

# The Living Church

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



## **The Church and the Returning Soldier**

*Bishop Hart*

Page 10

## **MELANESIANS AT NAVY SERVICE**

On Guadalcanal, which is in the diocese of Melanesia, natives attend this service for Navy airmen. The Episcopal Church is helping financially with Anglican medical missions in this area (see page 8)

# TRICTLY BUSINESS

NOTED weeks ago that the government absorbs, through its deduction allowance on income tax reports for contributions to charitable and religious organizations, a large amount of such gifts. Since I've had a number of requests for more information. The best statement I've seen on this situation is contained in a four-page sheet issued by the National War Fund, Inc. Here is a summary of information given in the leaflet: A taxpayer may deduct gifts from his federal taxable income up to 15% of the net income. Table 1 below shows the approximate percentage of charitable gifts absorbed by the government under the 15% rates, for individuals in various income brackets:

TABLE NO. 1  
GIFTS OF INDIVIDUALS  
TAX ALLOWANCES PER \$100 GIFT

able ome	Percent of gift absorbed by the government	Actual cost to donor per \$100 gift
2,000	18	\$82
3,000	21	78
4,000	22	77
5,000	26	74
6,000	26	74
8,000	30	70
10,000	34	66
2,000	38	62
5,000	46	54
10,000	52	48
5,000	58	42
10,000	61	39
10,000	67	33
10,000	69	31
5,000	78	22
10,000	83	17
10,000	87	13
r \$200,000	88	12

Thus the net actual cost of a gift may vary from approximately 12% of the amount contributed to as little as 12%, depending upon the income of the donor.

Table No. 2 below shows the maximum gift allowed in various income brackets and the actual cost to the person who makes the maximum contribution allowable as a deduction.

TABLE NO. 2  
GIFTS OF INDIVIDUALS  
TAX ALLOWANCES ON MAXIMUM DEDUCTIBLE GIFTS

able ome	Maximum gifts allowed as deduction	Actual cost of maximum allowable gifts
2,000	\$ 300	\$ 243
2,500	375	292
3,000	450	351
3,500	525	409
4,000	600	468
5,000	750	555
6,000	900	666
5,000	1,200	840
10,000	1,500	950
2,000	1,800	1,116
5,000	2,250	1,265
3,000	3,000	1,470
5,000	3,750	1,597
10,000	4,500	1,770
10,000	6,000	2,100
10,000	7,500	2,355
5,000	11,250	2,662
10,000	15,000	2,650
10,000	30,000	3,900
10,000	75,000	9,000
10,000	150,000	18,000

It seems obvious from this that the contributors may increase their contributions to charity and religious organizations at relatively little cost to themselves.

*Leon McConkey*

Director of Advertising and Promotion

## World Peace

TO THE EDITOR: In your issue of April 30th Bruce W. Brown brings up, in criticism of my articles on *The Judgment of the Peace*, the old argument for world peace by coercion based on the analogy of the town police force. It is, I think, the best argument there is for my position. Any one who has ever had to do with law enforcement knows well enough that a police force is effective only when it seeks to carry out the will of a community, never when it seeks to enforce upon one community the will of another community. If there is a sufficiently large minority in a community against any law which the police would enforce, then the net result of the attempted enforcement is not order but an increased anarchy. It is just self-fooling nonsense to talk about enforcing world peace by armed might. Things do not work that way. It might be nice if they did; but they don't. Either world cooperation will be voluntary or there will be no world cooperation that lasts. That is the lesson written all over the pages of history.

It is also the lesson given by the Lord Jesus, the lesson taught by the Christian moralists of repute for 19 centuries. Never is the use of force Christianly justifiable except to protect the good and the weak from wickedness imminently and specifically threatening. I know of no Christian moralist, Biblical or post-Biblical, who ever has taught it possible to make men good or to establish peace by armed might, by way of one group of nations policing another group; and this is especially true in cases like our present world-welter, wherein neither group has any intention to submit its collective will to the law of the most high God.

At any rate, the police force analogy just won't do. We have heard enough of it, indeed rather more than enough.

(Rev.) BERNARD IDDINGS BELL.

Providence, R. I.

## The Spirit of God

TO THE EDITOR: If we think of God as omnipotent, "Very God of very God," we know that His unlimited power cannot be confined to a geographical area nor harnessed to any particular location. When Jesus walked the earth, He consorted with people of ill repute. The slums, therefore, must be as dear to Him as more exalted places. There was no cleavage between His life in the synagogue and His daily life in the village.

He became man, died, and rose again for humanity, not for buildings. A great architectural wonder could have been chosen for His birth but a stable was used instead. One deploras the wanton, and even necessary, destruction of the churches raised to the glory of God. Its praise of Him worked out in stone and marble is often breath-taking and inspirational in its beauty but above all our Lord's words stand out. "Ye (people) are the temple of the living God." When we look upon the starvation and the slaughtering of the innocent and the earth bedewed with the blood of mankind for whom He came to save, we can understand His denunciation in these words, spoken at another time but applicable now. "Woe be to him by whom the offense cometh."

The Spirit of God is working right now. Looking around us, it seems incredible. Its action is not apparent because it is done in the line of routine duty, but it is truly a miracle not confined to any one place or building. We are binding up the wounds of our cruellest enemies and giving them the best of medical treatment. As a nation far from perfect, individually or collectively, we

are nevertheless literally carrying out the divine command, "Do good to those who hate you." This act in its import is greater than the preservation of any building.

After nineteen hundred years of the teachings of Christ if the saving of buildings means more than the life of the children of God, God help us!

New York City.

FLORA WAUGH.

## Charity

TO THE EDITOR: Without God's help, no work of charity is possible. For charity is the work of God. The end, at which it aims, is restoration of the soul to its God appointed purpose. Very often, one means to this end must be provision for needs of the body. But clothing and feeding the body are not the ends of charity. Because the body is but the instrument of the soul, provision for needs of the former must be regarded as the means to restoration of the latter to its godly estate.

Without prayer, there can be no knowledge of that purpose. And without knowledge of that purpose, help can be and often is at the price of self-respect of the needy, the very self-respect as that of a soul, precious in God's sight, which is the aim of charity to preserve where it exists, to restore where it is lost.

This indispensable knowledge cannot be gained by the helper alone. It can only be gained with God's aid. And in the work of charity, prayer for His guidance is most necessary. Without this prayer, no human help can be a work of charity.

New York City.

FRANK D. SLOCUM.

## Miracles

TO THE EDITOR: Chairman Wood is indeed to be congratulated on his conquest of fear. [L.C., May 7th.]

Nevertheless, the power of God, the efficacy of prayer, and the ethics of war cannot be reduced to some simple syllogism of a moment's manufacture; and I do regret my favorite periodical's revived championship of this shallow view, which recalls the best-seller of a former day *The Reign of Law*, with its depressing materialism.

If we receive the kingdom in union with the first-graders we are in good company, according to its Founder. And a Father is scarcely to be regarded as "fawning" because, despite the prevailing evils of the age, He may be able to honor the request of one of His children asking for a longer lease of life—even in distressing circumstance. (And of course not as unfeeling either if in some cases this proves impossible.)

Is a physical miracle really harder than a psychological one?

SISTER MARY FRANCES, H.M.L.G.

Sayville, N. Y.

## Editor's Comment:

THE LIVING CHURCH, far from championing a limited view of the power of prayer over material things, is fully persuaded that the prayer of faith can move mountains—when God sees fit. However, the more irresponsible our requests, the more often we find our prayer answered with "No." One of the implications of deciding to fight is acceptance of the consequences—suffering and death. Accordingly, while it is legitimate to pray that these consequences be spared us, we ought not to be surprised if God decides otherwise. With God, nothing is impossible, but a great many things are undesirable.

# The Living Church

SUNDAY AFTER ASCENSION

## WAR SERVICE

### INVASION PRAYERS

#### International Observances

Following the suggestion made to the bishops of the Episcopal Church throughout this country, the Archbishop of Canterbury has urged all who have charge of parish churches and other places of worship in England to make them available for prayer the minute news is received of the opening of the invasion of Western Europe.

"They should be ready," said the Archbishop of Canterbury, "to lead services of intercession and dedication at times when in each locality people can most easily come together, and they should be prepared to lead great congregations in prayer on the following Sunday."

The following two new prayers are suggested by the Archbishop:

"Heavenly Father, God both of righteousness and peace, have mercy upon the nations now engaged in bitter war. Cleanse both us and our enemies of hatred and covetousness. Make us so worthy of our cause, so steadfast in Thy strength, that no weakness may delay the victory of our arms, and no selfishness mar the righteousness of our peace; through Jesus Christ Our Lord."

"O Lord God, we humbly dedicate to Thee ourselves, our nation and our cause, place in Thy hands all we have and all we are and all we desire, in the name of Jesus Christ Our Lord."

#### CANADA

Heads of the Church of England in Canada, the United Church, the Presbyterian Church, and the Baptist Convention

of Ontario and Quebec have issued a call to prayer in view of the approach of the invasion of Europe by Allied forces.

It is signed by the Most Rev. Derwyn T. Owen, Anglican primate; the Rt. Rev. J. R. P. Sclater, moderator of the United Church General Council; the Rt. Rev. H. Beverly Ketchen, moderator of the Presbyterian General Assembly; and George Adam, president of the Baptist Convention.

#### THE UNITED STATES

In the United States, Presiding Bishop Tucker has seen ample evidence that his suggestion has been accepted widely, and that everywhere churches will be opened, and special prayers said, when the invasion starts.

Proclaiming the day on which the Allies invade the European continent as a day of prayer in Michigan, Gov. Harry F. Kelley asked that when official word is given that the expected invasion is under way the people of Michigan "kneel in prayer in their homes or assemble in their churches to petition God for success in battle and for the safety of our men taking part in it." He asked the clergy to prepare to receive people in their churches that day.

In view of the imminence of the invasion of Europe, Bishop Hart of Pennsylvania has sent out a special communication to the clergy of the diocese of Pennsylvania, urging that all churches be kept open for private prayer and meditation at all times. Announcements were made in most of the parishes encouraging the people to make a practice of visiting the church frequently to pray for those in war service. Bishop Hart also suggested that plans be announced for special services to be held when the invasion actually occurs.

With both White and Negro churches cooperating, invasion eve prayer services are being held in Kernersville, N. C., nightly. Church bells are rung for one minute at 7:30 P.M. to remind the public of the program.

Silent prayer for the safety and success of allied soldiers in the invasion of Europe marked the opening of the spring term of Superior Court in Elizabeth City, N. C. The moment of prayer was ordered by Judge Richard D. Dixon of Edenton, N. C.

When confirmation of the invasion comes, the churches in the diocese of Arkansas will be open for prayer and intercession, according to Bishop Mitchell of Arkansas.

The clergy and in vacant parishes the

tions for services in accordance with plan suggested by the Presiding Bishop. Indications are that in some towns state the observance will be commensurate.

In at least one community, by proclamation, all business houses will be closed for 30 minutes on D-Day and the entire community is urged to join in service of intercession. In other places the announcement of the hour of service will be made by radio and in smaller places a siren will call the people to prayer.

#### JEWISH OBSERVANCE

The moment word comes of the invasion of Europe by the United Nations, telephones will start ringing in the homes of members of Temple Israel, Detroit, summoning them to a special service of prayer and meditation in the lecture hall of the Detroit Institute of Arts, regular meeting place of the congregation.

A special "telephone squad" of the Temple Sisterhood will make the call for the D-Day observance, which will consist of the service of worship prepared by the Synagogue Council of America, music by the Detroit Institute of Arts, and a sermon by Rabbi Leon Fram on "Ideals That Are At Stake."

Religious News Service reports that the Detroit Council of Orthodox Rabbis has issued a call to all Detroit Jews to close their stores, and assemble in their synagogues for worship. A D-Day service consisting of penitential prayers, a recital of psalms and supplications will be prepared by the rabbis, the council announcement said. It is expected that the observance will be widely used.

## The Living Church

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

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LIVING CHURCH news is gathered by over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading news picture agencies.

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## PRISONERS OF WAR

### Instructions

Instructions for writing letters to prisoners of war have been issued by the Marshal General of Headquarters Service Forces.

Mail letter sheets are now available at post offices. Letters written on this form, with a six cent air mail stamp attached, are after censorship flown on. From there they are transmitted by German plane to a central point where censorship and thence distributed to the various prison camps in Italy.

Use of the special letter sheet is not compulsory, but the Prisoner of War Information Bureau, Office of the Provost Marshal, strongly urges all persons to use it in responding with prisoners of war.

It facilitates censorship both in the States and in enemy territory, by being a standard size unsealed letter. The official announcement of the letter also states that the use of the form in responding with American prisoners of war is recommended. Letters to such persons should be limited to 24 words. For the Orient, after censorship, is by Teheran, Iran, by army transport from that point it goes by surface through Russia into Manchukuo, it is delivered to the Japanese authorities.

## CHANT MARINE

### for Maritime Day

In accordance with President Roosevelt's proclamation designating May 22d as National Maritime Day and his request that churches of the nation observe it on Sunday, May 21st, the Commission on Worship of the Federal Council of Churches of Christ in America has prepared a prayer for use by churches and church groups planning to hold special

National Maritime Day has been set to honor the thousands of men and women engaged in the building of ships for the merchant marine and the men who man these ships. It is suggested that a tribute be paid to the more than 100,000 men of the American Merchant Marine who have given their lives for their country.

The prayer was written by the Very Reverend Charles P. Deems, dean of St. Paul's Cathedral, Minneapolis, Minn., who is formerly associated with the Marine Institute at Boston, New York, and San Francisco.

The text of the prayer follows:

O God, our Father, who rulest over wind and sea, look with favor we beseech thee upon the men of the Merchant Marine.

Protect them from the perils of storm, from the hidden reef, and lurking enemy, be strong to save them in the hour of need, and bring them safe at last to their desired haven.

And, O God, we pray thee, all their loved ones, provide for the needy, heal the sick,

encourage the anxious, and comfort the sorrowful, that in the sweet hours of reunion no shadows may dim the brightness of their joy.

"Guide and direct all who control the conditions under which they labor at sea. Enlighten and uphold all who minister to their needs ashore. Give to those who commit their possessions and their lives into their keeping a full realization of the fidelity with which this stewardship is discharged. Above all, make the nation deeply grateful for the prosperity and protection provided by the heroism and faithfulness of those who pursue their business on great waters.

"Draw near also to their partners of the sea—those who build the ships—and grant them a vision of the full meaning of their task, and a daily faithfulness worthy of that vision. Make sacred their toil and every relationship of their lives.

"These things we ask in the name of Him whose word even the winds and the waters obey, Jesus Christ Our Lord. Amen."

## HOME FRONT

### The Bishop Volunteers

Because of the shortage of nurses the Virginia Medical College Hospitals in Richmond, Va., have organized a system of volunteer workers. Among the volunteers is Bishop Goodwin, Coadjutor of Virginia. The volunteers relieve the nurses by giving baths to patients, making beds, operating telephone switchboards, and performing other services that do not require a trained nurse.

They are organized under the Office of Civilian Defense. Their course of study covers the whole field of volunteer work, and after graduation they are usually assigned to a special task. Bishop Goodwin was among those graduating recently. He is on duty on the 14th floor of the main hospital one evening each week. When asked how he liked the work he replied that it was a fine experience to be a novice once more where he had to take orders from others, even from nurses in training and orderlies.



BISHOP GOODWIN: Receiving certificate.

## ARMED FORCES

### Navy to Appoint Two Negro Chaplains

The Navy Department is about to select two Negro chaplains, according to Religious News Service. They will be chosen in accordance with the regular procedure of appointing chaplains from applications. Rank of the chaplains will depend on their age, according to Navy practice.

Navy spokesmen said the two chaplains will be assigned to installations where there are large numbers of Negro personnel, most probably to training stations. It is said to be the first time Negroes have been appointed to the Naval chaplaincy.

### Roman Executive Clarifies Deferment Situation

The Roman Catholic Church recently requested Selective Service to restore the deferment of pre-theological students, it has been revealed by the Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference.

Msgr. Ready disclosed that he had called upon draft officials in Washington on the matter one week before non-Roman leaders had made public a protest against the drafting of pre-theological students. He said he did so "by direction of the Administrative Board of the National Catholic Welfare Conference," and that "almost three years ago the Board of Bishops first urged the pre-theological students' policy before Selective Service."

Text of Msgr. Ready's statement follows:

"One week before the Protestant leaders' charge of 'discrimination' in favor of Catholics, I called on Selective Service officials to restore the deferment of 'pre-theological students.' I did so by direction of the Administrative Board of Bishops, National Catholic Welfare Conference. Almost three years ago the Board of Bishops first urged the 'pre-theological students' policy before Selective Service officials.

"The charge of 'discrimination' now has created misunderstanding both of the problem involved and of the policy pursued by Selective Service. I know very well that the distinguished Protestant leaders did not intend that reaction. I think we are happily in complete agreement on this whole question. Personally I wish the Protestant leaders had stated their full concern about students for the ministry during the hearings in Congress on Selective Service legislation away back in 1940. If they had aided our efforts then I think all of us who now face this extremely grave problem would have gotten a better recognition in law for Church institutions.

### VARIANCE IN SYSTEM

"The Selective Service Act grants an exemption to students in recognized divinity and theological schools in existence before 1939. Centuries before 1939 the Catholic Church established her system of seminary training for her priesthood. Catholic seminaries are reserved for students who freely accept the long, exacting years of discipline and study leading to the sacred ministry. The Protestant leaders' statement refers to

level.' This is open to grave misunderstanding as far as Catholic seminaries are concerned. Regardless of the educational level, students in our seminaries follow a special discipline and course of studies.

"The Protestant leaders refer to their students coming from 'the public schools and colleges of this country.' They describe this policy as based on 'principle, because they believe in public responsibility for education in a democracy.' The Protestant leaders use these quoted phrases in reference to students for the ministry from 'parochial and Church-controlled schools.' This distinction is very likely why the eminent Churchmen referred to 'discrimination.' It caused them also to express confidence 'that the public opinion of the nation' would not 'penalize' candidates for the ministry in 'the public schools and colleges of our country.'

"The Protestant leaders would not wish our citizens to believe that parochial schools are less public than tax-supported schools. Neither would the Protestant leaders, I am sure, make distinction between Notre Dame and Princeton as 'colleges of our country.'

"Catholic young men studying in preparation for the priesthood in our colleges—Georgetown, Holy Cross, Boston College, Villanova, etc.—are in exactly the same position before Selective Service as students for the Protestant ministry attending Harvard, Yale, Wesleyan, Wittenberg, etc.

CONFIDENT OF SETTLEMENT

"The Selective Service Act uses the terms 'Divinity School' and 'Theological Schools.' The same language was used in the Act of 1918. From time immemorial the Catholic Church has maintained her own divinity schools and theological schools for the training of her clergy of all ranks. Our system was ancient before the Selective Service Act was passed by Congress. The officials administering the Act have recognized honestly the facts of the situation. The Protestant and the Catholic systems are different, that's all. We desire as much as the Protestant leaders the restoration of the pre-theological status for students in regular colleges. Selective Service officials have been most understanding in the problem and I am confident the matter will be settled quickly."

**Confirmation Class At Maxwell Field**

Nine aviation cadets, representing nine different states, were presented to Bishop Carpenter of Alabama for confirmation on May 2d at Maxwell Field. Chaplain Joseph W. Peoples, jr., had instructed eight of the men, and Chaplain William J. Chase, one.

**WAVE Heads Navy Chaplains Public Relations**

The Navy chaplaincy is an all-male brotherhood, but the Navy officer who attends to the chaplains' public relations is Ensign Johnson—Esther Johnson of the WAVES.

The only WAVE officer in the Chaplains Division at Washington, Ensign Johnson is the division's special services officer, taking care of the chaplains' press relations, public relations, the furnishing of special information on inquiries, and the keeping of historical records.

She comes from Denver, Colo., and was assigned to the Chaplains' Division after



*Official Navy Photo*  
**BISHOP JUHAN OF FLORIDA, on a recent visit to the Pensacola Naval Air Station, was the guest of honor at a luncheon given by Capt. W. P. Williams, Senior Chaplain at the Naval Air Training Center. Five other Episcopal Church Navy Chaplains in the Pensacola area attended the luncheon.**

relations experience in Denver, where she worked at a radio station, and wrote for a livestock newspaper and magazine. She studied journalism at the University of Colorado.

**RELIEF**

**Formation of New Group For Relief in Asia Announced**

Formation of the Church Committee for Relief in Asia to extend work carried on by the Church Committee for China to all parts of the Orient was announced in New York City by Fred Atkins Moore, director of the new group. Constituent bodies of the committee are the Federal Council of Churches, the Foreign Missions Conference, and China Famine, USA, Inc., each of which has appointed members to serve in the new organization.

The committee was set up, Mr. Moore said, in response to appeals for Church funds to alleviate famine in India, and to meet probable future demands in Burma, Malaya, Thailand, and the Philippines, as a result of which the Church Committee on Overseas Relief and Reconstruction requested the Church Committee for China Relief to consider being reconstituted on an enlarged basis to care for the additional areas of need.

The Church Committee on China Relief, organized in 1938, will continue as a sub-committee of Church Relief in Asia, to administer its program in China and will also continue its membership in United China Relief, Mr. Moore stated.

The officers of the new committee, which consists of 35 members, are:

Harper Sibley, head of the Committee on Overseas Relief and Reconstruction, chairman; John R. Mott, honorary chairman; Rt. Rev. Herbert Welch, chairman

of the Methodist Committee on Overseas Relief, and J. Leroy Dodds, chairman of the Foreign Missions Conference; Mrs. Arthur M. Sherman, secretary of the Woman's Auxiliary, secretary Sidney D. Gamble, member, YMC International Board, treasurer.

Last year, Mr. Moore revealed \$450,000 to China for emergency relief through the Church Committee on Overseas Relief and Rehabilitation, in an amount equal to an amount sent directly to relief stations in China for emergency purposes.

**JAPANESE-AMERICAN Hostel to Open Despite Opposition**

The Rev. and Mrs. Ralph Snodgrass have arrived in New York City to assume charge of the Chicago office of the Brethren's hostel for the temporary relocation of Japanese-Americans. This year's lease has been signed to take the Alpha Chi Rho fraternity house at 136 Clinton Street in residential Brighton Heights, and the hostel will be open in a few days.

Announcement that such a center be located in New York stirred a controversy in which Church groups and opposed Mayor LaGuardia and who protested that the resettlement of evacuees in the eastern area would pit racial strife.

Six similar hostels are in operation throughout the country, sponsored in Minneapolis by the United Lutheran Church, at Des Moines and Cincinnati by the Quakers, at Cleveland by the American Baptist Home Missions Society, at Detroit by the Detroit Courthouse Churches and at Philadelphia by the Philadelphia Council of Churches and its women's committee.

## SCOPATE

### Consecration Scheduled

consecration of the Very Rev. El-L. Haines as Bishop of Iowa is led for May 31st at 10 A.M. in port, Iowa.

### pp Manning on Compulsory ement of Bishops

op Manning, in his address to the in convention meeting in the Synod New York, on May 9th, commented on the recent action of the Gen- onvention in regard to the retire- f bishops:

Convention adopted an amend- o the Constitution which reads as —'Upon attaining the age of 72 Bishop shall tender his resignation is jurisdiction.'

great preponderance of legal ty holds that such legislation can- e effect retroactively and that this nent cannot, in law or in equity, to Bishops who were consecrated t this amendment was adopted and ccepted office on the universally hed and accepted contractual prin- at the office of Bishop includes a ure.

the House of Bishops this amend- as adopted with the distinct under- g, and with the declaration of the g Bishop from the Chair, that it ot apply *ex post facto*.

seems clear that this ruling was cor- : the Presiding Bishop has request- ing legal authorities to give their s on the question and the matter further considered at the meeting House of Bishops next year and at t meeting of the General Conven- 1946.

ny judgment the whole question ompulsory retirement of bishops of rch needs far more careful and consideration than it has received. are spiritual and constitutional es involved which have certainly e adequate consideration. It is a uestion whether the relation of a vith his diocese should be termin- y an authority outside the diocese, quite possibly, against the judg- d desire of the diocese.

whatever may be said upon those s, I hold, as do many of our and as most of the legal authori- o have been consulted hold very y, that the recent amendment y the General Convention does y *ex post facto*, and therefore, as er now stands, I shall continue to u as your Bishop so long as I am alth and strength sufficient. And, ld find it necessary to tender my on, because of want of sufficient nd strength, I should make it per- ar that it was not on account of ndment."

was tremendous and long-con- pplease, with cheers, when Bishop e made his statement

### Bishop Gray Dies

Bishop Gray of Northern Indiana died in St. Joseph's Hospital, Mishawaka, May 16th, of a heart attack. An account of his life will appear next week.

## SEMINARIES

### Cincinnati School Completes Merger With Cambridge

The Episcopal Theological School, Cambridge, Mass., has announced that the Rev. Dr. Joseph Fletcher, formerly dean of the Graduate School of Applied Religion, Cincinnati, has joined the Cambridge faculty as assistant professor of Practical Theology. This announcement completes the arrangements whereby the Cincinnati school, founded in 1923 by Dr. William S. Keller, will become affiliated with the Episcopal Theological School.

The Summer School conducted in Cincinnati by Dr. Fletcher will be continued at Cambridge with a field work arrangement with social agencies and institutions in the greater Boston area. The year of graduate study formerly given in Cincinnati will likewise be continued in Cambridge. The students of the Episcopal Theological School are expected to benefit by the addition of Dr. Fletcher to the faculty, and the Cincinnati School to benefit from the faculty of Cambridge and its greater resources. Affiliation with Harvard likewise makes courses of study in sociology and psychology available to all students. Thus, the transfer of the resources of the Cincinnati school to Cambridge will help to train clergy more adequately for effective leadership in the social field.

As in the past the courses of training and graduate credit for them will be open to students for the ministry of all communions. The enrolment in these courses will be separate from the regular course of study for the A.B. degree, although all courses will be open to enrolled students.

## ORTHODOX

### Struggle for Religious Supremacy Foreseen in Europe

The next 25 to 50 years will witness an intensive struggle for supremacy in Europe between Eastern Orthodoxy and Roman Catholicism, the Very Rev. Dushan J. Shoukletovich, rector of the Serbian Orthodox Church of St. Sava, and an expert on Orthodox affairs, told the European Christian Forum in New York City.

"The statement recently by Patriarch Sergius of the Russian Orthodox Church denying the Pope's claim as Vicar of Christ on earth is very significant," Fr. Shoukletovich said. "It is the opening gun for a duel of the two strongest branches of Christianity."

The reestablishment of the Patriarchate in Moscow has made it possible, he declared, for Orthodox Churches to be

to approach Moscow, and this presages a new political and religious set-up in Eastern Europe.

"All the Eastern Orthodox in Serbia, Bulgaria, Rumania, Greece, Czechoslovakia, and in parts of Asia and Africa, are going slowly but definitely to turn, not any more to Constantinople, Jerusalem, or Antioch, but toward Moscow, because of the preëminent role which the Russian Church is destined to play in the future," the Orthodox priest stated.

"The 185,000,000 members of the Orthodox Church are going to make their voices heard in the political arenas of the world. It will no longer be a matter of Roman Catholics, Protestants, and Jews, but of Roman Catholics, Eastern Orthodox, Protestants, and Jews."

Fr. Shoukletovich referred briefly to the visit to Moscow of Fr. Stanislaus Orlemanski, Roman Catholic priest of Springfield, Mass., implying a close tie-up between this event and Russian policies in Poland and the Balkans.

"Stalin," he said, "is a man who does not say much, but when he makes a move he knows definitely what his next move is going to be."

### Moscow Patriarch Sends Message To Bishop Manning

Russian War Relief has received the following message to Bishop Manning of New York from Sergeii, Patriarch from Moscow: "Russian War Relief has informed me you are heading clothing campaign for peoples of the Soviet Union who are victims of war. On behalf of my Russian Orthodox Church congregation I thank you for your brotherly care for our war victims and call down the Lord's blessing on all Americans who at your appeal will come to our succour. May these cruel ordeals of war be for our peoples a salutary bond cementing the joint efforts of our American and Soviet peoples in the name of a common happy future. Sergeii, Patriarch of Moscow."

This may have been the Patriarch's last message to the United States before his death [see page 8].

## FINANCE

### Rev. Anson P. Stokes, Jr., Elected Trustee CPF

The election of the Rev. Anson Phelps Stokes, jr., to the board of trustees of the Church Pension Fund has been announced by Bishop Davis, president of the Fund. The Rev. Mr. Stokes, rector of Trinity Church, Columbus, Ohio, is a member of the standing committee of the diocese of Southern Ohio and was a deputy to the General Convention in 1940 and 1943.

At the General Convention last October, authority was given to enlarge the board of trustees of the Church Pension Fund from 18 to 24 members. Since then, three of the newly created vacancies have been filled by the election of Leighton H. Coleman and Jarvis Cromwell, as previ-

tion of the Rev. Mr. Stokes. Bishop Davis states that the 26th annual report is expected to be published shortly and will show assets at the end of 1943 of \$37,629,423 and a total pension roll of approximately \$1,400,000.

## Church Life Insurance Corporation

The assets of the Church Life Insurance Corporation, a wholly-owned subsidiary of the Church Pension Fund, increased from \$6,967,226 to \$7,457,401 during the year 1943 according to the annual statement just released by the Rt. Rev. Cameron J. Davis, the president of the Corporation. He remarks upon the fact that if market values had been used for all the investments of the Corporation, the assets would have been further increased by over \$200,000 at the end of 1943, and he reports that none of the investments is in default as to principal or interest. The total assets are reported as exceeding all liabilities by \$900,801 compared to \$843,379 at the end of the previous year.

Bishop Davis states that the Corporation earned a slightly higher rate of interest during 1943 than in the previous year and that the mortality experience was unusually favorable. The total insurance in force is now \$28,760,000. The facilities of the Corporation are confined exclusively to the clergy and the active lay workers of the Church and the members of their immediate families. The report states that the insurance in force has shown a steady increase during the entire history of the Corporation since it was started in 1922. During this period it has paid dividends to the Church Pension Fund, its sole stockholder, in a total amount of \$405,000.

## Roman Catholic Charity Group Exempt from Taxation

The worldwide St. Vincent de Paul Society, an organization of the Roman Catholic Church, is "an organized charity pure and simple," Circuit Judge Alvin C. Reis declared in a decision which found that the society had been illegally taxed by the city of Madison, Wis.

The society brought suit against the city and county after the former had taxed the group's outlying "salvage bureau" or "second hand store." Hearing in the case showed that the society purchased some of the articles sold at the salvage bureau and had others given to it, and that it also received cash donations.

While the judge found that the society realized a profit on the sale of merchandise at the bureau, the profit was used for charitable purposes. The court noted that the YMCA, YWCA, hospitals, and other tax-exempt organizations and institutions made profits on meals, service, rooms, and sale of goods.

"The overall objective, however, is not profit, but service," he said. "The St. Vincent de Paul Society plows its so-called profits back into the benevolent pursuits of the society."

ably would not have been charged by the city with operating a secondhand store if it "had not incorporated and set up a legal being with certain formal corporate attributes."

"But let us here acknowledge these attributes (incorporation) as only the implements of a charity under modern conditions," he said.

## UNITY

### World's Evangelical Alliance

#### Calls for United Prayer

A call for united prayer on Whitsunday (May 28th) has been issued in London by the World's Evangelical Alliance. The call is signed by the Archbishop of Canterbury, the Moderators of the Church of Scotland and the Free Church Federal Council, and many other religious leaders.

"As representatives of sister Churches recognizing the power of Christian unity and the need for its manifestation at the present time, we express hope that this call to prayer will be widely responded to," they stated.

## WHITSUNDAY

### Special Emphasis on

#### Family Participation

It is planned that the Whitsunday Communion, May 28th, is to place special emphasis on participation by whole families.

Young people are urged by the National Council's Division of Youth to "have a preliminary talk with rector or vicar. . . . Select a representative group of young people and adult leaders to make plans. . . .

"Begin the planning committee meeting with prayers. Present possibilities and suggestions for discussion. Go over available material carefully."

## INTERCHURCH

### World Council Committee

#### Proposes to Change Name

The Joint Executive Committee of the American Section of the Life and Work and Faith and Order Movements, popularly known as the American Committee for the World Council of Churches, decided at a meeting in New York to change its name to "The Committee in the United States for the World Council of Churches."

The new designation is included in plans for reorganization of the committee which will be submitted for ratification at its meeting June 13th. The 28 member Churches of the World Council in the United States are being asked to name representatives to the committee.

### Mail Order Loan Library

#### Proves Successful

During its first month of operation, ministers in 19 states and representing 13 communions obtained books from the

mail order loan library which Duke University Divinity School established to make the hundreds of good religious books published each year available to the clergy.

So successful has the plan proved that a friend of the school has provided for a special list to be devoted to those strictly religious books in the collection that ministers should be acquainted with the most recent volumes in all fields of study.

Dr. Paul N. Garber, dean of the divinity school, reports that orders have been filled as far away as Nebraska, Arizona, Kansas, and not only from pastors but from chaplains in the armed services. Churches represented include Episcopal, Methodist, Moravian, Baptist, Presbyterian, Reformed, Evangelical and Reformed, Church of the Nazarene, Presbyterian, Pentecostal, Holiness, Reformed, Congregational Christian churches of Christ, and Lutheran.

A minister of any denomination may borrow two books at one time for a month, as a month, the only expense being payment of return postage on the books.

### Urge Memorial Day

#### Be One of Prayer

The board of directors of the York State Council of Churches has suggested to Churches that Memorial Day be designated as one of "prayer and thanksgiving for a quick victory and lasting peace."

## EVANGELICALS

### The Doctrine of Atonement

#### Theme of Conference

The Episcopal Evangelical Fellowship will hold a conference on May 26th at the diocesan center at Roslyn, Va. Roslyn is four miles from Richmond and the host is the Rev. Beverley Boyd, who is vice-president of the fellowship.

A new statement of purpose which has been drafted by a committee of the fellowship will be submitted for adoption at the conference. In the second period of the afternoon conference will listen to a paper on "The Idea of the Church," by the Rev. S. Johnson of the faculty of the Episcopal Theological School in Cambridge, Mass. In the evening the Rev. Charles M. Lowrey, rector of All Saints' Church, Chevy Chase, and formerly professor at Virginia Theological Seminary at Alexandria, Va., will speak on "The Doctrine of the Atonement in History," and the Rev. Albert G. Jenks, rector of the Virginia Theological Seminary, will speak on the "Modern Theological Interpretation of the Doctrine of Atonement."

After the Communion Service and breakfast on May 26th the Rev. P. Ferris, rector of Trinity Church, Boston, will speak on "Preaching the Doctrine of Atonement Today." The conference will hold a closing session for a discussion of the new statement of purpose and discussion of any matters suggested by those in attendance.

SIA

rch Sergius Dies

death of Patriarch Sergius of Moscow May 15th is reported by the Tass agency. Aged 78, the Patriarch suffered a brain hemorrhage.

opolitan Sergius was elevated to patriarchate late last year, when the government permitted the Holy Synod to meet as a step in the new policy of religious toleration.

years of following a delicate line between diverging orthodoxy and equally unyielding loyalty to the Russian State, as the "defenders of the Patriarchate, Sergius is seen to see the Church rise from its ashes and to be once more to be a factor in the life of the State. Recently the State-inspired "Church" faction made its submission to the Patriarchate, thus vindicating the policy of maintaining the integrity of the Church's teaching and structure at all

by one, most of the disabilities of the Church have been removed. The Patriarch's life work was crowned with success beyond the dreams of most students of the Russian scene.

ANESIA

can Church Funds

it Infant Death Rate

of the worst infant mortality rates in the world is that of the Solomon Islands. Here the mission doctor and nurses reduced it at two out of five—400 to 100. The mission staff long wanted something about this and in 1940, receiving a grant from the American Board of Christian Missions, they opened a maternity center to train native women for work in the villages to combat the infant death rate. This was at Siota, a town normally the see city of Bishop of Melanesia.

center had been at work for eight years with a nurse and teacher and 20 native girls, when the approach of the Japanese in the Pacific led them to transfer it to another island and finally to disperse it. The nurse and several trainees continuing from a station in the depths of the bush. Siota was so badly bombed that the center will have to be built again, with the cathedral and much else.

In a recent letter acknowledging the gift from American Churchmen, Baddeley writes that the money will be used to reëquip and resume this work on behalf of mothers and

ES

shop Dies

Most Rev. Charles Alfred Howell, retired Archbishop of Wales and Bishop of Bangor, died in Bangor, North Wales May 7th. He was 79 years old. He was the son of the late Rev. A. J. M., a prominent Welsh Churchman.

he received his education at the Charterhouse School, and at Keble College, Oxford, graduating with honors in Literæ Humaniores in 1887. Known as a scholar and a zealous advocate of his own tongue, he always insisted that candidates for ordination in the principality should be able to speak Welsh well.

After serving in turn as curate, vicar, and rural dean of Aberdare, and archdeacon of Monmouth, he became Bishop of Monmouth in 1921. He was translated to Bangor in 1928 and in 1936 was made second Archbishop of the province of Wales, which had been created in 1920 from dioceses disestablished from the province of Canterbury.

In 1936 the Archbishop was a member of the council and court of governors of the National Library of Wales, and before the first World War was a general commissioner of income tax for the Miskin division. He was an honorary fellow of Keble College, Oxford, and at different times had been select preacher to Oxford and to Cambridge.

In 1899 he married Katharine Mary, daughter of the Rt. Hon. First Baron Merthyr of Senghenydd. They had no children.

Among the writings of Archbishop Green are *The Relation of the Church of England to the Church of Rome in Pre-Reformation Times*, *The Setting of the Constitution of the Church in Wales*, and several articles in the Welsh language contributed to *Y Geninen* and *Yr Haul*. He was also a contributor to *Episcopacy, Ancient and Modern*.

The Archbishop resigned a month ago because of ill health.

ENGLAND

Sir Stafford Cripps Stresses Need for Church Unity

Addressing the Congregational Union Assembly in London, Sir Stafford Cripps, minister of aircraft production, declared that Churches must display more unity and must get back into the life of the people if they are to exercise any influence on national and international policies.

"That is not to say that religious leaders should go into politics," he explained, "but they should be prepared quite fearlessly to lay down Christian principles, leaving it to the laymen and women to interpret those principles in terms of political action.

"A much greater degree of unity between the different Churches is essential," he asserted, "if Christianity is to exercise an influence proportional to its power. The appearance and fact of disunity among Christians must enormously weaken their influence. Where members of one denomination won't allow members of another to preach in their pulpits or conduct their services, what deduction is the ordinary man to draw?"

The international aspect of Christian teaching requires a great deal more instruction and propaganda upon the broadest scale. Sir Stafford said. It must be

made really international in form, he added, by an exchange of teachers and preachers between countries.

Fellowship of St. Alban and St. Sergius Reports

The Fellowship of St. Alban and St. Sergius, England, reports continued interest during the present year in its work of Anglo-Orthodox understanding. Sixty members have dropped out, but 100 new members have joined, bringing the total membership up to about 1,000. Over 100 meetings and conferences have been held thus far, including monthly group meetings in London and Oxford.

Fr. Alexis van der Mensbrugge and Dr. E. Lambert (Orthodox) with the Rev. Tiran Nersoyan (Armenian) took part in a theological conference at Mirfield. The Fellowship Camp, which has replaced the pre-war gatherings, was held at St. Helen's School, Abingdon. The time was divided between outdoor work, lectures and recreation. The group included, besides Anglicans and Orthodox, several Protestant and Roman Catholic visitors—among the latter, Dom Bede Winslow, O.S.B.

Before the summer, the Fellowship plans a pilgrimage to the shrine of Our Lady of Walsingham, Norfolk. At the shrine, there is an Orthodox chapel attached to the pilgrimage church.

Reconstruction Committee to Work Under British Council of Churches

The British Council of Churches at its semi-annual meeting in London agreed that the recently-formed British Committee for the Reconstruction of Christian Institutions in Europe should work under the Council's auspices. The Rev. Ronald Allen, vicar of Northenden, Cheshire, is secretary of the committee.

Coöperation by Churches in plans for rebuilding war-damaged towns and cities in Britain to insure that the types of houses built will promote wholesome development of home life were among other recommendations made by the meeting, at which the Archbishop of Canterbury presided.

Rebuilding plans, it was stressed, should seek to create opportunities for religious, cultural, and recreational activities in order to develop a true community spirit.

Pointing to successful experiments at Canterbury and Manchester, the Council agreed that wider provision should be made for well-run cafes where young people could gather in the evening without temptation to alcoholic indulgence.

A letter was read from the National Christian Council of India expressing thanks for the gift of £5,250 sent through the Council for famine relief in the Bengal province.

Stressing Anglo-American friendship, the Council discussed a long-term policy toward this end. Particular emphasis was laid upon personal contacts between



exchange visits. Deploring the fact that there is no regular arrangement for American seminarians to study in Britain, the Council urged that such a system be inaugurated and recommended, also, that an exchange of theological professorships between the countries be instituted.

The Council heard a report that the interdenominational Religion in Life Weeks had resulted in "considerable numbers," expressing a wish to join the Church. Nearly 150 of these "weeks" have been held or planned since the first observance was launched at Bristol in September, 1940, the Council was told.

It was also revealed that a number of local councils of churches have been formed in England, including groups in Manchester and Bristol, and that others are in process of organization. The British Council is guiding this activity.

## Missionary Societies List

### Post-War Personnel Needs

For two years after the war, Anglican Missionary Societies will need approximately 800 volunteers, including 300 priests, over 50 men and women doctors, 100 nurses, 200 teachers for schools, colleges, and universities, and 40 laymen and 60 women for pastoral and educational work, according to a wireless message received by Religious News Service.

"We can only win the peace if in our own people generally there is a spirit more eager to serve and give than to get and enjoy," the Anglican hierarchy declared in a joint statement. "We must enter on the days of peace in a spirit of dedication as complete as that which has upheld us in the days of war and our outlook must be worldwide.

"It is time, therefore, for the Church to face its distinctive obligations in the post-war world and nothing narrower than a world horizon befits its character. Membership in this universal community compels willingness to serve it wherever God appoints. Partnership with local churches in other continents compels readiness to share our resources as members one of another."

Radiologists, medical auxiliaries, and experts in agriculture, economics, and social welfare are in demand.

## SWEDEN

### Primate Urges Christians

#### To Resist Forces of Might

Christians were summoned to resist "the strong powers of our time" by Archbishop Eidem, Primate of the Church of Sweden, at the opening in Stockholm of the 21st annual Church Assembly, attended by King Gustav and members of the Swedish royal family.

Among the 1,900 Church representatives—the largest number on record—registered for the four-day meeting were the Most Rev. Erik Muller, Roman Catholic Vicar Apostolic of Sweden, and many refugee clergymen from occupied Norway, Denmark, and Finland.

Archbishop Eidem praised the "steadfastness and courage" of the "fighting

Churches," warned that Sweden might not continue immune from "the nameless horrors of war," and urged Christians to keep their consciences alive to the injustices being perpetrated in the name of might.

"It is urgent for us as Christians resolutely to put up a front against the strong destructive powers of our time. The Christian conscience must also constantly be kept aware of what is happening in the world around us. Might is not right. Violence is not righteousness.

"Torture is not permissible under any circumstances. The innocent must not in any way be held responsible or suffer punishment for what others may have done. Dwelling houses and whole communities must not be destroyed intentionally in order to frighten or paralyze an opponent in war. People of a certain race must not be persecuted because of that race. All these things are not only barbaric but also iniquitous."

## CANADA

### Condemn Reference to

#### "Christians" in Advertisements

A resolution condemning commercialized use of the term "Christian" was unanimously adopted by the annual Synod of Montreal. The resolution referred to the use of the word "Christian" in hotel and resort advertising as a "cloak for pagan anti-Semitism."

The Rev. E. J. Reed, rector of St. John the Divine, spoke of the "monstrous misuse of the word 'Christian,' a word which should have a specific and world-wide meaning in relation to membership in the Church of Christ and subscription to the ideals of Christ."

This type of advertising, he said, expressed a viewpoint that had many supporters "among whom we can number Adolf Hitler."

The report of the committee on social service, dealing with interest on capital, was received and tabled without discussion. It comprised a majority report, reading: "Since the Church of Christ condemns the taking of interest from debtors in genuine need, this Synod calls on the Church in this diocese to make this teaching more widely known and particularly to stress the Christian duty, 'Bear ye one another's burdens.'"

The minority report recommends "That the present system of finance, capital, and interest, frequently at variance with the interests of producers and the community as a whole, tends to fall under the Christian condemnation of usury and we hold with St. Antonio that production is, and should be, for use, and not primarily for monetary profit."

## CZECHOSLOVAKIA

### Religious Leader Dies

Professor Frantisek Zilka, dean of the Hus faculty of theology in Prague, and one of the outstanding leaders of the non-Roman Church in Czechoslovakia, has died at the age of 73, according to the Czechoslovakian *Evangelical Messenger*.

## CHINA

### Clergy Carrying On

#### In Spite of War

From the central China cities of Kow and Wuchang, occupied by the Chinese military since October, 1938, evacuated of all the Church's foreign clergy since the spring of 1942, word comes directly through the Bishop Gilman of Hankow, now in free China, that Chinese clergy are continuing services in churches.

"The Cathedral in Hankow carries on as usual," Bishop Gilman reports. John's, Hankow, is also able to carry on without interference. The Japanese allowed St. Andrew's to be reopened in Wuchang. The Rev. Milton Ling continues to minister to the people of St. Michael's, and St. Andrew's, all in Wuchang. The Rev. Reuben Teng cares for churches on the Boone and St. Paul school compounds."

About Arthur J. Allen, missionary in free China, and Mrs. Allen, Bishop Gilman writes, "The two Allens are continuing to minister. They have been working seven days a week much harder than people should expect. They are carrying a double job of churchmanship and general hospitality for one. I see no way to help them except appreciation and giving them the support possible. The Rev. Mark I. Allen of the diocesan middle school at Kunming, has returned there after a period of absence. Robert Kemp is working in Kunming. Aside from the never ending problem of inflation, the school is doing very well."

Of Changsha, probably the most fought-over city of China, still under Japanese occupation and recently visited by Bishop Gilman, Bishop writes, "The mission is carrying on great work, both in the church and in the primary school. I am hoping to strengthen the school staff by adding some from Changteh."

"At Changteh we have met with the worst tragedy of the war so far. The church here had gone forward with only minor interruptions from bombings but now the city has been destroyed and with it disappeared our church, school, and other property."

## SWITZERLAND

### Ask Resumption of Diplomatic

#### Relations With Russia

Seven prominent Swiss clergymen headed by Dr. Karl Barth, the Protestant theologian, have signed a declaration favoring the reestablishment of diplomatic relations between Switzerland and Russia.

The signers, in addition to Dr. Barth, are: Pastor Emil Blum, Berne; Hans Gurtler, Schwarzenburg; a orthodox priest, Fr. Therapont I. Rich, Zurich; Pastor Gottfried Bienne; Prof. Fritz Lieb, Basle; Pastor Walter Michel, Berne.

Diplomatic ties between Switzerland and Russia were severed in 1919, following the Bolshevik uprising.

# 'The Church and the Returning Soldier'<sup>\*</sup>

By the Rt. Rev. Oliver J. Hart, D.D.

Bishop of Pennsylvania

CENTLY a mother told me about her aviator son who was home on furlough after having flown on missions. She said, "He is very different the way he was when he left home. Sometimes when we are alone, he will never say anything. I just listen in an effort to understand." When a wise man is bewildered and finds it so terrifically difficult to understand her own son, it is obvious that it will be well nigh impossible for the general public to understand the returning soldier.

Some of us who have had some experience in combat areas have, at least, a faint idea of the problem, but a chaplain who served over 18 months with the air force in Europe told me that there was a real barrier between the men who have had missions over enemy territory and those who have not. This being true, the gap between those who have served in the areas of combat and the civilians here at home who have never experienced even a bombing is impossible to overemphasize. It is not in our way if we want to escape the stigma of being well meaning but very ineffectual people in our efforts to help the returning soldier to help himself.

It is not profess to have any inside knowledge of what the attitudes of reserve service personnel will be. I do not know those in the services who have been most closely in touch with returning personnel are the first to know that they do not know and that they must change their methods of program from time to time in the light of required insights. I shall mention a few specific things which I think that churches should be doing.

## KEEPING IN TOUCH

The Church should keep in touch with Service personnel wherever they are. In many, many churches, this is done very carefully and lovingly. In some churches this most important matter is left almost entirely to the pastor, but in others it is joyfully done by the congregation as a whole. I know what it is like to get a note from a man in the service to get a note from his home church, with a reminder that he is remembered in the prayers of the church.

I would like to stress the necessity of churches keeping their pastor informed of the correct address of the man in service. It is imperative. If a man is released from a hospital in this country his family should be notified at once. If the family is not notified, they should be notified immediately by the minister nearest to the man and ask him to be of any possible help to the man or his family.

For example, the rector of a church in Philadelphia writes to the Rev. William Lanigan

of the Air address delivered over the radio, AU, May 14th.

of Phoenixville that Robert Jones of his parish is in the Valley Forge General Hospital. The Rev. Mr. Lanigan immediately contacts the man and is able to be of help to him and his family. The clergy in the neighborhood of the Valley Forge Hospital are all willing to help, and will do so if they get the names promptly, and the best way for the local pastor to be able to do this is to have the full cooperation of the families of service personnel in keeping his addresses up to date. Particularly should the local church keep in close touch with the servicemen and women who are returning to civilian life by the thousands each month. This must be done immediately. The first two weeks are the most important.

## PRACTICAL ASSISTANCE

Second, the Church leaders should keep themselves informed about the provisions of the federal, state, and community agencies for returning servicemen and women, but the Church should not seek to compete with these agencies. The Church has a special mission. A Marine officer wrote to me, "I hope that you will emphasize that the Church is still the one agency which, because of its long experience, is equipped to do and give something which no secular agency can give. Urge the Church not to compete with the United States Employment Service, the American Legion, the Chambers of Commerce, the Labor Unions and other agencies which are working in the employment field." I agree with this officer. The Church should not enter the reemployment field, but should be able to direct the returning soldier to the proper agency if such assistance is needed. An employment opportunity may be lost for the want of information, but there is not much likelihood of that happening. The rehabilitation divisions of the various arms of the services are being adequately organized to take care of the reemployment, hospitalization, vocational training, pension claims and other things affecting the returning service personnel.

A National Conference on the Ministry of the Church to the Returning Service Men and Women is being held in Baltimore this week. Realizing that the picture will be constantly changing, this Conference will endeavor to work out ways in which Church leaders can keep themselves up to date on all agencies of a local, state, or federal nature, organized for the rehabilitation and welfare of former service personnel. It is in this way that the Church can best show its concern for the physical and economic welfare of the returning service men and women.

## THE RELIGIOUS TASK

Third, the Church's specific and definite responsibility is to get these men and women to be active members in the Fellowship of Christ's religion. Ninety per-

cent of this task lies with the local church. Denominational headquarters or Church federations may be able to offer suggestions, but success or failure will largely depend on local imagination, local devotion; the thought and action of vestries or boards of parishes and the interest of individual congregations.

We pray that the time will come quickly when all the service men and women will return, but now they are returning quietly, one or two at a time. Some have been physically incapacitated. Many more will be suffering from spiritual, mental, and social disabilities. If the Church is to serve the spiritual needs of the returning service personnel, it must understand them. It must realize that these men and women cannot be expected to settle down into the routine existence from which they have been uprooted. They will need a vast amount of personal friendship. To do this job, we must care enough to listen. The most important thing is our attitude. If we are critical or sentimental, we will not be helpful. So much depends on the way in which we listen. It must be genuine and interested listening. Otherwise we will do more harm than good. If we can learn *now* how to minister to those who are returning to civilian life, we shall be better prepared to minister to the larger number when the fighting ceases.

The corporate worship, life, and work of our local churches must be enlarged and vitalized to hold the interest of returning service men and women. The Church must offer the moral equivalent for war, a genuinely Christian cause in which service personnel may give themselves as completely as they have done in war. One soldier writes, "The traditional parochial approach will never touch the returning service men. The average minister who has led a cloistered life, whose interests have been limited to the paltry problems of church finance, or who has been compelled to pull his punches because of the social or political aspect of his official board will never be able to reach the men who are fighting this war. The traditional sermon will not interest him. The small and circumscribed interests of the average parish will seem nostalgic in the light of his own service pilgrimage. The talk of sacrifice will seem paltry compared to his own experiences of personal suffering."

## CLERGY AND LAITY

Whatever else we do, we must not forget that the paramount need will be for wise counsellors and pastors. Here I would make two specific suggestions. Professional and specially chosen laymen and women should be recruited to assist, but the burden of leadership in each congregation will largely fall on the clergy. The clergy, therefore, should be given every possible encouragement by their laypeople to attend conferences such as the

order to prepare themselves to be wiser counsellors and pastors. The laymen should free their pastor from absorption in work which they could do as well or better and thus give him the opportunity of preparing himself for this ministry. Wherever possible, conferences between chaplains and local ministers should pool their ideas as to the best ways to meet the religious needs of the returning service personnel. It is particularly valuable to consult with chaplains who have had combat area experience and who are in a

the Church and what kind of militant spiritual leadership the service men need. A doctor in the Navy writes to me, "The Church has failed at home and will find it difficult to salvage much at the expense of war." The recognition of failure—and those who love the Church most are most conscious of her failures—should spur us on to a realistic solution of the problem of how to bring about a spiritual readjustment in the lives of those returning from bitter war experiences. Every day counts. The greatness of the need

many wise and practical steps. If we just sit in our churches and for something to happen, there will be a worse reaction from moral religion than after the last war. I returning service personnel become gratified into the full life of any church will be a Church which has a militant spiritual leadership. All of our churches should be on the alert in the name of Christ to welcome the returning men and women back and to integrate them into the worship, life and work of the Church.

## The Server's Responsibility

By the Rt. Rev. RAYMOND A. HERON  
Suffragan Bishop of Massachusetts

**Y**OU *don't rate this job.* You had that feeling when you first began to serve. Possibly you have gotten so accustomed to being at the altar now that you have recovered from those pangs of conscience.

You cannot come into the presence of things holy and sacred and not be moved to take your shoes from off your feet. You had that feeling. You were right. You are not worthy. Real service in the sight of God requires clean hands, clean hearts, clean lips. It requires that you be on Monday what you appear to be on Sunday. I'm terribly serious, son; if you feel you have any right to carry the cross, you have no right. You will never be worthy to carry it—the only thing that can possibly justify your doing it is that you make a real try to live like the Christ who died on it.

What I am afraid of, my boy, is that you are going to get accustomed to coming into the sanctuary—not even remembering the things you have done or left undone during the week, forgetting that you have not even tried to live the prayers you prayed last Sunday. "The sacrifice of God is a troubled spirit, a broken and contrite heart, O God, shalt thou not despise." You must never get used to this job.

If you come to it in comfort and peace—haven't I seen you come with gum or candy in your cassock? When and if you so come, you are an abomination in the eyes of God. You must not expect your robe of red will hide your selfish self—nor keep your ear from hearing "Almighty God unto whom all hearts are open, all desires known and from whom no secrets are hid."

If you are going to come anywhere near rating this job, son, you must start over each Sunday. You may be lighting candles to remind men that Christ is the light of the world but be sure that you let the Christ-light shine down into the depths of your heart. You see you are not lighting candles so much as professing a faith. The light

of the candle must shine in your spirit. It is nothing much to light a candle; it's a glorious thing to stand up and do the right thing at the right time. There is no light to be compared to the light of a noble character. To rate the job, son, you must keep the light always burning.

*You must not think of your job as an easy one.*

There is danger that you will think of your service at the altar as just so many manual acts—things you can do with your hands and body and having done them at the proper time you can relax or look at that blue-eyed girl until you have another stunt to do.

Your real job is something other than that. You are a leader in worship—you are not like a bell boy on a hotel bench—what goes on about the bell boy is nothing to him—the less he knows about it all, the better. In your case the more you know about what is happening the better. The boy in the chancel who isn't worshipping, isn't at least following the service, is not giving his job all that it needs. Your reverence and devotion inspires reverence and devotion. People will think of God because you are thinking about Him.

I've an idea, son, that you are doing what so many boys do. Since you have learned the special tricks you have to do, you are thinking of the job as unimportant because the manual acts are so simple. As a matter of fact they are simple. Any boy could do them. It's the doing of them on time—it's being ready to do more if needed that makes your service count. If you stumble in one single detail the act of worship is disturbed.

I've noticed, son, you seem to get into a sort of fog at times in the service. If you are not watching your book you should be watching the rector. He may need you any moment. A server who is on the ball is invaluable to a priest conducting the service—one who isn't is like so much sand in a gear box.

The purpose of a service in church is to bring men into the presence of God. All that happens at the altar seeks this end. If there is one soul in the sanctu-

ary not aware of God's nearness—him the service fails.

I hope what I'm saying won't make you extremely self-conscious. You can avoid being self-conscious in some measure when you stand before a congregation. The way to overcome that feeling is to do what everyone else is doing—kneel, stand, sing, respond and pray. A boy at the altar without prayer book or a hymnal is like a soldier without his gun. It's up to you to put your books in place before the service starts.

*You don't know how lucky you are!*

You have a chance that few boys relatively few boys have. It can make just all the difference in the world to your life. You are going to take a good look at yourself every week. You will be made aware of the dangers that surround you, reminded of your failures, inspired each Sunday to be more of a boy during the week. Why, son, you are going to feel the touch of God on your life. If you but strive in your desires, if you let your best come forward on Sunday you will grow in wisdom and in stature and favor with God and man.

You know there is a best in every boy but alas that best does not get a chance to come up regularly for air.

Surely you know that following Christ will not change you into a saint—the opposite is true. If you follow Him you will be doing hard things you'll be making sacrifices—you'll find life is never dull. Doing the right thing—fighting for the right is a man's son.

Do you realize that every Sunday in church you are to have the chance to see Christ's way before you have the help you need to go His way?

Oh, my boy, if you miff this chance—what a tragedy it will be. It will be said of you—"He once was a server of the church." That to your credit counts for nothing more.

Your job at the altar is just the beginning of a life in service. It's possible, son, that you may choose to stay always in the church and if you are moved and if you so decide, you will be a lucky boy.

# "Be Not Anxious"

THESE are days of waiting and worrying. Those of us whose war duties consist of maintaining the home front, as well as the millions in military service, are tensed for the greatest outpouring of human energy in history. For weeks we have all watched the preparations for the onramp toward a climax. And when at last the British and American troops surge forward into Hitler's fortress of Brest Litovsk, the waiting and worrying will not be over; indeed, all have an even heavier burden of waiting, an even greater temptation to worry.

Worry is the penalty of inaction, the irritation of pent-up energy and emotional forces that can find no outlet in decided accomplishment. As such, it has no place in the life of the Christian. For there is always a way of action open to us: the way of prayer. There is always a basis of certainty and confidence that God rules this world, and nothing can happen in it that does not belong to His eternal providence and His permissive purpose. When our Lord said, "Be not anxious for your life," He was not describing an impossible ideal, but a logical outcome of a faith that seeks first "the Kingdom of God and His righteousness."

The Presiding Bishop, by his suggestion that churches throughout the country be open for prayer on the day of the invasion, has made a superb contribution to the morale of the home front. Reports of LIVING CHURCH correspondents indicate that the suggestion has taken hold all over the country, and churches of other communions have followed his lead. Episcopal churches, we trust, are open for prayer at all places, and of course God is available for prayer in all places. But it is well that the people of the nation be invited a definite invitation to pray at a particular time and place, especially on the fateful day when the main armies of invasion at last come to grips with the enemy. However, the chief function of prayer is not its contribution to morale, but its consecration of humanity to God. In this time of waiting and worry, it turns the anxiety of invasion into an offering to Him; it transmutes corroding

and destructive forces into healing and constructive ones. It recalls our childish human imagination from its dreams of future action to present effectiveness. Prayer will indeed help win the war; but, even more to the point, prayer can win a battle within our own hearts right now. For the only thing that has power to resist the will of God is the unconverted human heart. The supreme battle for God which every man must fight is the battle against himself. The rest can be commended to God's merciful providence, in quiet confidence that He knows what to do and has the means to do it.

It is a curious fact that the greatest danger faced on the home front just now may have little direct relation to the epochal struggle overseas. Perhaps we are being irritable, and spreading irritation among our family and friends; perhaps we are sowing ill will in our organizations and business; perhaps we are overburdening our own mental and psychic equipment with repressed anxiety—all because we are wondering how well the job over there will be done! The best way to help with that great task is not to spend time and energy in fruitless speculation about it, but to consecrate our lives to God and direct our energies toward effective work and effective living here at home, with prayer that our heavenly Father will guard and guide our defenders overseas. The rest is up to Him.

## *Invasion Prayers*

A READER suggests a desirable correction in the invasion prayers which appeared on the cover of THE LIVING CHURCH for May 7th: to conclude the first paragraph with the words, "and, if it be thy gracious will, bring our loved ones safe home." The italicized words are added because the preceding phrase refers to the dying, who will not return to their earthly homes, and to say "bring them safe home" is inappropriate.

These prayers were prepared before the issuance of the fine prayer by the Presiding Bishop which appeared in our issue of May 14th, and naturally cover much the same ground. We hope that the Presiding Bishop's prayer will be widely used, and that ours may be found helpful to supplement it, together with the prayers of the Prayer Book and those set forth in dioceses and parishes.

## *Tough Mind vs. Tough Mind*

WITH Stalin on one side of a controversy and the Roman Catholic Church on the other, one must speak carefully; for both Communists and Roman Catholics ordinarily know what they are doing. We feel sorry for Fr. Orlemanski, whose enthusiasm led him to play the wrong side's game. Yet we cannot but feel a certain admiration at the resolute effectiveness with which the Church dealt with the situation.

The Russian government, perhaps because of its dictatorial structure, has consistently outmaneuvered the British and the Americans in the diplomatic field. It was a new application of an old technique for that government to find a Roman Catholic priest, who didn't really represent the hierarchy but might seem to, and use him as a symbol of the Soviet idea of postwar Poland. But, in the Roman Church, Stalin found a

## The Epistle

Sunday

May 28th

WE ARE all baptized into one body" and that body is the Church, the Body of Christ. Whitsunday centers our thought on the Church and the work of the Holy Ghost in it. Our blessed Lord ascended into heaven again to share fully the work of the Blessed Trinity. He had organized His Church by choosing and training the twelve Apostles and as on this day sent the Holy Spirit to give life to the Church and make it an organism instead of an organization. It is the Spirit of God that energizes the Church. In the Church Christ is always present but is its Life. The Church is His Body and by baptism we are made members of that Body and are united to His Life. Whitsunday calls us to renew our membership and promise God that we will be faithful and diligent members. Let us ask the Holy Spirit to inspire us with zeal and knowledge for our

political acumen equal to his own. Fr. Orlemanski was disciplined—as he had to be—for becoming a self-appointed negotiator for the Church upon problems of incredible delicacy; and the net result is a set-back for the “war of nerves” type of diplomacy. Next time, Stalin will have to deal with a properly accredited representative.

Yet, since this is the way the Roman Church handles priests who stray from the political line, what is to be concluded from its long suffrance of Fr. Coughlin?

### More Parish Histories

**I**N RECENT weeks we have received a number of parish histories, varying in size from a 16-page pamphlet to a volume of 324 pages. These include histories of the Advent, Birmingham, Ala.; St. James', Alexandria, La., from the rector, the Rev. J. Hodge Alves; St. Peter's, Salisbury, Md., from the author, Miss Nancy R. Fulton; and Holy Trinity, Middletown, Conn.; St. John's, Hartford, Conn., and Calvary, New York, all from Miss Julia A. Brazos, the author of the volume on Holy Trinity.

All six histories are being sent to the Milwaukee Public Library for incorporation into the Frederic Cook Morehouse memorial collection. We are grateful indeed to the donors and hope that other Churchpeople will be moved to help complete the parish history section of the collection.

#### TO A SANCTUARY LAMP

**A**ND the Word was made flesh." This I believe,  
The while I kneel below the ruddy flare  
To worship at the tabernacle tomb  
And to consume the Sacred Body, where  
It lives within the wheaten loaf.

"And dwelt among us." So the miracle  
Of Bread and Wine, — the Body of our Lord, —  
Reveals itself to eyes that look in faith  
Upon the Holy Mysteries, — the Word,  
Attested by this beacon lamp.

"And we beheld His glory." The red-dimmed light  
That glows on roof and sanctuary wall  
Is dimmed yet more as hallowed glory shines  
Within the heart and soul and mind of all  
Who eat this Bread and drink this Cup.

"The glory of the only begotten of the Father."  
The incense rises as my prayer to Thee  
Ascends in penance, God of mine, whose Son  
I humbly beg to intercede for me;  
The smoke red-tinctured as His Blood.

"Full of grace and truth." This grace is mine  
Because God speaks, and guided thus I go  
Through life with confidence; and truth I ken  
Because it is revealed to me below  
The red lamp hanging from the rood.

ARTHUR L. CARNAHAN.

# Afterthought

**S**OME dioceses are named by their see cities, in accordance with the Church's ancient custom, and some by the portion thereof. We don't suppose anyone would make it work to achieve uniformity in diocesan nomenclature, wonder if the local pride of Churchpeople who happen outside the see city doesn't have some unfortunate effects is, first of all, the unwieldiness of such names as "Upper . . ." and "Western North. . ." But, more to the point, the loss of significance due to the fact that apparently a great more religion went into the naming of cities than into the of states.

For example, one diocese was recently known by the name of that great priest and explorer, Pere Marquette, who brought Christianity to the Great Lakes region. Pere Marquette is of interest to all Americans, not only to Roman Catholics, but is shown by Bishop Spencer's well known Marquette map. The diocese's name was changed to "Northern Michigan," may take in more geography but means only "Northern Lake."

Another diocese has a see city named after one of the saints of all history—St. Francis of Assisi. The name of the diocese which the diocese has also assumed (California), is of unknown origin, but is believed to refer to a mythical island abounding with gold and precious stones.

The diocese named after the Blessed Sacrament changed its name to "Northern California" a few years ago, thought better of it.

The diocese of Penn's Woods is named after a very Quaker. Perhaps, from the point of view of derivation, it would be gained by changing its name to the diocese of Blessed Love.

One diocese would come out even on a change of name, Oklahoma, with Oklahoma City.

One missionary district (New Mexico and Southwest) is petitioning the House of Bishops to change its name to that of the Rio Grande. This would certainly be a gain from the standpoint of brevity, and very little religious significance could be distilled from the name "Albuquerque" of the district.

Eventually, it is to be hoped, Episcopalians will be so numerous in the United States that every city will have to have a bishop. Then, if dioceses are not to describe themselves in the terminology of a title deed to a piece of real estate (the portion of the South Quarter of the Southeast Half of the Western Part of the State of Blank), the traditional city will have to have their day!

**T**HIS is a 100% afterthought, since it is about the Ascension, which will be past by the time this issue is in the hands of the readers. But the thought just occurred to me did our Lord, during His ascension, think about the effect of the scientific 19th-century mind? Did He chuckle—or smile—at the headshaking of future astronomers as they concluded that *He wasn't really going anywhere?*

Of course, the Church knows well that He was going up—where—not because He went up, but because He told them where He was going, blessed them, and departed in a manner which was that favorite device of His, a living example. The Church can continue to aspire, even as the astronomers conclude that "up" is a purely relative term; for by the time our hearts and minds can also ascend to heaven "and we continually dwell."

# Pastoral Counseling

By the Very Rev. Raimundo de Ovies

Dean, St. Philip's Cathedral, Atlanta, Ga.

THE DOOR-BELL and the knocker become an almost forgotten memory to me, very much to my but "sweet are the uses of adversity" there have been compensations very real if very different type of ministry. A minor physical disability which finally resulted in a serious one, had slowed down some activities which had prohibited others, and a bad cold smash-up brought further curbing. Besides all that, the past birth of the 67th. The young priest can take conception of what that can do to one's physical vigor!

I probably see more individuals, in a more intimate relationship, than I did when a young man and could—call assiduously on parishioners. Parishioners come to see me in my office at the Cathedral, streams of them, men and women and boys and girls of all faiths. Fully 60% of those who consult me say that they are "not Episcopalians." This situation is in part due to a paper column, begun in 1936 and carried on in the *Atlanta Journal*, and weekly broadcasts each week over the channel, 50,000-watt radio station, one of the programs is an editorial in the *Atlanta Journal*, the other is a litigation service for the WMC and the Employment Service.

"The Dean" is well known, locally, and a stranger to those who consult where there is an advantage in that,

do these people tell me, and how? What do they want to know or have me do for them, and what can be done? Or—question is often put—"do you hear me?" Suppose we take the question in order:

They usually tell me all that they can, there is no record of anyone who is only intending to deceive or withdraw information. This is an amazing fact. They want to know how to achieve their mind and spirit. Some are willing to do almost anything to attain that, but very many want something to do for somebody else, who is, presum-

ably, responsible for the unhappy situation; and a few seek some magical formula by which the situation will be changed without effort on the part of anyone old.

3. What can be done depends upon many factors.

4. When the person begins by kneeling, making the sign of the cross and saying, "Father, I have sinned, I have sinned most grievously sinned—" I interrupt and go put on my vestments. Then I "hear confession" and do the appropriate things.

But 60% do nothing of the sort under any circumstances, and a very large proportion of the parishioners, also. That is the norm in a southern diocese. Also, the "not an Episcopalian" group is not asking for a consultation on the subject of sin. The problem (or so they think) is domestic, economic, or any mundane puzzle. It often is, but quite as often there is sin at the root of it. Thus it becomes necessary to make a distinction and to serve in the double capacity of priest and counselor. If the client is incapable of recognizing the priestly office or sacerdotal grace, he must be dealt with after some other fashion. It is pertinent to observe here that while the spiritually timid shy from terminology they accept most gratefully the reality which terminologies are attempting to name! Most of us can "write prose" whether we know what "prose" means or not.

However, confession and absolution, and their techniques, are too well known to *LIVING CHURCH* readers to make further reference necessary. This is not a dissertation on the priesthood. It is, rather, a suggestion about exercising the pastoral office and in a time when such ministrations are becoming increasingly necessary. By April this year, 1,250,000 men have been rejected by armed forces induction station examiners, on account of mental and emotional disabilities. What about their mothers, wives, sisters and sweethearts? This war and the consequent disruptions of familiar ways of life are doing tragic things to our people; nor have they the emotional "release" which many in the occupied countries have through sav-

age resistance, of fighting back, if only by obstruction and sabotage. Our people can only "take it," or fail to do so.

What is advocated here is that our priests fit themselves for the tasks that lie at the foot of the Mount of Transfiguration; that they spend, not less time at the altar, but more time in the shadows of the world and help alleviate some of the pain of that darkness; that they make a distinction between sin and sickness and recognize that various ills require a variety of remedies. Our priests are an intelligent group, intellectually disciplined, and emotionally conditioned for their exacting calling; and, no matter how justifiably they become not "of" the world, they certainly should be "in" the world, into which Our Lord came and ministered so tenderly, healing the sick in mind and body as well as those whose chief problem was sin. Any priest of our communion worth his salt is mentally equipped to learn something of modern psychology and the fundamentals of psychiatry. Such knowledge is needed in our day by at least a proportion of our clergy who, by reason of enlarged contact with people, are shouldering a greater responsibility to them; and the clergyman can be of real assistance to the physician or the social worker.

This one thing is certain. When people in a community learn that the clergyman is interested in more than the souls of his parishioners they will seek him out as a sick man seeks a physician. And, having found him, they will not reject his godly counsel, his prayers or his priestly ministrations; for there is too great a sense of need, these days. Yet the most interesting discovery from my own experience in such a ministry is that the majority of these clients are utterly unconscious of the actual problems which disturb them! Confession is for sin. Counseling is for confusion; and they are not quite the same thing. "Father forgive them, for they know not what they do." Was He talking of sin or of confusion and ignorance? And what would He say of troubled humanity today? Is not one of the names of our Great High Priest, "Counselor"?

The growing spiritual needs of mankind offer an enlarged opportunity to older members of the clergy, to whom rich experience, and a certain wisdom that comes to most of us only by length of days, open a way to service which younger men cannot perform. I mean, of course, in the pastoral office. Even the youngest of priests can serve at the altar acceptably. Youth does not limit his priesthood; but it does limit his knowledge of men's minds and hearts. At least, that is my own experience. But the young priest can study and learn and better prepare himself than we older clergymen had opportunity. "Men's hearts failing them for fear" is a general condition in this year of grace. We in the sacred ministry should become channels of grace as an antidote to fear.

## STRANGE FLOWERING

**S**PRAYING in evil beauty through the sky,  
They say the rockets nightly blossom high,  
Fierce flaming flowers, perfumed with a curse;  
The gift of humans to the Universe.

LOUISA BOYD GILE.

NEW YORK

Diocesan Convention

By ELIZABETH McCracken

The 161st convention of the diocese of New York, which met on May 9th, completed its business in less than one day, instead of in the full day and a half of many other years. Last year, for the first time, a meeting of one day was planned, with provision for a possible evening session. Business was finished in the one day, but not until late in the afternoon. This year, the convention adjourned at 3:45 P.M.

The main reason for this speedy dispatch of business was that the convention voted soon after convening to adopt the use of the Hare Single Transferable Ballot, which meant that, instead of three, four, and often more ballots being cast before all elections were made, there was only one ballot. Another reason was that most reports were presented by title.

The Rev. Dr. John H. Fitzgerald, secretary of the diocese of Long Island, which has adopted and tried out the Hare Ballot, was a guest of the New York convention as an answerer of questions regarding the Hare Ballot. The questions and answers elicited the facts that the Hare Ballot has the great advantage of saving time during the meeting of the convention, and the disadvantage of requiring so much time on the part of the tellers in counting that the results cannot be given to the convention on the day of meeting but must be sent later by mail. This difficulty can be overcome, as it has been in the diocese of Long Island, but not on the first trial.

Bishop Manning delivered his annual address to an unusually large gathering. Clergy and delegates to the number of 1,000 were present, and the galleries were filled with visitors. The address was frequently interrupted by applause, particularly when the Bishop announced the re-opening of the New York Training School for Deaconesses and other Church Workers; when he mentioned that in 1943 contributions for the Program of the Church increased about \$20,000 and that 107 parishes paid their quotas in full, as compared with only 83 parishes in the previous 19 years; and after two other sections of his address. The first of these had to do with the retirement of bishops. [See Episcopate, page 6.]

The other, entirely different, part of the address which aroused great applause had reference to the fellowship between the United States, Great Britain, and Russia, and its imperative importance and necessity. The Bishop said: "The hope of peace in this world for generations to come will depend upon right understanding and coöperation between the United States, the British Commonwealth, and Russia, acting with the coöperation of China and the other peace-loving nations. Anyone in this land, any individual, any newspaper, any organization or group, whether they call themselves religious or whatever they call themselves which seeks to create or



N. Y. Times.  
SULZBERGER GIFTS: Fr. Weigle blesses lamp as Rabbi Wise looks on.

foster anti-British feeling or anti-Russian feeling is disloyal to our country and to the cause for which our country is giving its life."

There was a loud burst of applause at this. Everyone present joined in it.

The Bishop announced that mortgage indebtedness on mission property had been reduced by nearly 50% during the last four years. Missions and assisted parishes had increased their pledges toward clergy stipends by \$16,000 a year. The Diocesan Investment Trust had made good progress, now holding funds for 42 churches and eight diocesan organizations, with net assets as of April 17, 1944, in excess of \$3,450,000.

The secretary of the diocese, the Rev. Richard A. D. Beaty, gave a startling piece of information. Twenty-five members of the diocesan convention had sent him credentials which were invalid because they were not signed by the proper parochial official. It appears that in instances where rectors are on leave of absence, serving as chaplains, the curate or the *locum tenens* has signed these and other documents. Only the rector or one of the wardens can act in a legal capacity for the parish. It also had transpired that curates or priests in temporary charge had presided at vestry meetings and signed other documents. In the absence of the rector, only a warden can legally so act. Not only canon law but also the Religious Corporations Law is very definite on these points. Fr. Beaty was upheld in his statements by the chancellor of the diocese.

There were no debates during the course of the convention. Two resolutions were adopted without discussion. One called upon the President to implement the Atlantic Charter, the Moscow Declaration, and the Connally resolution by establishing an international board to study means of establishing a firm and lasting peace. The other called upon the Church to pray for the enemies in this war.

ELECTIONS: Standing committee, class of 1948, Rev. Dr. R. Rav. Rev. Dr. Stephen F. Bayne, jr.:

deputies to the provincial synod, class of Rev. Dr. C. B. Ackley, Rev. J. V. Kna Oxholm, E. K. Warren; provincial deputies O. D. Carberry, Rev. A. C. Arnold, jr., H. T. I. Hadden; board of managers of the missionary and church extension society, Rev. C. B. Ackley, Rev. H. E. Towne, Rev. Larsen, L. S. Fowler, H. T. Delaney, H. diocesan board of religious education, class of 1947, Rev. L. Diplock, Rev. J. P. DeWol L. H. Morehouse, H. Barlow; class of Miss E. Meinicke; social service committee, class of 1948, Rev. E. McN. McKee, M. Coe, A. Oliver; class of 1945, Miss McCabe; class of 1946, W. E. Leidt; class of 1947, Mrs. L. E. May, G. W. Van Slyck; trustees of the Cathedral nominated for the class of 1950, Rev. Dr. L. W. Pitt, C. G. Michael A. H. Rice.

Gifts of Unusual Interest To Famous Church

St. Paul's, Eastchester, N. Y., founded in 1665 and famous because its churchyard was the scene of the successful struggle to maintain the Bill of Rights, the freedom of the press, received gifts of unusual interest recently. The gifts were blessed at a service of unusual interest on the afternoon of May 7th, by the rector of St. Paul's, the Rev. Dr. W. Harold Weigle.

The gifts were a sanctuary lamp presented by Mrs. Arthur Hays Sulzberger, wife of the publisher of the New York Times, in memory of her parents, M. Wise and Adolph S. Ochs, publisher of the Times from 1896 until his death in 1935; and a pair of branch candlesticks given by Mr. Sulzberger in memory of his parents, Rachel Peixotto Hay Cyrus L. Sulzberger. The sanctuary lamp has historic interest. It was brought to the United States by Joseph Levy, the maternal grandfather of Adolph S. Ochs, formerly hung in the Synagogue in his father's house, Rheinisch Palatinate, where the family worshiped for several hundred years. The branch candlesticks are of a unique design.

At the special Service of Blessing, Dr. Weigle and Dr. Jonah B. Wise, rector of the Central Synagogue, made addresses which spoke eloquently of the beliefs and customs which are the heritage of Jews and Christians. Chief among these are belief in the dignity of man in the image of God; belief in a government of the people, by the people, and for the people; belief in a reverence for religions other than one's own; and belief in a day when all peoples will be united in one Church, the "blessed company of all faithful people."

The church was crowded for the service, with members of both faiths. St. Paul's is a Catholic parish, and the blessing of the beautiful gifts was according to the traditional Catholic rite, with ancient prayers and chanting. Among the prayers was one for the souls of the faithful departed, "especially those [naming them] in whose memory we have now blessed, dedicated, hallowed and sanctified this lamp and these candlesticks."

Dr. Weigle explained that the curly six lights on the altar were reserved for the service, because the retable

ntly wide for both the branch can-  
 ks and the six lights. The retable is  
 vided in order that both may stand  
 altar. The branch candlesticks will  
 ted on festival occasions.

### al Meeting of the an's Auxiliary

United Thank Offering was pre-  
 and officers were elected at the  
 meeting of the Woman's Auxiliary  
 diocese of New York, which was  
 lay 2d. The day began with a cor-  
 munion in the Cathedral of  
 in the Divine. The business meet-  
 s held in Synod Hall.

United Thank Offering was \$12,-  
 This is an advance of \$500 over  
 ount given at this time [May,  
 during the last triennium, and more  
 ng in.

IONS: President, 1944-1947, Mrs. J. S.  
 h, vice presidents, at large, Mrs. F. A. de  
 in charge of the Department of Christian  
 elations, Mrs. G. W. Van Slyck; in  
 f the Department of Missions Promotion,  
 Mrs. W. O. Griffen; in charge of the  
 ent of Supply, 1944-46, E. S. Finch; in  
 f the district of the Bronx, 1944-46, Mrs.  
 rd; in charge of the district of Dutchess,  
 Mrs. E. H. Capers; in charge of the  
 f Manhattan, 1944-46, Mrs. S. M. Shoer-  
 r; secretary, 1944-46, Mrs. F. S. Ban-  
 easurer, 1944-46, Mrs. R. de C. Greene;  
 ng committee, chairman, Mrs. G. Double-  
 mber-at-large, Mrs. D. F. Forrester; dis-  
 representatives, Dutchess, C. D. Kincaid;  
 in and the Bronx, C. L. Clarkson; Or-  
 rs, W. E. Maxfield; Staten Island, Mrs.  
 mith; Westchester, Mrs. W. M. Oler, jr.

### Catholic Laymen's Club

The 12th annual corporate Commu-  
 ion of the Catholic Laymen's Club of  
 New York took place at the eight o'clock  
 Mass, Sunday, May 7th, at St. Ignatius'  
 Church, 87th Street and West End Ave-  
 nue, New York. After the Communion  
 breakfast at the Tip Toe Inn, the an-  
 nual meeting and election of officers for  
 the following year was held.

Edward N. Perkins of the Church of  
 the Resurrection, New York, was elected  
 president; Leon M. Constant of the  
 Church of the Transfiguration, Brooklyn,  
 vice president; John R. C. Baker of the  
 Church of St. Mary the Virgin, New  
 York, secretary and treasurer.

During the past year 51 new members  
 have joined the Club in which 38 parishes  
 located in Metropolitan New York are  
 represented.

## CHICAGO

### New Method of Building Parishes Proposed at Convention

The total debt of the diocese of Chicago  
 and of parishes and missions of the diocese  
 has been reduced about a million dollars in  
 the last three years, Bishop Conkling re-  
 ported May 1st in his charge to the 107th  
 diocesan convention in St. James' Church.

The Bishop called for gifts to wipe out  
 the \$198,468 remainder of the debt and  
 outlined a program of future work, which

he called "the joyous task" that lies ahead.

Among educational projects, he listed  
 improvement of the seminary for training  
 men for holy orders, extension of the pro-  
 gram of youth congregations and schools  
 of religion, and establishment of a Church  
 center in the loop for "instruction, priestly  
 counsel and spiritual refreshment."

The Bishop announced the formation of  
 a new Council of Episcopal Social Agen-  
 cies, which he predicted would bring ex-  
 pansion in the institutional work of the  
 diocese.

His greatest emphasis was placed on  
 plans for the building of new parishes.  
 "The 'English stock' population is not  
 coming into our city to give us a ready  
 made situation as in days past," he said.  
 "Nor are such elements as already exist  
 showing increases comparable to the fam-  
 ilies of other racial stocks. If we are con-  
 tent to accept such a situation and the  
 dreadful heresy that we only have a min-  
 istry to a certain type and kind of people,  
 then the future is indeed black.

"If we are to survive and grow, we  
 must act, and with new techniques and  
 methods. . . . Formerly we hoped to find  
 a small group with which to start a mis-  
 sion. This we would help, and after 25  
 or more years of struggle, it might sur-  
 vive and emerge as a parish, though often  
 blighted and frail.

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 methods would be considered wasteful  
 and doomed to failure. Why not try an-  
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 the work in the first five years? This, of

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course, involves greater immediate risks; it necessitates careful supervision to prevent pauperization. It may end in failure sometimes, as has the other method also, but it is the only method possible to meet the new conditions."

The Bishop predicted that the people who have given a million dollars in three years would respond generously to such a program of educational, institutional, and missionary work.

Bishop Conkling commended clergy and parishes which have strong programs of continuing ministry to men and women in the army and navy. He also asked the diocese to increase its contribution to the work of the national Church.

## ALASKA

### New District Office

Bishop Bentley of Alaska has bought a building to serve for the present as district office. The building was formerly a barber shop in the town, and it was hauled out to Nenana by a huge "caterpillar" loaned by the airfield, and is now being put in readiness for use. Says Miss Olive Tomlin, "We are amused at the front of the building which is white, and has large black letters on it: 'Barber Shop, Candy, Baths.'"

## WEST VIRGINIA

### Financial Report

By the Rev. JOHN G. SHIRLEY

★ With increased industrial activity throughout West Virginia, higher incomes and a resulting ability to give more to the Church, practically every assisted parish and mission in the diocese has increased its giving to parochial needs and missionary work, thus relieving the diocese, and allowing more money to be appropriated for development of new work.

This advance is the result of a resolution passed by the executive board, stating, "that financial assistance to parishes and missions should be on a diminishing basis, and that parishes and missions receiving such assistance should be called upon to assume in their own budgets as rapidly as possible the burden of the assistance heretofore contributed by the diocese. Thus the diocese will be able to divert such funds to the extension of the work of the Church in new and promising locations."

The resolution reads further, "that every parish and mission in the diocese, should, at this time, reexamine the question of salaries to clergy in order that injustice may not be done by failing to consider the effect of the rising cost of living upon salaries now existing."

A recent check-up and examination of the records reveals that such assisted parishes and missions have assumed a portion of the amount formerly given by the diocese.

In one parish, Trinity Church, Shepherdstown, W. Va., the rector, the Rev. J. W. Green, and vestry have laid out

# LIVING BY THE SACRAMENTS

Our Prayer Book tells us that Christ ordained two Sacraments only as generally necessary to salvation. We all know and believe that. Our Lord dealt only in basic truths and the veriest beginnings of things. But He also ordained a Church to work out and live out all the problems of life and sin. That Church from the very earliest days had to evolve for its adherents other means of grace, other lesser Sacraments, as it were, whereby the other problems of life might be properly met and dealt with.

We doubt if any of the most rabid critics of the Catholic position in the Episcopal Church would even dare to hint that Holy Confirmation, Holy Penance, Holy Matrimony, Holy Order, and Holy Unction are not Sacraments.

Well then, good Catholics have seized upon these Sacraments as a Way of Life. They cover every phase of their spiritual need. Holy Baptism, conferred once only, makes us a Child of God. It is an essential Sacrament. Baptism is a MUST in the Church.

Holy Confirmation is the adult ratification of earlier Baptismal vows made for us by those who cared. We assume an adult spiritual responsibility for our lives and make certain solemn vows about it. Quite a Sacrament, we'd call it!

In Holy Communion we assist in the re-enactment of our Blessed Lord's Perpetual Sacrifice for our own sins and the sins of the world, and we come in faith actually to meet Him at His Holy Altar and to receive Him into our bodies.

In Holy Penance, that exalted experience—criticized *only* by those who have never experienced the grace that comes from it—we come to our Father in God, our Priest, God's own ordained Agent, and we tell him all that has soiled or stained our souls. It gives us the opportunity to secure godly counsel and advice from

a trained spiritual physician. Then, acting on the authority which the Church has committed to him in the Prayer Book he gives us absolution in our Lord's name, when he is convinced of our contrition—and we go out walking on a

Holy Matrimony would not be Holy Matrimony were it not sacramental. A those who have made a success of the marriages. Those of us who have been married 30 or more years, do not relegate flippant, self-sufficient, and half-baked middle-ground teachers attempting to tell us anything about Holy Matrimony. We know that our lives together have been made so through sacramental grace, and the subject is not even open to discussion.

Holy Order is for the priesthood on God knows that even the worst ran among a certain type of priest who reared at the Catholic religion, would have ducked fit if anyone suggested that ordering as a Priest were not a Sacrament.

"Finally, my brethren," (which we all have gladly heard many times in the past) there is that lesser known (thanks be to God!) that growingly used Sacrament, Holy Unction. On it could write pages, for we do know it can testify to Its working out in life and the lives of precious loved ones. In and through It our Lord can and does heal you, body and soul—body or soul—whichever He elects. Sacrament gives us grace to both accept His will in the one case, and vigorously use every means He lends us to for the healing of our bodies.

Quite a catalogue of Sacraments, is it? And they cover every avenue of life of the soul, don't they? Well then, being a half-baked Episcopalian, I know what joy and comfort (strength and peace are, perhaps, for the time in your lives. If in doubt, ask one who lives that way!

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**DIOCESAN**

a three-year plan by which they hope to advance from an assisted parish to full parish status again.

Figures recently released by Robert L. Archer, chairman of the Department of Finance, reveal 101.55% of income on the missionary budget in 1943. On a six year basis there was a very slight decline in 1941 and 1942, but this is more than balanced in 1943. The following table shows the amounts and percentage received:

MISSIONARY BUDGET		
	Contributions	% of Expected
1938	\$22,158.54	94.43
1939	23,038.97	98.63
1940	23,489.05	98.37
1941	25,674.56	96.70
1942	24,335.40	96.01
1943	26,022.83	101.55

**NORTHERN INDIANA**

**Toward Self-Support**

At the 46th annual council of the diocese of Northern Indiana, held on May 3d at St. Paul's Pro-Cathedral, Mishawaka, a resolution was presented from the rector and vestry of Trinity Church, Fort Wayne, that Northern Indiana become an unaided diocese by December 31, 1944. This was favorably received, but since it requires an adjustment of the budget, it was referred to the Bishop and council to work out just how soon such a thing could be accomplished.

The entire diocese has pledged itself to support to the utmost the building fund of Holy Trinity Hungarian Mission in South Bend, the Rev. Harold G. Kappes, rector.

**ELECTIONS:** Delegates to provincial synod, the Rev. Frs. P. Langendorff, D. H. Copeland, J. McNeal Wheatley, H. G. Kappes; Maj. F. M. Little; Messrs. F. H. Whitmore, P. Kerr, H. McCann. New members of the Bishop and Council, the Rev. L. S. Olsen; L. Brooks.

Bishop and council, the Rev. Frs. D. H. Copeland, P. Langendorff, K. K. D. Patterson, L. S. Olsen; S. F. Green, Col. B. B. Bouton, L. Brooks. Standing committee, the Rev. Frs. J. McNeal Wheatley, P. Langendorff, D. H. Copeland, R. J. Murphy, D.D.; H. G. Kappes.

At the recent annual meeting of the diocesan Woman's Auxiliary, the following officers were elected: president, Mrs. F. B. Lewis; vice-president, Mrs. P. Kerr; secretary, Mrs. E. White; treasurer, Mrs. L. F. Cole.

**SOUTHERN OHIO**

**Mission Becomes Parish**

On April 30th, All Saints' Mission of Pleasant Ridge, Cincinnati, was dissolved and All Saints' Episcopal Church, a self-supporting parish was organized. The rector is the Rev. William Buckingham Gentleman.

The mission was organized on Palm Sunday, 1917, at the home of Mrs. Edna Hebble, with about 15 families joined together for the first service. In 1927 the mission built a permanent church, but was almost submerged by the depression before it paid the debt in 1938. During the worst years it reached a low ebb with an income of about \$1,500 and a budget of

\$4,000. Today the church has an income of \$8,000 and the indebtedness paid off. The future program of the parish includes the enlargement of the church and the building of a rectory. The parish now has 300 communicants.

**WASHINGTON**

**Bishop Dun's First Ordination**

On May 1st Bishop Dun of Washington performed his first ordination—that of the Rev. Philip Clough Bentley, whom he advanced from the diaconate to the priesthood at St. Alban's Church, Washington.

Participating in the service were the Rev. Dr. Charles T. Warner, who preached the sermon, the Rev. Leon N. Laylor,



**NEW BISHOP, NEW PRIEST:** Bishop Dun, Fr. Bentley, Fr. Warner.

rector of Grace Church, Alexandria, Va., who presented Mr. Bentley; the Rev. Benedict H. Hanson, jr., curate, St. Bartholomew's, Baltimore, who read the Litany; the Rev. Malcolm Marshall, assistant at St. Alban's, who read the Epistle; and the Rev. G. William Beale, rector of Trinity Church, Rocky Mount, Va., who read the Gospel.

Fr. Bentley graduated from American University and the Virginia Theological Seminary. The late Bishop Freeman of Washington ordained him to the diaconate. He is the son of Dr. John E. Bentley, professor of Psychology at American University, and of Mrs. Elizabeth C. Bentley.

**BETHLEHEM**

**Convention Endorses Bishop's Plea For Pre-Theological Deferments**

Highlighting the convention of the diocese of Bethlehem at Carbondale, Pa., May 9th and 10th, were three addresses. Bishop Sterrett in his address thanked the members present for their help in enabling the diocese to meet the increased askings of the National Council, stressed the need for a case worker in the diocese as shown in a recent report of the Church Mission of Help survey and concluded by saying: "We are likely to be in danger of finding it easier to be precise concerning what should be done in far places than it

ple than it is to be clear about and to face honestly the application of Christian principles at home . . . it is vital that we know that unless we find the vision and courage for the duties near by we won't be ready for the larger task."

The convention passed a resolution urging the Selective Service authorities to continue to grant deferment to pre-theological students, after the matter had been laid before it by the Bishop in these terms:

"War conditions have severely reduced the number of clergymen available for parochial service. Our men have enlisted as chaplains, our candidates for Holy Orders have with a few exceptions entered the armed services, all of which has had our hearty approval. I feel, however, I must record here my conviction that it should be made possible for some fully qualified men to continue their theological training. Otherwise the Church's ministry will be severely depleted at a time when it will be greatly needed. Meanwhile I can't say enough to express my own satisfaction at the ready response of our laymen who are rendering most acceptable service as layreaders."

Dr. Avery Mason in his address at the evening service following that of the Bishop presented the program of Forward in Service for the coming year, stressing the urgent need for fellowship in the world and the Church's task in meeting that need on an international and interracial basis.

Speaking the second day of the convention on this question of fellowship among races, Mrs. Chrystal Bird Fawcett (Negress), former member of the Pennsylvania State Legislature, insisted that the 13 or 14 million Negroes of this country must be dealt with. "Whether we can face the demands of the day or not, we can keep our eyes in the direction of freedom and democracy." Naturally religious, it is in his Church above all that the Negro should and must find fellowship.

ELECTIONS: Provincial synod: Rev. Messrs. T. B. Smythe, C. Trunbore, M. M. Moore, G. B. Walter; alternates, Rev. Messrs. F. Trunbore, R. Weatherly, P. Thompson, P. Steinmetz; Messrs. W. Bertolet, G. Brittain, J. Blackman, jr., M. C. Schrader, H. Pobst, F. Eshelman, Hon. J. Fine, H. Murray. Standing committee: Rev. Messrs. R. Merriman, W. F. Colclough, P. Steinmetz, F. Trunbore, R. Weatherly.

## MINNESOTA

### First United Meeting Of Young People

The first convention of the United Movement of Church Youth in the combined dioceses of Minnesota and Duluth was held in St. John's parish, St. Cloud, May 6th, 7th, and 8th, with 125 delegates in attendance. This was the 20th annual meeting of youth in the diocese, the organization formerly being the Young People's Fellowship.

The convention theme, "Today's Youth—Tomorrow's Church," was developed by Dr. Clark Kuebler, Churchman and president of Ripon College, Ripon, Wis. Bishop Kemerer, Suffragan of the diocese,

service for the corporate Communion, and was celebrant at this service on the morning of May 6th.

As their project for the past year, Bishop Keeler had asked the young people for \$200 toward purchase of an operating lamp in Shingle Memorial Hospital, Hawaii. At the convention, the president, Jeanette Budden of St. Paul, presented the Bishop with a check for \$267.31. For the coming year, the group accepted a project in the amount of \$500 to be used for improvement of Camp Galilee in the northern part of the state. Charles Richter, St. Cloud, was elected president, and all new officers were installed by the Rev. Ernest C. Biller, rector of the host parish, and by Miss Budden, retiring president, on Sunday morning, May 7th.

An invitation to hold the 1945 convention in St. James' parish, Hibbing, was accepted.

### Women Adopt \$6,480 Budget

Five hundred women and a large number of clergy attended the annual meeting of the Woman's Auxiliary of Minnesota held at St. Mark's Cathedral, Minneapolis, on May 10th. This was the first meeting of the organization since the recent reunion of the dioceses of Duluth and Minnesota.

A new constitution was adopted, providing for the needs of the enlarged diocese, and a budget in the amount of \$6,480 was adopted. This includes \$200 for scholarships at St. Hilda's, Wuchang, and St. Mary's, Shanghai, China; \$800 for education of Indian and White clergy and for promotion of work among the Indians; \$500 for the partial support of a United Thank Offering worker in the northern part of the state; \$250 toward support of a chaplain in the Rochester hospitals; and \$380 for provincial work among the deaf.

Mrs. Kenneth G. Brill, St. Paul, who has been president of the auxiliary in the former diocese of Minnesota for five years, was elected president.

The National Board was represented at the meeting by Mrs. David R. West, Minneapolis, provincial representative thereon, and the Province of the Northwest by Mrs. Clarence C. Moore, Denver, Colo., provincial president.

The speaker of the day was the Rt. Rev. Lloyd R. Craighill, D.D., Bishop of Anking. The offering in the amount of \$219.63 was designated for the Presiding Bishop's Fund for World Relief.

## KANSAS

### Seven-Year Progress Noted At Convention

The floods which have swept over central and eastern Kansas resulted in a postponement of the 85th annual convention of the diocese of Kansas from April 24th to May 1st. The convention met in St. Andrew's Church, Emporia, and heard Bishop Fenner report on progress in the diocese in the seven years of his episcopate. Definite advance is noted in communicant strength, which grew from 8,276 to 10,037. Total giving increased from

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\$161,936 to \$193,722, and diocesan endowments increased from \$111,078.04 to \$187,589.50. The mortgaged indebtedness has decreased from \$132,813 to \$21,398. All the debts that remain have systematic amortization plans behind them.

Bishop Fenner pointed out that the diocese of Kansas was the only one west of the Mississippi that was not first a missionary district. It entered the Church with approximately 130 communicants, 9 clergy, and 9 churches, perhaps the smallest number that was ever organized into a diocese. The diocese of Kansas, which was founded two years before Kansas attained statehood, originally included the dioceses of Salina and Colorado.

The Church extension plan, started in 1943, will be continued this year. Designed to facilitate and implement missionary expansion, it calls for a contribution of \$1 a year from each member of the Church. The new missionary quota given the diocese by the General Convention of 1943 was unanimously accepted by the convention.

The chairman of the Committee on Constitution and Canons, the Very Rev. John Warren Day, offered a resolution that in the future all elections by ballot, except that of a bishop, be made in accordance with the single transferable vote, which is now used in the House of Laity of the National Assembly of the Church of England and also by the convention of the diocese of Long Island. This was unanimously adopted.

ELECTIONS: Standing committee: chairman, Rev. C. W. Nau; secretary, Rev. S. E. West; Rev. W. J. Heilman; Dr. H. M. Glover, Dr. H. Horn, Dr. C. E. Vestle, W. M. Beall. Executive Council: Rev. Messrs. J. Joseph, S. West, jr., C. Davies, E. O. Minturn, S. A. McPhetres, W. J. Heilman, F. W. Litchman, F. J. Raasch, S. S. Newton; Dr. J. R. Pritchard, Dr. H. M. Glover, Hon. M. N. McNaughton, Col. C. M. Pearsall, Messrs. G. Price, C. S. Williams. Representing the Woman's Auxiliary on the executive council: Mesdames C. D. Plumb, W. E. Stone, W. D. Lowrance, C. A. Gafney, J. Johnson, M. Mehaffey. Board of examining chaplains: chairman, Very Rev. J. W. Day; secretary, Rev. E. F. Wilcox; Rev. C. A. Clark. Bishop Vail Foundation: president *ex officio*, Rt. Rev. G. R. Fenner; vice president, Very Rev. J. W. Day; chairman, Dr. H. Horn; secretary, N. J. Rimes; Rev. C. W. Nau, Col. J. G. Pillow, Dr. H. O. Bullock, H. Meade.

## OREGON

### Gift to Bishop Aids Reduction of Debts

Among several gifts made recently to the diocese of Oregon, including an anonymous gift of \$5,000 to the Good Samaritan hospital, \$1,000 entrusted to Bishop Dagwell for aid to poorly paid clergy or to churches needing help with emergency repair or building projects, and a steel fire proof safe to the diocesan office given by the rector and vestry of Trinity Church in Oregon, was \$1,000 to help small churches in the cancellation of their debts, donated by Scott B. Appleby, great-nephew of the first Bishop of Oregon, the Rt. Rev. Thomas Fielding Scott. Bishop Dagwell has offered to add from 25 to 50% to whatever sums were raised by the churches who made a special effort to reduce their debt at Eastertide.

## DALLAS

### Debt Reduction

At the annual convention of the diocese of Dallas, the Bishop urgently requested that those parishes having debts do everything possible toward their liquidation during the present year.

As an immediate result of this request, St. John's Parish, Fort Worth, Tex., under the leadership of its rector, the Rev. Sherwood S. Clayton, has recently paid off its debt of some years' standing and the church has been consecrated by the Bishop. St. John's Parish is the co-operating center with the National Council in the diocese of Dallas. A new pipe organ has been installed and a boy choir, the only such choir in the diocese, has been organized and is making marked progress under the direction of its competent leader, Gwen James.

St. Luke's Church, Mineral Wells, Tex., the Rev. William D. Morgan, priest-in-charge, has also cleared itself from debt, and is looking forward and making plans for a service of consecration in the near future. St. Luke's Church is very familiar to the many men of the Church stationed at Camp Wolters. An interesting feature in this connection is that many church organists while located at Camp Wolters have acted as guest organists in the church. At the recent dedication of the new organ, the recital was given by one of the men stationed at the camp.

## ALABAMA

### Headquarters

St. Paul's parish house, Spring Hill, Ala., serves the whole of this Mobile suburb. While the Presbyterians are without a church building they hold services there, and conduct a summer Daily Vacation Bible School. The Red Cross, Civilian Defense, government housing and other organizations make it their headquarters. The Rev. Robb White, jr., cooperates with the representatives of the Mobile Council of Churches who are assigned to local housing projects.

## COMING EVENTS

May

- 23. Convention of Harrisburg, St. James' Church, Lancaster, Pa.
- 23-24. Convocation of Wyoming, St. Peter's Church, Sheridan, Wyo.
- 24. Convention of Virginia, All Saints' Church, Richmond, Va.
- 24, 25. Convention of Western Nebraska, St. Mark's Pro-Cathedral, Hastings, Neb.

## CHURCH CALENDAR

May

- 21. Sunday after Ascension.
- 28. Whitsunday (Pentecost).
- 29. Whitsun Monday.
- 30. Whitsun Tuesday.

## COLLEGES

### St. Paul's to Grant First Degrees

On May 31st, at the 56th annual commencement of St. Paul's Polytechnic Institute, Lawrenceville, Va., Dr. J. Alvin Russell, president, degrees will be conferred for the first time. There are seven members in the history-making class, all Virginians but one, and all receiving B.S. degrees in Elementary Education.

They are: Louvesto Edmonds, Lawrenceville; Iris King, Newport News; Valsie Smith, LaCrosse; Ruth Stanley, Laurel, Del.; Ophelia Walton, Lawrenceville; Geraldine Wrenn, Smithfield; and Otis Wynn, Kenbridge.

Certificates will also be granted to two persons from the department of Secretarial Science and 13 from the department of Vocational Education. Fifty-four will receive high school diplomas.

## SECONDARY SCHOOLS

### St. Mary's, Springfield,

#### "Adopts" a Family

The senior girls at St. Mary's School for Indian girls, Springfield, S. D., are now receiving actual training for Christian parenthood. Under faculty supervision, the girls have taken entire charge of two children whom they received from government hospitals.

Miss G. Bernice Holland, in reporting the "adoptions," states: "We added a baby to our Home Management House because statistics show that twice as many Indian babies born in hospitals die as White children. We secured Ann from a government hospital last August. We made the trip to get her into a holiday for the girls who had volunteered to remain at St. Mary's to help with the summer work. . . . We set forth in our station wagon with a four days' supply of food, and the new baby carriage. We traveled across the state through clouds of dust. When we neared our destination, we stopped by the only trees in sight to

make our ablutions from our hub caps, which served as admirable wash basins for our tepid drinking water. We were thus able to make ourselves quite presentable to go to the hospital to take possession of Ann. The return trip was made through pools of mud. We spent the night in the car—Ann was the only one who really slept. The rest of us took turns at being in a fairly comfortable position.

"No sooner had we got Ann established in her new nursery than we were requested by another government hospital to take a younger baby, who had been abandoned by her parents. . . . We discussed with the seniors the added responsibility and considered our limited budget. As Linda was so much younger than Ann, we decided that she could wear Ann's outgrown clothing and thus would not greatly increase the financial strain. Moreover, we were now able to provide Ann with anything which she needed because the Massachusetts Indian Association had stepped in as her fairy god-mother.

"Each baby is the complete responsibility of the girl who is her nurse for the week. The girls are thoroughly enjoying the babies, and, contrary to the expectations of the village, are not spoiling them.

"They have begun the Christian education of the children by having family prayers with them every evening. When Ann was only a little more than a year old, she observed the grown-ups saying Grace and she would bow her head. One day she stood behind her own little chair and bowed her head. She now will not sit down until her nurse has said Grace for her. Ann is also brought regularly to Sunday services in St. Mary's Chapel."

## CONFERENCES

### Summer School of

#### Christian Healing

"The Road to Recovery" is the general theme for the Summer School of Healing to be held in the Bishop's School, La Jolla, Calif., June 16th to 23d, under the auspices of the Fellowship of St. Luke. The program will include daily study of the textbook, *The Master's Secret of Power*, by K. van Rensselaer Gibson, rector of St. Mary's Church, Yonkers, N. Y. This will be conducted by Dr. John Gayner Banks, director, F.S.L.

## SUNDAY SCHOOL

### Pictures

Using pictures, in colors and black and white line drawings, to teach the Bible, Church symbolism, and Church services, is proving highly successful in Trinity Mission at Atmore, Ala., the Rev. George C. Merkel, vicar, reports. His Sunday schools contains rural as well as urban youngsters, the children of farmers, woodsmen, and sawmill workers being brought in from 10 miles away by bus. The same picture methods work in other missions in the field, including two for

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# SCHOOLS

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**CLASSIFIED**

**ANNOUNCEMENTS**

**Died**

ED into Life Eternal May 8th the Rev. Laurence B. Ridgely, Honorary Canon of Cathedral, San Francisco, Husband of Ogden Ridgely.

ED into Eternal Life on Tuesday, May 4, the Rev. William Andrew Stimson, The Order for the Burial of the Dead was St. Andrew's Church, Lake Worth, Fla. It in Woodlawn Cemetery, West Palm Fla. "Rest Eternal grant him O Lord."

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**Appointments Accepted**

GILBERT, Rev. GEORGE B., JR., formerly rector of the Church of the Holy Communion, St. Peter, Minn., to be rector of St. Mark's Parish, Lake City, Minn., and priest-in-charge of Christ Church, Frontenac, on June 1st. Address: Lake City, Minn.

HOFMANN, Rev. JAMES C., formerly rector of St. Paul's Church, Leavenworth, Kans., has become rector of St. John's Church, Wichita, Kans.

LASHER, Rev. NEWELL A., assistant of All Angels' Church, New York City, to be rector of St. Peter's Church, Clifton, N. J., on June 1st. Address: 370 Clifton Ave.

MACK, Rev. ALBERT P., rector of St. Francis' Church, Rutherfordton, N. C., becomes rector of St. John's Church, Marion, N. C., on June 1st, with address at 26 Pulliam St.

McWILLIAM, Rev. J. RAYMOND, formerly assistant at the Cathedral of the Incarnation, Garden City, L. I., and chaplain of St. Paul's Cathedral School, Garden City, is now priest-in-charge of Holy Trinity Mission, Hicksville, L. I. Address: Box 503, Hicksville.

MIDDLETON, Rev. C. N., formerly of Elkhorn, Man., Canada, has been priest-in-charge of St. John's, Dickinson, N. D., and of St. Matthew's, Beach, N. D., since May 1st. Address: 313 Sims St., Dickinson.

PAIGE, Rev. EMMETT P., formerly rector of St. Peter's Church, Springfield, Mass., is now assistant to the rector at the Church of the Good Shepherd, Rosemont, Pa., with address at Good Shepherd Rectory.

RINGLAND, Rev. EDMUND M., formerly curate at Grace Church, Madison, Wis., has become rector of St. John's Church, Decatur, Ill.

ROSSON, Rev. R. G., formerly curate of Trinity Cathedral, Phoenix, Ariz., has become vicar of St. Stephen's Church, Belvedere, Calif.

TEMPLETON, Rev. JAMES, of Canada, has become vicar of Christ Church, Jerome, and St. Thomas', Clarkdale, Ariz., with address at Jerome.

THOMPSON, Rev. H. W., non-parochial of Arizona, has become superintendent of St. Luke's Home, Phoenix, Ariz.

TURNER, Rev. EDWARD C., vicar of St. John's, Okanogan, Wash., to be rector of Ascension Church, Pueblo, Colo., effective June 18th. Address: 410 W. 18th St.

WEBB, Rev. W. ROBERT, rector of St. John's Church, Franklin, Pa., to be associate rector of the Pro-Cathedral of the Nativity, Bethlehem, Pa., on June 1st. Address: 321 Wyandotte St., Bethlehem.

**New Addresses**

CARTY, Rev. (Ch.-1st Lt.) DENZEL A., O-540288, may now be addressed at Headquarters, 512 Port Battalion, A.P.O. No. 409, c/o Postmaster, New York City.

NEBRASKA DIOCESAN OFFICE has moved from 301 Elks Bldg., Omaha, to 1111 City National Bank Bldg., Omaha 2, Neb.

HAINES, Rev. ELWOOD L., formerly dean of Christ Church Cathedral, Louisville, Ky., and now Bishop-elect of Iowa, announces that his home address is now Cathedral Close, 1103 Main St., Davenport, Ia., and his office address 1102 Brady St., Davenport.

TAYLOR, Rev. RONALDS, formerly 3601 Macomb St., N.W., Washington, D. C., is now at 3720 Upton St., N.W., Washington, D. C.

**Ordinations**

**PRIESTS**

ARKANSAS—The Rev. THOMAS BENNETT SMYTHE, JR., was advanced to the priesthood on May 1st in St. Stephen's Church, Blytheville, by Bishop Mitchell of Arkansas. The candidate was presented by his father, the Rev. Thomas B. Smythe, sr., who also preached the sermon. The Rev. Mr. Smythe will continue in charge of St. Stephen's Mission, Blytheville, and Calvary Mission, Osceola, with address at St. Stephen's Rectory, Blytheville.

The Rev. Mr. Smythe and Miss Rebecca Bookhart, formerly diocesan field worker in Arkansas,

parish, St. John's, Helena, Ark. Officiating were the Rev. Mr. Smythe's father, the Rev. Thomas B. Smythe, and the Rev. Frank E. Walters, rector of St. John's, Helena.

**Military Service**

BARRETT, Rev. PRENTISS, formerly vicar of Lee and Estill County Missions, Beattyville, Ky., is to be an Army chaplain with address at Chaplains' School, Harvard University, Cambridge, Mass., effective May 31st.

HOWELL, Rev. NORMAL S., Th.D., formerly priest-in-charge of St. Peter's Parish, Cheshire, Conn., is to be chaplain (1st Lieut.) of the U. S. Army, with address (after June 8th) at Chaplains' School, Harvard University, Cambridge, Mass.

**CLASSIFIED**

**POSITIONS OFFERED**

HOUSEMOTHER, wanted by an Episcopal school, for the school year beginning next September. Church woman who likes girls. Send references with photograph to Box K-1864, The Living Church, Milwaukee 3, Wis.

MOREHOUSE-GORHAM CO., New York Store, wants persons with Religious Education background for store sales work. Preferably between ages 25-40 years. Application by letter only. Give educational background and experience in Religious Education. Must be member of Episcopal Church. State salary desired. Permanent position. Morehouse-Gorham Co., 14 East 41st St. New York 17, N. Y.

YOUNG MAN, 4-F classification, to take job that would allow him to work his way through college. Work consists of being recreation leader and some manual labor. Reply Box T-1870, The Living Church, Milwaukee 3, Wis.

**POSITIONS WANTED**

PRIEST, age 34, in good health, married, desires locum tenens or city missionary work. Reply Box A-1877, The Living Church, Milwaukee 3, Wis.

MATURE Church musician desires position in Episcopal Church. Mixed and children's choirs. Fellow Guild Organist. Graduate degree. Liturgical experience. Reply Box H-1875, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER, mature experience, would like change. Fifteen years in present post. Would like mixed choir and good organ. Reply Box A-1859, The Living Church, Milwaukee 3, Wis.

PRIEST desires summer supply work in or near Chicago, any four weeks from June 25th through July 30th. Small stipend and living quarters for self and wife desired. Reply Box O-1876, The Living Church, Milwaukee 3, Wis.

PRIEST desires parish. Sound Churchmanship. Diligent Pastoral worker. Married, no children, in fifties, consider \$2,500 and rectory. Reply Box J-1871, The Living Church, Milwaukee 3, Wis.

PRIEST, must move to healthful climate. Wonders if there is an Episcopal Parish made up of working-class people, Catholic in worship and desiring short "liberal" sermons. Reply Box T-1869, The Living Church, Milwaukee 3, Wis.

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# DEATHS

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

## Charles Carroll Edmunds, Priest

The Rev. Dr. Charles Carroll Edmunds died in St. Luke's Hospital on April 29th, after a short illness. He was in his 86th year.

Charles Carroll Edmunds was born in Green Bay, Wis., in 1858, the son of Charles Carroll Edmunds and Margaret Goeller Edmunds. He graduated from Trinity College in 1877 and from the General Theological Seminary in 1880. He was made deacon in 1880 and advanced to the priesthood in 1882. In 1908 he was given the honorary degree of D.D. by St. Stephen's College.

He was rector of Christ Church, Gloversville, N. Y., from 1880-1881; of St. James' Church, Fort Edward, N. Y., 1881-1885; of Christ Church, Herkimer Falls, N. Y., 1885-1893; of St. Mark's Church, Hoosick Falls, N. Y., 1893-1896;

of Trinity Church, Newark, N. J., 1899-1906. In 1909 Dr. Edmunds came to the General Theological Seminary as professor of the Literature and Interpretation of the New Testament, which chair he occupied until his retirement in 1929. After he retired, he made his home in Clinton, Conn., where, from 1930-1935, he was rector of the Church of the Holy Apostles. He was a deputy to the General Convention in 1892 and 1895, from the diocese of Albany, and in 1904 and 1910 from the diocese of Newark. From 1929 to 1934 he was editor of the *American Church Monthly*.

He was married in 1881 to Miss Mary E. Dudley of Johnstown, N. Y. Mrs. Edmunds and five children survive him: Francis Edmunds of Clinton, Conn.; Mrs. Samuel Stroup of Hickory, N. C.; Mrs. William Webb of Summit, N. J.; Mrs. Lloyd Hutchinson of Bernardsville, N. J.; Mrs. Frank Keane of Summit, N. J.

Funeral services were held in Grace Church, Newark, on May 3d. The rector, the Rev. Charles L. Gomph, celebrated the Requiem and officiated at the Absolu-

Racippe of Bridgeport, Conn., rector; greater part of the Burial Office. Very Rev. Hughell E. W. Fosbrooke of the General Theological Seminary read the Lesson; and the Rev. V. Pottle of Philadelphia, the prayers. Washburn of Newark pronounced Benediction. In the congregation were Rev. Dr. Charles N. Shepard, professor of Hebrew in the seminary; Rev. Dr. Cuthbert A. Simpson, Dr. Shepard's successor; Bishop Campbell, Bishop of Liberia; and the Rev. Shi Hughson, O.H.C., as well as many parishioners and former students of Edmunds.

Interment was in the family plot Newark cemetery.

## Mrs. Mary W. Gayle

Mrs. Mary Winn Gayle, widow of William A. Gayle, died in Montgomery, Ala., April 24th. She and her husband were among the founders of the Church of the Ascension in Montgomery, and was chairman of the committee which chose the name of the parish in 19



# CHURCH SERVICES



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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.

**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 Finlay 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. C. L. Mather; Rev. G. M. Jones  
Sun.: 8, 10, 11; Wednesdays: 7:30 & 5

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

**NEW YORK**—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop  
Cathedral of St. John the Divine, New York  
Sun.: 8, 9, 11. Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 A.M. to 6 P.M.

Church of the Ascension, Fifth Ave. & 10th St., New York  
Rev. Donald B. Aldrich, D.D., rector (on leave); Chaplain Corps, U. S. Navy  
Rev. Vincent L. Bennett, associate rector in charge  
Sun.: 8, 11; 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.

St. James' Church, Madison Ave. at 71st St., New York  
Rev. H. W. B. Donegan, D.D., Rector  
Sun.: 8 Holy Communion; 9:30 Church School; 11 Morning Service and Sermon; 4:30 P.M. Victory Service; Holy Communion Wed., 8 A.M. and Thurs., 12 M.

**NEW YORK—Cont.**  
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 York  
Rev. Roeliff H. Brooks, S.T.D., Rector  
Sun.: 8, 11 A.M. & 4 P.M.; Daily Servi 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, 11 Saturdays, 3

**PENNSYLVANIA**—Rt. Rev. Oliver 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, 11 A.M.; Evensong & Instruction, 4 P.M.  
Daily: Matins, 7:15 A.M.; Eucharist I A.M. Also Wednesday at 7 and Thursday Saints' Days, 9:30 A.M. Evensong, 5 Confessions: Saturdays 4 to 5 and 8

**SPRINGFIELD**—Rt. Rev. John Chanley, 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 D. Bishop  
St. Agnes' Church, 46 Que St., N.W., Wash. D.C.  
Rev. A. J. Dubois (on leave)—U. S. Army Chaplain  
William Eckman, SSJE, in charge  
Sun. Masses: 7, 9:30, 11; Vespers and 12:30  
Mass daily: 7; Fri. 8 Holy Hour; C Sat. 4:30 and 7:30

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

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