, if I may express n view, must render her "psychiatric istry" to them through her wisde her profound philosophy of life, bot on the Christian Faith.

The eyes of the people in rel centers are widely opened to the or failure of those who are relocat side. If a majority of them are m success, I am sure most of the car idents will become inclined to r but if too many of the relocatees make a living outside, then those w now in the camp will never desire t out. In this respect one of the m portant things today is to extend a hand to the dependents of drafted have relocated during the past year WRA has made provision for their turn to Centers if they cannot mak ing after the draftees are taken i Army, but this is not in any sense factory solution to the problem of families. A more positive step sho taken so that the families and dep of draftees could remain outside a cessfully make their living. If this verified by actual cases, it will many evacuees' minds from the fea whether resettlement is really poss not.

CHURCH CALENDAR

May

1. SS. Phillip and James (Monday).
7. Fourth Sunday after Easter.
14. Fifth (Rogation) Sunday after Easter.
- 15, 16, 17. Rogation Days.
18. Ascension Day (Thursday).
21. Sunday after Ascension.
28. Whitsunday (Pentecost).
29. Whitsun Monday.
30. Whitsun Tuesday.
31. Ember Day (Wednesday).

NESOTA

Woman Elected of Hastings

Vernon Truax, a parishioner of St. Luke's Church, Hastings, Minn., has been elected mayor of that city of approximately 25 miles from the Twin

Truax won out over three male candidates making her the first non-Roman Catholic of the city which is the largest in the state with a woman mayor. She will take office May 1st.

Truax described her platform as "practical ideas." Her slogan was "a city with progress." One of her major ambitions is to see recreation facilities for young people and she is connected with the Rev. Charles Bennisson, pastor of St. Luke's, on this program.

Truax has been a school board member for four years, president of the Teachers' Association, and treasurer of the city planning board. As mayor she will preside over the city council and will have charge of the police department of five men. During her campaign she had a young boy counseled his mother not to marry her "because you will have all policemen." Mrs. Truax has no intention of displacing male members of the police force with women, but will give more thought to employing a police

her husband, Mrs. Truax has operated a grocery store for 17 years. She has a mother of three children, one of whom is married; one a freshman, the other a senior in high school. She is 41 years of age.

KANE

Confirmation Has Been Postponed

A confirmation convocation of the district of Spokane, planned for April 30th, has been postponed until fall by the illness of Bishop Joseph E. Conboy, Officers elected in 1943, including the district president, will serve to the provincial synod, will serve to serve until that time.

January Bishop Cross was ordered to take a complete rest. He expects to return to Spokane in May.

MPIA

Ship

In Paul Eng, 22 year old Chinese-American patient at the Firland Tuberculosis Sanatorium at Richmond High School, Wash., and young Hiro Miyagawa, Chinese-American patient, are close friends.

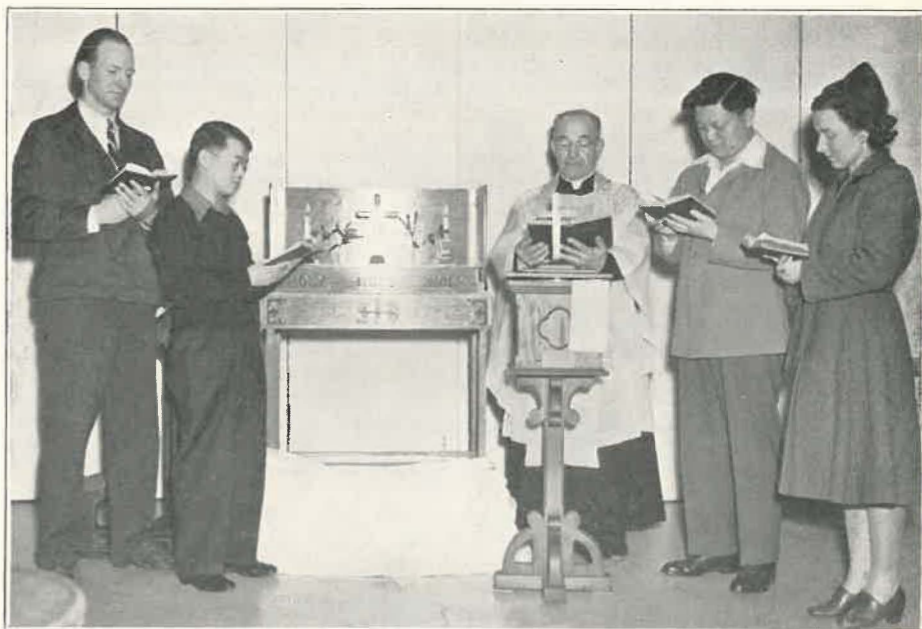
Both came regularly to the service conducted at the Sanatorium by the Rev. John B. Pennell, city missionary, and usually recruited other patients to the service. When Lincoln had a setback and stay in bed. So his friend Hiro jotted down the psalms, and scripture and made

Lincoln. Not long after this Hiro, too, had to be confined to his bed. They both mourned the fact that they couldn't come to the services, and the services didn't seem the same without them.

One day the Rev. Mr. Pennell received a letter from Lincoln asking that he be

women's organizations, including the high school girls, sponsored a tea featuring a book review of "The Robe." In all there were from 12 to 15 parties held throughout the diocese. All were very successful.

Mrs. Elmer B. Christie is the newly elected president of the diocesan Women's



Ernst Kassowitz.
CHINESE-JAPANESE BAPTISM: Left to right: Donald Ashley, Hiro Miyagawa, the Rev. John B. Pennell, Lincoln Paul Eng, Mrs. Raymond Canedy.

baptized. Arrangements were made for Lincoln to attend the service the following week, and he was baptized with his friend Hiro as one of his sponsors.

Able now to be up a few hours each day, the two boys were brought to the next service in wheelchairs, at which time Lincoln, who had been spending long hours in profitable study, said he would like to be confirmed.

On April 16th Lincoln was allowed to come into Seattle to St. Andrew's Mission, where he was presented to Bishop Huston of Olympia for confirmation. Hiro, of course, couldn't come, for he is in the sanatorium for "the duration," but at the hour of the service he was praying for his friend Lincoln.

Diocesan Day

The second annual Diocesan Day was observed on April 12th throughout the diocese of Olympia by the women of the Church. Inaugurated last year for the purpose of augmenting the budget of the diocesan Woman's Auxiliary, Diocesan Day this year became a day of parties, with friendship and coöperation among the various women's groups as the primary purpose.

The diocese was divided into areas with a chairman for each area. All women's groups in the Seattle and Mercer Island area sponsored a tea at Epiphany parish at which Miss Gail Potter, head of the Drama Department of the Annie Wright Seminary gave dramatizations depicting

an's Auxiliary, and Mrs. Edward Colcock was the general chairman of Diocesan Day.

SOUTH FLORIDA

Testimony Meeting

Knowing that the Rev. Frank M. Brunton has resigned his charge of Christ Church, Bradenton, Fla., effective in May, a group of Colored residents there asked him to attend a "Testimony Meeting" which they held in his honor on April 12th. At the meeting, which was attended by a large and enthusiastic audience, including several of Fr. Brunton's parishioners, tribute was paid to his contribution to civic organizations, the Boy Scouts, the religious activities of the community, and the schools. He was presented with a gold cross and chain from the Colored churches and schools, and with a handsome wooden panel given by his Boy Scouts, who had made it and carved an inscription on it.

For some years, Fr. Brunton has added work for the Colored residents of Bradenton to his parish labors—founding and sponsoring the Colored troop of Boy Scouts, visiting and speaking in all the Colored schools every two weeks, and helping with their hospital. Through his influence the Woman's Auxiliary of his parish supplied two annual scholarships of \$50 each to help two young Colored persons to attend college. Father Brunton has

Bahama Negroes in a camp near Bradenton, administering the Holy Communion regularly and assisting them in other ways.

TEXAS

Multiplication

Ten months of progress under the Rev. N. Chafee Croft were brought to a dramatic climax at the Church of the Holy Comforter, Angleton, Tex., recently, when a parish hall was dedicated there by Bishop Quin.

A year ago the rectory had been renovated at a cost of \$1,200 to make it habitable for the new priest-in-charge and his family. Most of the money was an accumulation from periods when the church had had no minister. The improvements were paid for in cash.

Pledges in the Every Member Canvass last fall quadrupled, and the average attendance at Sunday services more than doubled. In January the diocesan council admitted the congregation as a parish.

Last summer an opportunity came to secure an adequate parish house. A house of worship outgrown by the Assembly of God was for sale. At that time Holy Comforter Church had no money to invest, so special gifts were solicited. The building, now entirely paid for, complete with furnishings represents an investment of \$1,800. Of this amount \$350 was a gift from the American Church Building Fund.

Since the war effort has had no influence on the congregation financially or numeri-

cally, except for the exodus of manpower to the armed forces, these achievements represent wholesome spiritual growth expressed in personal sacrifices of 75 persons.

MASSACHUSETTS

Report of Diocesan

Investment Trust

The Treasurer's Report on the Diocesan Investment Trust shows that the number of shares outstanding has increased from 464,782 in 1940 to 689,255 in 1944, and the annual dividends have increased from zero to \$0.38. The purpose of this Trust is to provide an opportunity for churches, missions, religious and charitable organizations in the diocese of Massachusetts to combine their endowment and other funds, and thereby obtain diversification, almost impossible for small funds.

LOUISIANA

Rev. Frank Walters to Go

To Shreveport

The Rev. Frank Edward Walters, rector of St. John's Parish, Helena, Ark., has resigned, effective May 16th, to accept the rectorship of St. Mark's Parish, Shreveport, La., succeeding the Rev. James M. Owens, D.D.

The Rev. Mr. Walters was born in Natchez, Miss., and educated at the Uni-

versity of the South, Sewanee, Te was ordained deacon by Bishop of Mississippi in July, 1935, and p Bishop Green of Mississippi on M 1936.

Since becoming rector of St. Jc December, 1936, he has done e community work and has served t cese in various capacities, having deputy to the General Conventi 1940 and 1943; a member of the ex council; director of Camp Mitche 1938. He is vice-president of the ex council; chairman of the Departn Finance; counsellor of the Young C men; examining chaplain; chairmar special committee to plan observ the "diamond jubilee" of the dio 1946, and trustee of All Saints' (Vicksburg, Miss.

Mrs. Walters, the former J Cunningham, is secretary of the d Woman's Auxiliary and is a trustee Saints' College, Vicksburg, Miss., her second year.

OREGON

Post-War Work of Church

Discussed at Convention

The Church in Oregon is layin for postwar work when the cl shall have returned from service armed forces, and with the additor diocese of a large group of can Bishop Dagwell of Oregon, said

Parish Gifts to Mother on Mother's Day

"Every day is Mother's Day," said a very wise priest, and this is so true.

In England, and in many of our parishes here in this country, the middle of Lent is kept as a time to especially remember mothers. It is called Mothering Sunday, but usually in the United States May 14th is recognized as the day on which to especially honor Mother.

For the parish observing this day our beautiful Madonna Calendar is lovely and extremely suitable. It may conveniently be given or sent to each mother in the parish.

The calendar has 14 Madonna masterpieces printed in five colors, and the whole is held together by a cord for hanging. The calendar itself is printed in two colors. It is liturgically correct throughout. Size: 6½ by 3½ inches. The price has just been reduced.

Now \$8.00 for 100
\$4.50 for 50

Postage additional

Ashamed of Us?

Expect that most of us with ones away at war, get all hot bothered with ourselves occasionally, at least, in one particular we hope we all do. When we recollecting the fine, young, est, loyal, and devoted service youngsters used to give to Our and to our churches when they home with us, things start turn-tight back on us with a rush. We ave probably, already, been facing squarely to how much or how little personally have been doing to carry on the fine tradition which they had created in our parishes. We've to face up to how much or how we have been doing about find- others, just as unsaved and as un-ht as if they were in the wilds of a, and bringing them to Our Lord Holy Confirmation, that they may d by their sacrificial going away. ave to face, too, what we are or ot doing about keeping the Cath- Religion young, and virile, and y, and appealing to others, as did in their S. C. K., and other g life activities.

ell, what's the answer? What or much have we done, or not done? don't forget there are definite sins mission as well as sins of commis-

art facing up also to the awful, ning disappointments and failures re going to be in the eyes of these 'ning young warriors, many and of whom are going to come home even more religion than they had d with even more perhaps than ourselves, really possess. What will find in us? Will they be ashamed orry, and feel that the hell they've through for us was a tragic ?? God forbid! So, let's get at our and soul-searching. Personally ing, we'd want to lie right down lie if our own son ever came home found that we'd let him down, or l Him in his Church and in his ed Religion while he had to be

ow, all of this has been simply in- inite. Step it up to where we al- should be pondering—in the in-. Are we failing Our Blessed ? That's what we really wanted to all the while—only we used a lel which most of us can get with 1g in these terrible days. Letting Lord down spells disloyalty, hery, unfaithfulness, and His disappointment in us. Harsh s and hard sayings, but sometimes strike up against hard hearts.

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service in Trinity Church, Portland, Ore., April 16th, that opened the 56th annual convention of the diocese of Oregon. "The finances of the diocese reflect, as they should, the great increase in Oregon industry. Our people have shown their loyalty and generosity by giving increased support to the Church. As a result some adjustments have been made in clergy salaries, numerous debts have been reduced, and some reserve funds have been created," the Bishop said.

Changes during the year have affected 17 fields, it was announced at the business meeting, April 17th, in St. Stephen's Cathedral, Portland, attended by approximately 150 representatives of the clergy and laity. Newcomers to the diocese were introduced. Four candidates were listed and 11 postulants. St. Luke's mission at Grants Pass and St. George's mission at Roseburg were raised to the status of parish, while Christ Church, Port Orford, was accepted as an organized mission.

Speaking of the church at Port Orford, Bishop Dagwell said, "A retired bishop moved into that community last September and offered to give spiritual oversight to our little flock in Curry county. Regularly since then he has held services in Port Orford and in Gold Beach, 32 miles south. He has called on all of our known members and discovered some who were unknown. A recent visit there was a joy to the speaker who indeed felt that he was in a blessed company of faithful people. To Bishop Jenkins he expressed the admiration and gratitude of the clergy and people of the diocese of Oregon. We pray that he may continue to enjoy good health and live long to continue a ministry which reaches far beyond the borders of Curry county."

Upon the recommendation of the clergy, it was decided to abandon the Percival Memorial library. The property is to be sold and made accessible to Ascension Chapel. The funds received will go into the library fund. The 12,000 volumes are to be distributed as follows: classical books to go to the Divinity School of the Pacific; records to St. Mark's Church until a permanent depository is provided; historical volumes to the Oregon Historical Society; and popular and general books to the Portland Public Library. These are to be marked with a suitable bookplate.

Deputies elected to the provincial synod were: Rev. Messrs. R. L. Greene, A. Lockwood, C. M. Guilbert, J. Richardson; and Messrs. M. Millbank, J. Vassie, L. Kronemiller, and W. Walker.

Officers named were: Judge J. H. Hendrickson, chancellor; W. C. Schuppel, treasurer; the Rev. Louis B. Keiter, secretary; the Rev. Claude Sayre, registrar. Standing Committee: the Rev. Messrs. L. E. Kempton, A. J. Mockford, Richard F. Ayres; Judge J. H. Hendrickson, Dr. H. C. Fixott, and Justice H. H. Belt. Diocesan council (terms to expire in 1946): Rev. Messrs. L. E. Kempton, A. J. Mockford, R. A'Court Simmonds; Dr. W. T. Johnson, Dr. A. F. Weeks, and A. G. Fletcher. Trustees of the diocese: the Rev. R. T. T. Hicks and S. Allison. Trustees of St. Helen's Hall: (1945 term) Judge James W. Crawford; (1946 term) Donald M. Drake; (1947 term) the Rev. John Richardson and A. M. Ellsworth.

Frank Spittle of Astoria, attending his 54th consecutive convention, was elected diocesan member on the Cathedral Chapter. Dr. A. J. Browning and George Powell were re-elected to the Good Samaritan hospital trustee board, and Robert S. Farrell, jr., was named to fill a vacancy

The Woman's Auxiliary held its session simultaneously throughout the day at Grace Memorial Church, and both conventions combined for the annual banquet at Trinity Church. At the banquet, the Rev. Lansing Kempton made a strong plea for support of the work among the Negro population of the diocese. With the growth of war industries in the area, the Negro population has greatly increased, so that church and recreational facilities are no longer adequate. Two thousand dollars already have been raised for the purpose, and the Rev. Mr. Kempton called on the people of the diocese to aid the vital work being undertaken.

VIRGINIA

New Chapel Opened On Easter Sunday

St. Clement's Chapel in Alexandria was opened for services for the first time on Easter Sunday. The small chapel with a seating capacity of approximately 200 had an attendance of 500 for the three services. St. Clement's is a chapel that has recently been erected in a newly developed area of Alexandria. It is the only church building in a community of approximately 20,000 people. Under the leadership of the Rev. Darby W. Betts a substantial building has been erected in a very short time and much has been done toward organizing the congregation. Mr. Betts has had groups meeting in his apartment and elsewhere for several months.

KENTUCKY

Business Affairs Discussed At Diocesan Convention

The 116th diocesan convention of the diocese of Kentucky opened on the evening of April 18th in St. Mark's Church, Louisville, with a dinner for all the clergy of the diocese and the heads of all organizations in each parish and mission, with the Department of Promotion members and the executive council. The Rev. Benedict Williams, rector of Trinity Church, Toledo, Ohio, was the speaker, using as his theme, "Will the Return to Religion be a Return to Christian Religion?" The opening service followed, at which time Bishop Clingman delivered his annual address. He reported he had participated in two inspiring ceremonies during which mortgages were burnt at the Church of Our Merciful Saviour, the only Negro congregation in Louisville, and in Emmanuel Mission, Louisville. Bishop Clingman called particular attention to the matter of business affairs, requesting that all treasurers be placed under bond and that the accounts of the church be audited annually either by certified public accountants or by other persons who will be recognized by the Department of Finance of the diocese. He added, "in connection with business affairs, I would urge upon you the importance of placing your parishes and missions in the best possible finan-

prosperity is probably temporary and somewhat fictitious; the fact remains that there is a great deal of money in circulation and that more members of our congregations are in good financial condition than has been the case for many years. It is certainly their duty, as I trust they would consider it also their privilege, to support the Church and its enterprises to the extent of their ability. Those of us who are in positions of responsibility should see to it that every member of every congregation is given the opportunity to contribute regularly and systematically to the support of his parish or mission and, quite definitely, to the support of the missionary work of the diocese and the national Church. I do not see how we can hope to avoid some sort of unhappy financial reaction within a few years after the close of the war. The larger the number of our regular supporters, and the larger the average pledge,—especially on the 'red side'—the better will be our condition to withstand the ravages of another possible depression. I speak out of a real personal experience in this connection, and out of the bitter experience of many congregations and dioceses during the lean years 1929-1934."

On April 19th the reports were made and elections were held in St. Mark's Church.

ELECTIONS: Standing committee: Rev. Messrs. J. W. Hunter, W. H. Langley, jr., R. C. Board; Messrs. A. G. Robinson, Wm. E. Pilcher, sr., and E. J. Wells. Executive council: Rev. W. B. Myll and the Ven. H. J. Weaver; Messrs. E. Hun- garland and G. E. Straeffler, sr.

CENTRAL NEW YORK

Demobilized Servicemen to be Aided by Parish Committee

Members of Christ Church, Oswego, N. Y., have organized into effective bodies to be of service to the 145 members of the parish in the armed forces.

Laymen of the parish have formed a committee of nine members to aid demobilized servicemen of the parish to complete their educations and to secure employment on their return to civilian life. The plan was presented to the 93 men attending Men's Club Lenten meeting March 30th by officers of the organization. Robert L. Allison is chairman, Charles F. Wells is club president, and the Rev. F. W. Kates, rector.

Wives, sisters and mothers of parishioners in service have formed the Christ Church Servicemen's Auxiliary. Mrs. Kenneth S. Sweany, wife of an Army colonel overseas, is president. Mrs. Wiley H. O'Mohundro is vice president, Mrs. Arthur W. Durdel, secretary, and Mrs. William Kline, treasurer.

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Joseph Cullen Ayer, Priest

The Rev. Joseph Cullen Ayer, 78, professor of history at the Philadelphia Divinity School, and noted historian, died April 15th in the Episcopal hospital.

Dr. Ayer was born in Newton, Mass., where he was buried on April 18th.

He was graduated from the Episcopal Theological Seminary, Cambridge, Mass., in 1887, and studied extensively at Harvard, Johns Hopkins, and in European universities, receiving his Ph.D. degree at Leipzig. Dr. Ayer was ordained in 1890, and until 1905 held charges in several Massachusetts parishes.

In 1917 the University of the South conferred on him the degree of S.T.D., and in 1942 he was made Doctor of Canon Law at the Philadelphia Divinity School.

Dr. Ayer was rector of St. Philip's Church, Philadelphia, from 1929 to 1936, when the parish was merged with St. Mary's Church and he became rector emeritus of St. Mary's.

He was professor of ecclesiastical history at the Philadelphia Divinity School from 1905 until 1936; lecturer on the history of religions at the University of Pennsylvania from 1927 until 1936; and the author of several books and articles in various encyclopedias. His *Source Book of Ancient Church History* is used as a text book in seminaries of many denominations throughout the United States. He was president of the American Society of Church History and chairman of the board of editors of the *American Encyclopedia of Christianity* (1926).

Bishop Hart of Pennsylvania conducted the burial service in the Chapel of the Philadelphia Divinity School on April 18th.

Dr. Ayer is survived by his wife, Cora; a son, Richard, of Narberth, Pa.; and a daughter, Mrs. Raymond W. Albright, of Reading, Pa.

Mrs. Mary Jane Aitkins

Mrs. Mary Jane Aitkins died at Mt. St. Gabriel, Peekskill, N. Y., April 22d, in her 99th year. Born in Stockport, Derbyshire, England, she came to this country 50 years ago after becoming a widow. Two of her five children became priests. She is survived by one son in Chicago, and a daughter and a son, the Rev. Frank E. Aitkins, at St. Mary's Convent, Peekskill, N. Y., where the Rev. Mr. Aitkins is chaplain.

A Requiem Mass was said in St. Mary's Convent Chapel April 25th, and the interment was in St. John the Baptist's Cemetery, Mendham, N. J.

Mrs. Reuben S. Boyer

Ann Crawford Boyer, wife of Reuben S. Boyer, and a member of the Cathedral Church of St. John, Wilmington, Del., died at her home in Wilmington on Easter Tuesday, after a long illness. She was an active member of women's organizations of the Cathedral and of the Woman's Auxiliary of the diocese of Delaware.

Mrs. Boyer was born in Scotland, but has resided in Wilmington for many years. Besides her husband, she is survived by her parents, two sisters, and four sons: the Rev. Alexander S. Boyer, vicar of St. James' Church, Newport, Del.; Sergeant Nolan Boyer; Sergeant Harry Boyer, now in England, and Aviation Cadet Rodney Boyer. The burial office was said at the Cathedral by the Very Rev. Hiram R. Bennett. Interment was in St. James' Churchyard, Newport.

Mrs. Lilly G. Hubert

Mrs. Lilly G. Hubert, 70 years old, long active in Church work, was buried from St. Mathias' Church, Los Angeles, Calif., on April 12th, the services being conducted by the Rev. Murel K. P. Brannan. Mrs. Hubert was the aunt of Philip Hubert Frohman, the architect of the National Cathedral at Washington, and has been a leader in the cultural and Church life of the community. She was former president of the Ebell Club, was one time president of the Woman's Auxiliary, and was one of the founders of St. Mathias' parish.

Walter Hullihen

Dr. Walter Hullihen, president of the University of Delaware, and long an active Churchman, died in Wilmington, Del., on April 14th. He had been for a number of years a member of the standing committee of the diocese, and a lay deputy to several General Conventions, as well as junior warden of St. Thomas' Church, Newark, Del., where the university is located.

He was the son of the Rev. W. L. Hullihen and Mrs. Amelia Q. Hullihen, and was born in 1875 at Staunton, Va., where his father was rector of Trinity Church. He received his early education at Staunton Military Academy, and was graduated from the University of Virginia. At the latter institution he began his teaching, and later became a fellow of Johns Hopkins. He was also a member of the faculty at the University of the South.

Dr. Hullihen came to the University of Delaware after having seen service as a major in World War I. He was a Chevalier of the Legion of Honor of France, as well as a member of many learned societies. He was president of the Association of State Universities in 1931.

His widow, the former Maude Louise Winchester, and two daughters, Mrs. John A. Wooley and Mrs. Charles L. Walker survive him. The burial office was said in St. Thomas' Church, Newark, by the rector, the Rev. Andrew W. Mayer, and Bishop McKinstry of Delaware.

Mrs. Bayard Stewart

Edith Baldwin Ross Stewart, recently of Manila, Philippine Islands, wife of Bayard Stewart, who was for many years superintendent of St. Luke's Hospital

Manila, died April 21st in Leavenworth, Kans., after a long illness. She was born in Newark, N. J., December 14, 1884. After graduating from school, she worked in New York City, holding important positions. While there, she met and married Thomas Ross of East Orange, N. J. After his death, she became missionary of the Episcopal Church and worked in the Philippine Islands, later becoming secretary to the late Bishop Mosher.

In 1927 she was married to the bishop's brother-in-law, Bayard Stewart, in the Cathedral in Manila. Mrs. Stewart was a secretary for the Red Cross in Manila for 10 years, and her work was recognized by the British government. For 13 years, until they left on furlough in April, 1941, she assisted her husband along many lines of his work as hospital superintendent. She also was correspondent for THE LIVING CHURCH.

After returning to this country, she came to Fort Leavenworth with Mr. Stewart, who is connected with the Army YMCA. Later she was asked to join the staff of the post chaplain. She was an enthusiastic worker for foreign missions and was in great demand as a speaker on the work of the Church in the Philippines. Besides her husband, Mrs. Stewart leaves one sister, who lives in Summit, N. J., and a brother who lives in Boston.

Funeral services were held at the post chapel April 22d at 2:00 P.M. Interment was in Brooklyn, N. Y.

Freedom From Debt

"I have read with interest your column 'Parish Life' and particularly in it, and in other places, the references to debt reduction," writes the Rev. Charles Howard Graf, rector of St. John's Church, New York City. "When it is remembered that our Church probably pays more to the bankers each year than the entire Church gives to missions, the importance of such reduction is emphasized. . . . A year ago we began a debt reduction campaign in this parish in the heart of the Greenwich Village Section. With the encouragement of the good Bishop of New York, and an excellent vestry we have succeeded in reducing the indebtedness of this old parish by \$40,000—all in one year. We still have a long way to go but we are amortizing the remainder at the rate of \$200 per month. Not only is the future of the parish assured, but there has been a rekindling of the spiritual life here—it is difficult to decide which came first. I believe our people want to free themselves of old debts, and now that they are able to do so because there is more money available, there ought to be a concerted effort on the part of the whole Church, not only to pay more to missions, but to reduce the grievous burden of interest we have borne far too long. 'Keep them in debt and they'll keep on working!'—I don't believe it."

In this connection the Rev. Samuel Capers, rector of Christ Church Antonio, Tex., says, "I should like to see that because our parish is entired of debt on our parish house and cottage that was bought and ren for Auxiliary and Church School ties we were able to do more for o The new guild house was named in of the late Bishop William Capers. Church this year unanimously dec give the entire proceeds of its Eighth annual Garden Pilgrimage to war A check for \$1,180.65 was given local chapter of the Red Cross, check for the same amount was for to the Presiding Bishop in line w Ten Year Plan. The Garden Pilg is a project of the Woman's Auxil Christ Church, and the members ar ious to have the Presiding Bishop fe they are backing him in his Prog Service.

PROGRESS

Many other churches have also remarkable financial progress whi gone along with general developm the 20 years' rectorate of the Rev A. Furrer at St. John's Church, I Me., the number of communican increased from 350 to 650, the debt, which amounted to \$10,200 i was cleared by 1926, and the mis offering has gone up from \$400 a

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\$1,635 in 1943. Rectory, parish house, and chapel have been paid for, and the endow-ment has increased from \$25,000 to \$94,-500.

Generous gifts have also been given to St. John's, including memorial windows costing \$18,500, besides the Resurrection window, costing \$2,000, which is to be installed next June in Bethlehem Chapel. From Mrs. Stodder's estate the sum of \$6,700 was recently received.

Since the Rev. G. C. Hinshelwood entered upon his ministry at St. Stephen's in San Luis Obispo, Calif., 15 months ago, several memorials have been consecrated, among them a beautiful sanctuary lamp by Ammidon and Co., given by W. C. Sharpsteen in memory of his daughter Katharine, for many years president of the Altar Guild; and a pair of matched oak chairs for the sanctuary, one given by the altar guild in memory of Katharine Sharpsteen, and the other given by J. C. Millier in memory of his wife, Eliza. A font cover in memory of Gertrude Jack Kaezel and a ciborium are to be donated later. The church school, which began with four pupils and three teachers, now has an enrollment of 89, including officers and teachers. It is expected that a large confirmation class will greet Bishop Block on his visitation day in July. A 24% increase in pledges for 1944 makes the out-look for St. Stephen's bright.

FAITH OR FOOLISHNESS

At a special mass meeting for the con-gregation of St. Luke's Church, Evan-ston, Ill., the Rev. Frederick L. Barry,

D.D., announced the completion of the consecration campaign, stating that the church will be consecrated on Whitsun-day, May 28th. "During the last three years \$94,500, which represented the in-debtedness on the church, has been erased in addition to the raising of an annual budget of \$45,000," he announced. He emphasized the sinfulness of church in-debtedness and illustrated this statement by the fact that during the last 20 years St. Luke's has paid \$100 a week for inter-est on mortgage indebtedness. A signi-ficant feature of this consecration cam-paign, originally termed "Faith or Fool-ishness," was that before one cent had been raised, all arrangements had been made with the Bishop for the consecration service. In this campaign \$66,000 was raised in cash.

St. Matthew's Church, Wheeling, W. Va., is the recipient of property valued at \$30,000 as a memorial to the late Sarah F. Whitaker. This house, which will be the rectory, was a gift of the Whitaker heirs. Mrs. Whitaker was the widow of Nelson E. Whitaker, pioneer steel and iron industrialist at Wheeling.

Recent gifts to the Church of Bethesda-by-the-Sea, Palm Beach, Fla., include a handsome lavabo bowl, a Nativity paint-ing, a Gothic panel having five divisions, and a ship model which is hung in the south transept. A member of the parish purchased a large vacant lot across the street from the church and gave it to the parish. This provides a playground for choirboys and other children until needed for other use, and it prevents having busi-ness houses placed too near the church.

EDUCATIONAL

SEMINARIES

Nashotah House Summer Session

The Very Rev. E. J. M. Nutter, D.D., dean of Nashotah House, is announcing that for the first time in its 102 years of history the seminary will be in session during the coming summer. He points out that while the house does not on principle favor the idea of accelerating the theo-logical course, a distinct obligation to in-coming seminarists makes such accelera-tion imperative this year. Most of the members of each incoming junior class are men who have been living on the se-minary campus for two or three years; they have taken their college work at Carroll College (in the near-by town of Wauke-sha) while living under the direction and discipline of the house. A recent govern-ment directive demands that all prospec-tive seminary students must be registered in a recognized theological school by July 1st, or lose their deferred draft classifica-tion. Dean Nutter states, "If Nashotah House is to keep faith with those men who had been expecting to enter the seminary proper by the fall of this year, it must be in session by that date so that they may be so registered in compliance with the terms of the directive"

Dean Nutter has announced, therefore, that the seminary will open in regular session May 31st and will continue until August 26th. The entire seminary faculty will be in residence and will offer the regular courses, covering one full semester of work. The courses offered will be the ones normally presented during the first semester of the academic year: Old Tes-tament, Ecclesiastical History, New Tes-tament Greek, Parish Organization, and Religious Education.

Philadelphia Divinity School to Continue New Plan of Education

The undergraduate school will continue under the new plan of theological educa-tion which has begun in 1937, the joint boards of the Philadelphia Divinity School announced at a recent meeting. This includes clinical training as a part of that plan, in the Department of Pastoral Theology.

The boards will continue the Depart-ment of Women in accordance with the existing agreement between them and the board of the Church Training and Dea-coness House.

A committee is now at work consider-ing the selection of a

matic Divinity who should begin his work at the opening of school in September, 1944.

Another committee is now working on a revision of the constitution and by-laws and the reorganization of the boards into one single board. The proposed revision will be available shortly and after consideration at a special meeting, will be acted upon finally at the annual meeting in June.

As soon as the new appointments to the faculty have been made, the Graduate Department will resume its program under the direction of the Rev. Dr. Lewis.

The Bishop of the diocese and the executive committee of the boards consider the present financial condition of the school to be the best since it was reopened in 1937. In that connection several bequests have been received recently, including the Arkin bequest of \$16,000 which has been added to the endowment fund; the Heins bequest to St. Andrew's Chapel of \$2,000; the Baird bequest, which should amount to approximately \$1,900; and the Fearon bequest, subject to several life interests in an estate worth approximately \$1,600,000. The school's one-sixth interest should ultimately be worth about \$150,000.

CONFERENCES

Current Social Problems Discussed at Antioch

Current problems of racial groups, migratory workers and sharecroppers, and specific techniques to be used in meeting these problems were considered at the sixth annual meeting of the National Conference of Church leaders at Antioch College, Yellow Springs, Ohio, April 13th and 14th in what was termed "one of the most epochal meetings of an interracial and interdenominational nature ever held in America." The sessions were attended by 100 men and women from 16 religious denominations, among which were the Episcopal Church, the African Methodist Episcopal Church and the Colored Methodist Episcopal Church, the two branches of the National Baptist Conventions, the Northern Baptist Conventions, the Presbyterian Church, the Society of Friends, the Congregational Christian Churches, the Disciples of Christ, the Unitarian Church, the Brethren, the AME Zion Church, the Evangelical and Reformed Church, the United Presbyterian Church, and the United Church of the Brethren. The delegates came from 20 states and the District of Columbia. Four state councils of churches and seven city councils were represented.

PERMANENT FEPC

The conference recommended to the participating national Church bodies and interdenominational agencies that they act immediately in requesting adequate congressional appropriation for the Fair Employment Practices Committee and that they support legislation for a permanent FEPC.

It was also urged that the Federal Government retain control of public housing

in the postwar era. The removal of the word "colored" from clergy certificates of Negro clergymen was advocated.

It was suggested that the Federal Council of Churches of Christ and the denominations whose representatives attended this conference "take immediate steps to provide national service that will keep the local and state councils and denominational bodies informed as to national legislation and administration."

At the concluding session among the other officers elected to the business committee were the following Churchmen: W. B. Harris; Mrs. Fannie P. Gross, and J. C. Davis.

First Provincial Vocational Conference

Sponsored by national and provincial divisions of College Work and the Woman's Auxiliary, with Fort Valley State College cooperating, the first conference on Life and Work for Negro College Youth has ended with complete agreement by all present that it was a success in every way.

About 25 girls attended. They came from the Fort Valley State College, St. Augustine's College, Georgia State College, Milledgeville, and Jacksonville. There were also two young women, Episcopal Church members, who are studying this year at Gammon Theological Seminary in Atlanta.

OTHER VOCATIONAL CONFERENCES

Other vocational conferences have been held, notably in the eighth, fifth, fourth and first provinces, but the conference just closed is the first Negro provincial vocational conference to be held. The National Council's Division of College Work, the College Commission of the fourth province, and the national Woman's Auxiliary participated.

The Rev. J. Henry Brown, D.D., chaplain of the Fort Valley Episcopal Church Center, was host of the conference and did much of the preparatory work.

The Rev. Bravid W. Harris contributed several talks bringing out the need of doing something to meet the problems of youth at this time; youth "who often have nothing but beer joints to which to go." He stressed the need of personal consecration, comparing the preparation for Church work with that of preparation to be a surgeon; also emphasizing the need to love people deeply in order to bring out the best in them.

Miss Ellen Gammack, personnel secretary of the Woman's Auxiliary, explained different types of work and specific needs in the Church right now, and the qualifications for Church workers. Dean C. D. Halliburton of St. Augustine's College preached at the Sunday morning service. W. M. Boyd of Fort Valley State College presided and President H. M. Bond of the College gave a general and cordial welcome.

Other topics discussed included the Family, War Marriages, Soldier Adjustment, Religious Education, Post-War Problems, Employment - Unemployment, and Demobilization, Camp Leadership, Personal Counselling.

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will continue the work of the three Seminary classes throughout the summer. School will open on Wednesday, May 31st, and close on Saturday, August 26th.

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Ruth Elizabeth, infant daughter of the Henry Lewis and Mrs. Ewan. Born April died April 17th, Billings, Mont.

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Conference on "Religion at Work In the Community"

By ELIZABETH McCracken

An interesting conference on "Religion at Work in the Community," in which leaders of several religious bodies took part, was held on the afternoon of April 19th in the large auditorium of Hunter College, New York City. Dr. Harry J. Carman, dean of Columbia College, chairman, set forth the aims of the conference. These, he said, were practical, the speakers would all give accounts of actual work in which they had engaged. Dr. George N. Shuster, president of Hunter College, welcomed the conference.

There were eight speakers. Each one was allowed to run over the time allowed, the subject matter being of such unique interest in every case. It thus happened that it was late in the afternoon before the speaker for whom many in the large audience were waiting, Miss Lillian Smith, editor of the *South Today* and author of *Strange Fruit*, spoke.

The program was divided into three sections. Under the first heading, "Parish Programs," the speakers were Rabbi Henry E. Kagan of Sinai Temple, Mount Vernon, N. Y.; Miss Helen Storen, who substituted for the Rev. George B. Ford, Roman Catholic chaplain at Columbia University; and the Rev. Dr. Elmore McKee, rector of St. George's Church, New York City.

The second section of the program dealt with "Interracial Programs." The first speaker, George K. Hunton, executive secretary of the Catholic Interracial Council, described this council. It is made up of both White and Negro Roman Catholics. The association is spiritual. Its members believe that there is no "Negro problem" any more than there is a "White problem." There is only an inter-racial problem. The council has been at work for 10 years. Its main work being spiritual, its meetings consist of five corporate Communions a year, followed by break-fast.

The second speaker was the Rev. James Robinson, a Negro, the pastor of the Church of the Master, New York City.

JOINT PROGRAMS

The third section of the program, on "Joint Programs," presented details of work done together by clergy of different faiths. The Rev. Allen Claxton, chairman of the Washington Heights Clergy Committee, New York City, and the Rev. David Jaxheimer, president of the Inter-faith Clergy Council of Freeport, L. I., were the speakers.

Because of the lateness of the hour, there was no discussion. The remainder of the time was given to Miss Lillian Smith. The banning in Boston of *Strange Fruit*, Miss Smith's novel, was in the minds of many who stayed to hear her speech. Miss Smith said nothing whatever about the book nor its banning. She has been concerned all her life with the problem of racial segregation, and she spoke almost entirely of that, saying in part: "The Church has great strength and

great weakness. Its strength is that it embodies a dream of a good community. Its weakness is that the dream has been forgotten, or not mentioned. In many churches, there is no one who will speak of the dream of a good community in which all men are actually brothers, a place where every child has a chance to become its best self. Too often the ministers of religion talk of trivial things—church customs or theological ideas.

"Nowhere is this more the case than in my own South. I was brought up in the Methodist Church, in a small Southern town. I went to church twice on Sunday and at least once during the week. I heard about the evils of lip-stick, of cards, of dancing. I remember one Sunday, when I was nine years old, the minister preached a violent sermon against the hobble-skirt. At dinner that day, my father returned thanks to God that we had such a minister.

"My father owned a mill in that town, where a Negro laborer received a dollar a day. For field work, Negroes got fifty cents a day. It was all part of my life, of the life of every Southerner in that part of the South. I have never heard a sermon against racial discrimination in the South, from that Sunday when I was nine years to now.

"Neither have I ever heard a sermon against racial discrimination in the North. They may have been preached, but I have never heard them. We are all so much concerned with the trivial that we fail to get to big things. I can say this because all my family are Church people, Methodists, and I am.

"Segregation is not a Southern characteristic or procedure. It is human, a psychological mechanism. People get away from what they do not like by segregating it. Isolationism is the same as segregation. We want to keep away from people we do not care about." It is a psychological malady. When people get it bad enough, they then are taken to asylums.

"We must try to be healthy-minded, as well as Christian-minded. Negroes are people. We must see them as children of God, as our own brothers and sisters. Then we shall not want to segregate them. The North segregates the Negroes, as the South does. Perhaps the South would follow the example of the North if the North would lead in justice to Negroes. Perhaps, if the South would lead, the North might follow. What is wanted is true religion."

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YOUNG PRIEST desires chaplaincy in boys' school or other institution. Would be willing to teach some academic subjects if needed. Can give good recommendations. Write in detail. Box M-1868. The Living Church, Milwaukee 3, Wis.

CHANGES

Changes of Address

ARMSTRONG, Chaplain J. GILLESPIE, USNR, has as his new address N.O.B. Guantanamo Bay, Cuba.

GILFILLAN, Rev. PERRY M., is now at 5210 Lakeview Ave., Detroit 13, Mich.

Military Service

The following chaplains were promoted from 1st Lt. to captain: AUGUSTUS BATTEN; HUGH SAVAGE CLARK; HILLIS LATIMER, DUGGINS; JULIAN S. ELLENBERG; JOSEPH L. GERMECK; ALBERT M. HOLLOWAY; KARL GRATTAN KUMM; GREGORY JAMES LOCK; DONALD CECIL MEANS; KENNETH ANTHONY MORFORD; EDWIN A. MORTON; EDWARD C. MCCONNELL; F. J. PRYOR; FRANCIS W. READ; PAUL ROGER SAVANACK; ERNEST SINFIELD; LOREN LEA STANTON; FREDERICK W. THALMANN; BARRETT L. TYLER; KENNETH SEAMAN UROUHART; WILLIAM J. WYCOFF.

captain to major: GLEN ARTHUR BLACKBURN; CHARLES M. BRANDON; DAVID CARL COLONY; JAMES COVE CROSSON; ALBERT JULIUS DUBOIS; DEVON ELLSWORTH; RANDOLPH M. J. EYJEN.

PENNELL, Chaplain EDWARD M., JR., was promoted from major to lt. colonel.

Ordinations

DEACONS

HONOLULU—DENIS SMITH was ordained to the diaconate April 2d in St. Peter's Church, Honolulu, by Bishop Kennedy of Honolulu. He was presented by the Rev. Canon Y. S. Mark. The Rev. Canon Wm. Ault read the litany. The Rev. Mr. Smith will be assigned to St. Columba's Mission, Paaulu and St. James' Mission, Paaulo, on the Island of Hawaii.

SPRINGFIELD—BENTON BURDETTE WOOD, S.T.D., who is a captain in the Chaplains' Corps of the Army, was ordained to the diaconate April 11th by Bishop White of Springfield in St. Paul's Pro-Cathedral, Springfield, Ill. He was presented by the Ven. Edward John Haughton. The Rev.

Address: Fort Knox, Ky.

PRIESTS

The Rev. WILLIAM C. BOWIE was ordained to the priesthood April 4th by Bishop St. West Virginia in St. Mark's Church, St. W. Va. He was presented by the Rev. F. Cady. The Rev. Frederick G. Weber preached the sermon. The Rev. Mr. Bowie is to be in charge of St. Mark's Church, St. Albans, Address: St. Albans, W. Va.

Lay Workers

WADNELL F. ROBEY, for some years pastive secretary of the missionary district of is to go to St. John's Parish, Stockton, Ca do pastoral and educational work in the areas of the city helping the Rev. George Pratt. He will at the same time continue studies for the ministry.

MISS EMILY PRENTISS WILSON is the director of Christian Education at the Church of the Good Shepherd, Augusta, Ga. Before to Augusta last fall Miss Wilson was the advisor for the Church of St. Michael, George, St. Louis.



CHURCH SERVICES



GO TO CHURCH! That slogan, sounded round the world, might well put an end to 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!

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, Rector
Sun.: 8 & 11 A.M. H.C.; Daily: 7 A.M. H.C.

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

St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sun.: 11:00 A.M.
All Saints', Rehoboth Beach. 9:30 A.M.

LONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., Bishop; Rt. Rev. John Inasley Blair Larned, D.D., Suffragan Bishop

St. Paul's Church of Flatbush, Church Ave. and St. Paul's Place, Brooklyn. B.M.T. Subway, Brighton Beach Line to Church Avenue Station
Rev. Harold S. Olafson, D.D., Rector
Sun.: 7:30, 8:30, 11 A.M. & 8 P.M.; Thurs.: 10 A.M. Holy Communion and Spiritual Healing.
Daily: Holy Communion 7:30 A.M., Saints' Days, 10 A.M. Choir of Men and Boys.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11.

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. G. M. Jones
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

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

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston
Rev. Whitney Hale, D.D., Rector; Rev. Peter R. Blynn, Assistant
Sun.: 8:00 & 9:00 A.M. Holy Communion; 9:45 Matins; 10:00 A.M. Church School; 10:10 Class for Adults; 11:00 A.M. Class for Children (additional); 11:00 A.M. High Mass & Sermon; 6:00 P.M. Solemn Evensong, Sermon; 7:00 P.M. Y.P.F. Weekdays: Holy Communion 7:45 A.M. daily and 9:30 A.M. on Thursdays & Holy Days; Matins daily 7:30 A.M. and Evensong at 6:00 P.M. Service of Help and Healing, Fridays, 5-15 P.M. Confessions, Saturdays 5 to 6 P.M. and 7:30 to 8:30 P.M. (and by appointment).

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; Daily: 8 Communion; 5:30 Vespers. Tuesday through Friday

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.), 11, M.P. & S.; 4, Healing Service. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10; Tues., 12 Intercession for the sick

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5:00 P.M.

St. Bartholomew's Church, Park Ave. & 51st St., New York

Rev. Geo. Paul T. Sargent, D.D., Rector
Sun.: 8 Holy Communion; 9:30 and 11 Church School; 11 Morning Service and Sermon; 4 P.M., Evensong, Special Music, Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

NEW YORK—Cont.

St. James' Church, Madison Ave. at 71st St., York

Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Church 11 Morning Service and Sermon; 4:30 Victory Service; Holy Communion A.M. and Thurs., 12 M.

St. Mary the Virgin, 46th St. bet. 6th Aves., New York

Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., York

Rev. Roelief H. Brooks, S.T.D., Rector
Sun.: 8, 11 A.M. & 4 P.M.; Daily Service Holy Communion; 12:10 Noonday; Thurs.: 11 Holy Communion

Little Church Around the Corner Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.
Sun.: Communions 8 and 9 (Daily 8) 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 Saturdays), 3

PENNSYLVANIA—Rt. Rev. Oliver J. D.D., Bishop

St. Mark's Church, Locust St. between 17th Sts., Philadelphia

Rev. Frank L. Vernon, D.D., Rector
Rev. Wm. H. Dunphy, Associate Rector
Rev. Felix L. Cirlot, Th.D.
Sun.: Holy Eucharist, 8 and 9 A.M.; 10:30 A.M.; Sung Eucharist & Sermon; Evensong & Instruction 4 P.M. Daily: Matins, 7:15 A.M.; Eucharist 8 A.M. Also Wednesday at 7 and Thurs. Saints' Days, 9:30 A.M. Evensong, 5; Confessions: Saturdays 4 to 5 and 8 to 10

SPRINGFIELD—Rt. Rev. John Chanler, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Rev. George W. Ridgway
Sundays: Mass, 7:30 and 10:45 A.M. Daily: 7:30 A.M.

WASHINGTON—Rt. Rev. Angus Dunphy, Bishop

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

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

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WAR BONDS to Have and to Hold

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The Living Church