

The Living Church

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

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Bishop Fenner

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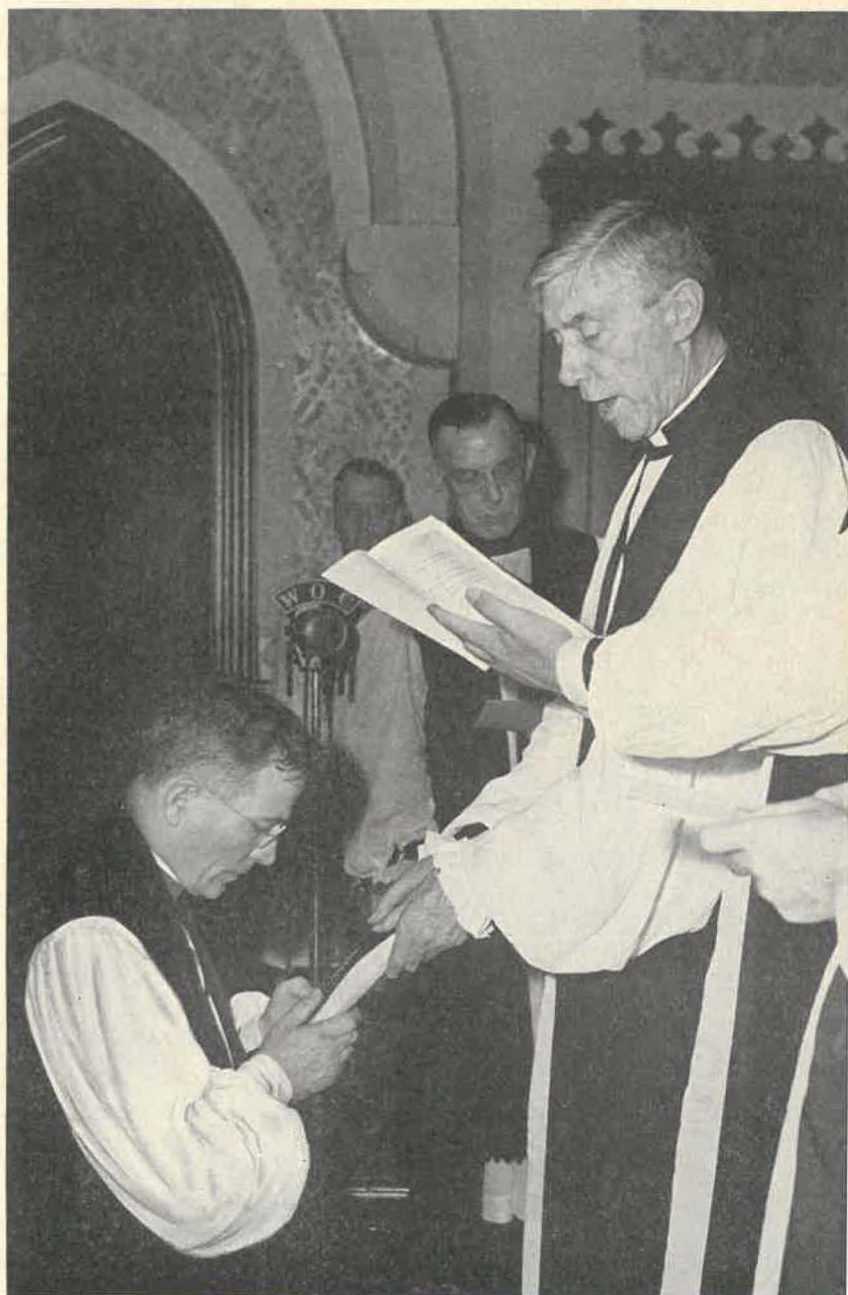
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CONSECRATION OF BISHOP HAINES
The new Bishop of Iowa is shown receiving the Bible from the Presiding

FLOWER ARRANGEMENT IN THE CHURCH

By Katharine Morrison McClinton

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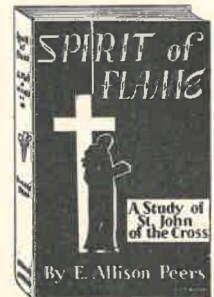
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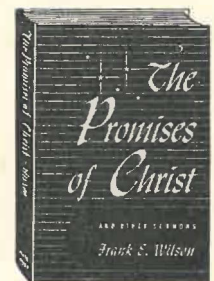
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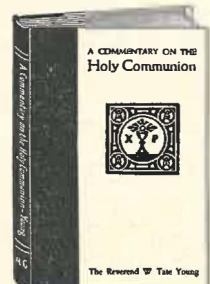
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Names of Dioceses

TO THE EDITOR: Prompted by "Afterthoughts" [L. C. May 21] I have been studying pp. 16-18, LIVING CHURCH ANNUAL, 1944. I find that, in the First Province, the score is 7 to 0, in favor of naming the diocese after the state, instead of the see city. In the Second Province, the score is 6 to 4, conceding New York, against the see city. In the Third Province, it is 7 to 6. In the Fourth Province, 13 to 2. In the Sixth Province, it is 9 to 0. In the Seventh Province, it is 9 to 2. In the Eighth Province, it is 9 to 5. In the Fifth Province, alone do we have a majority in favor of the city—a majority of one. It would appear that in our own church the tradition is in favor of territorial names.

The undersigned was instrumental in inducing the diocese of Northern Michigan to return to the name it had when it was first organized as a missionary district, because it was confusing to have the title, "Bishop of Marquette" used by the Roman Catholic Bishop, as well as our own Bishop; and the Roman Catholic Bishop had enjoyed the title before we had a diocesan. There is confusion enough, in the public press, due to the large number bearing the title "Right Reverend." In this section of the polar regions, we are blest with Monsignori. Moreover, the tradition in the state of Michigan is to use the name of the state.

(Rev.) C. G. ZIEGLER.

Ishpeming, Mich.

Reflections of An Old Sailor

TO THE EDITOR: Recently the Seamen's Church Institute celebrated its centenary. The announcement of this event in THE LIVING CHURCH recalled to mind many experiences. For when a young sailor, I boarded at the old home and attended service at the floating church before the present institute was built.

Being born in Newfoundland of a seafaring ancestry, it was natural that at an early age I should join that great company who, in the language of the Psalmist, "go down to the sea and occupy their business in great waters." And humanly speaking there is no reason why now I should not be sailing the seven seas. But, as Shakespeare says, "There is a destiny that shapes our lives, rough hew them how we will." And so it came to pass that just when I was making splendid progress toward the captaincy of a sailing ship I was submerged in

a mighty wave of religious mysticism. And when I came to the surface the vision of the clipper ship with her youthful captain had disappeared and the Gospel Ship had hove in sight, and was signaling for recruits.

These were the days of the old square-riggers whose daily menu consisted of "salt horse" and hardtack whose inside often contained the birthplace and cemetery of innumerable insects. However, from them there was no particular danger, for if perchance they escaped the strong teeth of the hardy sailor, a swallow of bootleg coffee, as we called it, overtook them on the way down, and from that there was no possibility of escape. Nor did any nice mattress, or even hammock, rest our weary bones. We slept on the bare boards of the bunk. Once in a while there was a "donkey's breakfast" (straw mattress) left in one of the bunks. Accompanying all these was the rigid, often brutal discipline of those old deep-sea going windjammers. Still in spite of all the hardships there was a fascination about that kind of life that was difficult to resist and impossible to forget.

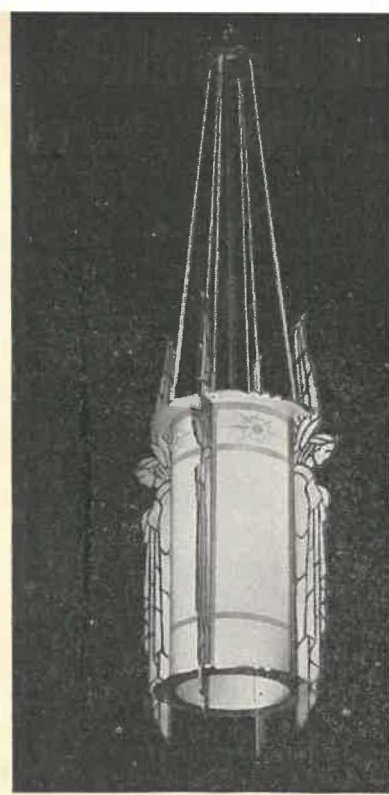
How changed today is the life of a sailor! The old square-rigger has gone, and with her passing went the old sailor with his superstitious views and practices. The steam ship now rules the waves. But in the passing of the square-rigger something picturesque passed from modern life. For not only was a full-rigged ship under full sail a beautiful sight, but to get her under way was vastly more interesting than to start a steamer on her course. Ring a bell, turn on the mechanical power, and the steamer is on her way. But to get an old square-rigger under way required the activity of 20, shouting, cursing, singing officers and men, as they weighed anchor and set the sails. And when one heard the stentorian voices of those half drunken sailors singing the anchor or top-sail chanty he felt that a metropolitan opera company was quite tame in comparison.

With the passing of the square-rigger there also came a change in the religious work among seamen. Prior to that time, the missionary work among seamen was primarily of a purely evangelical nature. Individual salvation, as far as the American mission was concerned, was the main purpose for which the society was organized and supported. There was no attempt to clean up the waterfront. The crimp, the landshark, the brothel keeper continued their nefarious traffic unmolested. The attitude of the predatory gang who preyed upon the sailor is well expressed in the old song of the waterfront:

"Strike up the band, here comes a sailor;
Cash in his hand, just off a whaler.
Stand in a row; don't let him go;
Jack's a cinch, but every inch a sailor."

It required more than the tender exhortation of the Gospel to drive this baneful crew of exploiters from the waterfront. And, strange as it may seem, the man who led the attack, and succeeded beyond all others, was not an ex-sailor, but a landsman, the Rev. A. R. Mansfield. With a clear vision of the needs of the sailor, and a remedy for them, he began his missionary work among seamen by emphasizing the social side of religion, and in continuance of that policy, he built the Seamen's Church Institute of New York whose diversified activities minister to every need of the sailor, combining, as it does, the essential features of a large city hotel, a school of navigation, a bank, a post office, a church, a shipping office, a YMCA, and a legal aid society.

While the Seamen's Church Institute of



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

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RICTLY BUSINESS

OM Alice Massey of Boerne, Texas, comes this highly-valued pliment to the M-G organization: "We also thank you for all service. I don't know how the sh could run without More-Gorham!"

* * *

LOOKS as though 1945 is going to be a big year for the LIVING CHURCH ANNUAL, for many regular advertisers and even some new ones already sent in their advertisement reservation. This has happened so early in other years, and is probably due to the fact that last year we couldn't give space to all the late applicants. This year's book, as it was, carried more advertising space than any previous one—and that is a good indication of my frequent assertion "you can still do business with the Church."

* * *

BEFORE the war the LC produced a good many special issues as readers will remember. Now that we have our paper quota and it looks as though we may be able to do another—for a South diocese this time. The diocese has a really valuable story to tell. Its will probably be forthcoming.

* * *

LOWER Arrangement in the Church. Katharine Morrison's splendid manual for churchwomen who are interested in church decoration, came out last year with a good many hundred copies already on back order. The manual had publicity on one of the most popular women's programs in the New York area and will very likely be commented on by one of the leading news magazines. It would be well-known in the Church and very long, and deservedly. It is the only up-to-date and comprehensive study of the problem available.

* * *

NOT WEATHER means vacation time to M-G employees, and usually a slowing down in the amount of our mail order business. For M-G employees, it usually means a slowing down in the rate of retail and new subscriptions. But this year seems to be abnormal in every way. The mail order business hasn't really slowed down, and the subscriptions are still coming in.

* * *

IN Maine the other day the Rev. Moorhouse Johnson was introduced to a group of his former clergy. He had removed to the diocese only recently. In the event of it all, says Adelaide, one of the Old Corner Bookers in Boston, he was announced as the Rev. Morehouse Gorham.

Leon McConley
Director of Advertising and Promotion

New York is by far the largest work of its kind, yet it is only one of many sailors' missions that are doing a like noble and Christian work, if less extensive. But no column of figures, however imposing, can give a complete record of service rendered by those who minister to seamen in all important seaports of the world. The warm welcome, the influence of the encouraging word, the *esprit de corps*, can never be tabulated. But the sailor knows how tremendously important they are, especially the sailor who is such by profession, and not those who have been called into service, and are at home on the land and in landed society, and, after the war, will return again to the old and familiar haunts. The USO, with its vast financial resources is doing a splendid work for them, supplemented by numerous Church organizations. But after the war, as before, the great work among sailors will be carried on by such institutions as the New York Seamen's Institute. And, as an old sailor who in the long ago shared in the social and religious fellowship of seamen's missions in many seaports of the world, I record with pleasure my appreciation of the service of those mission workers, men and women, who, in my sailor days, when most of the inhabitants of the waterfront thought of Jack as a legitimate prey, when the uniform of a United States' sailor was barred from so-called respectable places, and the United States government itself treated the American sailor more like a ward than a free and responsible person, extended to those modern vikings the right hand of fellowship, and treated them as individuals with the inalienable right to life, liberty, and the pursuit of happiness, even as other citizens.

(Rev.) EMANUEL A. LE MOINE.
Washington, D. C.

Parish Letter

TO THE EDITOR: Almost two years ago we began to issue a weekly mimeographed parish letter which we mail to all our parishioners every Thursday morning. We use the partly printed parish paper; cover the inside two pages with an outline of the Order of Services for the next Sunday, and with a column titled "Parish Notes." We enclose a copy of "Forward—Day by Day" each time that splendid booklet comes off the press, and as well, we include various leaflets issued by Forward in Service, the National Council, etc.

We have been mailing this letter each week to all our men in uniform, and some of their comments have made us feel that it serves a real purpose in their lives. One man recently told us, upon his return from Sicily, that he always knew when mail call time came that he would have some mail—for, no matter whether he received anything in addition, the parish letter always greeted him. He said he enjoyed the contents, but that it was equally important for a man to know he was remembered frequently, and that these parish letters symbolized that fact.

His comments, and several others, have made me wonder if there might not be other Christian men and women, not now receiving such literature, who would be helped by it. Perhaps men and women from small missions, where the office equipment, supplies, and mechanical talent is not available—perhaps men and women from such small missions might like to receive our letter and literature. We would like to volunteer to send our weekly letter to all such, and will, if their parish clergy and friends will supply us with their names and full addresses; also if they will keep us posted on changes of addresses.

We will send this free of charge, if necessary. We are a mission parish in the

diocese of Erie, and haven't too much financial status. We will undertake this as a part of our ministry to the whole state of Christ's Church. If other mission clergy can send us \$2 per name per year, this will cover the postage, which is a big item in such an undertaking. If, in given cases, this is not possible, we will endeavor to send it anyway. (Rev.) HENRY H. WIESBAUER.
513 West 31st Street, Erie, Pa.

Anglican Bishops' Palaces

TO THE EDITOR: The brief note in your issue of April 23d "Anglican Bishops Expected to Hand Over Palaces" might well be expanded and made more accurate (because more nearly complete) by calling attention to the fact that the lead in this direction was given by the Archbishop of York. Sometime in the year 1943 English newspapers, specifically, the Manchester *Guardian* and the London *Times*, stated that the two problems of large salaries and bishops' palaces had been tackled directly by the Archbishop of York, who had turned over the property and endowments of the See of York to the Ecclesiastical Commissioners who, will give him one-half his salary (£4500 instead of £9000) with an allowance of not more than £800 for diocesan expenses. The Archbishop's residence, it was said in the same accounts, is to be modernized as soon as possible and divided into two parts, one of which will be the Archbishop's residence, while the other will be a clergy house or house of retreat or serve some other purpose.

This was, I think, a full year ago. At any rate, if now "the Archbishop of Canterbury and many Anglican bishops are expected to request the Ecclesiastical Commissioners to take over their palaces and "income." They are following the lead of Archbishop Garbett.

ALFRED H. SWEET.

Washington, Pa.

Reprints Wanted

TO THE EDITOR: If any reader has reprints, which he no longer needs, of Canon Bell's article, "Before the Men March Home" (January *Harpers*), I shall be happy to purchase up to 35 at the price Harper and Bros. quote (2 cts. each), for the purpose of doing precisely what the author recommends: sending these to men and women in the armed forces, for comments, suggestions, and criticisms. The publishers tell me that they no longer have these in stock. (Rev.) F. C. LIGHTBOURN.

Rumford, Me.

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

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ST. BARNABAS; FIRST SUNDAY AFTER TRINITY

WAR SERVICE

INVASION DAY

The Church's Role

Invasion Day found the Church prepared to offer her ministry for victory and peace through the foresight of the Presiding Bishop and other Church leaders in planning religious observances and announcing them in advance.

Bishop Tucker, who is president of the Federal Council of Churches as well as Presiding Bishop, sent the following message to the Christians of occupied Europe:

"To all our fellow Christians in the occupied countries of Europe we send this

day a message of confidence and hope. As the vanguard of our armies lands upon your shores and the forces of liberation begin their forward march, we in America are united in prayer for the victory that shall bring you freedom. In churches all over the land men and women and children are gathering in their tens of thousands in an outpouring of supplication that God Almighty may use us and all we have to bring to pass according to His will the triumph of justice, mercy, and righteousness.

"We summon you to join with us in constant prayer. United in purpose, let us pray not only for that victory in the field

which with all our hearts we believe the victory of the right, but with ardor let us pray that in the future of liberty we may show our gratitude to God for an opportunity so measureless, building to His glory a new world worthy of His name."

In response to a request from LIVING CHURCH, Bishop Mann New York sent the following statement:

"The great invasion is now taking place. This is a time for our whole people to lift up its soul in prayer to God. We know that there has been much suffering and doing in the past in which all of us have shared, but this war is a time for the overthrow of militant evil. The liberation of the cruelly enslaved Church must give its full spiritual support to the men at the front and to the people at home. Everywhere our people must gather constantly at their altars. In our churches, in our homes, at our work we must pray unceasingly that God will uphold and bless those who are giving themselves for us and for our fellowmen and that He will give us speedy victory for the sake of all mankind."

Bishop Hart of Pennsylvania, in commenting on the Invasion, emphasizing the pressing responsibilities of the home churches, said: "The invasion is a call for us all to be harder and pray more earnestly. This is the time for all churches to make sure that they are in close touch with their servicemen and their families. As I received today from a division commander in the states, 'Our clergy are not keeping in touch with their men and women in service. Some do, but in . . . Divisions a few Episcopalians ever hear from their home parishes. Be sure to notify the clergy in the vicinity of general hospitals returned wounded.'"

Bishop Ivins of Milwaukee, in commenting on the Invasion Day prayers, made the following statement when the day came: "Confident that our cause is the cause of God's righteousness, we send forth our young men as the world has always done, forth its protectors to battle against oppression and crime—with fervent prayer for their welfare, but even more fervent prayer for their successful completion of the grim task in hand. During the time of anxiety and struggle, I hope that no one here at home will lack the opportunity to join in the Holy Sacrifice daily in communion with our brave chaplains and men in the battle lines. May they constantly be remembered at our altars, and may we have them in His keeping and comfort to sustain their families."

President's Prayer

¶ *This is the invasion prayer which President Roosevelt wrote while Allied troops were landing on the coast of France and which he read to the nation by radio on the evening of June 6th:*

ALMIGHTY God: Our sons, proud of our nation, this day have set upon a mighty endeavor, a struggle to preserve our republic, our religion, and our civilization, and to set free a suffering humanity.

Lead them straight and true; give strength to their arms, stoutness to their hearts, steadfastness to their faith.

They will need Thy blessing. Their road will be long and hard. The enemy is strong. He may hurl back our forces. Success may not come with rushing speed, but we shall return again and again; and we know that by Thy grace, and by the righteousness of our cause, our sons will triumph.

They will be sore tried, by night and day, without rest—till the victory is won. The darkness will be rent by noise and flame. Men's souls will be shaken with the violence of war.

These are men lately drawn from the ways of peace. They fight not for the lust of conquest. They fight to end conquest. They fight to liberate. They fight to let justice arise, and tolerance and good will among all Thy people. They yearn but for the end of battle, for their return to the haven of home.

Some will never return. Embrace these, Father, and receive them, Thy heroic servants, into Thy kingdom.

And for us at home—fathers, mothers, children, wives, sisters, and brothers of brave men overseas, whose thoughts and prayers are ever with them—help us, Almighty God, to rededicate ourselves in renewed faith in

Thee in this hour of great sacrifice.

Many people have urged that I call the nation into a single day of special prayer. But because the road is long and the desire is great, I ask that our people devote themselves in continuance of prayer. As we rise to each new day, and again when each day is spent, let words of prayer be on our lips, invoking Thy help to our efforts.

Give us strength, too—strength in our daily tasks, to redouble the contributions we make in the physical and material support of our armed forces.

And let our hearts be stout, to wait out the long travail, to bear sorrows that may come, to impart our courage unto our sons wheresoever they may be.

And, O Lord, give us faith. Give us faith in Thee; faith in our sons, faith in each other; faith in our united crusade. Let not the keenness of our spirit ever be dulled. Let not the impacts of temporary events, of temporal matters of but fleeting moment—let not these deter us in our unconquerable purpose.

With Thy blessing, we shall prevail over the unholy forces of our enemy. Help us to conquer the apostles of greed and racial arrogances. Lead us to the saving of our country, and with our sister nations into a world unity that will spell a sure peace—a peace invulnerable to the schemings of unworthy men. And a peace that will let all men live in freedom, reaping the just rewards of their honest toil.

Thy will be done, Almighty God. Amen.

COPATE

Consecration of Bishop Haines

Very Rev. Elwood Lindsay Haines, dean of Christ Church Cathedral, Ellettsville, Ky., became the fifth Bishop of the diocese of Iowa on May 31st, when he was consecrated at Trinity Cathedral, Des Moines, Iowa, with the Presiding Bishop, Bishop Keeler, and Bishops Carpenter of Alabama and Jackson of Louisiana as consecrators.

The service was attended by deputations from all the parishes of the diocese, clergy and lay deputies to the diocesan convention, and a large congregation, many more people than could gain access to the cathedral. A public address system made possible for the overflow congregation to hear the service on the cathedral lawn. Chairs were placed. Thousands of listeners heard a two-hour running account of the consecration presided over by the Very Rev. Rowland F. Jackson, dean of Trinity Cathedral, Des Moines, WOC.

Bishop-elect was presented for consecration by Bishop Clingman of Kentucky, Bishop Brinker of Nebraska. Brinker also served as Litanist. Bishop Creighton of Michigan served as Reader and Bishop Conkling of Chicago read the Epistle. The consent of the laity was read by Bishop Atwood of North Dakota. Evidences of election were read by Charles H. Wilson, chancellor of the diocese, and the consents of ordination by the Rev. H. Dew-Brittain, rector of St. Paul's Church, Independence, and secretary of the diocesan standing committee.

Reading of the epistles were by the Rev. W. Weaver of Kentucky, and the reading of the gospels by the Rev. Frederic G. Williams, rector of St. Paul's Church, Clinton, and president of the diocesan standing committee of the diocese.

SERMON

During the responsibility of the laity in the maintenance and development of the Church, Bishop Keeler of Minnesota, in his sermon, warned of the dangers of clericalism, which, he said, must be avoided. "There are two ways to do it," he said. "One is by belittling the office of the clergy, the other is by magnifying the office of the laity. The latter, of course, is the true method."

A particular genius of our branch of the Church of Christ lies in the balanced proportion of power as between the clergy and lay orders. Anyone who has read the Prayer Book is struck by the directions which so constantly refer to the rights of the laity in corporate worship.

It is a wise bishop and one who best understands the spiritual needs of his people who is one who insists that the clergy and laity alike should be by the legitimate use of the Common Prayer.

Those familiar with the constitution and laws of the Church will appreciate

the great power given the laity in its ordinances. In fact, nothing can happen in this Church of ours without the consent of the laity."

Addressing Iowa laypeople particularly, Bishop Keeler pointed out specific things "in which your new bishop will especially need help—things in which the laity have a decisive part to play." These included efforts to remedy the "alarming shortage of clergy in the Church" and interest of the laity in the training of men for the ministry. Also "we can increase the number of men in the ministry, their efficien-

lay, wrestle with some of the problems before the Church. Demands upon the episcopate are, from day to day, more urgent and exacting. So I plead for him who is to be your bishop. Do not expect or demand too much. Do not be so stupid as to complain that he is overlooking diocesan claims if sometimes he recognizes and owns those larger claims that lie beyond them. With jurisdiction in Iowa he is nevertheless consecrated a bishop in the Church of God, and no diocese has a corner on it. Do not suppose that because he is not always on the road, but rather



THE BISHOP-ELECT AND HIS CONSECRATORS: Bishops Tucker, Carpenter, and Jackson greet Dr. Haines.

cy and standards of living, when we make their salaries more commensurate with those the clergy would have were they to choose other professional or business careers."

Touching on the financial situation, Bishop Keeler emphasized that "the per capita giving to the Church is considerably lower in Iowa than in the Church as a whole," while the per capita income of families in Iowa is considerably above that of the national average. There has been a gain in communicant strength, without a corresponding gain in giving. Also there has been a considerable drop in the number of Church school teachers and pupils, and the apparent salary scale is lower than in years past. Since 1910, the Bishop said, Iowa has shown a decrease of 34 congregational units; the rural areas have not received a continuing pastoral ministry; and "Rural society needs salvation in terms of those values that have special significance for rural welfare and development."

In conclusion, Bishop Keeler emphasized the need for "a well-developed strategy, as our leaders, both clerical and

sometimes in his study, waiting there for light from books, from men, and most of all from the Holy Ghost, he is not doing episcopal work. In an age which waits most of all, I think, for the man of courage and the man of vision, you must at least give him time to brace the one and purge the other."

The procession was made up of four divisions, the first composed of lay representatives of diocesan institutions and organizations, the second, visiting clergy and clergy of the diocese of Iowa; the third of visiting bishops; the fourth the master of ceremonies, attending presbyters, the Bishop-elect, presenting bishops, co-consecrators and the Presiding Bishop.

A luncheon for the newly consecrated Bishop was held in the Hotel Blackhawk after the service. Speakers were, for the laity, Horace Van Metre, Waterloo; the Rev. F. G. Williams, Clinton, for the clergy; Bishop Clingman, Bishop Tucker, and Bishop Haines.

Commenting on the new Bishop, the Davenport Daily Times said editorially: "The consecration of the Rev. Elwood L. Haines as the fifth Bishop of the Episcopal

diocese of Iowa marks the beginning of another chapter in the history of the Episcopal Church in this state.

"The development of the diocese since the consecration of Trinity Cathedral in 1873 has been impressive. The culture no less than the spiritual life of the state has been enriched by the growth of this communion and the educational and other institutions supported by it.

"Davenport has shared most abundantly in the benefits flowing from these institutions, notably St. Katherine's School and St. Luke's Hospital.

"Bishop Haines follows in the footsteps of men whose memories form one of our richest heritages. The consecration today recalls the saintly Bishop Morrison, the beloved Dean Marmaduke Hare.

"In consequence of the untiring efforts of the late Rt. Rev. Harry Longley, the new Bishop will find the affairs of the diocese in the excellent order which distinguished his administration.

"Davenport joins the diocese in welcoming to this city and state Bishop Haines and his family, confident that their contribution to every phrase of community life will be enriched by their activities and influence."

Bishop Haines received many gifts from individuals and organizations. Among them were: A bishop's chair, from Mrs. Rice Cowan of Louisville; pectoral cross, laymen of Iowa; episcopal ring, clergy of Iowa; episcopal vestments, congregation of Christ Church Cathedral, Louisville; vestment case, clergy of Kentucky; silver service, former parish of Christ Church, Glendale, Ohio; bishop's cross, Bishop Stevens of Los Angeles; book of Bishop's Services, Bishop Carpenter and Trinity Church, Bethlehem (a former parish of Bishop Haines); suitcase, altar guild of Christ Church Cathedral, Louisville, and a picture from the Cathedral staff.

FIRST CONVENTION ADDRESS

The annual convention of the diocese of Iowa met on the evening of the same day, affording Bishop Haines the opportunity to make his first public address to his people. The Bishop and Mrs. Haines held open house after the close of the convention.

In his address Bishop Haines stressed the "unprecedented opportunity" lying before the Church in Iowa. "Iowa has been described to me by good authority," he said, "as one of the most promising fields in the whole Church. Educationally Iowa leads the land. It has ample means to invest in the support of the Church. It has a sound, stable, God-fearing population. It has rich human resources as yet untapped by the Church. The Episcopal Church here has much to give, not only towards the spiritual integrity of Iowa, but to the onward movement of the Christian Gospel everywhere."

Bishop Haines warned that a diocese is but a unit of the whole Church. "It is fatally easy for a diocese, like a state or a parish, or a person, to become self-contained and thus shrivel from lack of relationship, from too much inbreeding and self-engrossment. A diocese, to save its life, must lose itself in absorption in the Church's national and world task. Its

local vision will become more clear when it obeys the far vision. It is my earnest hope that the diocese will be missionary, not only, as it so largely is, in its inner nature, but in its conviction and practice with reference to the General Church Program. . . . I shall be greatly disappointed if Iowa does not meet its quota this year, through the earnest effort of every congregation."

Bishop Haines was born in Philadelphia, March 12, 1893. He served as a missionary in Liberia from 1920 to 1924, and was with the U. S. Army of Occupation in the first World War. He was, until his election, a member of the National Council, and has served on many diocesan committees and commissions, as well as attending General Conventions as a clerical deputy. Bishop Haines is the author of a number of books, including the well-known *Poems of the African Trail*. He is married and has three children.

MISSIONS

Fellowship of Overseas Missionaries Organized

A number of active and retired missionaries in and near New York City have organized "The Fellowship of Overseas Missionaries of the Episcopal Church in the U.S.A." President is the Rt. Rev. S. Harrington Littell, retired Bishop of Honolulu, and secretary-treasurer, Mrs. John Wilson Wood. The Fellowship is anxious to get in touch with all persons who have formerly served in any of the overseas dioceses, either under appointment or employed in the field.

Objects of the Fellowship include prayer for missions, promotion of missionary interest and support, clearing of news of mission workers, and mutual friendship among active and retired missionaries.

RACE RELATIONS

Rev. Dr. Johnson Appointed By Mayor LaGuardia

The Rev. John H. Johnson, D.D., rector of St. Martin's, one of the largest Negro congregations in New York City, has been appointed by Mayor LaGuardia to serve on a committee of 19 officials and private citizens "to promote understanding and mutual respect among all the racial and religious groups in New York City."

ROMAN CATHOLICS

Annual Statistics

An increase of 474,454 in the Roman Catholic population of the United States, Alaska, and the Hawaiian Islands is recorded in the *Official Catholic Directory* for 1944. The total number of Roman Catholics in this area is 23,419,701, and the number of converts in 1943-44 is listed as 90,822, a gain of 3,917 over the preceding year and more than double the number that entered the Roman Catholic Church in 1933. The archdioceses of Chicago,

Boston, and New York each have 1 Catholic populations in excess of 500,000. There are 37,749 clergymen in the Roman Church, the largest number recorded in its history in America.

THE PEACE

Study Conference to Face Specific International Issues

Concrete problems resulting from international situation will be faced by official representatives of the non-Roman churches of the United States at a national study conference called by the mission on a Just and Durable Peace. The Federal Council of Churches will meet for January 16 to 19, 1945. The list of speakers has not yet been selected.

Patterned after the study conference held in Delaware, Ohio, in March, 1944, the national meeting of non-Roman churches is expected to consider specific international issues, in contrast to the national study conference which spoke in terms of guiding principles. One of the main purposes of the study conference is to promote international collaboration among the American people for postwar international collaboration.

The Commission on a Just and Durable Peace will name a committee to organize the three-day conference which will be attended by official delegates of international bodies and allied religious organizations, including state and city officials of churches. It was indicated that the conference may be even more widely representative than was the Delaware conference in 1942, which was attended by 37 delegates, although as yet invitations have been issued only to groups with representatives from the United States who sent delegates last year.

Aim of the study conference was especially described as "to clarify the national situation of the Protestant Churches in the United States regarding the moral, political, economic foundations of an enduring peace."

The announcement further states that it is expected that the study conference will review the developments in the international situation with a view to determining the future course of the Church in bringing the maximum influence to bear for a just and durable peace based on spiritual principles. In this effort it is expected that the Commission will examine the Commission proposals of concrete and detailed action for the future to assure a course in accordance with the thought of a wide representative group of Protestant leaders.

"Peace Pattern" Endorsed By British Council

General agreement with the proposal of the American "Pattern for Peace" was announced last October by 146 Protestant, Catholic, and Jewish leaders, is expressed in a statement received from the executive committee of the British Council of Churches and Jews.

Calling on members of the three churches in Great Britain to support the Pattern for Peace program, the council declared "it is the duty of religious people

rk for peace and for the reconcilia- enemies, for the abolition of war the evils it involves, and for a new confidence and constructive service. : reestablishment of moral law, of for the rights of the person, espe- hose of the poor, the weak, and kward, and of responsibility toward hole community, must be first on the energies of all right-think- n and women," the statement as- "Church and synagogue have the t only to exhort men in this sense o to infuse with their spirit those s, diplomatic, political, economic, and benevolent, through which a world order will be established."

British Council was established in o study problems of tolerance and ruction, with the Archbishop of ury, the late Cardinal Hinsley, the ator of the Free Church Federal , the Moderator of the Church of d, and the Chief Rabbi, as its pres- l signatories to the "Pattern of for the three faiths were the Rt. lenry St. George Tucker, Presid- ship of the Protestant Episcopal and president of the Federal of Churches; the Most Rev. Ed- looney, Archbishop of Detroit and in of the administrative board of tional Catholic Welfare Confer- nd Dr. Israel Goldstein, president Synagogue Council of America. seven principles of the identical nt expressed agreement on the law; the rights of individuals, ies, and colonial peoples; the nec- or international organization, the nent of economic coöperation and l for social justice and harmony at

ding to a letter to the American ies from Dr. Henry Carter of the ist Church, chairman of the Brit- ncil's executive committee, a re- group to study the application of rinciples to British conditions is ranged.

ment on Germany

by Religious Leaders

May 31st nine prominent religious signed a statement on the peace nt in Europe with special refer- Germany, to be published in *Post World*, bi-monthly bulletin of the sion on a Just and Durable Peace. tement was signed by the group ogether by the Commission on a d Durable Peace, after weeks of nd those signing are solely and ally responsible for it.

leader is Dr. John C. Bennett, r of Christian Theology and t the Union Theological Seminary, others in the group are Dr. R. H. Espy, executive secretary, Student , National Council, YMCA; Dr. Emerson Fosdick, minister, e Church; Prof. William Ernest of Harvard University; Dr. ones, professor emeritus of philo- laverford College; Dr. William eilson, president emeritus, Smith

College; Dr. Reinhold Niebuhr, professor of Applied Christianity, Union Theological Seminary; Dr. O. Frederick Nolde, dean of the graduate school, Lutheran Theological Seminary, Mt. Airey, Pa.; Dr. Henry Pitney Van Dusen, president-elect, Union Theological Seminary; and Dr. Arnold Wolfers, professor of International Relations, Yale University.

The statement follows:

"It is a special responsibility of the Christian Church in the United States to prepare the minds of the people of the nation for right relations with the German people after the war. One of the guiding principles that has controlled the thought of the American Churches so far is "that it is contrary to the moral order that nations in their dealings with one another should be motivated by a spirit of revenge and retaliation." (Statement of Guiding Christian Principles, No. 3, adopted by the Protestant Conference at Delaware, Ohio, in March, 1942.) The Churches have a special reason to know that there are many Germans whom Hitler does not represent, for the resistance of German Christians, both Protestant and Catholic, is well known to them. As the Archbishop of Canterbury has recently said, 'Church leaders in Germany have shown noble courage in upholding principles by which German conduct in Poland or Czechoslovakia or elsewhere is evidently condemned, and we honor them for their fearless witness.' The Church also knows from its teaching that, however one-sided may be the responsibility for the events which led directly to this war and for the horrors that have accompanied it, all nations share responsibility for the deeper evils of which they are symptoms. The sense of common guilt that Christians must feel when they contemplate the total crisis of our times will alone make possible reconciliation with the German people in the future. The Church should recognize the need for discipline in the peace in the interest of justice, but it should not despair of the people of any nation.

"One necessary condition for world peace is a united policy with respect to Europe. If Europe is divided into independent spheres of influence without a significant agreement between the United States, Britain, and Russia, in the framework of a world organization, it will once again be the battleground, first in political struggles for power, and then in war. A hopeful policy for Europe as a whole must include a plan that is designed to restore the people of Germany to health and sanity. The test of any policy for Germany must be: will this policy prepare the German people for a constructive part in European life 10 years from now or will its chief effect be to keep Germany a center of infection at the heart of Europe? It would be politically easy at first to reduce Germans to a state of virtual imprisonment, but it would be impossible to keep the prison doors shut for long. This proved to be impossible after the last war. Such a policy of mere repression would assure a spirit of resentment to the point of madness within Germany, and sooner or later an abnormal people would be let loose upon the

world. Since the peace of the world depends upon the peace of Europe, and since the peace of Europe requires a constructive solution of the German problem, we urge upon the governments of the United Nations that their policy in regard to Germany be based upon the following principles:

"1. *The discipline of Germany because of the crimes she has committed should not be controlled by a spirit of vindictiveness but by concern for European recovery and peace.*

"The defeat of Germany will in itself be a severe punishment. It will come after the destruction of many of her cities, after overwhelming losses in men and in national wealth. It will bring national humiliation. It will be followed by enforced disarmament immediately. Germany should restore stolen property as far as this is possible, and she should aid in rebuilding what she has destroyed. But neither the economic stability of Europe as a whole nor the preparation of the people of Germany for freedom and peace would be served by extracting reparations from her over a long period."

"The punishment of those most responsible for such acts of terror as the mass slaughter of the people in conquered countries, and the systematic extermination of the Jews in Europe, is an elementary demand of justice. Indeed, crimes have been committed for which no conceivable punishment seems adequate; but such punishment should be limited to those whose responsibility is central and not extend to the soldiers who were implicated because they carried out orders. Some form of temporary segregation might be devised for those who were mere instruments in crime. For the United Nations to engage in a long continued program of cold-blooded mass executions would debauch the world.

"2. *The dismemberment of Germany into separate states should not be imposed upon the Germans.*

"The enforced division of Germany would heighten German nationalism, and it would probably lead to the development of the fiercest irredentism that has ever afflicted Europe. The dismemberment of Germany into independent states, unless provision were made for economic unity, would strangle the economic life of the Germans and impair the prosperity of Europe. A political division of Germany which is widely supported by Germans themselves and which preserves economic unity would not be open to the same objections if it were part of a larger federation of European states.

"3. *Our policy in dealing with Germany should be calculated to strengthen the forces inside Germany which are committed to freedom and international co-operation.*

"There are millions of Germans who have not been deeply corrupted by Nazism. In the churches, among the workers, and among liberals who have resisted Hitler 'the other Germany' lives. It will be necessary to remove from power the leaders of National Socialism together with their accomplices among the industrialists, the military class, and the reactionary landowners. But the cleansing of

Germany—both its public life and its soul—from the poison of National Socialism must be primarily the work of Germans.

"4. While corrective and precautionary measures are taken to end the menace of Nazism and militarism in Germany, efforts should be made to enable the people of Germany to find for themselves the necessary economic conditions for a good life."

"In the Atlantic Charter it is said that the two nations represented 'will endeavor, with due respect for their existing obligations, to further the enjoyment by all states, great or small, victor or vanquished, of access, on equal terms, to the trade and to the raw materials of the world which are needed for their economic prosperity.' This promise to vanquished as well as victors still stands. Those responsible for the policy of the United Nations should hold to it. An impoverished Germany will continue to be a menace to the peace of the world. Some method must be found to prevent German rearmament without depriving Germany of her industry. The permanent destruction of German industry would not only impoverish Germany but also lower the European standard of living."

CONFERENCES

Summer Programs Planned

Throughout the Country

Notices of summer conferences are coming in from every direction this month. The first young people's conference on the list is to be held at Pelican Lake, N. D., the summer school proper lasting from June 12th to July 21st. After that a conference at St. Elizabeth's Camp there for younger girls will be held from June 22d to June 29th, and directed by Miss Alice Sweet. A camp for boys under the direction of the Rev. Homer Harrington and primarily for the boys of St. Paul's Parish in Grand Forks is planned to follow the close of St. Elizabeth's Camp.

The Racine Conference is meeting for its 26th year at the DeKoven Foundation, Racine, Wis. The summer school will again be divided into two sessions. The conference for all persons beyond high school age will open with supper June 18th and close after lunch June 24th. The high school conference will meet at supper at 6 o'clock June 26th and remain until after breakfast July 1st. Instruction is provided in three classes which everyone attends, on "The Christian Man," "The Christian Family," and "The Christian Community." Both groups will have the same faculty and follow the same theme of study, which is "The Christian Fellowship." There are facilities for swimming, tennis, volley ball, basketball, and badminton. Additional information may be obtained from Mrs. H. C. Bush, 308 N. Oakwood Ave., Oconomowoc, Wis.

In spite of problems of transportation and other difficulties, the missionary district of Eastern Oregon plans to hold its annual adult conference June 14th and 15th, at the Ascension School site, Cove, Ore., with the Rev. Elmer Christie of Seattle as the leader in the discussions,

which will center on the theme, "Christian Fellowship." Convocation will follow from June 16th to 18th, and the summer school for children from 11 to 15 years old will be held from June 21st to July 1st. The theme for the summer school is to be "The Keys of the Kingdom."

The diocese of Vermont has planned its third annual adult religious and music conference to take place from June 18th through June 23d. The Rev. Charles S. Martin is the director, and the Rev. Harry H. Jones is dean of studies. The music will be in the charge of David MacKay Williams, organist and choirmaster of St. Bartholomew's Church, New York City. Two music courses, including one on the new Hymnal, a course on the Bible and Today, a course for the clergy on rural work, a course for laymen on interpretation of doctrine, and numerous other courses will be offered. The conference will be held as usual on the grounds of the Rock Point School for Girls, and the cost will be \$7. Further information can be obtained from the Rev. Charles S. Martin, St. Paul's Church, Burlington, Vt.

VALLEY FORGE

The Valley Forge Conference for Young People, aged 14 to 28, will meet for its tenth year at the Valley Forge Military Academy, located at Wayne, Pa. It opens with supper on June 25th and closes with breakfast on July 1st, and the total cost is \$17. The Rev. Gordon B. Wadhams will be dean. Twenty courses on a wide range of subjects will be offered. Swimming, tennis, and baseball will be available for the members.

Western New York state is rich in opportunities. The Alfred Conference for young people from 14 to 17 years old, sponsored by the dioceses of Rochester and Western New York, will be held at Alfred University, Alfred, N. Y., June 25th to July 1st. The cost will be \$18.50, and its dean is the Rev. Frank S. Patterson. The Holiday House at Conesus Lake, near Geneseo, N. Y., is under the auspices of the Girls' Friendly Societies of those two dioceses and will be open from June 28th to August 23d. This costs \$12.50 for members and \$15 per week for non-member girls. Camp Davenport Phelps in the Bristol Hills near Canandaigua, N. Y., is for acolytes 8 to 14 years of age and is sponsored by the diocese of Rochester. It will run from August 13th to the 19th, and the director is the Rev. Howard H. Hassinger. The Finger Lakes Conference, sponsored by the dioceses of Albany, Central New York, Rochester, and Western New York, is for adults and will be held at Pleasant Point Club, New Haven, N. Y. The theme is "The Church and the Family." The conference lasts from June 26th to July 7th, and the cost is \$29.

Fifteen hundred young people of the United States and Canada will attend the Christian Youth Conference of North America at Lakeside-on-Erie, Ohio, June 27th to July 2d as delegates from the 75 agencies which comprise the United Christian Youth Movement. Nationally-known leaders of youth who will speak include Miss Katharine Lenroot, chief of the

Children's Bureau, Washington; Henry Smith Leiper, World Council of Churches; Dr. Roswell Barnes, I. Council of Churches; Dr. Ch. Tobias, national secretary of the Y. M. C. A.; the Rev. Ivan M. Gould, Service of the Christian League, and Dr. Roy A. Hart of the First Community Church, Columbus, Ohio. The delegates will take the Christian task of bridging "rifts" under the conference theme of "Healing Ministry," said the Rev. Isidore Beckes, director of the movement.

St. Martin's Work Camp, Wyo., is a camp where you can "while you learn while you play" from July 16th to August 12th. A faculty of trained instructors will offer intensive courses in Western Economics, Rural Life, Youth's Place in the Community, Comparative Farming, Prayer, Crafts and Hobbies, and Recreation. There will be weekend pack fishing, parties, old fashioned dances, organized games, and many opportunities for individual or group recreation. This camp, where war-essential farm work will be done at standard pay, is sponsored and directed by the Church in Wyoming and endorsed and supervised by the U. S. Department of Agriculture, Harriet Orth, St. Martin's Work Camp, Ethete, Wyo., is a rector.

The vacation season at Shrine in the Virginia Alleghenies has opened and will continue through October. From all parts of the Church, clergy and laymen and their families come to this beautiful vacation season. For over 15 years the annual Seminars have been a high point of the vacation season. To be held from July 17th to 28th, this year's Seminar faculty headed by the Presiding Bishop who will give several lectures "Through World Evangelism to Fellowship in Christ." Bishop Walter R. Lowmyer of Atlanta and the Rev. Gerald F. I. associate secretary of the Forward Movement, will each give a ten lecture course on the themes, "Faith" and "Christ Fellowship." The Rev. William C. Everts of Maryland will deliver a lecture course on "Current Issues in Religion." The director of Shrine is the Rev. Dr. Edmund L. Woodworth of Orkney Springs, Va.

Latin American Meetings

On May 29th Bishop Salinas of Mexico and the Very Rev. J. F. Gomez, director of the Cathedral of San Jose de Mexico City, flew to Havana, Cuba, to attend two conferences, one for the promotion of the Spanish version of the Book of Common Prayer, and the other for religious education, to develop material in Spanish for the Church schools in America.

These conferences, attended by bishops and delegates from Cuba, Porto Rico, and Mexico, are being held from July 1 through June 15th. The Rev. Vernon Master, S.T.D., of the Division of Christian Education of the National Council also to attend the religious education conference.

By EDNA G. ROBINS

MANY

Strength of the Church

ding to authoritative information
Swiss circles and reported by the
tional Christian Press and Infor-
Service, the Christian Church in
y, formerly considered an anti-
institution, has gained new prestige
it has proved strong enough to
its work in spite of almost insur-
obstacles and suppressions.
fourths of Germany's pastors have
obilized for military service, and
ve been killed in battle. The theo-
faculties are virtually empty, and
blem of providing parish leadership
come increasingly acute. Many
en have been forbidden to travel
each; many others are imprisoned.
is instruction in schools have been
dden. Publication of religious books
dden, as well as the sending of
s literature to soldiers at the
a vast amount of Church property
confiscated for war purposes.
ive Church membership is probab-
ger than it was ten years ago,
r. Persecution has developed a
solidarity among Church members,
f whom are taking over responsi-
here there is lack of pastors, and
trengthened the spirit of consecra-
the part of Church leaders. Large
of Germans are discovering the
ss of the official Nazi ideology,
n Nazi party members are seek-
religion something more satisfying.
attendance is increasing, and
ds are taking part in special meet-
ling with fundamental problems in
eligion has a vital role. Evangeli-
campaigns in industrial cities are
; new contacts with workers and
oung people, particularly army
all ranks.
g the Protestant Churches, the
ls of war have developed a greater

e is a readiness in religious circles
gnize German war guilt, but,
ware of the nation's responsibility,
ns in Germany are convinced that
ations by sins of omission and
ion also contributed to the crea-
international chaos. Because of a
ted fear of communism and Pan-
there is widespread disappoint-
Christian circles that the West-
vers have not come forward with
proposals concerning the solution
pean social and international prob-
The impression created by the
; of German cities is that the
also use totalitarian methods of
.. Responsible Christians, how-
use their voice against hatred and
rment on this score. The bombings
ought more and more evacuees
orbit of intimate Church influence.
d Church movement has been or-
to give spiritual and material
ce to the distressed, and religious
ion is given regularly to evacuated

WE HAVE waved our palm
branches and shouted hosann-
nas as our Lord made His
entry into Jerusalem; we have stood
by the cross with the heart-broken
disciples watching the Hope of the
world die in the company of malefac-
tors; we have walked through the
garden of the resurrection and heard
the words of the angel and met the
risen Lord. Now Jesus has ascended
and has sent us the Comforter to be
our guide and defender. The alleluias
have died away. The excitement that
accompanies us through those great
festivals of the Christian year has sub-
sided. The long Trinity season stretch-
es ahead of us with only an occasional
saint's day to vary its seeming mono-
tony. We begin to forget the resolu-
tions we made as we knelt beside the
Cross on Good Friday. The joy that we
felt as the good news of the resurrec-
tion uplifted our hearts and thrilled
us through afresh has faded in the
press of common daily duties. The
glory seems to have departed. We
realize that we have gradually slipped
back into the old routine and that our
religious life is no longer of pressing
importance to us.

It is hard, when life is so crowded
with duties that must be attended to,
to arrange for long periods of prayer
and meditation. But perhaps the impor-
tant thing is not so much the amount
of time that we give to our devotions
as the sharpness of our concentration.
If we are determined that this year we
will not sink back into the indifference,
the lukewarm efforts of "summer
religion," we need not be hindered in
our progress by lack of time for our
devotions.

Friday has been set apart by the
Church as a day of abstinence. This
helps to impress upon us the fact that
this day calls for special observance,
for special devotion. No matter how
busy we are, there is no one of us who
cannot add to Friday morning prayers
one minute for contemplation of the
crucifix. One minute will be enough
to remind us of Good Friday, to hum-
ble us with the remembrance of our
disloyalties, to recall to us the price of
our redemption. For we have become
so used to having a crucifix constantly
before us, that we often no longer see
it. We must definitely take time to look
at it, not against the background of
our study walls, surrounded by the
familiar objects that cater to our com-
fort and our happiness; not even
against the background of Jerusalem
and its unhappy, misguided, quarrel-
some populace. We must look at it as
it stands against the background of
the coursing centuries, a grim and
silent reminder of the sinfulness of
men.

If there is time during the day for
devotions, we might well cultivate the

practice of saying the Stations of the
Cross. This devotion has been so neg-
lected by our branch of the Church
that many of our communicants are
unfortunately not familiar with it at
all. But the prayers and meditations
are now included in many manuals of
devotion and they are also available in
separate pamphlet form. We may say
the Stations at home or wherever we
may happen to be. As, in this devotion,
we follow our Saviour to Calvary and
wait beside the Cross until He has
yielded up His Spirit, and His sacred
Body is taken down to be laid in the
tomb, we will to use, at times, our own
personal prayers, to express in our own
words our sorrow, our penitence, and
our love. If we can spend some time
each Friday on this devotion we will
find ourselves dwelling more and more
under the shadow of the Cross, under
the outstretched hands of our Redeem-
er; and our religion—all of our life;
in fact, will have a new direction, a
new purpose, a new seriousness.

If it is important on Friday to medi-
tate on the crucifixion, it is no less im-
portant to remember that on Sunday
we may know the joy of meeting the
risen Lord. How often we rise on
Sunday morning feeling dull and irri-
table and rush off to early service un-
prepared for the gifts of grace that
await us. We may have added a few
extra prayers to our usual Sunday
devotions; we have no doubt made a
brief self-examination. But if we are to
know true joy in our Sunday commun-
ions, we will keep on Saturday some
semblance of the vigil that Mary Mag-
dalene and the other women kept on
the eve of the resurrection. They
stayed near the tomb, waiting with
much heart-searching sorrow until the
Sabbath was ended that they might
anoint the Lord's body and perform
the last services for him whom they had
loved so deeply. With no hint of their
disappointment, for we know that our
Lord liveth, but with sorrow for our
sins that daily wound Him afresh, we
may stay in our hearts close to that
garden tomb no matter what duties
claim our attention. As we linger there,
we will be filled with a glad expectan-
cy, knowing that to us, too, the Lord
will appear, that He will call us by
name to come and receive His risen
Life.

So we will go forth on Sunday
morning gladly, with recollected spir-
its, our hearts prepared, as was the
garden, to receive the precious Body
of our Lord. It will not matter
whether it be the sixth Sunday after
Trinity or the twentieth; it will have
for us all the freshness and the beauty
of the day of Resurrection. As we re-
ceive the eternal life of our Saviour,
so we will receive His grace to rise
from our sinful lives to share His
glorious life.

By the Rt. Rev. Goodrich R. Fenner, S.T.D.

Bishop of Kansas

THE CHURCH will face a postwar world that will be fabulously rich in material power and yet so very poor in spiritual resources. These long years of war have filled human society with such perplexity and sorrow that scarcely anyone knows the way ahead. Increasingly, man feels himself at the mercy of forces that are impersonal and merciless and he can find no secure foothold in the structure of civilization. Life appears to him to be an ordeal by fire or at best a dubious experiment. He is being constantly frustrated in his attempt to achieve an established position in his world. The standards he knew a generation ago have been swept from under him, and the controlling unity he felt he had in life, now appears to be lost. The ultimate authority in his universe then rested upon his belief in the moral nature of God and his personal accountability to God the righteous Judge, but when the pillars of this faith were eroded away the roof of certainty that sheltered his belief that God reigned in His universe was brought down and the faith that gave his life security and significance came down with it.

Without God as the cohering center by whom all things were held together, the most important areas of man's civilization such as racial, international, and family relationships and economics have been torn away from moral, let alone Christian, standards. All phases of his moral and social life have been broken up into separate departments and each works only according to its own unrelated specifications. Is there any wonder that his world is a baffling enigma to him?

As always, when man rejects the moral authority of God he pays a ruinous price for his freedom. When religious sanctions are abandoned, he invites a weakened faith in God and without this sense of God he has no heart at the center of his experience and no redemptive force with which to regenerate his society.

ADEQUATE FAITH

The function of Christianity in a world crisis was so well stated by Browning when he wrote

"'Tis the faith that launched point blank
its dart
At the head of a lie, taught original
sin.
The corruption of man's heart."

The most humanistic optimist among us cannot discern anything in our present civilization by which it can accomplish its own salvation. There is no vitality in a religion which regards God merely as the first cause in creation; or even as cosmic consciousness. If our religion has any word to utter for these days, surely it is that beyond creation, beyond divine consciousness, stands God who alone works salva-

tion; God, who is the redemptive force in the soul of the individual and in human society.

The basic assumption and the driving conviction upon which the Church lives and moves is that in Jesus Christ, the risen Redeemer, man is able to rise in victory over the powers and forces that enslave him. An adequate faith for the time demands that Christ be much more to us than an example to follow; His earthly ministry was nothing less than the activity of God in time. Because He is the Incarnate Son of God, He conquered the powers that were enemies of man, including man's last enemy, death, and with Him He brought man's Golden Age; the life of the eternal into this corrupt and broken world of time. Without this faith, however much we may admire the character of Christ, there would be nothing genuinely unique about Him, nor could His mission be regarded redemptive.

Is God merely a creative first cause or is He a God who redeems—who works salvation? It is in the answer to these questions that we determine for ourselves whether the religion of the Church is a philosophy or a way of life. For the Christian surely the answer must be that the promise of redemption from the evil forces of his world is more fundamental than a philosophy about his world being providentially ordered. The problem of evil was not invented by the Church, but it is belief in the Christ of the Church that makes the problem more acute; and now more than ever, we must set forth ours as a religion of redemption. We are confronted as never before with man's desperate need and it is through the Church that God answers this need in history.

The Church has not been a disinterested observer in this war, because behind the war and long antedating its outbreak, she has been confronted with the ideologies of fascism and communism. The state-absolutism of Germany has vigorously repudiated the idea of redemption and has adopted a theology of creation wherein the only significant realities are a created nationalist culture, the Aryan race and the soil of the fatherland. The basis of all evil, the communist finds in the economic system and not in the corrupted will of the individuals who make and sustain the system. The Christian likewise recognizes the evil of the system and his religion is seriously at fault if he does not work to change it, but his analysis goes deeper and he sees that to change the system he must first change the hearts of men who are responsible for the system. It would be comforting to believe that when the war is won and the world is resettled we need not bother further with ideologies that misconceive the actual nature of man, but we must face the moral realities inherent in the postwar situation. The spiritual struggle always goes on. Ideas outlast armies. Our faith in the redemption of the individual and social life of man through

Christ must be therefore so surely believed and so winsomely and realistically set forth that it will draw all men

Are religious institutions living or rowed time? Is modern society holding them in veneration as repositories of a mediaeval tradition which bearing on the life of a vastly enlarged and unmanageable world society? The Church does not exist in order that it enshrine a dead tradition. It lives because it is a believing Church; filled with the life of God and continually guided and renewed by His Holy Spirit. This great purpose of carrying the message of redemption to mankind.

However else the redemptive work of God may come to man, the one we know and the one we ought to be talking about, is that it comes to us through the Church as the Body of Christ. The Church of Christ is at once the gathering called-out fellowship of men from all over the earth and it is also the sacramental life of this gathered Church through which God's grace comes to us to empower for the redemptive work of His Kingdom. These two aspects of the Body of Christ are inextricably joined in a sacramental unity. The fundamental unity of the Church is always sacramental because it comprises all the scattered communities of the Church, with all their diverse outlook and circumstance, into One at the Altar, where they are One with God in the Sacrament of the Body and Blood of Christ.

Too often when we speak of the Church we are speaking of something that is not the Church—of a human institution or an ecclesiastical association; something other than the Body of Christ. It is only when we try to set forth the action coming through the sacramental life of His Church to meet man's need that we really are speaking of the

SACRAMENTAL OFFERING

The Church's very life and her sacramental unity and worship. She is the Christ gathered by God Himself in sacramental oneness, sanctified, and hallowed for the redemption of mankind. Here, in the unity and sacramental life of the Church, it is we who give, but we who are given; in this dispensation of grace, we present unto God, ourselves, our hearts and bodies to be a reasonable, living sacrifice, as a sacramental offering of self to God that He may use for His redeeming work for mankind. His sacramental life is not something self-centered; it is a means, not an end, and the Sacramental Offering of both the Church and Christ's sacrifice God's answer to man's need. It does not proclaim only the redemption of the individual, but sets over against the man's character the redemption of his eternal destiny.

*From Bishop Fenner's address to the Kansas diocesan convention.

Toward Liberation

THE EYES of the world are upon you and the hopes and prayers of all liberty-loving peoples go with you." These words of General Eisenhower historic invasion order of the day sum up the attitude waiting world as its brothers, husbands, sons, and plunge across the last sea barrier between freedom nny.

keynote is confidence in both our cause and our make it prevail, not unmixed with anxiety for those All are convinced that victory is at worst a matter hs, although the cost will inevitably be dear. "The turned, and free men of the world are marching to victory."

reat Creator and Lawgiver, sharpen the minds and he wills and bodies of our fighting men. Suffer not nd, nor water, nor any force of nature to impede blishment of that victory which must precede a ; peace.

eloved Redeemer of all mankind, incorporate into unded but victorious body the life of suffering hu- friend and foe. By Thy love and mediation grant world, walking in the way of Thy Cross, may indeed be the way of life and peace.

ctifying Spirit, mankind's crises are but the shadow passing; descend with great power upon the field that with Thee the Father and the Son may be own and the will of God brought to fruition. Sanc- souls and bodies, that through us Thy freedom and dwell upon earth.

haste to deliver us, O Holy Trinity, by the merits carnate Word, Jesus Christ our Lord. Amen.

APS, if the Germans had tried to make a Stalingrad rome, their forces would have been encircled and Perhaps the rapid advance of the victorious allies, over the Gustav Line and the Hitler Line, left the

The Epistle

1 Sunday after Trinity

June 18th

ELIEVE on the name of His Son Jesus Christ."

In three words we have a creed that sums up that is vital to our faith. SON expresses the nship to the Father that marks the divine nature n who is the Son of God. JESUS, the human out the Name above all names, not only points to man nature of our Lord but in its literal meaning s that He is our Savior. CHRIST is His title, g us of His mission, that He is God's Anointed rings the power and kingdom of God within our Let us be careful that the familiar sequence of rds His SON JESUS CHRIST is never thought- ised, but rather let us resolve that it shall always us that our faith is built on the divine Son who n human flesh to be our Savior and to unite us to ring Father.

German forces in the area too disorganized to make a stand in the city. But it is not impossible that they deliberately chose to withdraw from Rome rather than make the eternal city a battleground.

At any rate, whether because of purely military considerations or because of sentimental regard for the monuments of a civilization they are dedicated to destroy, the Germans put up only a rear-guard resistance in Rome. The prayers of the Roman Catholic Church and of many other Christians have been answered, and the city has been spared.

That the Vatican, the glorious ruins of ancient Rome, and many other landmarks have apparently suffered little damage, is indeed cause for rejoicing. But characteristic of the ghastliness of war is the information that the water, gas, and electric works were blown up, and the city was left without food. The shell of the city was treated gently, but the life within it was crushed as efficiently as possible. God grant that the prayers of the Faithful for relief of the people of Rome be as fervent and as speedily answered as the prayers for the city's fabric.

Lloyd's and Stowe's

IN CHECKING through our back files of the Clerical Directory which began as Lloyd's and later became Stowe's, we find that the volumes before 1905 and the volume of 1917 are missing. If any reader has these volumes, and does not need them, we should appreciate receiving them to complete our files. The older such a publication becomes, the more important it is as a historical reference book.

Lloyd's Clerical Directory was first published in 1898. At first it appeared somewhat irregularly, but became standardized as a triennial publication when it was taken over by the Rev. Dr. Andrew David Stowe, who edited the three editions from 1917 through 1924. Dr. Stowe's daughter, Mrs. Grace Stowe Fish, then carried the work forward with five triennial editions ending with that of 1938.

The following edition was prepared by the Church Hymnal Corporation under the auspices of the Church Pension Fund. In an announcement of the change, the Fund's bulletin, *Protection Points*, observed: "The thought was expressed that a general Church organization with a permanent staff and facilities for undertaking a work of this sort, could be expected to give the Directory a greater usefulness and assure its continuance as a semi-official publication of the Church.

"After careful consideration, the Trustees of the Church Pension Fund accepted the proposal, believing that Stowe's Clerical Directory, although not an official publication of General Convention, is a much-needed and valuable reference book of historical importance. . . .

"In taking over the publication of Stowe's Clerical Directory, it is hoped that The Church Pension Fund may thus perform a service for the Church which might not be accomplished with equal regularity and authenticity if left in private hands. . . ."

The 1941 edition appeared in due course. There is to be no 1944 edition.

We do not blame the Church Pension Fund for its failure to equal the regularity of Dr. Stowe and Mrs. Fish in pub-

lishing the Directory. There were reasons for the decision, one of them being the burden of the paper shortage combined with the extraordinary strain on the corporation's paper allotment caused by the popularity of the new Hymnal. But, for the record, we should like to point out that publications of this sort fare not worse but better in private hands. Crockford's in England has gone its regular and authentic way for almost a century. Faced with an even more critical shortage of paper and help in Britain than in the United States, Crockford's has ingeniously solved the problem by publishing annual supplements to its 1941 edition. Beginning in 1882, *THE LIVING CHURCH ANNUAL* has appeared in 63 annual editions, sometimes with quarterly supplements. The Church has had at least one regular and authentic yearbook for every year since 1834, prepared under private auspices.

It is easy to assume that "officializing" yearbooks and directories will make them more regular and authentic; but this assumption is not borne out by experience. Regularity and authenticity are the private publisher's stock in trade. If he fails to maintain them, he is through. Hence, he strains every nerve, overcoming all sorts of difficulties which would discourage anyone to whom such work is a sideline; and, barring actual disaster, he will produce his volume in good time with scrupulous accuracy and completeness. The record speaks for itself.

Presbyterians on Unity

IF PRESS reports are to be trusted, there is a touch of irritation about the action of the General Assembly of the Presbyterian Church in the USA on unity with the Episcopal Church. The Assembly is said by the *New York Times* to have suggested in a resolution that the Episcopal Church at its General Convention in 1946 "propose a specific program for the merger of the two Churches" (as the resolution is paraphrased by the *Times*).

There is considerable excuse for irritation on the part of the Presbyterians. Again and again, through the course of the negotiations, Episcopalian advocates of unity whose zeal has outrun their discretion have unintentionally given the impression that there are no real issues dividing the two Churches. The preface to the Ordinal has been pooh-poohed for its alleged lack of scholarship—by Episcopalians. Extensive and subtle arguments have been framed—by Episcopalians—to show that, because the ministry and the sacraments are mentioned separately in the Lambeth Quadrilateral from the Faith of the Creeds, the Episcopal Church has no doctrine about the ministry and the sacraments. The inference has been allowed to stand that the entire sum of the Church's teaching about the priesthood is expressed by the short form of the ordination sentence in the Prayer Book—again, by Episcopalians. The intransigent attitude of the Church as a whole toward divorce and toward the substitution of grape juice for wine in the Holy Communion has been soft-pedaled—by Episcopalians. In their eagerness to effectuate the declared purpose of all of us to seek unity, some of our negotiators have tended to give the impression that nothing remains to be discussed but administrative details. Small wonder that the Presbyterian General Assembly should feel impatience with the pusillanimous action of the General Convention in tossing the problem into the "wastebasket" of the Lambeth Conference.

We feel also that General Convention ought to be able to make up its mind whether to uphold or depart from the historic teaching of the Church about the ministry and sacra-

ments without making Lambeth Conference its sc... But at General Convention in 1943, the Church was confronted with a most difficult situation. Should it retreat from its overenthusiastic negotiators, thus giving the impression of retreating from its declared purpose of effectuating Lord's prayer for unity? Or should it give them approval, thus retreating from the Catholic Faith and By the operation of the Holy Spirit (or so it seemed) a common ground was found on which a short forward could be taken toward Christian unity without unfairness to the Church's God-given trust of ministry and sacrament and without destroying the fine work of the negotiators had been imperiled by their own sense of urgency.

Nevertheless, since our Church is a world-wide body which must act as a whole body on such a far-reaching matter, or not at all, the problem of unity between the Churches in America must eventually receive the steady counsel of the Lambeth Conference. No one—least of all those among us most eager for unity—has ever thought of embarking upon a plan of union which has not received the approval of Lambeth. The Anglican compromise moves slowly. But God is not always in a hurry either.

It is said that all proposals hitherto made have concerned the Episcopal Church. We believe that this is true, as official resolutions are concerned, although of course the matters that have come before either body had been discussed by representatives of both beforehand. But, since true, is there a kind of ecclesiastical etiquette which requires the Presbyterians to wait until the Episcopal Church makes another move before taking any further action? Is one pursuing the other? Or, rather, are we not both committed to the proposition that "the visible unity of Christian Churches is the will of God"? Are we not equally "to take immediate steps toward the framing of plans which this end may be achieved"? So reads the declaration of purpose.

THIS LIFE CALLED DEATH

THIS quickened life called death, how deeply :

The body, drained of living, rests in flame

That leaves no mark of burning on the frame
Once swift with love's rich laughter and bright will
Slowly withdrawn, the fire recedes until

Cold chemistry is left where worms may claim

With grass and flowers, fresh growth,
for each the same.

Not flesh nor spirit can disaster kill.

Though breath and heart-beat finish in a bed ;

Though lips part wide with silence and eyes st
Sightless, from ground by devastation spread

With soldier remnants, mutilated, bare ;

Though only famine in the land is fed ;

The soul goes scatheless, kindled, brisk, aware.

PORTIA MARTIN.

Through a printer's error, this sonnet was used in the issue of May 28th with an erroneous line. While we regret the error, we rejoice in the excuse to publish it a second time.

WESTERN NEW YORK

Reaching Resolutions Passed Diocesan Convention

Following the usual order of business, the annual convention of the diocese of Western New York began with a special service of the United Thank Offering at St. Mary's-on-the-Hill, the cathedral, on May 15th. The large congregation of 700 to 800 clergy and laity presided by the Rt. Rev. Y. Y. Tsu, Bishop of Yunnan Province, China, who spoke to the hearts of the congregation with his words on the feeling of the Chinese people for their great ally, the United States.

The mass meeting that evening before the cathedral congregation Dr. Morley Johnson, president of Howard University, Washington, D. C., made a plea for the real emancipation of the Negro.

Discussing the convention on the morning of May 16th, Bishop Davis recommended the establishment of a diocesan commission on Marriage and the Family, to study ways and means of better education looking toward the alleviation of the problem of juvenile delinquency. A commission is also to cooperate with the National Commission of the General Convention.

So asked for and received approval of an engaging of an archdeacon to assist in the rural field and such other fields as may present themselves.

Called for closer cooperation between the Church and the secular social agencies, contending that simply because the Church has delegated organized social agencies to secular agencies does not mean that the responsibility ends there.

Far-reaching resolutions were adopted unanimously by the convention. Along with the bombings attendant on the war, stated that "We are opposed to 'peace now' movements which deprive nations of the world of a durable peace," and deplored persistent attacks upon Russia which they tend to endanger that future peace.

The resolution stated that although the convention deplored bombings, that we must trust our military to use these means only insofar as they are strategically necessary.

Urging that "It is high time the United Church stop pussyfooting on racial matters," the Rev. W. Thomas Heath read a resolution of diocesan support for the Negro "in their struggle for political and social justice" and repudiated the effects of segregation and discrimination on the basis of color in the matter of public accommodations and travel, common carrier and discrimination in public services and in the matter of employment in civil services or publicly owned or subsidized industries."

At the meeting of the Western New York branch of the Woman's Auxiliary, which was held at the Church of the Holy Trinity on the time of the diocesan convention, it was announced that the

United Thank Offering spring ingathering amounted to over \$2,000.

ELECTIONS: Standing committee, Rev. Messrs. C. D. Broughton, W. T. Heath; Very Rev. Messrs. E. D. Welles, J. Groves; Messrs. J. Blaney, G. T. Ballachee, T. R. Wheeler, J. W. Sanborn. Executive council, Rev. Messrs. G. N. Smith, W. T. Heath, J. J. Post; Messrs. G. Reach, H. Timbey, A. Harrison. Deputies to the provincial synod, Rev. Messrs. G. F. O'Pray, H. D. Baldy, R. Townsend, S. W. Sundin, C. D. Broughton, Very Rev. E. D. Welles; Messrs. H. A. Bull, G. T. Ballachee, H. V. Smith, A. F. Freeman, S. Osgood, Dr. Harry W. Rockwell. Alternates, Rev. Messrs. E. Tiffany, G. N. Smith, A. R. Morrell, E. R. Walker, D. M. Stoll, R. Forster; Messrs. T. S. Chatsworth, M. Elliott, M. B. Spell, A. McKinnon, W. Heman, S. M. Johnson. Trustees of De Veaux School, Messrs. N. F. Maddever, J. K. Walker. Trustees of the diocese, Very Rev. Messrs. H. F. Swicker, J. Cosbey. Trustees of DeLancey Divinity School, Rev. W. E. Nixon, A. F. Freeman. Woman's Auxiliary, 2d vice pres., Mrs. W. T. Andrews, in charge of devotions. UTO secretary, Mrs. S. A. Moot. Treasurer, Mrs. C. C. Guyette. Supply secretary, Mrs. W. H. Walker, II.

INDIANAPOLIS

Convention Elects Two Women To Executive Council

Action at the convention of the diocese of Indianapolis, held at St. Stephen's Church, Terre Haute, May 3d and 4th, included changing of the canon on the executive council so as to add two women to its membership, one by election of the House of Churchwomen, and the other *ex officio*, as president of the House of Churchwomen. A second change provided for the four clerical and four lay members to be nominated and elected by the convention instead of being nominated by the Bishop and confirmed by the convention. The convention also approved and confirmed the agreement between the trustees of the diocese and the vestry of the Cathedral whereby the premises and property are leased to the latter for \$1.00 a year with certain rights and privileges that ordinarily pertain to parishes, the properties to be maintained by the Cathedral parish and their priest to be nominated by the Bishop and elected by the vestry. The present vicar is the Rev. J. Willard Yoder.

An outstanding report was that of the committee on the state of the Church. It was based on the laymen's responses to an extensive questionnaire which had been circulated previous to the convention. An attempt was made to get an appraisal of the Church in action in the diocese in the fields of attendance, Church schools, efforts to prevent juvenile delinquency, counseling the young and the family, war-time marriages, planning for postwar adjustments, social life, and giving. The report was summarized in these provocative words, "True religion must begin with the individual, but if he does not see the necessity of religion in action, he soon discovers his own faith contaminated by the irreligious world around him. And for him the Church fails, because he fails the Church. . . . The real committee on the state of Church is a grand committee of the clergy and of the laymen in each par-

ish, working together to gain the full measure of the benefits of the Church and in turn making the Church appeal to all those who have not yet been aroused to the joys and the comforts of religion."

The former convention banquet was revived, with more than 300 attending, at the Terre Haute House. The Bishop reviewed highlights of his first five years in the episcopate.

The House of Churchwomen met at the same time as the convention, with a joint session on the afternoon of the 4th.

The convention of Young Churchmen of the diocese is to be held in All Saints' Cathedral, Indianapolis, June 16th to 18th. The theme of the conference will be "Christian Vocation." Compline will be held each evening and Holy Communion will be celebrated each morning, followed by breakfast at the Cathedral House.

ELECTIONS: Diocesan council, Rev. Messrs. T. R. Thrasher, T. B. Mabley, R. F. Thornton, (Rev. J. W. Yoder continues); Messrs. A. M. Taylor, J. R. Nix, Mrs. E. J. Thompson, Mrs. H. Griffith, *ex officio*. Trustees, Messrs. R. H. Sherwood, P. Bogart, F. R. Elliott, A. Bracken, H. T. Griffith. Standing committee, Rev. Messrs. W. Burrows, E. A. Powell, T. B. Mabley; Messrs. E. Lilly, R. H. Sullivan, W. H. Hammond. Treasurer, W. A. Jamieson. Finance committee, Rev. Messrs. E. A. Powell, I. Blackburn; Messrs. O. S. Hunt, O. Rhodes, R. Mears. Delegates to synod, Rev. Messrs. R. F. Thornton, T. R. Thrasher, I. Blackburn, J. W. Yoder; Messrs. F. R. Elliott, O. Sacksteder, T. P. Jenkins, H. T. Griffith; alternates, Rev. Messrs. T. Dixon, J. J. Jones, C. S. Heckingbottom, E. A. Powell; Messrs. F. G. Phillips, R. Decker, R. H. Sherwood, Dr. F. Boys.

ATLANTA

Convention and Woman's Auxiliary Meeting

The convention of the diocese of Atlanta and the Woman's Auxiliary meeting together at Holy Trinity Church, Decatur, Ga., May 9th, heard Chaplain J. W. Peoples of the United States Army preach the sermon. He is stationed at Maxwell Field, Ala.

The following organized missions were advanced to the status of aided parishes: St. John's, College Park; St. Mark's, LaGrange; St. Andrew's, Fort Valley; Grace Church, Gainesville; St. Matthias', Toccoa; and St. Timothy's, Atlanta.

The doors of all churches and missions throughout the diocese are to be kept open daily for prayer, not only on Invasion Day, but every day, it was stated at the convention.

Two members of the Youth Commission, Frances Mitchell, diocesan president of the Young People's Service League, and Virginia Lucas, diocesan president of the Junior Daughters of the King, presented the challenge of youth to the Church and told of the material and help available for young people through the United Movement of Church's Youth.

That afternoon the Auxiliary convention opened with a round table discussion of problems facing the Auxiliary branches, led by Mrs. Alvin E. Foster, diocesan president. Women asked questions from

the floor and took part in the discussion. After the evening service at Holy Trinity Church, Bishop and Mrs. Walker entertained the diocese at a tea at the Bishop's House.

Mrs. Harold E. Woodward, former member of the National Executive Board of the Woman's Auxiliary, and president of the Girls' Friendly Society, was the principal speaker for the Woman's Auxiliary. Her topic, "Our Task as Church Women," interpreted the four freedoms in a new light for the Auxiliary, laying special stress upon the need for families to learn to work, play, and pray together as a unit, to develop tolerance, a deeper spiritual life, and a sense of security for the children and to help them overcome prejudices against other races.

Other speakers included Mary E. King, provincial president of the Woman's Auxiliary, who spoke of "Our Task in the Province"; Mrs. J. F. Heard, member of the executive board of the National Woman's Auxiliary, who spoke of "Our Task as the Executive Board Sees It"; and Mrs. Alvin E. Foster, diocesan president of the Woman's Auxiliary, who spoke of "Our Task Within the Diocese."

Miss Janet Robinson, Charlotte, N. C., closed the meeting with a meditation upon "God's Gifts."

ELECTION: Chancellor, Judge E. E. Pomeroy; secretary-pro-tem, Rev. R. Pettway; assistant secretary and executive secretary, Rev. J. Savoy; executive board, Dr. C. T. Nellans, E. C. Griffith; finance committee, F. E. Bone, P. Walker, H. M. Heckman, E. C. Griffith, Rev. J. E. Savoy, Mrs. T. E. Stribling. Standing committee, Rev. Messrs. J. M. Richardson, R. E. Fuessle, S. C. W. Fleming; Messrs. F. E. Baird, M. Smith, W. A. Medlock. Delegates to the synod, Messrs. H. Daniell, F. Robertson, T. F. Lockwood, J. R. Brumby, H. E. Finley, Dr. F. Belyeu; Rev. Messrs. C. Holding, A. K. Mathews, J. L. Duncan, J. M. Richardson, J. L. Malone, J. H. Brown. Examining chaplains, Rev. Messrs. R. E. Fuessle, J. M. Richardson, R. de Ovies, S. C. W. Fleming, Dr. T. S. Will.

SOUTHERN BRAZIL

Missionary Society Reports Increased Giving

The annual council of the Brazilian Church met this year in Rio Grande, where just 50 years ago, Dr. Lucien Lee Kinsolving, later the first Bishop of Southern Brazil, presided at the first convocation. The Rt. Rev. Athalicio T. Pithan, Suffragan Bishop, celebrated the Holy Communion on April 21st, which was the fourth anniversary of his consecration.

The Missionary Society reported increased giving. In the past year it has paid the salary and pension assessments of the Suffragan Bishop and five missionary clergy. Parishes have accepted larger quotas than those of last year, and have voted an additional 10% for 1945.

The council heard Bishop Thomas of Southern Brazil speak on the current Forward in Service program, and adopted the Plan of Action. All clerical and lay members of the council constitute a general committee on Forward in Service.

During the past year, chapels have been erected near Sao Gabriel in Rio Grande

and at Sete Barras in Sao Paulo. Two parish houses have been completed in the state of Sao Paulo, one at Pereira Barreto, and the other in the city of Sao Paulo.

Eight deacons were advanced to the priesthood during the year. The seminary is giving instruction in theology to six postulants, and four young men are taking a pre-theological course in the Institute Jose Manoel de Conceicao. The Ven. G. U. Kruschke, archdeacon of Porto Alegre, is giving a course by correspondence to three catechists.

ELECTIONS: Secretary of the council, Rev. P. L. Simoes; treasurer, Ven. M. B. Weber; statistician, Rev. L. V. Cordova; historiographer, Rev. H. Todt, jr.; registrar, Rev. C. Fletcher, jr.; custodian of the Prayer Book, Ven. G. U. Kruschke; council of advice, clerical, president, G. U. Kruschke, J. K. Appel, C. Fletcher, jr.; lay, Messrs. E. Buhner, H. Guimaraes, C. L. Marques; examining chaplains, Rev. Messrs. J. K. Appel, G. U. Kruschke, N. D. da Silva, C. Fletcher, jr.

VIRGINIA

Bishop Tucker Honored At His Last Diocesan Council

The outstanding event of the 149th annual council of the diocese of Virginia, held in All Saints' Church, Richmond, May 24th and 25th was a session to which the public was invited in honor of the Rt. Rev. Henry St. George Tucker, who was presiding over his last council as Bishop of Virginia. Approximately 500 friends of Bishop Tucker from all parts of the diocese were present. Various aspects of Bishop Tucker's life were emphasized in addresses by several clergymen, the Rev. Joseph B. Dunn, D.D., talking on the home in which Bishop Tucker had been brought up; the Rev. G. MacLaren Brydon, D.D., on Bishop Tucker as a leader in the diocese; the Rev. Charles W. Sheerin, D.D., on Bishop Tucker as a missionary and as a leader in the general Church; and the Rev. Samuel McCrea Cavert, D.D., secretary of the Federal Council of Churches, described him as bishop of the whole Church of Christ in America, speaking of him as an interdenominational leader.

A resolution, presented by John B. Minor, expressing the esteem and affection of the diocese for Bishop Tucker, was unanimously adopted. On behalf of the Bishop's many friends two silver bowls were presented by John B. Minor; a check for \$1,000 to have painted a portrait which is to be hung in the diocesan church house was given by Bishop Mason; and Bishop Goodwin presented a check for \$2,500 to be the nucleus of a fund for the rehabilitation of the Church in the Orient after the war. Bishop Tucker graciously thanked all who had taken part, and especially thanked them for the interest shown in the Church in the Orient. He said that while he must oppose the present leadership in Japan, he still loved Japan.

The council voted to increase the budget of the diocese by \$6,000 for 1945. The item for the general Church was raised to \$40,000 which is \$500 more than the diocese had been apportioned by the National Council. The item for the American

One cannot live with religious bolts and art day after day, as we and remain untouched by Here and there something dark from among them and leaves a strong impression or lesson.

These past few weeks a little of St. Alban here in our study been whispering things to us. Do you know about St. Alban? Do you about very many of those saints who made it possible for religion to come to you? Starting. They make for better really, than most of the stuff in literature; and, in addition, some of the saints enable us to be more intelligent about the history of the faith and the practice of the Church of which we profess adherents and of which we know woefully little.

St. Alban was a professional saint in England way back in the 3rd century. During the persecutions Christians taking place at that time a Christian priest, fleeing for his life, came to Alban's house for shelter. Alban, then a pagan, took him in and gave him shelter for quite a time. The persecutors finally demanded of Alban that he deliver the priest to them. Alban refused. They asked of Alban, "You, too, then a Christian?" Alban replied, "I know not what you want but I am or want to be what a priest is." His refusal to deliver the priest for execution led immediately, of course, to his own martyrdom.

Oh, what a perfectly stunning inspiration in all of this to the people of our own Church—inspiration to live their daily lives among the people so that those same people may want to follow so devotedly that they may be the very souls that priests are! Like priests, like people. Like priests, like parishes worth our priests' time to mulch that a bit now and then.

Blessed Alban! God grant that his influence may continue to bless these fifteen hundred years later.

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society was increased from \$500 to \$1,000. The remainder of the increase was devoted to missionary, educational and social work in the diocese.

The council voted to join the newly organized Virginia Council of Churches. A committee was appointed to cooperate with the general Church in the readjustment of returning the armed forces.

St. Paul's Church, Richmond, was designated the place of the meeting for

Members: Standing committee, Rev. Messrs. W. L. Ribble, B. M. Boyd, R. Hoxton, G. L. Boothe, J. B. Minor, Rev. Messrs. L. C. Williams, J. B. H. Augustine, H. R. Miller, J. T. Delegates to the synod, Rev. Messrs. S. E. Tate, H. A. Donovan, D. A. Messrs. H. R. Miller, F. F. Chandler, L. Browning, Hon. J. J. Morris; Rev. Messrs. A. C. Tucker, G. P. J., R. B. Nelson, H. G. Lane; Messrs. J. A. G. Roberts, R. C. Horne, Dr. J. J. Water.

VIRGINIA

War Work Advances at Council

At another wartime council, in Charlottesville, Va., on the 67th, Bishop Loring urged that all churches in the diocese be open for prayer and meditation day appears "because our preparation for victory must be

no less zealous and intense than our military and naval preparation."

Bishop Strider spoke encouragingly of the missionary work in the diocese, pointing to several definite advances, especially in the student work at the university, the establishment of a children's home at St. Andrew's-on-the-Mount, under the Rev. T. G. Wheeler, and the inauguration of a boys' camp.

In business session, an amendment was made to the constitution, granting seat and vote to chaplains serving in the armed forces.

The present diocese-wide coverage of the official publication, the *Church News*, was continued for two years. The cost is paid by assessment on the parishes and missions on a proportionate basis.

Facts relative to the work of the parishes and missions among those absent in the armed forces were presented by the Rev. J. G. Shirley and as a result, the Bishop appointed a War Service Commission consisting of the Rev. J. M. Thomas, chairman, Capt. John Welch, C.A., Philip Cochran, and Mrs. R. L. Kingsland.

The proposal was passed that a diocesan Conference Center be established in memory of West Virginia's first diocesan, Bishop Peterkin, and Mrs. Peterkin. The executive board was empowered to procure a suitable location and to raise the sum of \$50,000.

ELECTIONS: Standing committee, Rev. Messrs. B. R. Roller, T. G. Wheeler, C. C. Tarplee; Messrs. F. A. Brown, J. S. Alfriend, C. A. Miller. Executive board, Rev. Messrs. J. M. Water-

man, S.T.D., W. C. Thorn; Messrs. C. L. Allen, H. E. Somerville. Ecclesiastical court, Rev. Messrs. J. W. Hobson, H. S. Longley, B. H. Tite; Messrs. P. P. Gibson, K. B. Hall. Delegates to provincial synod, St. James' Church, Lancaster, Pa., October 17th to 19th, Rev. Messrs. H. M. Wilson, J. G. Shirley, L. W. Hampton, J. P. Cox; Messrs. E. P. May, J. F. Hopkins, C. J. Wilhelm, J. Ransom.

SPRINGFIELD

Annual Convention

The 67th annual convention of the synod of the diocese of Springfield was convened in Christ Church, Springfield, by the Rt. Rev. John Chanler White, who thus began his 21st year as Bishop of Springfield. The attendance was excellent, and a fine spirit of unity and concord prevailed.

There was a perceptibly large increase in the offerings for the assessment and quota over that of previous years, the percentage being 98% and 92%, respectively, a remarkably high average.

Although the budget was materially increased for 1944-1945, no one questioned it, and it was unanimously adopted. The \$2,800 asked by the National Church was gladly granted.

A marked forward step was the action to pay the expenses of all delegates, both clerical and lay, to the General Convention.

The Rev. Warren L. Botkin was named archdeacon of Springfield, to succeed the Rev. William R. F. Thomas, who moved from the diocese.

ELECTIONS: Standing committee, Rev. Messrs. J. Wallace, H. L. Miller, E. P. Sheppard, F. S. Arvedson; Messrs. G. M. Hathaway, H. M. Andre, R. W. Trotter, Dr. Howard S. Layman. Deputies to provincial synod, Rev. Messrs. S. L. Hagan, N. W. Holland, E. P. Sheppard, M. E. Whitford; Messrs. R. A. Brown, A. R. Knight, I. Busher, J. E. Weart; alternates, Rev. Messrs. F. S. Arvedson, H. L. Miller, E. M. Ringland, C. E. Simcox; Messrs. W. Gaumer, H. A. Watkins, H. W. Button, O. A. James.

MAINE

"Scant Room for Complacency," Annual Convention

"Very important is the obligation of the Church to be the teaching vehicle of God's will for the days that are to come," declared Bishop Loring in his address to the 125th annual convention of the diocese of Maine, which met in St. Luke's Cathedral May 17th, adding that there is "scant room for complacency among those who propose to retire from the strenuous effort when the last gun is fired." Gains were reported in baptisms and confirmations; St. Andrew's Church of Millinocket was admitted as a self-supporting parish, and St. Hugh's Mission, Lincoln, was received into union with the convention. Approval was given to a minimum pastoral salary of \$1,800 in missions. This will be voted upon in 1945. Testimonials of affectionate esteem were made to the Rev. Canon Ernest A. Pressey, 50 years in the priesthood, who has attended consecutively the past 45 annual conventions of the diocese, and to the Rev. Canon Arthur T. Stray,

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secretary of the convention, for his 35 years as priest.

Bishop Tsu "of the Burma Road" preached at the missionary service in St. Luke's Cathedral and addressed the Woman's Auxiliary. The Rev. G. Melbourne Jones, defense missionary, reported that since January 1st Churchmen have led in obtaining 28 full-time special workers in 21 dioceses of the nation and are giving partial financial support to 24 interdenominational workers in 10 states. At the all-day clergy conference, the Rev. Allen Cooper was chosen representative to the National Rural Workers' conference at Madison, Wis. Mrs. Keryn ap Rice of Rockland was elected president of the Maine branch of the Woman's Auxiliary.

ELECTIONS: Standing committee: Very Rev. P. M. Dawley, Rev. Messrs. W. E. Berger, C. M. Tubbs; F. E. Scribner, jr., Dr. K. C. M. Sills, Hon. S. St. F. Thaxter. Examining chaplains, Rev. Messrs. C. M. Tubbs, R. F. Sweetser, P. M. Dawley, R. E. Hubbard, C. A. Clough. Chancellor, Hon. S. St. F. Thaxter. Diocesan council, Rev. T. G. Akeley, Dr. K. C. M. Sills, Mrs. Widgery Thomas. Honorary canon, Rev. A. E. Scott. Deputies to synod: Rev. Messrs. T. G. Akeley, C. A. Clough, C. E. Whipple, R. F. Sweetser; Dr. C. S. L. Lincoln, Hon. R. W. DeWolfe, J. H. Daley, K. ap Rice.

LONG ISLAND

Canterbury and Rome

"Canterbury is as sacred as Rome," declared Bishop De Wolfe in his annual address to the diocesan convention, held in Garden City at the Cathedral of the Incarnation, May 16th.

"The allied bombing of Europe is terrible, but the Axis brought it on themselves. War can never be made compatible with the teachings of Christ, but when tyranny lifts its head it must be crushed. I hope there are few if any, clergy in this diocese who can take any part with the attitude of a group of pacifist clergy, recently so active in protesting the bombing of Europe. Even the bombing of Rome may be necessary, although it would be regrettable. If Rome is held as a military fortress it must meet what comes. After all, to us Anglicans, Canterbury is as sacred as Rome, and when Canterbury was bombed earlier in this war, very little was said about that."

Main points in the address given by Bishop De Wolfe are the establishing of a five-year Youth Training program, and the setting up of summer conference headquarters for the young people of the diocese. The Bishop expressed himself as being entirely opposed to the legislation of the recent triennial on the compulsory retirement of bishops. He said there had never been an incident when any council of the Church had asked for a termination of the relationship between the bishop and diocese. The retirement of bishops was not based on a question of mentality or health, but merely upon age, and the Bishop is hopeful that the entire matter will be reconsidered at the next Convention.

The convention was charged with several immediate responsibilities, including the raising of a fund to ensure the economic stability of returning chaplains after

the war. The convention was asked to accept the \$70,000 quota asked by the National Council, and in urging this acceptance the Bishop pointed out that though Long Island has done well in the past by giving over \$200,000 more to the national Church than was used in the missionary work on Long Island during the past six years, yet, on a per capita basis, there is great room for improvement in missionary giving. He challenged the diocese with the tremendous opportunity in missionary work in the diocese, caused by the enormous influx of population in the war manufacturing centers. The Men's Advent Offering will be used entirely for advance missionary work in the diocese.

Among the resolutions adopted by the convention was one which unanimously commended Bishop De Wolfe for publicly defending a resettlement project for American-born Japanese in Brooklyn.

Two new standing committees were appointed, one on Church Unity and one on International, National and Social Relations.

Three missions assumed the status of parishes at this convention and deeds to their property were given to them. They are All Saints', Sunnyside; Holy Trinity, Valley Stream; and St. Michael and All Angels, Seaford.

ELECTIONS: Standing committee, H. L. Delatour. Diocesan council, Rev. Messrs. R. A. Brown, E. A. Harding, J. G. Sherman, D. L. Maclean; Messrs. F. H. Stokes, M. Garabrant, L. N. Anderson, jr. Deputies to the provincial synod, Rev. Messrs. D. L. Maclean, A. L. Charles, D.D., Messrs. F. Gulden, R. Beggs.

NEW YORK

Church Club Officers

At the 57th annual meeting of the Church Club of New York, which took place the evening of May 15th in the rooms of the club, after a Members' Dinner, the following officers were elected: president, Ludlow Bull; vice presidents, Byron George Clark, Gano Dunn, Henry Maynard Kidder; secretary, J. Ralph Jacoby; treasurer, Hall E. Shepherd; trustees, class of 1947, Edward N. Perkins, Charles Howland Russell, C. Kingsley Woodbridge.

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PRAY then to Him Who loves you & bid
you welcome and awaits your greeting
GIVE THANKS for those who in past
built this place to His glory & for those
who dying that we might live, have preserved
for us our heritage.
PRAISE GOD for His gifts of beauty
Painting & architecture, handicraft & music
ASK that we who now live may build this
A spiritual fabric of the nation in TRUTH
BEAUTY & GOODNESS & that as we draw
near to the ONE FATHER through our LORD
& SAVIOUR JESUS CHRIST we may draw
never to one another in perfect brotherhood
The Lord preserve thy going out and thy coming

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POLAND AND RUSSIA

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SEMINARIES

Preparation of Candidates For the Ministry Considered

Examining chaplains from each diocese in the province of New England and representatives of the Episcopal Theological School, Berkeley Divinity School, and the General Theological Seminary met this spring in Boston, and, after full discussion, made several recommendations concerning the admission of candidates to the ministry. The Very Rev. Henry B. Washburn, D.D., was chairman of the meeting. It was felt that candidates should take examinations corresponding to State Bar and State Medical examinations, prepared by a body independent of the seminaries. The delegates voted to recommend that a Provincial Board of Examiners be constituted to prepare written examinations, which need not be obligatory on all dioceses. These examinations would be corrected by the diocesan board of examining chaplains, who would also give the oral examinations or supplementary written ones.

The need of revising the syllabus of studies, emphasizing the relevance of the required courses, what the men learn and can express in their own language, and the need of courses dealing with the rural ministry was pointed out. A subcommittee of the Commission on the Ministry of General Convention is now working on revision of the syllabus of studies, and the secretary of the meeting reported on the Rural Conference of the Province of New England which seminarians could attend. It was also pointed out by the seminaries that a proportion of candidates are not adequately prepared in English composition.

The meeting recommended that the examinations for the diaconate be given during the summer after the second year in the seminary, and priest's examinations postponed until after graduation, and it was further recommended that the examinations be taken in a comprehensive manner and not piecemeal. The seminaries would be glad to proctor the written examinations for the chaplains when requested to do so.

It was voted to hold the next meeting at Berkeley Divinity School to discuss the matter further and make recommendations to the next meeting of the synod.

General Theological Seminary Commencement

Fourteen men were graduated from the General Theological Seminary, New York City, at the commencement exercises on May 24th. They came from 12 dioceses and missionary districts and 13 colleges and universities.

Thirteen graduates of other years, having completed the additional requirements leading to the degree of bachelor of sacred theology from the Seminary, received that degree.

The honorary degree of doctor of sacred theology was conferred upon Bishop Wal-

ters of San Joaquin and upon the Rev. John Goodridge Martin, superintendent of the Hospital of St. Barnabas for Women and Children, Newark, N. J.

The opening event of commencement week was the preaching of the baccalaureate sermon by Bishop Heistand of Harrisburg in the chapel on Monday evening, May 22d. His text was, "Who knoweth whether thou art come to the kingdom for such a time as this" (Esther 4: 14).

On Tuesday, Alumni Day, an unusually large number of the alumni gathered for the events of the day. One of the chief of these was the reading of the Alumni Essay on "One Church," by the Rev. Alan Griffith Whitmore, superior of the Order of the Holy Cross. Another was the election of officers of the Alumni Association: president, Bishop Gardner of New Jersey; executive committee, the Rev. Messrs. A. A. Chambers and L. C. Bleecker; recording secretary, the Rev. William K. Rehfeld. Bishop Lewis of Nevada was nominated for alumni trustee.

The commencement address, delivered at the exercises on Wednesday, May 24th, was by George Finger Thomas, Ph.D., professor of Religious Thought in Princeton University. Dr. Thomas' subject was "The Distinctive Task of the Episcopal Church." Speaking of two types of Christian groups, the "Church" type and the "Sect" type, he said, "It seems to me that the greatest need of the Christian Church as a whole in our time is to combine the vital piety of the 'sect' with the balanced wisdom and the social and cultural responsibility of the 'Church.'"

At the Senior Class Luncheon, which was the final event of commencement, the Very Rev. Hughell E. W. Fosbroke, S.T.D., dean of the Seminary, was presented with a scroll, signed by the entire student body. The scroll expressed the great admiration and appreciation of the students for the dean and their gratitude for all that he had done for theological education in the American Church.

Commencement at Nashotah House

At the 102d annual commencement service at Nashotah House, May 18th, the Very Rev. Frederick M. Adams, dean of Trinity Cathedral, Trenton, N. J., spoke on "Catholic Action in the Postwar World." He urged the new graduates to adapt the Church to the needs of their people and to correlate religion to the daily lives of their parishioners, building moral stamina through faith. "Those who have the fortitude to come to a frontier must cross it despite casualties to certain traditions," he said.

The honorary degree of Doctor of Divinity was awarded to the Rev. William Wallace Horstick, rector of Trinity Church, Aurora, Ill., and Bishop-elect of the diocese of Eau Claire.

Seminary students who were awarded Bachelor of Divinity degrees included Wilbur Brooks Dexter, Cleveland, Ohio; Peter Francis, Ellsworth, Kans.; Raymond Allen Gill and Charles Homer

Manby, of Philadelphia, Pa.; Kenneth Warren Hansen, Racine, Wis.; George Frederick Hartung, Kenosha, Wis.; Harold George Hultgren, Long Island, N. Y.; George Francis Kreutler, Newark, N. J.; Herbert Laffin Linley, Milwaukee, Wis.; William James Matthers, Stone Ridge, N. Y.; Harry Ralph Morgan, Streator, Ill.; and Edward Mason Turner, Anchorage, Alaska.

Eight students of the seminary were ordained to the diaconate at 6:30 A.M. before the graduation exercises.

At the annual alumni dinner at the Majestic Hotel in Milwaukee, the Very Rev. E. J. M. Nutter, dean of Nashotah House, stated that "unquestionably Nashotah House will be on the downward slide for the next few years as far as enrolment is concerned." He noted that 82 men from 30 dioceses are now enrolled at the seminary, and remarked that "the time will come when somebody else will have to build the school up again to where we are now."

The Rev. Killian Stimpson of St. Mark's Church, Milwaukee, was chairman of the program, which included talks by Bishop Sturtevant of Fond du Lac and Dean Adams.

ETS Commencement

The 78th commencement of the Episcopal Theological School and institution of the new dean, the Rev. Charles Lincoln Taylor, jr., Th.D., on June 1st brought the Rt. Rev. Angus Dun back to the school with which he had been connected almost continuously since 1917, until he resigned in March to accept election as Bishop of Washington. Installation of Dean Taylor, youngest man ever to be inducted into the office, with the exception of the late Rt. Rev. William Lawrence, came at 5 P.M. in the afternoon with Bishop Dun and Bishop Sherrill of Massachusetts officiating. The Very Rev. Edwin Jan van Etten, dean of the Cathedral Church of St. Paul, Boston, preached the institution sermon on the theme of the new task and the new duties which demand of both Church and society a courageous spirit and an imperative advance.

Commencement exercises began with the service of Holy Communion at 8 A.M. Dean Taylor conferred degrees upon nine young men and certificates of graduation upon three at the 11 A.M. service when the Very Rev. Sidney E. Sweet, dean of Christ Church Cathedral, St. Louis, Mo., preached the sermon, saying in part:

"The Church must be more courageous in providing leadership and more definitely and actively concerned with human welfare, and more sincerely dedicated to the freedom of all men from want. The Church in the past decade has made many mistakes in many places because it has not been sufficiently conscious about the material welfare of men. It will either speak with greater clarity in the postwar world on this subject or be discredited.

"The Church in the postwar world must free itself from bigotry and prejudice and lead in a campaign for opportunity for all men. If we lose the battle for human rights, even though we win the war, we shall not have destroyed the ideology of Hitler."

The men who received the degree of Bachelor of Divinity were: Thaddeus

Clapp and Edward H. Cook of Cambridge; R. Richard P. Coombs, Louisville, Mo.; Donald L. Davis, Wilkesbarre, Pa.; Henry E. Getz, Philadelphia, Pa.; Albert E. Jenkins, Winthrop; J. Edison C. Pike, Reading; C. Robert Riemenschneider, Haverhill, Mass.; and John C. Ruback, jr., of Troy, N. Y.

Those receiving certificates of graduation were: H. Russell Barker, Newport, R. I.; Richard S. Knight, Boston; and Hillman R. Wiechert, Providence, R. I.

After luncheon on the lawn, the Alumni Association, with about 200 in attendance, held its annual meeting and election of officers. After the alumni service when Dean Taylor was instituted, came the annual alumni dinner with the Rev. Frederic C. Lawrence, retiring president, as toastmaster. Addresses were given by Thaddeus Clapp for the senior class; Robert Amory, president of the board of trustees; Bishop Dun; the Rev. Dr. Henry B. Washburn, dean emeritus; and Dean Taylor.

New officers of the E.T.S. Alumni Association are: president, the Rev. Gardiner M. Day; vice president, the Rev. Dr. Phillips E. Osgood; members for three years of the executive committee, Bishop Loring of Maine and the Rev. Charles F. Hall. Bishop Dun of Washington was chosen as commencement preacher for 1945.

SECONDARY SCHOOLS

New Principal for

St. Mary's-in-the-Mountains

The trustees of St. Mary's-in-the-Mountains, Littleton, N. H., announce the retirement of Mrs. Clinton Averill McLane as principal after a term of outstanding success from 1931 to 1944.

Miss Mary Harley Jenks will succeed Mrs. McLane. Miss Jenks holds the degrees of B.A. and M.A. from the University of California. She was for ten years head of the Bentley School of Berkeley, Calif., and was president of the Headmistress' Association of the Pacific Coast. She has been particularly interested in the philosophy of education and religious teaching, but has also had a wide and diverse experience in the teaching field. Miss Jenks will come to St. Mary's-in-the-Mountains from the Mary C. Wheeler School of Providence, R. I., where she has been for three years director of activities.

During Mrs. McLane's administration the school moved from Concord, N. H., to an estate in the White Mountains with an outlook on Mount Washington and the Presidential Range, a good situation for winter sports and outdoor life. The school is located in the town of Bethlehem, but it has Littleton as its post office address.

CHURCH CALENDAR

June

11. St. Barnabas. First Sunday after Trinity.
13. Second Sunday after Trinity.
24. Nativity of S. John Baptist (Saturday).
25. Third Sunday after Trinity.
29. S. Peter (Thursday).
30. (Friday).

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Allan W. Cooke, Priest

Funeral services for the Rev. Dr. Allan W. Cooke, 71, former rector of Christ Church, Springfield, Ohio, were held in Old Trinity Church, Troy, Ohio, where Dr. Cooke was serving as minister-in-charge during the absence of the rector, who is in the armed forces. The burial was in Cooperstown, N. Y. Dr. Cooke suffered a heart attack at his home May 6th and died a few hours later. He and Mrs. Cooke had moved to Troy in February, 1943. Prior to that time they had lived in Wyoming, Ohio, after his retirement from the parish in Springfield.

He was the son of Captain and Mrs. Augustus P. Cooke, and was born at the Annapolis Naval Academy, where his father was stationed. He received his education at Phillips Exeter Academy and Yale University; and his work in theology was taken at Nashotah House, where he was ordained in 1899, and at Harvard Divinity School. He later received the degree of Ph.D. from Chicago University.

Upon graduation from seminary, Dr. Cooke went to Japan, where he was a member of the American Church Mission. He remained in Japan 25 years. There he met and married Alice Woodhull Smith, and their five children were born there.

Upon returning to America, he went

immediately to France, where he was with the American forces during the entire first World War. After the Armistice, he joined the Paris division, acting as interpreter, and later had charge of the Officers' Club of the "Y" at Nice, France, until June, 1919, when he returned to this country.

He became curate of the Church of the Advent, Boston, remaining there until 1927, when he went to Cincinnati to have charge of St. Luke's Parish. During part of this time Dr. Cooke had charge of Calvary Church, Clifton. He became rector of Christ Church, Springfield, Ohio, on September 1, 1931, and retired at the age of 68 on December 30, 1940, after 41 years of service. In January, 1943, he was called to Troy to serve as resident supply for the duration of the war.

Dr. Cooke is survived by his wife, and four children, Allan W. Cooke, of Springfield, Marion F. Cooke of Walpole, N. H., Mrs. Norvell Werner, of Glendale, Ohio, Mrs. Stewart D. Baron of Tuscon, Ariz., and seven grandchildren.

Arthur Roland Cummings, Priest

The Rev. Arthur Roland Cummings, rector of the Church of the Resurrection, Richmond Hill, N. Y., died suddenly on May 25th.

Stricken by a heart attack last October 22d, shortly after returning from Cleveland, where he was a deputy of the Long Island diocese to the General Convention, he had been confined to his home for most of the ensuing time and obliged to give up all of his clerical activities.

Three of the four Cummings children were at home. Arthur Roland Cummings, jr., the eldest child, is a private in the infantry at Camp Livingston, La. The other children are Kathryn Louise Cummings, a graduate of St. Mary's School, Garden City, and Bradford Junior College; George William, a senior at St. Paul's School, Garden City, and Anne Rebstock Cummings, who attends St. Mary's. Arthur, jr., who contemplates entering the ministry, went into the Army last June.

The Rev. Mr. Cummings was born in Brooklyn on October 6, 1888, a son of William Henry and Hannah E. (Osborn) Cummings. He graduated from Cornell University in 1909 and was awarded a Bachelor of Science degree in 1912 and a Master of Arts degree in 1914 by Columbia University. He graduated from General Theological Seminary in 1915 and received his Bachelor of Divinity degree the following year. Meanwhile, on September 1, 1915, he had begun his ministry, having charge of Emmanuel Church, Sheepshead Bay, L. I.

His marriage to Mrs. Cummings, the former Kathryn L. Rebstock, took place on April 21, 1919. He had been ordained deacon in May, 1915, and priest on May 14, 1916. On April 23, 1921, the Rev. Mr. Cummings was elected rector of the Church of the Resurrection and went there on September 1, 1921. He was the

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ANNOUNCEMENTS

Died

On Wednesday, May 24th, the soul of Frank Lawrence Vernon, Priest, entered into the larger life. It seems particularly appropriate that he should be called from earthly weakness and suffering to his Eternal Home during the Octave of the Ascension, as the Ascended Lord was the center of his life and devotion. He was constantly seeking those things which are above, where Christ sitteth on the right Hand of God. Of few men could it be so truly said that he set his affection on things above and not on things of the earth, and now he has begun to enter into the joy of his Lord.

As we commend his soul into the Arms of the Everlasting Mercy, let us give thanks to God for the manifold gifts bestowed upon him and for the life and example of a great Priest, and above all, for his ministry at St. Mark's Church.

Lord, all pitying, Jesus blest, Grant him thine Eternal Rest.

Memorial

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

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tor of the church and had served than any of his predecessors: Rev. Mr. Cummings was chair- Selective Service Board 279, a president of the Richmond Hill Union, member of the Brooklyn Club, Phi Kappa Psi, and the land Alumni of General Theo- eminary.

is also a trustee of the General cal Seminary, chairman of the examining chaplains of the Long iocese, a trustee of the estate to the diocese, and a member of san standing committee. He was the last three offices at the an- esan convention at the Cathedral carnation, Garden City, a week day.

equiem was at 9 o'clock and the ervice at 11 o'clock on May 27th. gy participating in the services hop DeWolfe, the Rt. Rev. J. I. rned, D.D., Suffragan Bishop of se; the Rev. Richard V. Jacobs, ted the rector during his illness;

the Rev. George Bambach, rector of St. George's Church, Schenectady, and the Rev. Frederic Burgess, rector of Ss. Matthew and Timothy Church, Man- hattan,

Approximately 100 clergymen were in the procession. Also attending were mem- bers of the Richmond Hill Clerical Union, an organization composed of the ministers of the local non-Roman churches.

Interment was in Green Wood Ceme- tery, Brooklyn.

William Henry Owen, Priest

The Rev. Dr. William Henry Owen, rector emeritus of Holy Trinity Church, New York City, died May 27th at Natural Bridge, Va. Born in New York City in 1874, the son of William Henry Owen and Mary Lavina Brooks Owen, he graduated from Yale in 1897. After obtaining the M.A. degree in 1899, he attended the General Theological Sem- inary, obtaining the Bachelor of Divinity

degree in 1903. He received the S.T.D. degree from that seminary in 1936. He was ordained to the priesthood in 1901.

Among his early charges was the rec- torate of Trinity Church, Mount Vernon, N. Y., to which he was appointed in 1906. Before that time the Rev. Dr. Owen had been assistant to the Rt. Rev. Ernest M. Stires, then rector of St. Thomas' Church, Manhattan. In 1922 Dr. Owen went to Holy Trinity Church, New York City, as its rector, and he remained there until his retirement in 1937.

A collector of coins since boyhood, in 1927 Dr. Owen presented Yale University with 10,000 coins which he had gathered in 40 years of tireless research. He made a practice of exchanging his coins for dup- licates in better condition until the Vatican coins in his collection were said to excel even those in the Vatican's own collection in Rome.

Dr. Owen was a former trustee of the Cathedral of St. John the Divine and had served as examining chaplain to Bishop Manning. His clubs included the Union

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Bishop Rhineland Memorial
Rev. Frederic B. Kellogg, Chaplain
Sundays: 8, 9, 10 & 11:15 A.M., 8 P.M.; Can- terbury Club: 6:30 P.M.

UNIVERSITY OF IOWA—Trinity Parish, Iowa City, Iowa
Rev. Frederick W. Putnam, Rector
Sundays: 8 & 10:45 A.M.; Canterbury Club: 4 P.M.
Wednesdays: 7 & 10 A.M. H.C. in Chapel Holy Days as announced

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

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

UNIVERSITY OF NORTH CAROLINA— Chapel of the Cross, Chapel Hill, N. C.
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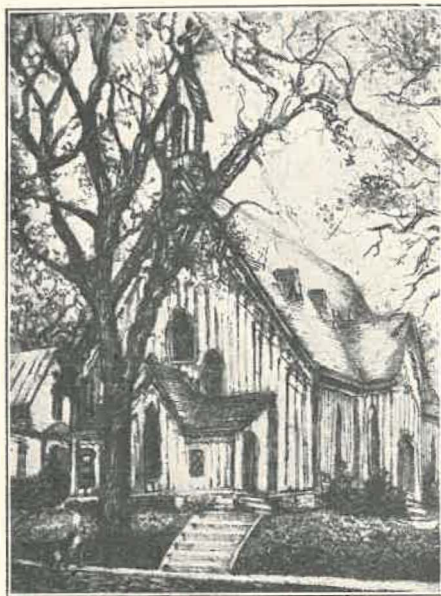
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UNIVERSITY OF TEXAS—All Saints' Chapel and Gregg House, 209 W. 27th St., Austin, Tex.
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H.C.: Tuesdays, Thursdays & Holy Days, 10 A.M.
Daily: M.P. 9:30 A.M., E.P. 5:00 P.M.

UNIVERSITY OF WISCONSIN—St. Andrew's Parish, Madison, Wis.
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Sundays: 7:30, 9:30 & 11 A.M. & 5:30 P.M.
Weekdays: 7:00 A.M.; Tuesday: 9:30 A.M.; Saturday: 4:00-6:00 P.M. Confessions

UNIVERSITY OF WISCONSIN—St. Francis House and Chapel, 1001 University Ave., Mad- ison, Wis. Episcopal Student Center
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Sturtevant, Rector
Sundays: 8 & 11 A.M.

UNIVERSITY—St. Stephen's Church, e, R. I.
s. Townsend, D.D., Rector
Sundays: 7:30, 8:30, 9:30, 11:00 A.M. & 5:30 P.M.

L UNIVERSITY—St. Andrew's n, Lewisburg, Pa.
Schmalstieg, Chaplain
Sundays: 10:45 in Congregational Chris- ch, North Third St.

TY OF CALIFORNIA, L. A.—St. hurch, Los Angeles, Calif.
t. Parker Prince, Vicar
Sundays: 8, 9:30, 11 A.M.; 7:30 P.M.
1st and 3d: 7:00 A.M.; 2nd and 4th:

League, University, and Yale clubs, and he was a member of the Sons of the Revolution, Loyal Legion, and Society of Colonial Wars.

Frederick E. Mortimer, Priest

The Rev. Dr. Frederick Edward Mortimer, who was rector of St. Mark's Church in Jersey City, N. J., throughout the entire 63 years of the church's history, died May 29th in his rectory. He was 90 years old. Born in London in 1854, the son of Thomas and Fanny Mortimer, he came to the United States as a young man and was ordained to the diaconate in 1879 by Bishop Scarborough and to the priesthood a year later by Bishop Starkey. After a year as a rector of Christ Church in Jersey City, Dr. Mortimer became rector of St. Mark's.

The church was built under his direction. An article in THE LIVING CHURCH of May 28th tells how this church developed under his leadership and how the

changing character of the neighborhood caused the congregation to dwindle until finally the convention of the diocese acceded to his request that the parish be declared extinct. The convention gave him a standing vote of appreciation for his devotion and long service to the Church. Holy Communion was administered in St. Mark's Church for the last time on Easter Day.

Dr. Mortimer was chaplain of St. Katherine's Home in 1896 and chaplain of Christ Hospital, Jersey City, from 1903 to 1918.

He was the author of *Pilgrim's Path*, *Before the Blessed Sacrament*, and *In the Presence*. He is survived by a niece in England.

George Sherman Richards, Priest

The Rev. Dr. George Sherman Richards, retired priest, died May 29th in St. Luke's Hospital, New York City, at the age of 80. Born in Northampton,

Mass., July 21, 1865, he graduated Harvard in 1895. He had graduated the Episcopal Theological School and had been ordained to the diaconate and the priesthood the previous year. He had received his degree from King's College, Halifax, conferred on him the degree of Doctor of Divinity in 1935.

The Rev. Dr. Richards' first church was the Church of the Messiah in New York City, in which he served from 1893 to 1899. He was assistant at the Incarnation in New York City; priest in charge of All Saints' Church, Atlantic City, from 1929 to 1935 was canon of the Cathedral of St. John the Divine in New York City. For three years after that he served on the staff of St. James' Church in New York City.

His first wife was the former Mrs. C. Dudley, whom he married in 1893. Some time after her death he married Katherine Whilldin. Dr. Richards was the author of a *Manual for Altar Servers*. He was a 33d degree Mason.



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St. Peter's, Lewes; Sun.: 9:30

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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.

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NEW YORK—Cont.

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Communion; Thurs.: 11 Holy Communion

Little Church Around the Corner
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Rev. Randolph Ray, D.D.
Sun.: Communion 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, Saturdays, 3

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

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Rev. Wm. H. Dunphy, Associate Rector
Rev. Felix L. Clot, Th.D.
Sun.: Holy Eucharist, 8 and 9 A.M. 10:30 A.M.; Sung. Eucharist & St. A.M.; Evensong & Instruction, 4 P.M. Daily: Matins, 7:15 A.M.; Eucharist 1 A.M. Also Wednesday at 7 and Thursday Saints' Days, 9:30 A.M. Evensong, 5; Confessions: Saturdays 4 to 5 and 8

RHODE ISLAND—Rt. Rev. James DeV D.D., Bishop; Rt. Rev. Granville Gannett, D.D., Suffragan Bishop

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SPRINGFIELD—Rt. Rev. John Chan 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., V Rev. A. J. Dubois (on leave—U. S. Ar William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Vespers and 1 7:30
Mass daily: 7; Fri. 8 Holy Hour; C Sat. 4:30 and 7:30

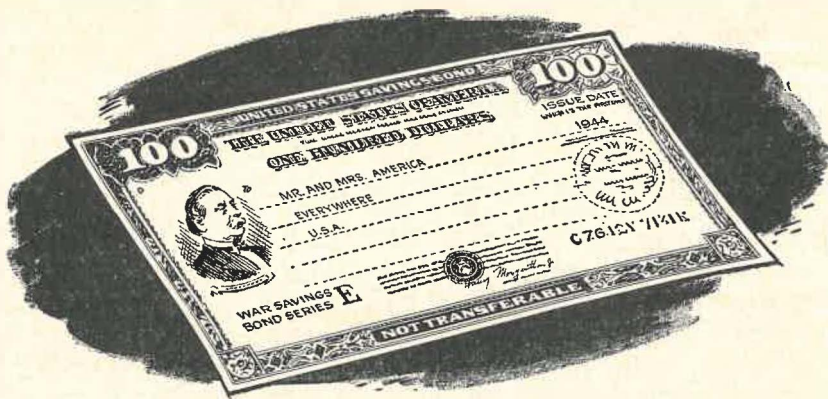
Church of the Epiphany, Washington
Rev. Charles W. Sheering, D.D.; Rev. Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 P.M. Y.P. E.P.; 1st Sun. of month, H.C. also Thurs. 7:30; 11 H.C.



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