

The Living Church

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



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International Police Force

TO THE EDITOR: To those who believe in some form of international police force as insurance against future wars, I commend Dr. Bell's letter in your issue of May 21st. In it he states "Never is the use of force Christianly justifiable except to protect the good and the weak from wickedness imminently and specifically threatening." That, as I see it, is the real reason for such a force. (I would suggest to Dr. Bell, however, the substitution of the phrase "peace-loving" for the word "good." Then he would include most of us.)

Had a strong united force existed it is inconceivable that the present war would have been started by Hitler against the peace-loving and the weak.

Dr. Bell refers to the talk of enforcing world peace by "armed might" as "self-fooling nonsense" and in the final paragraph attempts to dismiss the whole question by saying "We have heard enough of it, indeed rather more than enough."

Is Justice Roberts of the Supreme Court talking "self-fooling nonsense" when he says that there must be a world court backed up by police to enforce its decisions? Should the Commission to Study the Organization of Peace, sponsored by the American Association of University Women, Church Peace Union, National Board of the YWCA and others, and headed by Professor Shotwell of Columbia, be accused of talking "self-fooling nonsense" when it advocates an adequate police force to prevent aggression?

I wonder, too, to whom Dr. Bell refers when he says, "We have heard enough of it," referring to the aforesaid police force. I would venture the opinion that it is a rather small minority of the thinking people. Certainly the polls conducted by various organizations indicate that a very substantial majority of the people in this country favor some form of armed international force to prevent another war.

Totalitarian nations such as we are fighting today know no language but force. They will agree to anything, sign any treaty that seems expedient. They recognize no Christian virtues such as honesty and respect for the weak. If a people is controlled by a group of war-minded gangsters and becomes obsessed with the idea that their destiny is to rule the world, are we to permit them to make war if and when they desire?

It would probably be necessary merely to threaten the use of force at the first sign of aggression against the peace-loving and the weak, just as it is in our local communities.

Millions of lives would thereby be saved and untold suffering and destruction prevented. The purpose of a police force is not to make men "good" but to control those who would disturb the peace.

We cannot dismiss so lightly, as Dr. Bell suggests, any serious plan—one that has never yet been tried—to insure world peace. Otherwise, while trying to convert the entire world to Christianity we shall probably continue to have wars, and another one might set Christianity back a thousand years. Let's not take a chance!

BRUCE W. BROWN.

Cincinnati, Ohio.

Editor's Comment:

We agree heartily with Mr. Brown and would apply the term "self-fooling nonsense," if anywhere, to the idea that a police force is primarily concerned with checking "wickedness." Quite otherwise: when the police start fooling around with morals, their activities become intrusive, ridiculous, and dismally self-defeating. The purpose of police is to maintain order. Many people, with reason, think a little more order in international affairs would be a good thing.

War Bond Cover

TO THE EDITOR: Soon after the organization of the Presiding Bishop and Council, I protested through the Church press their likening its work to the selling of a lubricating oil. My point was that the Church had something better to offer than an industrial product distributed by an economic system becoming increasingly discredited. Now I protest the feature on the front cover of the current issue of our official paper, *Forth*, committing our paper and Church, by implication, to an institution the degrading and demoralizing character of which is admitted, save possibly by unregenerated combative people.

It is the glory of our Church that differing schools of Churchmanship work and pray together, using the same book of worship, utilizing with efficiency our polity and methods. And I submit the Church has a very respectable group of members who do not believe in war at all. We are within our rights and organized into a Fellowship, with a bishop at our head. As well might the editors of *Forth* give a slap at the Guild of All Souls or an Evangelical organization, as to hang on the front cover a bloody banner admonishing us to invest our spare pennies to support an institution we do not believe in; slapping us Quakers of the Church in the face.

Such incidents connected with our official magazine as I indicate, is a decided showing of a poverty of original editorial ideas, or an ignoring of a minority who stand for advanced ideals or a supine bending to and going with the wind.

(Rev.) A. L. BYRON-CURTISS.

Atwell, N. Y.

Editor's Comment:

The "bloody banner" to which Fr. Byron-Curtiss refers hangs this week on the cover of THE LIVING CHURCH (a war bond). We hope that those of our readers who approve of it will buy a war bond by way of voting "Yes." To those who disapprove, we suggest that by buying two war bonds they can help bring the war to an end even faster.

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The Living Church

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

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LANK DEAN GIFFORD, rector of St. Thomas', Mamaroneck, N.Y., is currently amused over one of the ironies of governmental action.

A young parishioner attempted eight separate occasions to enlist in the armed forces. Each time he was rejected, and the first rejection came after he had quite a session with a psychiatrist. The doctor's report apparently followed the young volunteer through the next examinations and caused his rejection each time. But the eighth time, the volunteer got this reaction: "So, Dr. So and So said you weren't fit for service, eh? Well, that psychiatrist was just institutional. He should have been there a long time ago. So far as I can see, you're perfectly fit." And the young man went to the service today.

* * *

WILL SPOFFORD, one of our friendly competitors, has an office down on Liberty street in New York. Last week, as he was dream- looking out the window [can you imagine Bill dreaming?] he saw a pair of shoes fly out a fifth story window across the street, and a clatter of breaking glass. The next day he learned the details of one of the funniest features in the papers he had had in his life in a day. A man had been ex- cising, swinging from a door knob, and his shoes had just flown out the window. Fortunately the woman on whom one of them, worth \$10½, fell was only slightly in- dented.

* * *

MOTHER and daughter entered the M-G store recently inquired for Mr. Fey. They would like, the mother said, to see the dress, and when Phil Fey lugged out they both burst into laughter. Then the mother explained. She asked our rector what we would give that would be a suitable memorial, and we thought he said "a little." So we looked it up in the directory, and then we wondered what on earth it was that was worn in the Episcopal Church! The young man went into gales of laughter in the store.

* * *

THE people whom neither the New York nor the Milwaukee papers have heard from in a long time are Captain Clifford P. Morse and Lieutenant Ray Kundert of the Milwaukee office, and War- ren Officer Edward Buetow, Ser- geant Fred Nordhorn, and Matthew Miller, Frank Wright, Henry Koep- ler and John Finnegan of the New York office. With the invasion in progress, and no definite knowledge of it any of these except Captain Kundert, the employees are anx-

Leon McConsey
 Director of Advertising and Promotion

Interpretation of Education

THE RISE OF CHRISTIAN EDUCATION. By Lewis J. Sherrill. Macmillan. Pp. xi-349. \$2.50.

This is a serious, scholarly, and well-documented history and interpretation of education within the Jewish-Christian tradition until 1400 A.D. After a brief introductory chapter, there are two chapters dealing with the relative unknown area of Jewish education in Old Testament times; then come two chapters on the teachings of Jesus, which set the pattern for Christian education; primitive Christianity, with its charter of freedom and its contradictory tendency toward a spiritual aristocracy, is next covered; then comes the formation of the Christian "tradition" as the "rule" of faith in the ancient Church, with a "spiral of increasing ignorance" at the end of the period of four and a half centuries; two chapters deal with medieval thought, one with its symbols and the other with its schools which were rational, theological, and sometimes mystical but never Biblical in any thorough sense. The Roman Church was in control, and its educational system was well established; the storm signals of the Reformation were up, but "an individual standing at the threshold of the year 1400 naturally could not know what revolutions were soon to break forth in Europe." Medieval education was centered in the sacraments and not in the Bible, and the result was the Reformation. Everyone interested in Christian education needs this background in order to realize what philosophies of Christian education have existed, and 20th century educators will realize that every good thing did not begin in this century. The notes are awkwardly placed at the rear, but there is an excellent index.

RANDOLPH CRUMP MILLER.

Roman Catholic Marriage

LIFE TOGETHER. By Wingfield Hope. Sheed & Ward. Pp. 199. \$2.50.

This book is a vigorous restatement of Roman Catholic teaching on marriage. It emphasizes the tremendous importance of establishing God's pattern as central in family life, holding that any departure therefrom in human relationships brings only disappointment and failure.

Unfortunately the style is uneven. Part one, The Pattern, and part two, Husband and Wife, are preachy and dull. On the other hand, part three, Fashions and Principles, is vital and stimulating. The author has no patience with "Victorian ultra-reticence," but is equally distrustful of that ultra-frankness in discussions of sexual matters which takes little or no account of spiritual values. "The physical aspects of sex cannot safely be contemplated apart from the full spiritual implications of the whole ideal of Christian living for the whole being, body and soul."

The background of the book is so distinctly British, both as to atmosphere and quotations, that it reads like an American reprint of an earlier publication in England. It includes an introduction by Dr. Robert I. Gannon, president of Fordham University, and bears the imprimatur of the Archbishop of New York.

Strict editing would have improved this volume considerably. The word "liable" is constantly used, never with reference to liability but always to likelihood. Seven times in four pages the author refers to an imperiled marriage as "a bad patch." An index is greatly needed.

C. RANKIN BARNES.

Meditations on Our Lady

THE REED OF GOD. By Caryl House-lander. Sheed and Ward. \$2.00.

As I begin a review of this little book I am not sure whether to approach it as a critic of poetry, drama, painting, prose, or music. Every good grammar book would undoubtedly say that the medium of expression used is prose and yet I think it is nearer to sung poetry than anything else.

The book is a series of meditations (not in the formal sense) on the life of Our Lady. It is by no means cheap, tawdry mariolatry. There is nothing in it that the most avowed Protestant could object to.

St. Mary is here set forth as the representative of our humanity in the great drama of the perpetual Incarnation. "She was the Reed of God through which Eternal Love was to be piped as a shepherd's song. She was the flowerlike chalice into which the purest water of humanity was to be poured, mingled with wine, changed to the crimson blood of love, and lifted up in sacrifice. She was the warm nest rounded to the shape of humanity to receive the Divine Little Bird."

In the long dark wintertime through which we are passing in the world, the book will bring a touch of spring to our congealed souls. It should increase our belief in Christ and in the humanity which is His.

Read it and see if you don't find yourself singing the *Magnificat* when you have finished and for days after.

GORDON E. GILLET.

American Edition

THE NEW TESTAMENT IN MODERN SPEECH. By the late Richard Francis Weymouth. Pilgrim Press. \$2.00-\$5.50.

An American edition of a version first published in England in 1902 and now reprinted from the fifth English edition of 1929. Dr. Weymouth's conception of "modern speech" was conservative and his translation is nearer the Authorized Version than Moffat's or Goodspeed's. A special feature is the annotation, often very helpful. BURTON SCOTT EASTON.

The Living Church

SECOND SUNDAY AFTER TRINITY

WAR SERVICE



GRAND RAPIDS D-DAY SERVICE: Typical of Invasion Day services throughout the nation was that at St. Mark's, Grand Rapids. Before the end every seat was taken.

HOME FRONT

Invasion Day

Not excitement and jubilation, but quiet resolve and the prayers of a people which knows that much is yet to be achieved, and at a high price, greeted D-Day in the United States. The first moments of the invasion were not welcomed with whistles and sirens in most places, for the majority slept quietly through the beginning of one of history's greatest events and woke to find that the attack had been in progress for several hours.

"The stern fact of the invasion has sent us to our knees. Our prayers are with our men on the beaches of Normandy," wired Bishop Sherrill of Massachusetts to THE LIVING CHURCH. "Surely we must wish to keep the Church with those who are doing so much for us. Yet we are lagging in our gifts to the Army and Navy Commission even in these days. Here is one vital way to show that we care for the cause of Christians, for our men."

Invasion day was commencement day for the graduates of St. Agnes' School, Albany, N. Y. "Whatever else it may mean," said Bishop Oldham of Albany in

the commencement address, "for our soldiers and for us it means Dedication Day." He continued, "In this contracting and interdependent world, liberty is possible for us only when it is possible for all mankind. . . . The sacrifice of our soldiers must be matched by sacrifice here; their dedication must call forth ours."

Invasion Day prayers were said in the

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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.

Member of the Associated Church Press.

Cathedral of All Saints, Albany, the corporate Communion of the uating class of St. Agnes' School. parish churches in the diocese ha cessory services at varying hours.

NEW YORK

New Yorkers who attended the celebration of the Holy Eucharist at the Cathedral of St. John the Divine morning of June 6th heard Bishop Manning saying the prayers prepared for the invasion. By eight o'clock, the time for the next service in the Cathedral was aware that D-Day had come and the congregation was unusually large. At 12 o'clock, the Litany was read in the Army and Navy Bay, Bishop Manning officiating. Again, there was a large congregation, many men and women in uniform being present. All day long people streamed in and out of the Cathedral. In addition to the customary Evening Service at 5 P.M., there was an evening service at 8 o'clock. Bishop Manning was present at all the services, some of which were presided over by the canons of the Cathedral. Bishop Manning was in the Cathedral also at intervals between services.

The bells of the many churches rang every hour, announcing the services of prayer. St. Thomas' Church, St. Bartholomew's, and St. James' Church in the midtown area, were filled throughout the day. Grace Church, with its bell tower, drew many passers-by from that busy street. Trinity was crowded for the service; and all during the business day people from the financial region in the city to Trinity is situated, were in and out of the church. Calvary Church was crowded with people from the Gramercy Park section of the city. The Madison Square section of the city was also crowded with the clergy of all the churches were in the churches all day.

Several of the largest departments in the city were closed for the week and others for part of the day, in that, as one announcement stated, many customers and employees may have no time for quiet thought and prayer. Avenue and the other main street avenues were crowded all day, but the people were indeed very quiet. In Madison Square, the crowds were unprecipitated, the people waiting for news bulletins, the latest editions of the papers. Here the people were quiet. Scores of people went into the Church of St. Mary the Virgin nearby, to attend a service of prayer and private intercession. These were many members of the legal profession, St. Mary's being the center of the theatrical district.

It was declared that people entered the first church they saw, regardless



WORKERS: *Todd Shipyards Corporation was one of the war plants where workers paused to ask God's blessing upon the invasion troops.*

Acme

ion. To a certain extent, this was in the main, the churches and places were filled with the members of their own respective communions. It is interesting to learn that many people, hearing that the shofar, or horn, was being blown to call the Jews to prayer, inquired of Jews as to when and where they might see it at this ceremony of immemoriality. Some responded to the call by going to the nearest religious edifice, church or synagogue, and spent time in prayer. Roman Catholics, about one of their churches, heard a priest at the door to say a word for his son at the front. It was at this priest lighted a candle himself and offered the prayer.

churches of the diocese of New York and Westchester county and elsewhere in the vicinity of New York were closed and held frequent services. Where there were bells, these were rung and strangers answered the call. Churchpeople said that they were reminded of the final words in the ancient of the Second Prayer Book of 1552:

the curate that ministereth in any parish church or chapel, being at any time and not being otherwise letted, shall at the same [Morning and Evening Prayer] in the parish church or chapel where he ministereth, and shall toll a bell at a convenient time before he begin, in such manner as he shall think best, as he shall be disposed may come to hear the word, and to pray with him."

Thousands did come, on Invasion Day. The clergy who spoke urged the people to continue their devotions during the next few months to come. D-Day is only the first day of a long and hard struggle

There were many interdenominational services. Several of these were held in war plants.

Perhaps the most largely attended of all the services was that arranged by Mayor LaGuardia at the Eternal Light near Madison Square. It was estimated that 50,000 persons were present, filling the Square and the streets leading into it.

Mayor LaGuardia presided. Rabbi Stephen S. Wise, of the Free Synagogue; the Rev. A. Hamilton Nesbitt, of St. Luke's Methodist Church; and Bishop William E. Cashin, representing Archbishop Spellman of the Roman Catholic Church, offered prayers. The mayor then read messages from President Roosevelt and General Eisenhower. The huge crowd then sang the "Star-Spangled Banner," "God Save the King," the "Internationale," and the "Marseillaise." Feeling was strong, but, even here, there was quiet. This service commenced at 5:30 P.M., when people were released from work. It was early evening before it ended and the crowd dispersed, still very quiet.

THE EAST

At Trinity Church in Boston the sexton said he found a First Service Command car parked in front and a high ranking officer trying to open the door when he arrived at 6:30 A.M. on Invasion Day. In the Leslie Lindsay Memorial Chapel of Emmanuel Church, Boston, three Australian flight officers, two American WACs, and a state police officer were among the hundreds kneeling early in the day.

In almost all of the churches, a D-Day program had been planned; but when the actual D-Day itself arrived, hidden floods of feeling were loosed; there had to be something more to meet the call from the hearts of the populace.

This was strikingly illustrated at the Cathedral Church of St. Paul. Prayers on the hour from 8 A.M. until 8 P.M. were announced. A director was seated at the desk in the vestibule to explain the simple procedure to those strange to church customs. Throngs made their way to the prayer shrine; and an extra candle rack,



Hastings (Neb.) Daily Tribune.

EUCHARIST IN HASTINGS, NEBR.: *St. Mark's Pro-Cathedral was one of countless churches where the Holy Communion was offered with special D-Day intention.*

used at Easter, was hastily erected to accommodate the number of candles lighted. But at noon inevitably the service moved out onto the spacious porch and the front steps running across the entire width of the building; and there Dean Edwin Jan van Etten led hundreds in prayer as they stood on either side, behind and in front, and across the street on Boston Common. An amplifier enabled the prayers to be heard clearly above the traffic of Tremont Street.

Metropolitan churches had continuous services throughout the day; suburban and country churches had two or three services, or else an open church throughout the day and an evening service. At the Church of the Advent, the tremendous bells in the high tower rang out in the evening and the service, unannounced and unadvertised, drew a fine attendance.

The one unanimous movement was "to the church," writes the Boston correspondent. The parish churches plan to continue to meet the need in the hearts of the people. Christ Church, Cambridge, is but one of many keeping open daily for prayer from 7 A.M. until 9 P.M. A parishioner of that church gave a \$100 war bond in thanksgiving for D-Day.

The ringing of the bells of the Cathedral of the Incarnation in Garden City, N. Y., was to many the first notice that the invasion was under way. By 6:00 A.M. several hundred people had gathered in the cathedral for prayer, and services were held every hour throughout the day. At Holy Trinity in downtown Brooklyn services were held hourly with large crowds in attendance, especially at the noon hour. In most of the churches throughout Long Island a pre-arranged time of service had been set and the



THE ARMY OF LIBERATION: A chaplain gives Canadian troops a final blessing they embark to assault Fortress Europe. Many chaplains accompanied the tr

attendance was above expectation. Many rectors are reporting the quite general attendance of members of other Churches.

Reports from Maine, New Hampshire, and Connecticut indicate D-Day there, also, was a day of prayer for all, and that great numbers of people visited the churches during the day. In Albany, N. Y., Governor and Mrs. Thomas E. Dewey attended the 11 o'clock service at St. Peter's, and Mayor Frank Harris was present in the Cathedral of All Saints at noon. Services all during the day were

held throughout the diocese. Bishop ham had sent his clergy a letter all to use the "potent weapon of p

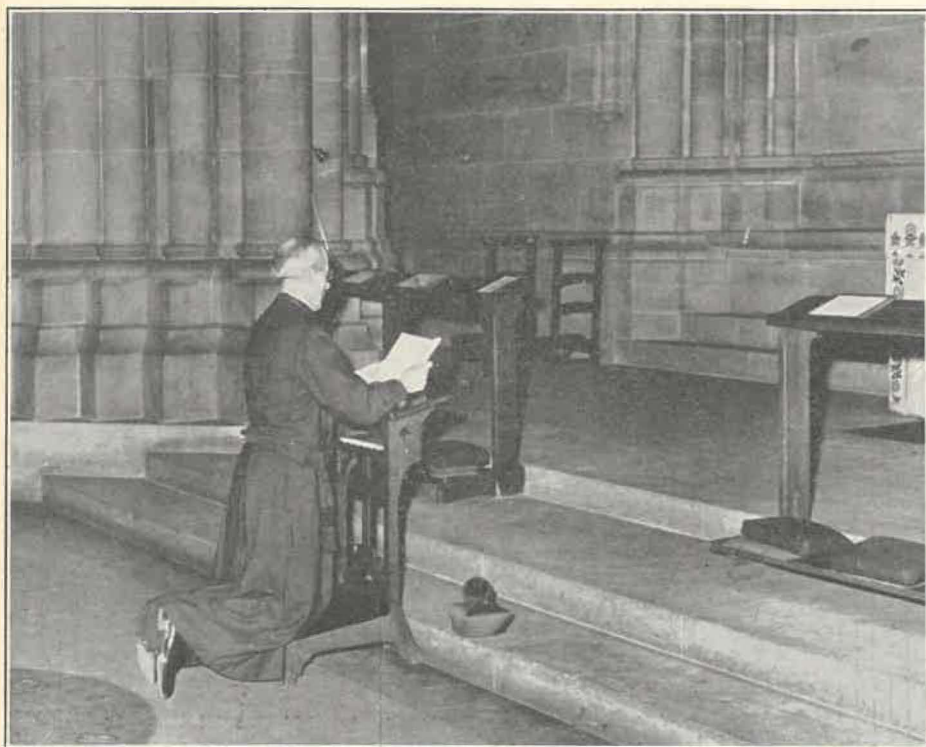
The people of Buffalo, N. Y. their breath to hear the carillon Paul's Cathedral ring out "O Christian Soldiers" at six o'clock morning. There were no orgies of and dancing in the streets but a recognition that the fateful day last come. Every hour thereafter 8:00 that evening the chimes call people downtown to ten minutes of In all, a total of from 2,700 to 2,900 people filed in and out of the Cathedral during the day.

At the war shrine located in the between six and seven hundred candles were lit during the day and placed close together along the communion rail and upon several tables. who saw it agree that it is a most interesting sight to see these lights continuing up their symbolic prayers long as offerer had left the church.

In one church a correspondent young woman enter with a baby arms. She laid the baby on the pew and knelt to offer prayer, pray in behalf of her husband who is in service. The experience was probably duplicated in every open church in the nation. In numerous homes family prayer was offered.

Bishop Davis of Western New York in his D-Day statement spoke of the occupation of Rome as exemplary of not of conquest but of liberation. "lift up our hearts to God . . . that the glory of our cause may inspire us and God's purpose may be established; victory may be won for freedom and brotherhood," he urged.

More than 100 non-Roman churches in Scranton and Lackawanna County had special 8:00 P.M. services using the service of the Episcopal Church, in addition to the local United Churches office. The



NEW YORK CATHEDRAL: Bishop Manning conducted the Litany at one of the many services held in the cathedral on Invasion Day.

Press Assn.

l of the Nativity, Bethlehem; men's, Wilkes-Barre; St. Luke's; and other churches in the diocese of Bethlehem were filled with worshippers at the noon hour and other serv-

ewcastle, Del., the bell in the which has the distinction of having rung throughout every war in which the United States has been engaged, summoned people of the village to service.

Day services in the diocese of Pennsylvania, as everywhere, were impromptu. At the Cathedral Church of St. John, Philadelphia, in Wilmington, there were six services at regular intervals.

The religious spurt will not win the hearts of everyone. "Certainly one prayer will not win the war," warned Bishop Powell of Pennsylvania. "We must not forget that this is the beginning." The churches in Pennsylvania were filled throughout the day. It was interesting to notice in the center of one of the largest downtown Philadelphia areas that many young people were wearing socks and no hats. Many ran off the streets to pray for the safety of their friends and loved ones.

THE SOUTH

At the first news of the invasion, churches in Virginia began to open their doors to worshippers. All day fathers and brothers and sisters, sweethearts and children entered churches to watch and wait. "It was like Good Friday," said the pastor of a large downtown church in Richmond. "What a congregation!" exclaimed another rector, "our church was packed." In Arlington a commuter to Washington telephoned his rector that he would leave the church open so that other worshippers could come in on their way to

the office of Civilian Defense estimates. There were services in more than 100 of the parishes and missions in the state of Alabama had services the night of D-Day, using the "Call to Prayer" prepared by the Forward Movement. In North Carolina had services during the morn-

ing of D-Day sent people flocking to the churches in the diocese of Atlanta. They were stopping in at the Cathedral of St. Philip in Atlanta, about 7:30 A.M. on their way to work. Women came in their house dresses on their way to market; others had their sewing machines, for the Cathedral Cross sewing room was more crowded than ever before; others came in wearing the day in their best attire, and some with the same intent look and expression as the children. Children stopped on their way to swimming pools and parks. No formal service was arranged, but Dean Raimundo of the cathedral held three prayer services for those who were present. A heavy down-pour failed to keep people away from the cathedral, set on a hill, can be seen from the city, and this evening the doors were open with the spotlight on the white altar. The highly polished brass candlesticks, and altar vases filled with flowers reflected the light and made the welcome of the open door to the worshippers who passed by. Many dropped in for a moment who had not intended to do so.

Two services daily are being held at All Saints, Atlanta, by Dr. A. K. Mathews, a retired Army chaplain, and these will be continued indefinitely. The evening service at St. Luke's, Atlanta, was announced over the radio, and the church was crowded with many who could not attend during the day. Throughout the diocese churches are being kept open daily for prayers and intercessions.

Officers, soldiers, and sailors were seen taking part in services in New Orleans. The service endorsed by the Presiding Bishop was used throughout the diocese. In Kentucky, the day was observed in every church of the diocese. Bishop Clingan had five minutes of prayer over the local radio station in Louisville and announced the time and place of all services in Louisville. All the churches are continuing noon and five o'clock intercessions indefinitely.

THE MIDDLE WEST

All over the Middle West heads were bowed in prayer at the news that the attack had begun. Bishop Conkling of Chicago received the word the invasion had begun at 4:45 A.M. and at 5 o'clock was in the Lady Chapel of St. Luke's Church, Evanston, to celebrate the service of Holy Communion. There were 20 in the congregation.

From early in the morning until late at night on June 6th churches in the diocese of Chicago attracted worshippers. Those corporate services which had been scheduled in advance and the regular early morning services of Holy Communion were crowded, but throughout the day—it was dark and stormy and cold in Chicago—the people came, sometimes only one and sometimes as many as 10.

The news of D-Day came early in the morning to Detroit, with the unfamiliar sound, about dawn, of newsboys calling extras in the streets.

Many of the clergy had announced when special services would be held on D-Day, some of them setting the opening services for the day after the receipt of the news. By what seemed a spontaneous movement on the part of the people, however, congregations began to gather and many an unscheduled service was held in the diocese of Michigan on Tuesday morning, June 6th.

The 10 o'clock service in St. Paul's Cathedral, Detroit, opened with a prayer broadcast over the radio by Dean Kirk B. O'Ferrall. Services are being held at noon and 6:00 P.M. daily in the cathedral, the latter for the convenience of war workers.

In Detroit's war plants, a moment of silence was observed at 10:00, the only sounds coming from the machinery, which was not turned down. School children bowed their heads in silent prayer; department stores suspended business while managers, over loud speaker systems, explained the reason for the observance. Many were seen to weep openly during the reading of petitions for God's help and blessing. The scheduled baseball game was cancelled. Even the Detroit Racing Association closed the track for the day.

In the churches of every denomination the observance continues without interruption. There is no rejoicing, no exhal-

ation, no bombast; there is only, so far, a spirit of soberness and eagerness and attention—a spirit to wait upon the Lord.

No less than 30 were in prayer in Christ Church, Indianapolis, Ind., at all times during the day. A constant stream of worshippers of all faiths came into the church during the day. Bishop Kirchhoffer celebrated Holy Communion at 11:00 A.M. in St. Paul's Church, Indianapolis, as the beginning act of the meeting of the new diocesan executive council. "Great events hang in the balance. Let us help to swing them God's way," he had said.

People flocked to Trinity Church, Fort Wayne, Ind., all day, and uniforms were quite evident in the crowds. Capacity congregations attended all of the scheduled services. Wednesday saw no slackening in the mark of the faithful.

"The service of the Holy Communion which we are holding came out of the Jewish feast of the Passover," Bishop Spencer of West Missouri pointed out. "It is a service for the deliverance of people from the bondage of sin, and from all other bondages, and therefore is very appropriate for this day."

Hourly services were held in his diocese during June 6th. At Trinity Church, Independence, Mo., the Rev. H. B. Whitehead held his first service at four o'clock in the morning. Children at the Franklin public school in Kansas City were excused at 2:00 P.M. to attend a special service held for them by Dean Sprouse in Holy Trinity Cathedral.

Similar stories come in from other mid-western dioceses, including Northern Michigan, Harrisburg, Springfield, Peoria, Ill., Eau Claire, Erie and Topeka, Kans., where the first community-wide invasion worship service was held at Grace Cathedral Tuesday night. At Trinity Church in Wauwatosa, Wis., worshippers were joined at the D-Day evening prayer service by about 35 cub scouts dressed in Indian costumes for a meeting later at the church hall.

THE WEST

Invasion news reached Portland, Ore., well after midnight Monday night. Nevertheless, within a few minutes, over 150 people had come to pray within the main body of Trinity Church. Women had dressed hurriedly and came to the church in house dresses or house coats. Many of the men wore trousers pulled on over their pajamas.

By dawn, people throughout the diocese were turning to the churches that remained open all day. Churches that ordinarily are deserted from Sunday to Sunday were dotted with people praying, occasionally led in vocal prayer by the clergy.

At a bond rally Tuesday night at the Oriental theater, Bishop Benjamin D. Dagwell opened the meeting with invasion prayers.

In Hastings, Neb., a solemn Eucharist was offered at St. Mark's Pro-Cathedral for the success of the Allies during the invasion of Europe. Services were held throughout the diocese. People in South Dakota, too, thronged to prayer services. The first diocesan report on observance

of D-Day to reach the Presiding Bishop was from Los Angeles, where there was practically universal observance. The Holy Communion was celebrated four times at Grace Church, by Dean Douglas Stuart. The Rev. Clarence H. ParLOUR of St. Mark's, Glendale, found that his addresses led many to counsel with him about their own prayers for their sons and husbands. Bishop Stevens estimated that at least 1,200 persons came to St. Paul's Cathedral, Los Angeles, during the day.

In the Southwest, also, D-Day found a people united in prayer. Probably the first church in Houston, Tex., to open for D-Day services was St. Paul's Church, of which the Rev. E. Cabot Stein is rector. The bells of that church began ringing at 3 A.M.

Downtown Christ Church was the scene at noon of a great service with over 1,000 persons in attendance. Bishop Quin, the Rev. John E. Hines, and the Rev. Franklin J. Ruetz conducted it. All during the day attendance averaged over 150. Almost all business in the city was at a standstill the whole day. In his message to the diocese, Bishop Quin urged that prayer be put into the mainstream of life. In many communities throughout the diocese stores and other businesses closed during the day, and spontaneous community services were held. In at least one instance, White and Negro ministers joined in leading the service with the feeling that the day was one of united effort by members of various races and therefore should be one of united prayer. Dallas churches, also, were open all day.

CANADA

When the church bells rang in Canada in the forenoon of June 6th, all who could, betook themselves to their parish churches, in many of which the Holy Sacrifice was offered with special intention for the success of the invasion forces. They were urged to spend what time they could in private prayer during the day. Both in city and country parishes, wherever possible, special services were held in the evening, and attendance was large everywhere.

ARMED FORCES

Day of Devotion Somewhere

In England

In the quiet of the internationally famous bomb-scarred sanctuary of St. Martin's-in-the-Fields, London, Air Force chaplains serving in the British Isles met recently for a day of devotion, conducted by His Grace, the Lord Archbishop of Canterbury.

The Archbishop took for his subject: "Our Call and Our Commission." In the three addresses of the devotional periods, which lasted from 11:30 to 17:30 hours, His Grace pointed out that "Our Call and Our Commission" requires that God be first and foremost in the chaplain's life. He said: "We shall not be effectively the guides of our people into the presence of God unless first we are in the true sense representing God among them, not only

in formal action, not only in our speech, but in our whole personal life."

"God and Christ in whom we see God, must come absolutely first, and so far as His claim cuts across any other claim, that other claim must go."

"In our calling our chief task is quite deliberately to influence other people. That is merely an arrogant thing to do if we are doing it in our own name. Why should they pay any attention to us? No reason whatever, unless we really are representatives of the One who is Lord of their souls as of ours."

He continued by pointing out that clergymen must always beware of "love of power, popularity," and "partizanship." He stated that he had seen good ministerial work spoiled by allowing such to gain

We can say we are His friends; and to stand by Him and on His side we fail, it will be weakness, not mere loyalty, merely the failure of the are not very brave."

"That is the condition on which our commissions in the ministry of: 'Lovest thou me?' 'Art thou My If we can answer that the commission given, and we must be quite sure far as we are faithfully doing what calls us to do, He is accomplishing purpose, whether we see it or not this work you do among men in Forces you can have no notion what power of God will show its effect never know where your work brings its fruit. In proportion as we do faithfully, God does His part. It may



ARCHBISHOP AND CHAPLAINS: Dr. Temple (seated) and Mr. Loveday (in clerical with Episcopal chaplains: Front row, left to right: W. P. Plumley, R. I. B. M. Haight, J. Richards; rear row: M. F. Arnold, F. Pfeiffer, R. L. Sturgis Brown, L. M. Fenwick, C. L. McGavern.

undue influence in the lives of some priests. The motive of the chaplain must be that "of the Good Shepherd, whose true concern is the welfare of the flock."

The Archbishop used the life of St. Peter to illustrate weaknesses and evidences of loyalty in the followers of Christ. He said: "When our Lord shows Himself to the disciples for the third time, He asks Peter 'Lovest thou Me more than these?' He is using the word which was meant to represent a new kind of love which men saw first in Christ, a love in which there is no self, no possessiveness, nor any of the other evil things which tend to spoil loving. 'Yea, Lord, Thou knowest that I love Thee,' says Peter. A weak friend, a poor kind of friend, loyal in his way, but all the same, a friend. For that he receives the commission. A second and third time Peter is asked and he replies: 'Thou knowest that I love Thee—Thou knowest I am Thy friend.'"

"We are asked 'Lovest thou Me?' and when we remember what love on the lips of Christ means, the love that we see in His life, we shall hardly dare claim it.

what we are working for. It is what we are working for."

The Devotional Day was arranged by Chaplain Walter P. Plumley upon the invitation of Brig. Gen. I. W. Ott, commander of Base Air Depot Area Strategic Air Forces. In addition to the chaplains from the Base Air Depot Area, chaplains from the Eighth, Ninth, and Tenth Strategic Air Forces were in attendance, headed by the Senior Chaplain, A. J. Dodgson.

Chaplain Witmer's Confirmation

A corporate Communion breakfast for officers honoring the officer men of the class of six he has recently prepared for confirmation to Bishop Seaforth of North Texas was given recently by Chaplain (Capt.) Frederic Witmer, officers' club, Camp Barkeley, Texas. The military class brought Chaplain Witmer a total of 150 confirmations in two years and 30. These confirmees have been sent to five different bishops in five different dioceses where he has been confirmed.

OPATE

rich Declines

Rev. Dr. Donald B. Aldrich, re-lect of Michigan, has declined on.

Aldrich was elected on the second convention in St. Paul's Cathedral, May 24th. The rector of St. Paul's of the Ascension, New York, is now serving as a Navy chaplain. He is warmly of his regard for which he had, he said, expressed its thanks for him to continue as a chaplain for the duration, but added that he should not divide his responsi-

ements for Consecration

top of Eau Claire

The presiding Bishop has taken official notice of the consecration of the Rev.

W. Horstick, who will become Bishop of Eau Claire, on June 29th, at 10 a. m., in Christ Church Cathedral, Quincy, Ill.

Tucker will be the consecrator, and the co-consecrators will be Bishop Suffragan of Chicago, and Bishop of Fond du Lac.

Horstick will be presented for consecration by Bishop Ziegler of Michigan, and Bishop Brinker of Nebraska. A sermon will be preached by the Rev. W. Roy Spooner of Quincy.

Presiding presbyters will be the Very Rev. J. M. Nutter, D.D., dean of St. Paul's House, Nashotah, Wis., and the Rev. E. S. White, rector of the Church Redeemer, Chicago. Serving as registrar will be the Rev. W. Roy Spooner, Wis.

ATIONAL COUNCIL

. Hobbs to Retire

Rev. G. Warfield Hobbs, D.D., 71 years associated with the national headquarters of the Episcopal Church, retired on September 1st, according to reports mentioned recently by the Presiding Bishop. Dr. Hobbs attains the Episcopal official retiring age of 68 on September 9th.

In his career as a newspaper man, Dr. Hobbs joined the official staff of the Baltimore Sun first as editorial secretary, then as editor of the magazine, the *Spirit of the Times*, then as executive of the Department of Publicity, and for the last several years devoted himself to special work in the development and use of radio and motion pictures in the service of the

Dr. Hobbs had been successively on the staff of the Baltimore *American*, a prominent agent in the Spanish-American war, and managing editor of the Philadelphia *Public Ledger*, art director of Curtis publications, and editor of the Baltimore *Sunday Sun*. After taking his work with the Church, he is now preparing for Holy Orders, and

was ordained to the diaconate in 1923 and to the priesthood in 1925 by the Rt. Rev. John Gardner Murray, Bishop of Maryland, and one time Presiding Bishop of the Church.

Dr. Hobbs, who has long been interested in etchings, has a notable collection of them, as well as a large and unusual collection of clocks.

INTERNATIONAL

Archbishop of York's Message

Read at Empire Day Service

American and Canadian troops, American, Canadian, and British flags, and American, Canadian, and British songs were mingled at the 18th annual Empire Day service in St. Paul's Cathedral, Detroit, on the evening of Sunday, May 21st. This is believed to be the only international celebration in this country of the empire-wide observance of Queen Victoria's birthday, and each year it is attended by increasing numbers of people and participated in by more organizations.

"For the welfare of the human race in the future it is essential that, when the war is over and the firing has ceased, our two nations, together with Russia, China, and all peoples of good will, should stand together to solve the great problems which will arise when we come to build the peace," said the Archbishop of York in a message to the congregation read by Dean O'Ferrall of St. Paul's.

The English prelate warned that in the postwar period "it will be easy for misunderstandings to arise, and for self-interest to destroy the unity which is so real at the present time."

The Second Reserve Battalion of the Essex Scottish Regiment paraded from the United States from Canada, to the Cathedral, pausing to place a wreath at the Soldiers' and Sailors' Monument in Cadillac Square, across from the City Hall. As they passed Grand Circus Park, a few blocks further north, they were reviewed by Church, military, and civic officials of the two nations, including Gov. Harry F. Kelly of Michigan and the Most Rev. Louis R. Sherman, new Archbishop of Rupert's Land, Canada, who was the special preacher for the service. Seated beside the Essex Scottish Regiment in the Cathedral was a large unit of the 31st Regiment, Michigan State Troops, under the command of Col. Owen J. Cleary.

Among the guests of honor was Brig. Gen. D. J. McDonald, commanding Military District No. 1 of Canada, the first Canadian staff officer to participate in the annual service. Lt. Col. J. E. McCorkell, commanding officer of the Essex Scottish Regiment, read the scriptures. Governor Kelly addressed the overflow congregation briefly.

Included in the service was the annual memorial of the Essex Scottish Regiment for their honored dead. As soldiers and civilians prayed with bowed heads, and muted drums rolled, Pipe Sgt. Andrew Adamson strode down the center aisle in

slow step, piping the plaintive dirge, "Flowers of the Forest," in memory of absent comrades, those, for instance, in the First Battalion, who stayed lifeless on the beach at Dieppe, and others who have died for king and country before and since.

ORTHODOX

St. George's Seeks Membership In Detroit Church Council

The Detroit Council of Churches received its first application for membership from an Orthodox group when St. George's Congregation of the Syrian Antiochian Orthodox Church requested affiliation with the council, the Rev. Thoburn T. Brumbaugh, D.D., executive secretary, announced. The Syrian Antiochian Orthodox Church has been affiliated with the Federal Council of Churches several years, and St. George's Church and its pastor, the Very Rev. Benjamin F. Hoffiz, have been coöperating in the work of the Detroit Council. A committee has been appointed to consider the application and recommend action to the June directors' meeting.

INTERCHURCH

A Letter Brings Results

A personal, unofficial letter from Col. Alexander R. Heron, director of the State Reconstruction and Reemployment Commission, to Bishop Walters of San Joaquin, president of the Council of Churches of Northern California, bore fruit when a commission on postwar planning was appointed by the Council of Churches of Northern California to study the postwar opportunity for the Church. In his letter Colonel Heron suggested strategic planning for the place of the Church in the future social and economic structure of the state.

This suggestion was inspired by the work of the Religious Planning Committee in San Jose, Calif., which was formed by a group of religious leaders there in order that the Church may contribute more adequately to the solution of present and future problems. This committee, composed of non-Roman clergy, a rabbi, and members of various churches, has carefully studied methods of bringing the Church into closer coöperation with the community, and after a series of meetings extending over a period of three months, has drawn up a comprehensive outline for a survey of churches and synagogues. The outline includes the subjects of worship, church administration, religious education, service activities, fellowship, and coöperation between various churches and institutions. It is being offered to individual churches in making their own surveys as part of the community study sponsored by the Citizens' Planning Council. The committee is now preparing a second outline having to do with the work of the Church in San Jose as a social institution.

CHINA

Bishop Yu En-su Dies

Bishop Yu En-su of Kiangsu, China, died in April after an operation, according to a cable from Arthur Allen.

Bishop Yu was consecrated in Shanghai, May 31, 1942, as assistant Bishop of Kiangsu. At Bishop Roberts' request, he assumed full ecclesiastical authority in the diocese, as Bishop Roberts, after a term in an internment camp, was repatriated to the United States.

Son of a Chinese priest, Dr. Yu was born in 1890. His education was gained at St. John's Middle School, Soochow University, the Anglican Theological College, Toronto, and Toronto University. He was an instructor of English and Religion at Soochow University for two years, then spent two years as a traveling secretary for the Milton Stewart Evangelistic Fund. He was ordained deacon at St. John's Cathedral, Victoria, Hongkong, in 1919, and priest in St. John's Church, Yunnanfu, in 1921. He was rector of St. John's Yunnanfu for four years; then secretary for Student Volunteer Movement for two years; and at different times he served as rector of Chengchow Parish, Honan; principal of St. Andrew's College, Kaifeng; rector of Nankuan Church, Kaifeng, Honan; bishop's commissary; dean of students, and professor of sociology, Great China Union; assistant professor of social problems at Kwang Hua and Chinan University; rector of St. Peter's Church, Shanghai; chaplain at St. Elizabeth's Hospital; Chinese principal of Ellis Kadoorie S.M.C. Secondary School for Chinese Boys. He held numerous positions on committees and commissions of the Chinese Church, and was for some years chairman of the Advisory Council of Bible Societies in China and chairman of the executive committee of the China Bible House, general secretary of the China Bible House, chairman of the Shanghai Preachers' Association, member of the Church Literature Committee of the Nanking Theological Seminary. He wrote and translated many religious books published by the C.L.S.

Bishop Yu was the 11th Chinese citizen to become bishop in the Anglican communion.

Bishop Roberts stated that "since his consecration he has had enough problems to crush many persons, but he remains cheerful and hopeful in it all. He has had to spend many long hours with the Japanese authorities to appeal for a continuance of Christian work in American properties. He has been chairman of the committee appointed at the request of the Japanese to promote unity and coöperation among all Christian bodies and Churches. It has also been one of Bishop Yu's responsibilities to try to raise loans and funds for the continuance of all the work formerly supported by the American Church. In the absence of other bishops in the Yangtze Valley and Chekiang Province, he has visited for Confirmation three dioceses other than his own, and has done the best he can for all the many requests



BISHOP YU: *His responsibilities covered all occupied China.*

that have come in for help from all over occupied China."

The Bishop's death followed an operation for stomach ulcers, Mr. Allen's cable reports. He is survived by Mrs. Yu, two daughters, and a son. He had been looking forward to a year's rest after the war.

Bishop Tsen Reports

A cable from Sian, China, reports that the Church of England's Canadian missionaries have escaped from the present renewed and violent fighting in Bishop Lindel Tsen's diocese of Honan, and have arrived safely in Sian, province of Shensi.

Honan has been divided into free and occupied areas, the Canadian missionaries having withdrawn early in the war to the free western portion, which is now being overrun. Bishop Tsen and his Chinese staff remained at their posts in the occupied city of Kaifeng and presumably are still there. Kaifeng has been occupied since June, 1938.

Meanwhile, the first letter to come in two and a half years from Bishop Tsen, written March 5th, has just reached his Canadian headquarters office. The high hopes he expresses for the early return of his cathedral have probably been postponed by current events. He writes: "The Church in spite of indescribable difficulties has been making progress in membership and in financial offerings. All my fellow workers, ordained and lay, have been most faithful in their service and equally admirable in their readiness to 'eat bitterness.'"

"Almost all the occupied buildings of our diocese have been returned to us. The cathedral and the Church of Truth will also be returned very soon. The original staff of our hospital are still there to carry on the medical work to the benefit of the

sick and the glory of the heavenly

"For the past two years we have been living under the most intense strain. A few of us have broken down in spirit. Yesterday I learned with much concern that the pastor of the cathedral fainted during the fasting prayer in his house. I have been under the doctor's order to take a rest at least six months, owing to high blood pressure and heart trouble. However, I am really a great deal better than I was months ago when I felt that I was going from bad to worse.

"I want you to be prepared to see all my missionary fellow workers as possible. There is every sign of a bright and bright future for our Church here. The Lord has taught us many things by means of all the unusual hardships. How to carry on His work where the old order has passed and the new order come to us."

CANADA

"Part-Time Bishops" Proposed At Nova Scotia Synod

A proposal for the appointment of "part-time bishops" from among the clergy to supplement the work of the diocesan authority in making visits was the highlight of the 69th synod of the diocese of Nova Scotia for three days May 30th to June 1st at St. Paul's Church hall in Halifax.

A second important proposal for official request received from Bishop Lindel Tsen of Maine to both the Bishop of Nova Scotia and the Bishop of Fredericton (New Brunswick) for the appointment of a priest from each diocese to come to Nova Scotia. Very Rev. Powel Mills Dawley, rector of Portland Cathedral, on the practical side of setting up an institute to coordinate delegates from the three dioceses to consider matters of joint interest to people in the two provinces and

Another matter of importance that came before the synod was a proposal for the establishment of a "youth center" in the diocese and a youth center for training and the promotion of higher spiritual and social activities among Church youth.

Equalization of stipends of ministers was another problem that provoked discussion.

The 69th synod was the first to be presided over by the new Bishop of Nova Scotia, Rev. George Frederick Kingstone, formerly Bishop of Algoma, who was enthroned in the Cathedral of St. John on the evening of May 30th.

The proposal for assistant bishops for the diocese came up on a notice of motion from last year's synod and was discussed as required by canon law to be considered at the synod. Under its provisions the assistant bishops would be chosen from among the clergy, who would remain in their parishes but at certain seasons of the year would be relieved to make visits to the parishes, so that all parishes in the diocese might be visited for confirmation once a year.

Before Lunch

By Richardson Wright

THE SIXTH Form in my old school enjoyed a unique privilege: the chapel was so small and cramped the oldest boys had to stand at

You were really grown up when you approached God on your two feet. I have held that people do not learn in the practice of prayer until they have learned to pray vertically, at right angles or in any place.

They are hobbled by associations. To them kneeling means praying, or a cushion to rest your knees on, or to lean against. It means other things too; prayer in chorus, corporate prayer. All that has its essential time and place in the life of prayer can continue to exist in any posture, irrespective of what goes on around us.

My office has moved several times during the past 30 years, it has always been within sound of some church bell that rang the noon *Angelus*. The whistle might do as well for a reminder—if we respond to it. Readiness to respond to any call or impulse to pray is the mark of devotion. That kind of devotion is called ejaculatory or instantaneous—just shoots out of you, no matter what you are or what you are doing.

Words "Thank God" are the common example of it. They may spring up a dozen times a day. So common a habit that few of us realize we are making an instantaneous prayer. And as a response to an impulse to pray, the instinct of a polite soul is to thank God for blessings. The same common habit we extend to our fellowmen in saying "Thank you" we should extend to God and mean it. Just as no well bred man is ever so busy that he fails to be polite and mean it, so no well bred man could ever be so distracted that "Thank God" does not become a prayer. Readiness to God is the first use of an instantaneous prayer. It should begin

TOO RUSHED FOR PRAYER

Some busy men say, "I'm always in a hurry in the morning I haven't time for prayer." The busier the life, the more time there is for ejaculatory prayer. Respond to God through the cracks of time. Let's see how—

Lord's Prayer can be said reverently in ten seconds. Step around the breakfast table, take your wife's hand and say the prayer together, she sitting, you standing.

On your hat, up brief case, and out for work. As you pass through the door say, "Let God be true in peace, in the name of God." Five minutes walk to the station. You can do a lot of praying in ten minutes. Use the first to dedicate the day. You don't make up your own, try

! Jesus! Jesus! Redeemer, Friend and Saviour, I give myself anew this day and soul to Thee, my Lord and my God. Every other day has begun with Thee: Shine, dear Lord, that at its close

I may not have wandered far from Thee."

If that is too long, there is always time and breath enough for the prayer Lord Astley said before the Battle of Edgehill:

O Lord, Thou knowest how busy I must be this day: if I forget Thee, do not Thou forget me, for Christ's sake."

An even shorter morning prayer consists in these three phrases: "I praise my God this day, I give myself to God this day, I pray God to keep me this day."

You're on your way from the station to your office, thinking of what you must

Richardson Wright, editor of *House and Garden*, author of *Before Breakfast and Before the Ending of the Day*, shows how we may "come to God through the cracks of crowded hours." The article is published in cooperation with the Presiding Bishop's Committee on Laymen's Work and will be available in pamphlet form at 281 Fourth Avenue, New York, for 2¢ a copy or \$1.50 per hundred.

tackle first. Down the pavement comes a young girl dragging a leg withered from infantile paralysis. . . . Better send that letter to Reid & Robbins air mail. . . . Tell Alex Chapman to make that order four gross instead of two. . . . See if Jim Stout can have lunch and talk over the Gleason matter. . . . The crippled girl is close. "Dear Lord," you say as you pass, "ease her pain, give her strength." Surely the heart of God understands if, after that, you go on planning the rest of the first hour's work. Prayer is never incongruous.

What good does it do? Does it ease the cripple's pain? Are you sure it gives her strength? Probably no one—and this goes for every sort of prayer—can produce evidence enough to convince a judge and jury that your ejaculation helps one iota. Like faith, prayer is the evidence of things unseen. Many times what we ask in prayer does not accord with God's plan for us or for those on whose behalf we pray. Courage to accept whatever conforms to His will is one of the first requisites of praying. We bend our wills to His desires. Nevertheless, some time you may catch the cripple's eye and you'll have all the evidence you want.

PRAYERS FOR THE BUSY

Since ejaculatory prayer is something that you squeeze in between doing other things, it may be long or short according to circumstances. Sometimes it is a prayer habitually said while you are attending to other matters that require no thinking. I knew an old gentleman who made it his habit to pray for a good death each night while he stood in front of his bureau winding his watch. To him the swift passage of time was inseparable from his eventual departure. He used the prayer of Bishop Lancelot Andrewes:

"Grant, O Lord, that the end of my life be Christian, without sin and without

shame and, if it please Thee, without pain."

A woman of my acquaintance on the way to lunch each day has to wait for a red traffic light to turn green. She assured me, and I found it to be so, that you have plenty of time to say the *Veni Creator Spiritus*—"Come, Holy Ghost, our souls inspire," in the span of a red light. This is much better than fretting or resenting the people who crowd around.

Recently I heard of a woman who was so busy with her household from morning to night that she made a practice of lifting up her heart to God every time she went upstairs! Take some common habit or circumstance and use that as a spring-board for prayer.

One of the commonest circumstances of people living in cities is to be caught in a crowd—a jammed subway or a packed bus—which can be both stifling and irritating. Put yourself in the presence of God. Say a prayer. This can insulate you against the overwhelming pressure of humanity in the mass. You'll keep your temper better. You will also be practising the old-fashioned habit of recollection.

We do not hear that word "recollection" used much today. It means realizing the presence of God within us. Ejaculatory prayer calls us for an instant away from the hum of things, calls us to a homely, everyday, simple, and workable belief that God is with us everywhere and can be easily approached.

We can turn recollection from one direction to another, the way a searchlight sweeps the sky. We use sudden short prayers for ourselves and other people. We use them as quick words of adoration and love to our Lord. We use them for thanksgiving. We can also use them to challenge temptation.

PRAYER IS A WEAPON

From time beyond mind ejaculations have been used in moments of temptation and danger. "Lord, save me!" we cry. Yet many of the old occasions for such ejaculations may seem out of date, out of line with the circumstances of modern life.

Just as we should repent of definite vocational misdemeanors and sins, so should we pray to resist the temptation of them. Perhaps sins need re-coding. Perhaps we should streamline our consciences. Business methods that were universally accepted two generations ago would put even the most pious man in prison today. The peccadillos of ordinary life that once scarcely caused the lifting of an eyebrow have now been reshuffled into a more realistic category. Resistance to them or repentance of them follows on acknowledging that they are sins.

If, for example, a business tycoon hires a slick lawyer to find loopholes in the law so that a proposed deal will "just get under the wire," he first has to realize that it is a sin before he can ask for strength to help him lay it aside. If a workman is disloyal to the rules of his

commendable charity of civic work mainly with an eye to her own social advancement and then drops it when it no longer helps her "position," if a farmer neglects his land so that the soil becomes eroded and no longer fit to produce good crops for man and beast—these and a hundred other temptations are matters to be weighed in the scales of right and wrong.

It is just as necessary for a man or woman to pray, say against a habit of unkind silence at home, as it is to send up a shout for help when assailed by unlawful carnal desires. It is just as important for an office worker to ask the Lord's help when he is tempted to put something over on the other fellow as it is were he tempted to pilfer the till.

Prayer, then, is a weapon. It should be kept ready for use and it must fit modern warfare. In temptation, in danger, in doubt, in the face of sudden calamity, unpredictable reverses and abrupt frustrations, when great love, great forgiveness and heroic sacrifices are required of us, the quick shout to God is a sharp sword piercing heaven.

That practice of using prayer as a quick challenge to temptation may also bring us to an attitude of mind when we realize that just as no man lives unto himself, so no man sins unto himself. The old excuse that a sin only hurts the sinner and no one else doesn't work any more. Our sins are not isolated, unrelated fractures of the will of God but a deadly addition to the world's continuous rejection of it. We share the world's sin. A Harvard professor has recently put this into a prayer short enough to be an ejaculation:

"Grant unto us, O God, the heart to feel and the mind to know that mankind's every sin is *our* sin."

SHARING THE INCARNATE LIFE

So far any man or woman of clean conscience and good intent could subscribe to these uses and results of prayer. They are acceptable to practically all faiths, all sects. . . . Then the noon whistle blows or a near-by church bell rings the three-times-three-and-a-nine, and we face some searching questions that throw our faith into sharp definition.

How far is the Incarnation the foundation of our faith? To what extent are we Christians? If mankind's every sin is our sin, then do we really believe that our Lord's redemption of us on the Cross continues and will continue to save mankind until the end of time?

Some repeat the *Ave*, others the "O Saviour of the world." In both the Incarnation is implicit—God made common lot with us, lived our common life, suffered temptations and pains as we do. Our Lord having become man, we share in His Incarnate life. Our responsibility, as Christians newborn through Baptism, is to carry that recreated life into the lives of other men and women and even into the material surroundings with which He has endowed us.

When we say the *Angelus* or any other like noon prayer, we are testifying that we believe our Lord's love is still with us, still pleading for our love, still leading, still upholding, still energizing, still redeeming.

An Answer to a Question

By the Rev. THEODORE PATTON

Rector, Trinity Church, Elkridge, Md.

SOME years ago I wrote an article for THE LIVING CHURCH entitled "Why Not a Parochial School?", which set forth many good reasons why many such schools could and should be established. It seemed to me so logical, so necessary.

Now, as I look back in retrospect over five years of operating such a school, I believe I have found the answer to my own question. It is a simple answer, and to me, a sad one. "Why not a parochial school?" Because the bishops do not want them, nor think them necessary; because the priests do not want them, nor think them necessary; and therefore the people do not want them, nor think them necessary. Of course there are exceptions in each group, but inarticulate exceptions.

Our school was successful, because of two things. First, the hard work and self-sacrificing spirit of our teachers; and second, because of the loyal support of the parents whose children were under our care. Both of these groups believed so strongly in what we were doing, and trying to do, that they pushed the school forward, in spite of the churches.

The idea which once I had tried to urge was not the establishment of parochial schools in the strict sense of the word, *i.e.*, where the support and responsibility of the school would rest solely upon one parish (such a school in our Church would be rarely feasible)—but where one church, with the most adaptable parish hall would house the school, and all the parishes in the district stand behind it.

Such was the set-up of our school. After much persuasion, all the rectors in the surrounding area—some ten in all—agreed to allow envelopes to be given out in their parishes once a year for the benefit of the school. The result was comical. I remember the offering from the wealthiest parish—with over 1,000 communicants—\$1.72. And so it went.

You may possibly think that the reason for the apathy of the churches had some local or personal angle. But the testimony of any parent, or any outsider who knew the work we were doing, would correct such a notion as that. I am forced to the conclusion that the real reason for the lack of interest on the part of the churches, is that the people, like the priests, are not convinced that Church schools are important to the life and health of the Church.

This is a sad thing. Even some of our larger and long established schools have died for lack of nourishment. We believe that the Church is important, and that Our Lord intended that His gospel be transmitted through this medium. We also believe that a child, nurtured and tutored by the Church, will have a better chance to understand

the truths of our religion, and appreciate its mysteries, than will grown-up whom we pounce upon to save his soul!

Not long ago I was speaking a man who had been doing work college students. He said that you talk to them about God, and a way about the world's need for God, but whenever you mention the Church, they immediately lost interest. Might it not be that had these been nourished by the Church young, protected by her, taught by her and fed by her, they would have understood and loved her more? It is a homely example, but I can remember driving two of my toughest boys after school one day, and passing a man carrying a sign which said "Down with organized religion. I will have the Church!" You would have thought of these boys as religious or interested much in such things they wanted me to stop the car so I could punch him in the nose.

Many of our boys and girls were from Church families, but were not into the Church by instruction and firmation. And some of them brought their parents with them. I remember one brilliant little first-grader, whose parents had no connection with the Church whatsoever, but who came to our school on the recommendation of an eminent New York educator. The child developed such an interest in the Church, and took his instructions so heartily, that both his father and his mother eventually came into the Church.

The boys and girls who come to our Church schools may not be different from those who come to other schools. But I am sure that underneath—interwoven into the pattern of their lives—is a clearer picture of their Master, and at least a better understanding of the Church's mission to the world.

Whether or not our Church in the next generation will awaken to the need for more and more elementary schools under her care, I cannot say, but at least we now can give all the support possible to our schools already established. There is no tax on parents for the support of such schools, and sometimes think there should be. We parish priests who believe in the Church can try to impose such a tax upon ourselves for the support of our own diocesan schools. And if the tax is raised that many of our schools are exclusive, by reason of tuition fees, it may be said that the more strongly our Christian schools are supported, the more scholarship can be made available for deserving boys and girls of any economic grade.

This work is more important to the future health and life of our beloved Church than most of us seem to realize.

Did We Mean Our D-Day Prayers?

WE talked over the remarkable response of the American public to the D-Day call to prayer, Church-people both clerical and lay seemed not wholly satisfied. Radio comedians gave over their programs. Newspapers published prayers and ended theirs with prayer. The President went on the air with a prayer he himself had written. Churches were frequented by more people than had been there on weekdays in years; and thousands of private prayers were said at home. Yet, were those who commented that something did not seem right about the observance. There was too much praying carelessly; not that: the praying was too fashionable, too casual; too much like an umbrella to be opened in bad weather and thrown in the corner when the weather got better. Our prayers might be compared to cut flowers stuck in a vase; they did not grow out of our lives, they had no

roots. The great and merciful providence of God, no man

knows the roots of another's behavior. And cuttings in a vase sometimes put forth their own roots. And many, many thousands of Americans live lives of constant communion with God, creating the spiritual energy on which the rest of us depend. But since there were many without spiritual roots, who noticed God because other people called Him to their attention, we hope that many clergy will be moved to preach in the ensuing days on how to pray, to whom to pray, and what is required of those who pray.

To a little knot of quiet fishermen—respectable, upright fellows no doubt—came John the Baptist, the forerunner of Christ. His message was "Repent; for the kingdom of heaven is at hand." "Repent." The thing which led those men to become disciples of John and later Christ's apostles was their realization that they must repent, must outgrow the hard shell of their respectability, must turn away from the standards of their time and place and confess themselves to be miserable sinners.

St. Paul's comparison of the natural man with a seed is a good one. Growth cannot begin until that seed case is cracked. And much of the D-Day praying seemed to lack all sense of the need, or even the desire to crack the seed-case and, as individuals and as a nation, embark on the thrilling adventure of growing into Christian maturity. "Lord, defend us so that this nation may continue to be the richest, most powerful, most foolish on earth. Bring our boys home with undamaged bodies so that their souls may sink back into the spiritual doldrums. Keep the rent on my slum property high. Bring back the days when there were more workers than available work so that my money will go farther and I can get a good maid again. Don't let the President and Congress realize that you think Hottentots, Japanese, Hindus, and Germans are just as important as Americans. Give us success in our enterprises, but don't lay any responsibilities on us—and *don't change us.*" Is that our real prayer—the unuttered wish behind our measured phrases of archaic English?

Maybe those blasphemous newspaper ads are right. Probably a large proportion of our fighting men are fighting for a world as devoid of God's grace, as ensnared by its own inadequate standards, as blind and deaf, as self-centered and drowned in hedonism as the world was before this war began. Perhaps the President is right in announcing that any practical peace must be a cynical one, in which no nation undertakes any obligations for the sake of the world community. But if all these things really represent our aims, why bother to mention it to God? What interest do we expect Him to take in setting up the scenes for World War III?

WHEN we invoked God on D-Day, we did not invoke the law of gravity or pull a trigger setting in operation the law of expansion of gases. We made contact with the Almighty source of justice and power and righteousness. That is a perilous thing to do. We would like to have the power on our side. But what if the cost is the establishment of justice and righteousness? Do we want it? We have prayed, "Father our will be done through Thee." Let's turn it around the way it belongs and say, "Father Thy will be done through me."

For prayer involves commitment. First, repentance and a decision to begin to seek God's will, to judge ourselves by

The Epistle

John Baptist

June 24th

"BEHOLD your God." Among many reasons why this Epistle is so appropriate for St. John's Day is the parallel between the prophet of old with his proclamation "Behold your God" and the Forerunner with identification of our Lord "Behold the Lamb of God." Not only do we honor St. John today for his unusual insight and for his courageous outspokenness, but ways on a saint's day we look for ways in which we may profit by example. Today we may well resolve to follow St. John in making Christ known for what He is. We have begun to know the meaning of His incarnation as God the Son and as the Lamb of God that has taken away the sins of the world, and are gradually coming to understand what these things mean to us. Like St. John we should proclaim this knowledge to others. As we make our Communion let us pray that we may increasingly know Christ and make Him known.

Monday after Trinity

June 25th

AFTER you have suffered awhile, God make you perfect." There can be no spiritual perfection without suffering. Suffering, rightly used, is a character of God. Suffering for righteousness sake is a provided way of attaining the kingdom of heaven. God does not delight in making us suffer, but He knows, as we learn, that physical or mental pain is a way to help us realize danger which must be avoided or overcome. A toothache is not a disease but a sign of trouble which must be overcome by further pain. The suffering which attends the breaking of a bad habit is a sign that the difficulty is being cleared away. In the spiritual life suffering is an attendant factor on getting rid of sinful habits. Let us pray for strength to take patiently any suffering which can perfect our spiritual life and make us ready for the kingdom of God.

His standards. Second, moral commitment—an earnest effort to do His will, come what may. “Not every one that saith unto me Lord, Lord, will enter the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven.”

The measure of our right to ask God to help us is the measure of our subjection of ourselves, individually and nationally, to His holy sovereignty. Did we really mean our D-Day prayers? Then, we had better begin meaning the Christian religion with all its inconvenient teachings about brotherhood and purity and self-sacrifice and devotion. It is a large order.

The White Problem

THIS editorial is not about religion.

A recent newspaper item reports a triumph for the President's committee on fair employment practices—the agreement of a railroad and the unions involved to permit Negroes to serve as stewards in charge of the dining cars.

Our first experience with a Colored steward (on another railroad) a few weeks ago was a refreshing one. In spite of the fact that the diner was barely adequate to the needs of the train, service was prompt, smooth, and courteous. By contrast, on several recent occasions we have found White stewards, apparently very new at their jobs, who had completely lost control of the situation. Not infrequently, Colored waiters have had to come to their rescue. The advancement of experienced Colored waiters to positions of responsibility will be a great boon to the traveling public. It will also be a boon to the men working on the dining cars and to the management.

When we read of the caste system in India, and the silly difficulties it creates, we congratulate ourselves on our superior enlightenment. Yet, in our own nation by our pretense that there is some essential difference between races, we get into some peculiar tangles. White men are put into jobs for which they are unsuited. Workers suffer from poor direction. Management loses good will and money. The public is inconvenienced. Who in the world benefits? And why in the world do we do it?

Sometimes we think that the “Negro problem” ought to be called the “White problem.”

Dr. Morris

THERE have been few enough Christian gentlemen in any age, but there seem to be even fewer in these hurried modern times. So with the death of Dr. Charles M. Morris, chancellor of the diocese of Milwaukee the city, the Church, and the nation have sustained a loss that can hardly be made up.

A man of encyclopedic mind and deep Catholic devotion, Dr. Morris stood out even more for the gentleness of his heart and manners. High and low were his equal, children his special friends. A skilled theologian; a learned lawyer, ecclesiastical and civil; a wise financial adviser; a courtly aristocrat; a humble follower of Jesus; a Christian gentleman who knew no social, class, or racial distinction. Like Blessed Thomas More's, his biography would not make exciting reading because one cannot believe so much goodness and selflessness are gathered together in one man.

When Dr. Morris suffered the stroke that caused his death, his housekeeper did not call the doctor first. She called Bishop Ivins of Milwaukee. And that was the natural thing to do. Dr. Morris was one of those rare laymen whose life,

without a trace of sanctimoniousness, is the Church the Lord God grant him eternal rest, and may light pe shine upon him.

Scrambled Canon

THE rearrangement of the canons adopted by the Convention is generally well thought out and skilfully executed. But the division of the marriage canon in two and rearrangement of its parts has led to some confusion and one howler.

The confusion arises from the fact that in Canon 16, the Solemnization of Holy Matrimony, the minister is required to ascertain the right of the parties “according to the laws of this Church” to contract a marriage, but the laws are not defined. In the following canon, the minister is forbidden to marry divorced persons (with the well-known exception), and a table of impediments is given on the table of which the Bishop may declare a marriage null. But there is no clear statement that the impediments operate to prevent marriages from being solemnized!

The howler occurs at the same spot: “Any person whose former marriage has been annulled or dissolved by court may apply to the Bishop . . . to have the said marriage declared null and void by reason of any of the following impediments: . . . (9) Facts which would make the present marriage bigamous.” *I.e.*, according to the letter of the canon although divorced persons may not be married, a person who desires to enter upon a bigamous union may have his former marriage declared null!

We think the Table of Impediments had better be moved back in Canon 16, where it belongs.

PRAYER FOR LOVERS

I HAVE a prayer to offer, Lord, to Thee,
Unuttered and yet most sincere with me;
These lover pairs so rudely reft apart—
I think I know the yearning of each heart.
Dear Christ, I pray that these their pangs of love
May chiefly serve to lift their thoughts above;
May make each kneeling at Thy Altar rail,
Each mystic sipping from the Holy Grail,
A trysting time when they may truly meet
And know a holy union doubly sweet.
Dear Jesus who alone might dare to say
That “God is Love” be close to them today;
Help them to know that coming near to Thee
But brings them where Thy loving arms are free
To strip away all distance, time and space
And press them each to each in fond embrace;
While Thou, regarding them with look most kind
Dost bless their joyous spirits intertwined,
And bid'st them use Thy presence and Thy power
To banish fear, and hallow every hour
With spiritual ministries and tender deeds
Projected far to meet their dearest needs.
Thus they will find a peace and deep content
Until these weary warring months are spent.

ALAN OSBORN.

THE SOUTHERN OHIO

Protestant Advocates

Nations Council

g a strong stand in regard to one important aspect of the postwar. The 70th annual convention of the Southern Ohio passed the following resolution at its meeting in St. Thomas Church, Columbus, on May 16th: *Resolved*, That we, the members of the annual convention of the diocese of Southern Ohio of the Protestant Episcopal Church in the United States of America, urge our government to cooperate with the other United Nations in setting up a United Nations Council to promote the formation of the General International Organization foreshadowed in the Moscow Declaration and the Constantinople Declaration.

Further Resolved, That copies of the above resolution be forwarded by the secretary of this convention to the President of the United States, the Secretary of State, and our senators and representatives in Congress."

The convention also strongly disapproved the withholding tax regulations of the new tax bill "in so far as these regulations make woefully inadequate provision for deductions of religious, charitable, and educational gifts." It was resolved that copies of the resolution be forwarded to their senators and representatives in Congress, to the chairman of the appropriate committees of the Senate and the House, and to the Secretary of the Treasury and the chairman of the Council of Taxes and Philanthropies requesting Congress "to make such changes in the proposed withholding tax law as to permit any taxpayer to indicate the amount of his contributions, up to a certain limit, to be exempted from the payment of the withholding tax."

Resolved, That copies of the resolution be forwarded to the following: Messrs. C. B. Persell, jr., Pleasant Ridge, Cincinnati; J. S. Williamson, Pittsboro, Ohio; J. S. Williamson, Pittsboro, Ohio; J. S. Williamson, Pittsboro, Ohio; J. S. Williamson, Pittsboro, Ohio.

Delegates: Messrs. A. Thorpe, N. Burroughs, R. Garsinger, F. Lichtenberg, G. Osborne, W. J. Nelke. Standing committee, Rev. Messrs. J. S. Williamson, N. Burroughs, P. Porter; Messrs. J. S. Williamson, S. Allen, J. McGrew. Bishop-elect, Rev. Messrs. G. Symons, N. Burroughs, Garmey; Messrs. F. O. Shoedinger, R. Regan, S. Allen.

HESTER

Protestant Convention

The annual convention day for the diocese of Hester, which held its 13th annual convention in St. John's Church, Hester, N. Y., on June 6th. Bishop-elect called upon the Church to spiritualize the fellowship of the returning "Our chief concern should be to promote the fellowship and worship of each church so certain, so radiant, and so pure that a soldier returning with a weary mind, with jagged nerves and aching muscles, will find any one of our churches a 'hidden place from the wind,

and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.'"

Turning to matters of the diocese he commended St. Thomas' Church, Rochester; Christ Church, Hornell; Trinity Church, Geneva; and St. John's Church, Honeoye Falls, for notably reducing or eliminating altogether their parochial debts. He spoke of the success of the Lenten noon-day services held in Christ Church, Rochester, and sponsored by the parishes of Rochester and vicinity. He said that parochial life in general appears to have been more satisfactory than in any previous year, and is apparent in the making up of confirmation classes which show an unusually large number of family circles being completed.

The financial report showed that the \$9,000 pledge to the General Church for missions for 1943 had been overpaid by \$585.92 and that \$10,954 had been pledged for missions to the General Church in 1944.

At this convention it was voted to have an archdeacon of the diocese who would aid the Bishop in caring for the rural parishes and missions. The archdeacon will also become executive secretary of the diocese, the registrar, and eventually secretary of the convention.

The following resolution was passed: "We view with alarm the financial condition of Hobart College and record our sincere conviction that we must remember our responsibility to maintain and extend Christian higher education. We feel that this responsibility for the future welfare of Hobart and William Smith Colleges extends even beyond the area of this province, and we urge the serious and prayerful consideration of this matter upon all our people."

ELECTIONS: Standing committee, Rev. Messrs. S. H. Edsall, J. Kates; Messrs. E. C. Denton, J. W. McConnell. Executive council, Rev. Messrs. H. H. Hassinger, C. B. Persell, jr.; Messrs. E. R. Farrow, jr., F. H. Sibley. Provincial synod, Rev. Messrs. F. L. Brown, W. C. Compton, F. R. Fisher, J. Kates, C. B. Persell, jr., J. S. Williamson; Messrs. J. G. Case, J. L. Humphrey, C. R. Kirby, T. T. Odell, P. E. Thomas, R. E. Westbury. Trustees of the diocese, Rev. W. C. Compton and Messrs. F. H. Sibley and J. Van Voorhis.

NEW YORK

Changes in Work of City Mission Society Reported

In his foreword to the annual report of the New York Protestant Episcopal City Mission Society, which is in its 112th year, Bishop Manning points out that "in the past year, the Society has made greater adjustments in its program of work than at any other time in its history. In all departments, it strives to maintain the morale and spirit of our people and to make them strong in faith and courage."

A large proportion of those aided were the non-Roman inmates of 33 public institutions in the diocese of New York, to whom 21 chaplains of the Society minister throughout the year. In addition to 87,000 individual interviews, the chaplains con-

ducted services attended by 114,000 persons. The Rev. William E. Sprenger, director of the Society, states that 37,827 persons were aided last year.

Changes in the Society's work included the addition of facilities for the care of children at St. Barnabas House, the Society's temporary shelter for women and children. Three hundred more boys and girls can now be cared for annually; many at present are children of service men. A new 300-acre camp site was purchased at Parkville, N. Y., which will ultimately accommodate the organization's camps for both boys and girls, nine to 15. These camps, as well as Edgewater Creche-Rethmore Home in Englewood, N. J., for children four to eight, accept campers on a non-sectarian basis. The family service department was able to do extensive follow-up work with many of last year's 934 campers, so as to make permanent the benefits of their outdoor stay.

Girls on parole from Westfield State Farm, who are given special counsel by a social worker of the Society, were able to find many positions in industry, whereas formerly only domestic work was open to them. At Ellis Island, says the report, the Society's representative during the year gave assistance to 2,652 persons, the majority of them interned alien seamen and repatriated Americans.

Threefold Anniversary

Trinity Parish in Mamaroneck, N. Y., celebrates a threefold anniversary this month. The observance began June 11th, with a special service at which the Presiding Bishop was preacher. The anniversaries are the 58th of the consecration of the church building; the 127th of the final legal incorporation of the parish, and the 240th of the starting of the first regular service of the Episcopal Church in Mamaroneck.

The Rev. Dr. Frank Dean Gifford is rector.

Noted Economist Ordained Priest

Considerable interest was taken by Churchpeople and many others in the ordination to the priesthood on June 4th of Dr. George William Edwards, the well-known economist. Dr. Edwards, who is 53 years old, was dean of the Business School of the College of the City of New York from 1927 to 1932. He is the author or co-author of several books on economic matters and used both nationally and internationally. Among these are *Banking and Business*, *International Trade Finance*, *Principles of Bond Investments*, and *The Evolution of Finance Capitalism*.

During the past three years, Dr. Edwards has been a regular student at Union Theological School, and at the same time has continued his work at City College. He lives in Hartsdale, N. Y., and will have charge as vicar of St. Andrew's Church in that town. St. Andrew's is a mission of St. Luke's Church, Tuckahoe, and has 52 communicants. Dr. Edwards will continue his present work at the College of the City of New York,

spending five days a week at the college. He is now director of the Department of Economics in the college.

Dr. Edwards declared that he entered the ministry because he believed religion should be taught in relation to social science. After the war, he was convinced, economics would cease to be a purely secular science and would be purified by religion and enriched by spiritual values. Lest it might be thought that he had been in any way disappointed by his academic life, Dr. Edwards said that he had been and was happy and successful, both professionally and personally. The call to the ministry was a call to fuller service. Dr. Edwards is married and has two sons.

RHODE ISLAND

Annual Convention Advocates International Police Power

The 154th annual session of the convention of the diocese of Rhode Island, held in the Cathedral of St. John, Providence, on May 16th, unanimously adopted a resolution requesting the House of Bishops "to postpone consideration of the resignation of the Bishop of Rhode Island until the meeting of the House of Bishops at the time of the General Convention in 1946." The convention also adopted a resolution advocating that the "coming peace must provide an over-all arrangement for international collaboration in dealing with those common world problems which are capable of no purely national or regional solution." The resolution emphasized the need of supervision and control of military establishments and "the creation of international police power sufficient to provide an effective system of collective security, yet with machinery flexible enough to allow for the adjustment of equitable changes and claims." It further stressed the need for the creation of a "Central Council of the United Nations, 'as an organ for co-operative action' in prosecuting the war and in preparing for and organizing the peace."

All institutions of the diocese will be aided by a united appeal for funds to be made in accordance with a resolution adopted by the convention.

ELECTIONS: Provincial synod, Rev. Messrs. A. M. Dunstan, A. Wood, D. Fraser, N. W. Bryant; Messrs. K. G. Anthony, F. R. Cushman, W. C. Beard, H. K. DeWolf. Standing committee, Rev. Messrs. J. B. Lyte, I. A. Evans, C. H. Horner, A. F. Roebuck; Messrs. J. N. Brown, C. R. Haslam, A. E. Thornley, A. L. Kelley. Diocesan council, Rev. Messrs. J. V. Butler, jr., A. R. Parshley, Litt.D.; Messrs. C. W. Bosworth, W. K. Murray.

MASSACHUSETTS

The Episcopal City Mission Marks Its Centennial

The 100th anniversary of incorporation of the Episcopal City Mission, Boston, was marked on May 21st by a festival service at 7:30 P.M., in the Cathedral Church of St. Paul. Bishop Sherrill of Massachusetts preached the anniversary

sermon, and Bishop Heron, Suffragan of Massachusetts, conducted the service, assisted by the Rev. Frederick S. Armstrong; the Rev. Frederic C. Lawrence, member of the executive board; and the Rev. Frank M. Rathbone, senior member of the Mission's staff of clergy.

Honor was paid to the memory of the men who have directed this great social welfare organization of the diocese of Massachusetts: the Rev. E. M. P. Wells, the Rev. Frederic B. Allen, and the Rev. Ernest J. Dennen, each of whom pioneered in the social work exemplified today, as Bishop Heron, the present superintendent of the Mission listed them, by two great institutions, the Seamen's Club of Boston, and Morville House, a home for elderly women; camping privileges for boys and girls through six camps; summer day-camps and vacation schools for city-bound children; a recreation center for women; mission parishes in four crowded city areas; support of chaplains in 16 city hospitals; and a small but intensive work with the blind.

One of the assets of the Episcopal City Mission has been its adaptability to changing civic conditions and the natural changes in the type of people to whom it ministers. When a work become unnecessary, it is abandoned or else given over to the agency which supersedes it. The same pioneering spirit is evident, for the Episcopal City Mission aims to be in the van of social progress.

CHICAGO

St. Matthew's, Evanston, Is Consecrated

The fifth church in the diocese of Chicago to be consecrated within the past two years, St. Matthew's, in Evanston, Ill., was blessed by Bishop Conkling June 4th at an early celebration of the Holy Communion, which was a corporate Communion for the entire membership of the parish. The instrument of donation was presented by Charles P. Gilson, senior warden. The parish family participated in a large postcommunion breakfast.

In order that the whole community might share in the celebration, a great outdoor votive service of thanksgiving was held at 11:00 A.M. More than 200 persons representing Church, collegiate, and civic organizations walked in the procession. At this service the rector, the Rev. John Heuss, celebrated the Holy Communion, and Bishop Conkling blessed the church buildings and preached the sermon.

The present buildings of St. Matthew's Church were erected in 1921, when the Rev. J. Julius Steffens was rector. During his ministry from 1918 to 1936 the church grew from a mission with less than 125 communicants to a parish with 375 communicants. Fr. Heuss became rector in 1936, and during his ministry the church has grown until it now numbers over 800 communicants. The Church school has increased from 112 members to 464. During these years an assistant priest, a business manager, and a director of religious education have been added to the staff. Five years ago a campaign was be-

Discipleship

Discipleship! An old-fashioned religious-sounding word, somehow other dodged, not much used, not all enjoyed by present day churchgoers—but a word which fully would in expression would recruit and name The Church as nothing would.

When we think of disciples, (our 1 always turns to St. Andrew. Yes have a statue of him, too; but just now, is beside the point!) out your Bible and read how he, had formerly been a follower of John Baptist, in turn began follow our Lord when his rugged leader unselfishly effaced himself in our Lord's behalf. Immediately upon seeing our Lord Jesus Christ as his Lord what did he do? He went and found his own brother (the hardest of spiritual jobs!) and brought him Jesus (St. John I). Now, who his brother? None other than St. Peter! So, in one fell swoop, St. Andrew recruited for our Lord a disciple who was eventually to lead into the Church as a result of his discipleship (Acts 2) three thousand souls in one day!

Did it ever occur to you what would really happen to the Episcopal Church if every one of its adherents loved our Lord and His Church enough to lead just one single soul to Confirmation? Start figuring how many new churches we'd need—and all the rest of it. Above all, what a glorious evidence would be that we Episcopalians are really disciples and not mere club members (paying mighty bladed no dues—the most of us).

You can have the grandest and most gorgeous bits of architecture in your church to worship, and a choir that will play the hair of one's emotions; but without personal discipleship—that personal getting out through love of Christ and bringing in some other people—you yourself and your own church will have a herculean task in maintaining a spiritual and numerical status quo. Always remember especially you businessmen, that a business only succeeds so long as it has a staff of real salesmen who believe what they are selling. From our personal selling records and from our don't seem to be greatly entitled over our religion, do we? And remember one other thing: discipleship is a work done through for a leader. Well, then, a weak discipleship means a faint-hearted doesn't it?

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Bulletins, address the Registrar

gun to eliminate the remaining \$25,000 of building debt. On February 1st the whole debt was paid and the church was made ready for consecration.

All three parishes in Evanston are now worshipping in debt-free and consecrated churches.

WYOMING

Annual Convocation Increases Quota Sixty Percent

Important action at the 35th annual convocation of the missionary district of Wyoming, meeting at St. Peter's Church, Sheridan, Wyo., May 23d and 24th, included the acceptance of the quota for 1945 designated by the National Council, an increase of approximately 60% for every parish and mission, without a dissenting vote. The 1943 quota was \$2,860; the 1944 quota was increased to \$4,605, plus \$500 toward the Bishop's salary, and the 1945 quota is \$4,762, plus \$500 toward the Bishop's salary, a total of \$5,262. The 1944 quota is being raised by means of a special apportionment to all parishes and missions, called the Great Commission Offering. In order to meet the 1945 figure, it was necessary to add to the present assessment the Great Commission apportionment, plus an additional 10% increase.

Another financial matter of importance was the appointment of a special committee of laymen to bring about an increase of all clergy stipends throughout the district.

The Little Snake River Missions will be admitted as a parish subject to acceptance, by those missions, of the conditions proposed by the convocation. These missions include St. Luke's Church, Baggs; St. Paul's Church, Dixon; a parish hall called Pep Hall; and the Savery School, where services have been held for many years; and Slater, which has been another center of missionary work.

Bishop's crosses for distinguished service for the Church over a period of many years were presented to the Colored congregation of St. John's Church, Hanna; Mrs. E. H. Bourne; Miss Harriet E. Orth; Miss Clara Abbett; Dwight Jones; and the Rev. Canon Henry A. Link.

Mrs. David R. West, president of the Woman's Auxiliary of the sixth province, was a special guest at the meeting of the Woman's Auxiliary. Mrs. Forest G. Wheeler was elected president of the diocesan Auxiliary, succeeding Mrs. Hoyt Leech.

HARRISBURG

Bishop Heistand Gives First Convention Address

In his first annual convention address, Bishop Heistand, presiding at the 40th annual convention of the diocese of Harrisburg, in St. James' Church, Lancaster, Pa., May 23d and 24th, likened the Church to a family, a school, a hospital, and an army. He pointed out the duties

and privileges of Churchmen, considering them under each of these four aspects of the Church. Expressing his gratitude for the loyal support which the diocese has given him since his consecration last September, he also declared his appreciation for the generous response to his appeal for a larger field work fund which has already enabled the Bishop to do some of the things which both he and the retired Bishop, the Rt. Rev. Hunter Wyattbrown, had longed to do.

Bishop Heistand noted remarkable results obtained by a series of regional vestry meetings held last fall through which the field work fund was increased, making possible expansion of the missionary activities of the diocese. He stated that every aided parish and missionary circuit is now paying at least the minimum salary, and every priest having more than one charge is receiving a car allowance.

Asking that the endowment fund of the diocese be built up, he suggested that each church in the diocese take an offering once a year on the Sunday nearest the birthday of the diocese, September 29th, for the endowment fund, with the hope that each communicant would contribute one dollar per year to this fund.

The convention was held at St. James' Church, Lancaster, Pa., in connection with the celebration of the 200th anniversary of the founding of that parish.

"Fear, hatred, and racial prejudice must be conquered if we are to win this war, not only on land, air and naval fronts, but on the moral front," Bishop Strider of West Virginia, president of the province of Washington, told the delegates at a mass meeting the first evening of convention.

ELECTIONS: Provincial synod, Rev. Messrs. R. C. Batchelder, H. W. Becker, C. E. Berghaus, T. H. Carson; Messrs. R. W. Bomberger, S. S. Heiges, S. L. Barr, J. C. Hoffer. Alternates, Rev. Messrs. J. R. Leatherbury, S. B. Schofield, R. T. McCutchen, W. J. Watts; Messrs. R. H. Clark, B. Wood, E. M. Fleming, G. L. Low. Standing committee, Rev. Messrs. P. S. Atkins, D.D., A. G. Van Elden; Dr. J. D. Denney, H. S. Mansel. Executive council, Rev. Messrs. G. D. Graeff, C. P. James; Messrs. R. W. Bomberger, H. S. Mansel.

MINNESOTA

Conference for Church Workers

The annual summer conference for Church workers at Carleton College, Northfield, Minn., is being held June 18th to June 24th. The Rev. Philip F. McNairy of St. Paul, Minn., is dean, and the Rt. Rev. Benjamin T. Kemerer, D.D., is chaplain. The Rev. C. Avery Mason, national executive secretary of Forward in Service; Mrs. Harold E. Woodward, president of the G.F.S.; Sisters Julia Margaret and Mary Esther from the Community of the Transfiguration, Glendale, Ohio, and Bishop Keeler of Minnesota are among those on the faculty. The theme of the women's courses is to be "God's Gift and Our Task," and that of the youth program is, "The Sovereignty of God." The first three days include a conference for the clergy of the diocese as a part of the national Forward in Service program.

SEMINARIES

Dean Evans Resigns From Philadelphia Divinity School

At a meeting of the joint boards of the Philadelphia Divinity School, May 29th, the resignation of the Very Rev. Allen Evans, D.D., dean of the Divinity School, was accepted effective June 15, 1945. In accepting the resignation the board paid high tribute to Dr. Evans for the contribution he had made in the field of theological education during his seven years as dean and for his unusual ability in placing the school in a financially sound position.

Bishop Hart, who is president of the board of trustees, in announcing the resignation, stated: "When Dr. Evans accepted the deanship in 1937, it was the definite understanding that he would not live at the school. There has been a growing conviction on the part of the members of the board that the dean should live at the school, and when that conviction was made known to Dr. Evans, he presented his resignation."

Nashotah House Beneficiary of Will

Nashotah House has been named by the late James Rutherford Stewart of Morris, Conn., as a principal beneficiary in his will. One-third of the residue of his sizeable estate was set aside by Mr. Stewart for the support of a chair of dogmatic theology at the seminary. The will was scheduled to be offered for probate on June 15th.

Mr. Stewart died on May 21st. A large proportion of the remainder of the estate is expected to go to other Church institutions.

Commencement at Seabury-Western

Nine men were graduated from the Seabury-Western Theological Seminary June 8th, and the degree of S.T.M. in course was conferred upon the Rev. William Paul Barnds. The commencement program was preceded by an organ recital given by the seminary organist, Achilles Taliaferro, M.Mus. The Rev. Sherman E. Johnson, S.T.D., preached the sermon.

The alumni meeting was held the evening of June 7th, and the following officers were elected: president, the Rev. J. Rodger McColl; vice president, the Rev. Robert M. Wolterstorff; secretary, the Rev. Paul S. Kramer; treasurer, the Rev. John F. Plummer. It was voted to make some gift to the seminary in honor of the services of the retiring dean, Bishop McElwain. The alumni meeting was followed by a dinner presided over by the retiring

president of the Alumni Association, the Rev. Russell K. Johnson. The speakers on this occasion were Bishop Conkling of Chicago, Bishop Keeler of Minnesota, the Rt. Rev. Frank Arthur McElwain, D.D., and the Rev. Dr. Harold Holt.

COLLEGES

St. Augustine's 77th Commencement

Twenty-four graduates of St. Augustine's College, Raleigh, N. C., received the bachelor's degree at the 77th commencement, May 24th. The first class to reflect the full impact of the war, it included only five young men, two of whom had been honorably discharged from the armed forces. "Living Between Two Worlds" was the theme of the commencement address by Dr. H. Shelton Smith, professor of Christian Education and director of graduate studies in religion, the Divinity School, Duke University.

John H. Brown, president of the local alumni club, presented funds for a tuition scholarship, and \$100 toward equipment for the college grill was presented on behalf of the General Alumni Association.

"Honor All Men," was the subject of the baccalaureate sermon delivered by the Rev. Frank L. Brown, rector of St. Simon's Church at Rochester, N. Y., on May 21st. He reminded the graduates that they would merit the honor conferred on them in receiving their degrees only in proportion as they use their gifts to honor men by serving them.

The commencement program began that morning with the raising of the class flag. The Rev. Edgar H. Goold, president of the college, conducted the service of choral Evening Prayer. The choir sang "Inflammatus" by Rossini.

CONFERENCES

Clergy and Laymen Meet At Sweet Briar

The advanced conference of the province of Washington, for clergy and lay workers, will be held June 19th to 30th at Sweet Briar College in Virginia. A carefully planned and balanced schedule for the day, beginning with Holy Communion at 7:30, includes a full morning of study, sociable lunch hour, with an hour after for quiet. The afternoon is for recreation, with an hour before supper for special meetings. After supper there is the chaplain's half hour on the hillside. In the evening there is sometimes work and sometimes play. Each member of the conference is assigned to one of five seminars, and in addition all meet together four times to hear special lectures. For the last hour of each morning members will meet in special interest groups to consider the work of the Woman's Auxiliary, youth organizations, Church school and the parish—its ministry and its preaching. The general theme of the conference is "The Victory That Overcometh the World."

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CHURCH CALENDAR

June

18. Second Sunday after Trinity.
24. Nativity of S. John Baptist (Saturday).
25. Third Sunday after Trinity.
29. S. Peter (Thursday).
30. (Friday).

Albert E. Bowles, Priest

The Rev. Albert Edwin Bowles, formerly of Trinity Parish, New York City, died on May 9th in the Baker Memorial Hospital, Boston. He was 70 years old.

Fr. Bowles was born in England, was ordained at the Church of St. John the Evangelist, Boston, in 1910, and served rectorates in Goffstown, N. H., and Tupper Lake, N. Y. He had been chaplain of the Metropolitan Life's Mount McGregor Sanitarium. In 1926 he became curate of St. Paul's Chapel, Trinity Parish, New York City, and later served as curate of Trinity Church. From 1935 to 1938 Fr. Bowles was curate of St. Augustine's Chapel, Trinity Parish.

A Requiem Mass was celebrated in the Church of St. John the Evangelist, Boston, on May 11th. The Rev. Granville M. Williams, S.S.J.E., superior, was the celebrant; the Rev. Oliver B. Dale, S.S.J.E., deacon; and the Rev. Alfred L. Pedersen, subdeacon. Brother Herbert Francis was master of ceremonies.

Surviving Fr. Bowles is a brother, Alfred E. Bowles, of Richmond, Surrey, England.

Reginald H. H. Bulteel, Priest

On March 20th in his rectory at St. Kitts, British West Indies, there passed to his eternal rest the Rev. Reginald Herbert Hillesden Bulteel, priest in his 55th year. He received his education at Trinity College, Toronto, graduating in 1908. He was ordained to the diaconate in 1913 and to the priesthood in 1914 in Ontario. His first charges were missions at Coe Hill, Ormsby, and Faraday, Canada. In 1915, Fr. Bulteel went to St. Paul's, Roslin, and in 1919 to Christ Church Cathedral in Fredricton.

Fr. Bulteel went to the United States in 1922, serving for several years as curate of All Saints' Church, Ashmont, Boston, and secretary of the New England Catholic Club. He became rector of All Saints' Church, Peterborough, N. H., and later priest of St. Mark's Church, Groveton, N. H. In 1935 he accepted work under the Bishop of Barbados in the British West Indies, and returned to the British Empire.

Frank J. Mallett, Priest

The Rev. Dr. Frank J. Mallett died at the home of his son, the Rev. Reginald Mallett, in Baltimore on May 27th. Dr. Mallett had served as a priest for 59 years and retired from active work 16 years ago. He was 86 years of age.

His son officiated at a Requiem Mass held at 10 A.M. on May 29th, in Grace and St. Peter's Church, Baltimore. Burial was the following day in Chapel Hill, N. C.

Dr. Mallett was born in Lynn, England, in 1858, received his education in that country, and was ordained priest in 1885. He had married Mary E. Long, of Downham, England, in 1882. Upon coming to the United States, Dr.

Mallett became rector of St. Paul's Church, New Albany, Ind., and later served various churches in Ohio and Michigan before becoming dean of St. Matthew's Cathedral, Laramie, Wyo. After having charge of several other parishes, he returned to St. Paul's, New Albany, Ind., in 1914, and remained there until 1928. His past parish was Trinity Church in Florence, Ala.

Dr. Mallett has served as deputy to the General Convention in 1896 and as a member of the Social Service Commission of the diocese of North Carolina and the Sunday School Commission in 1913-1914. He had obtained a Ph.D. degree from North Illinois College in 1901. He was founder and director of the Society of Mission Priests and wrote a number of books, including *Wit and Humor of the Parson* and *Helping Boys*.

Upon his retirement he moved to White Plains, N. Y., where he took an active part in civic life. After the death of his wife, six years ago, he moved to Baltimore to be with his son.

In addition to the Rev. Reginald Mallett, who is the rector of Grace and St. Peter's Church, Baltimore, Dr. Mallett is survived by three other sons, Frank Mallett of Sharon, Pa.; John Mallett of Louisville, Ky.; and Edgar Mallett of Nashville, Tenn.; and two daughters, Miss Mabel Mallett, of Chapel Hill, N. C.; and Mrs. C. S. Lomax of New York City. There are also four grandchildren and a great grandchild.

Herbert Stanley Smith, Priest

The Rev. Herbert Stanley Smith, retired major of the United States Army, and rector of the Church of St. John the Evangelist, Barrytown, N. Y., died June 2d in the hospital at Rhinebeck, N. Y., after a brief illness. He was 73 years old.

The Rev. Mr. Smith was ordained to the priesthood in 1895, and he started his career in the ministry as assistant at St. Paul's Chapel, Trinity Parish, New York City, from 1894 to 1896. After serving as rector of St. Andrew's Church, Lambertville, N. J., until 1905, he became a chaplain in the Army at Fort Seward, Alaska, remaining there a year and later going to Fort Wright, Washington. He was with the Army in Zamboanga and Jolo, in the Philippine Islands, from 1906 to 1912. Then he returned to this country, serving at Madison Barracks, N. Y., and later at Camp Eagle Pass, Tex., and the headquarters of the Southern Department. From 1921 to 1922, when he retired from active duty, Major Smith was in France. A daughter survives him.

Dr. Charles M. Morris

Dr. Charles Marcius Morris, chancellor of the diocese of Milwaukee, died on June 8th at the Milwaukee Hospital. Dr. Morris, who was 79 years old, suffered a stroke during the week before his death.

A descendant of American pioneers, Dr. Morris was born in Madison and was graduated from the University of Wis-

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consin. He then practiced law and served for a time as city attorney of Madison. He became a vice-president and director of the First Wisconsin Trust Company in 1921.

Dr. Morris supervised the finances of the diocese for 20 years and was made an honorary canon of All Saints' Cathedral, Milwaukee. His honorary doctorate was conferred by Nashotah House, of which he was a trustee. He was also a trustee of Kemper Hall.

He was a deputy to General Convention for many years and an important member of the Committee on Canons of the House of Deputies.

Intensely interested in theology, languages, music, and learning of all kinds, he was a close friend of Bishop Ivins of Milwaukee and many of the clergy of the diocese. Dr. Morris loved young people and children. Sue Pepper, the niece of the national executive secretary for social relations, had breakfast with Dr. Morris each Sunday.

He was married in 1895 to Mary Fairchild, daughter of a former Wisconsin governor. She died in 1939. Surviving Dr. Morris are his brother, Breese Morris, and a sister, Mrs. J. W. Jackson, both of Madison, and two nephews, Victor Morris of Milwaukee and Howard Morris of New York.

The burial service took place at All Saints' Cathedral on June 9th, with the Rev. Dr. Holmes P. Whitmore and the Rev. Canon Marshall M. Day officiating. It was followed by a Requiem Mass at which Dean Malcolm D. Maynard of the Cathedral officiated. Bishop Ivins gave the absolution of the body.

Burial took place at Madison with services taken by the Rev. John O. Patterson and the Rev. Francis J. Bloodgood.

John Armitage Staunton

John Armitage Staunton died May 24th in Hammond, Ind., at the age of 80 years. Mr. Staunton, who in 1931 entered the Roman communion, was one of the Episcopal Church's pioneer missionaries in the Philippines. He and his wife, who died in 1931, built up St. Mary's Mission, Sagada, developing in connection with it a number of trades and crafts, printing press, saw mill, and garden.

Mr. Staunton was born in Adrian, Mich., April 14, 1864. Ordained deacon and priest in 1892, he did parish work in Idaho, New York, Ohio, and Massachusetts before going to the Philippines in 1901. He remained there until 1925 when he retired from the field and lived in Seattle, where he had charge of St. Michael's Mission until 1930.

Correction

An article in the L. C. of May 7th, page 14, states that the Episcopal Canteen at the Church of the Epiphany in Washington, D. C., was started by Lt. Fiddesoff (jg) and several associates. In reality, the Canteen was started by the men of the Brotherhood of St. Andrew connected with St. Andrew's Chapel, College Park, when Douglas Brinkley was president of the Potomac Assembly of the Brotherhood. It has always been a project of the Potomac Assembly, not of the National Council of the Brotherhood.

Appointments Accepted

ELLIS, Rev. MARSHALL, just graduated from Union Theological Seminary, is now supplying at the Church of the Incarnation, Atlanta, Ga. Address: Church of the Incarnation, Lee at York Sts., S.W., Atlanta, Ga.

HAY, Rev. ALBERT REES, formerly at All Saints' Cathedral, Albany, N. Y., is to be rector of Christ Church, Ballston Spa, N. Y., effective September 1st.

GOODSON, Rev. GEORGE W., formerly priest-in-charge of Christ Church, Tracy City, Tenn., and associated missions, is to be priest-in-charge of Grace Mission, Weslaco, Tex., effective July 1st. Address: Grace Church Rectory, Weslaco, Tex.

LLOYD, Rev. J. HUBERT, formerly rector of Emmanuel Church, Chatham, Va., is to be rector of Westover Parish, Roxbury, Va., effective July 1st.

MCGEEHEE, Rev. HENRY J., formerly of the Church of the Epiphany, Tunica, Miss., is now rector of St. Paul's, Woodville, Miss.

ORVIS, Rev. ROBERT W., formerly rector of St. Paul's, Mayville, N. Y., is now rector of Trinity Church, Renovo, Pa.

PURDY, Rev. CHARLES E., for more than 16 years priest-in-charge of Trinity Church, Lansford, Pa., and St. Philip's, Summit Hill, Pa., and for six years in charge of Calvary Church, Tamaqua, Pa., is now rector of Grace Church, Pemberton, N. J. Address: 45 Elizabeth St., Pemberton, N. J.

STAPLES, Rev. C. PHILIP, formerly priest-in-charge of St. Alban's Church, South Portland, Me., is to be rector of Trinity Church, Hoboken, N. J., effective June 15th. Address: 707 Washington St., Hoboken, N. J.

WATSON, Rev. DAVID C., formerly rector of St. James', Tracy's Landing, and All Saints', Sunderland, Md., is to go to Emmanuel Church, Cumberland, Md., effective June 21st. Address: 29 Prospect Square, Cumberland, Md.

Military Service

COBURN, Rev. JOHN BOWEN, has been appointed a chaplain in the USNR.

LEATHER, Rev. JACK, formerly curate at St. Stephen's, Wilkes-Barre, Pa., is now a chaplain in the USNR.

MARKEY, Rev. RALPH, formerly at St. Peter's Church, Oriskany, N. Y., is now a chaplain with the U. S. Army.

PEOPLES, Chaplain JOSEPH W., JR., has been

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	\$ 15.00

Greek Relief

Olive Kennedy \$ 50.00

St. Alban's, Holborn, England

In Memory of Maxwell Sayer \$ 10.00

ANNOUNCEMENTS

Died

ENTERED life eternal on June 1, 1944, the, Wash., Eleanor J. Baker, formerly folk, Nebraska. She is survived by two (Miss Eleanor Ridgway, Seattle, and Mrs. Horner, Kansas City, Mo. The Burial C read by Bishop Huston in St. John's Seattle, assisted by the rector, on June 5 she rest in peace. Amen."

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COMPETENT, matured Lay Reader, graduate, seeks position as Parish lay missionary. Highest references. FR-1888, The Living Church, Milwaukee

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PRIEST, middle aged, married, would in New England or adjacent diocese years in present parish. Prayer Book (no extremist), acceptable preacher or pastor. Reply Box E-1886, The Living Milwaukee 3, Wis.

SUPPLY work wanted by priest for August 13th, 20th, and 27th, in Phil vicinity, near the Atlantic coast. Repl 1887, The Living Church, Milwaukee 3,

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from first lieutenant to captain in the Forces.

Rev. CHESTER L., formerly in charge of Valley Park, and Epiphany, Kirksville, is now chaplain in the USNR.

Rev. GEORGE WOODWARD, of Lake, N. Y., is now a chaplain with the Forces.

Marriage

Rev. PHILIP B., was married to Miss Moon at St. Peter's Church, Sheridan, on 25th by Bishop Ziegler of Wyoming.

Mr. Hawley and Mrs. Hawley will be married at St. John's Rectory, Torrington, Wyo.

Resignations

Rev. PERCY L., formerly rector of St. Andrew's Church, Middletown, Del., is now rector of St. Anne's Church.

Rev. CHARLES E., rector of Christ the King, Allston Spa, N. Y., has resigned to retire in Williamstown, Mass., effective June 1st.

Change of Address

Rev. C. THACHER, is now at 207 E. St., Altadena, Calif., not 163 Calabasas formerly.

Deaconesses

Deaconess ELEANOR P., formerly of the Missions staff, has been appointed director of Christian Education at St. Augustine's

Church, Wilmette, Ill., also diocesan director of Rural Education, Correspondence School of Town and Country Council, diocese of Chicago.

Deposition

In accordance with Canon 59, Section 1, Bishop Colmore of Puerto Rico deposed from the ministry J. RICHARD SPENCER May 7th. This action has been taken for causes which do not affect his moral character.

Ordinations

PRIESTS

CENTRAL NEW YORK—The Rev. GEORGE ARTHUR WORKMAN was ordained to the priesthood June 4th in the Church of the Redeemer, Watertown, N. Y., by Bishop Peabody of Central New York. He was presented by the Rev. Condit N. Eddy. The Rev. Frederick W. Kates preached the sermon. The Rev. Mr. Workman is to be priest-in-charge of the Church of the Redeemer, Watertown, N. Y.

CHICAGO—The Rev. ALAN W. WATTS was ordained to the priesthood by Bishop Conkling of Chicago in the Church of the Atonement, Chicago, on May 18th. He was presented by the Rev. James Murchison Duncan. The Rev. Dr. John H. Scambler preached the sermon. The Rev. Mr. Watts will continue as part-time assistant at the Church of the Atonement, and is to be chaplain and director of Canterbury House, Northwestern University. Address: 2046 Sheridan Road, Evanston, Ill.

EASTON—The Rev. WILLIAM McCLELLAND,

JR., was ordained to the priesthood June 2d in Trinity Cathedral, Easton, Md., by Bishop McClelland of Easton. He was presented by the Rev. C. H. Long. The Rev. W. K. Russell preached the sermon. The Rev. Mr. McClelland is to be assistant at St. Stephen's Church, Wilkes-Barre, Pa.

LOS ANGELES—The Rev. ELVIN WOODROW SMITH was ordained to the priesthood May 11th in St. Simon's Church, San Fernando, Calif., by Bishop Stevens of Los Angeles. He was presented by the Rev. John De Forrest Pettus. The Rev. J. Herbert Smith preached the sermon.

MARYLAND—The Rev. OTTO BENJAMIN BERG was ordained to the priesthood May 27th by Bishop Powell of Maryland in the Church of St. Michael and All Angels, Baltimore. He was presented by the Rev. Geo. F. Flick. The Rev. Dr. Don Frank Fenn preached the sermon. The Rev. Mr. Berg is missionary to the deaf in the diocese of Maryland, Washington, Southwestern Virginia, and Southern Virginia. After becoming deaf at the age of 14, he attended the school for the deaf at Devil's Lake, N. D. He graduated in 1938 from Gallaudet College, Washington, with a B.A. degree. He graduated last year from the Philadelphia Divinity School, receiving the Dean's Cup, an annual award to the senior who, in his three year's work, has shown the most progress spiritually, intellectually, and socially.

SOUTHERN OHIO—The Rev. CHARLES EDWARD TAYLOR was ordained to the priesthood February 11th in All Saints' Church, Toledo, Ohio, by Bishop Tucker of Ohio, acting for Bishop Hobson of Southern Ohio. He was presented by the Rev. Alexander J. J. Gruetter. The Rev. John C. Davis preached the sermon. The Rev. Mr. Taylor

Church Services near Colleges

GE STUDENTS NEED TO BE remembered, particularly in these war years when they are beset by new and old problems.

If you have a son or daughter at a college, is there a boy or girl in your parish at one of these institutions? If so, do forward the task of church by helping it to carry on and effectively its College Work.

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

Finally, if you can, contribute to the work the chaplain is doing. You may send funds directly to the society for College Work at Cranloomsfield Hills, Michigan.

JUNIOR COLLEGE—Grace Church, N. Y. Rev. G. Greer, Rector. Sundays: 8:30 & 11 A.M. Every Sunday. Weekdays: 4:30 P.M. Every First Sunday.

COLLEGE—St. Paul's Church, Bangor, Maine. Rev. Sturtevant, Rector. Weekdays: 8 & 11 A.M.

UNIVERSITY—St. Stephen's Church, Bangor, Me. Rev. I. I. Townsend, D.D., Rector. Weekdays: 7:30, 8:30, 9:30, 11:00 A.M. & 5:30 P.M.

UNIVERSITY—St. Andrew's Church, Lewisburg, Pa. Rev. Schmalstieg, Chaplain. Weekdays: 7:45 in Congregational Church, North Third St.

UNIVERSITY OF CALIFORNIA, L. A.—St. Alban's Church, Los Angeles, Calif. Rev. Gilbert Parker Prince, Vicar. Sunday Services: 8, 9:30, 11 A.M.; 7:30 P.M. Thursdays: 1st and 3d: 7:00 A.M.; 2nd and 4th: 6:00 P.M.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City. Rev. Stephen F. Bayne, jr., Chaplain. Sundays: 9, 11, 12:30. Weekdays: 12 Noon.

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

HARVARD UNIVERSITY, RADCLIFFE—MASS. INSTITUTE OF TECHNOLOGY, Christ Church, Cambridge, Mass. Bishop Rhinelander Memorial. Rev. Frederic B. Kellogg, Chaplain. Sundays: 8, 9, 10 & 11:15 A.M., 8 P.M.; Canterbury 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.



ST. MARK'S CHURCH MILWAUKEE, WIS.

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

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

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

UNIVERSITY OF NORTH CAROLINA—Chapel of the Cross, Chapel Hill, N. C. Rev. Alfred S. Lawrence, Rev. R. Emmet Gribbin, Jr. Sundays: 8 H.C.; 11 Service & Sermon; 8 P.M. Prayers & Organ Recital.

OKLAHOMA COLLEGE FOR WOMEN—St. Luke's Church, Chickasha, Okla. Rev. H. Laurence Chowins, Vicar. Sundays: 8, 9:30, 11 A.M. Others as announced.

UNIVERSITY OF TEXAS—All Saints' Chapel and Gregg House, 209 W. 27th St., Austin, Tex. Episcopal Student Center. Rev. J. Joseph M. Harte, Chaplain. Sunday Services: 8, 9:30, 11 & 6 P.M. Weekdays: Wednesday, 10 A.M., Friday, 7 P.M.

UNION COLLEGE—St. George's Church, N. Y. Rev. G. F. Bambach, B.D., Rector. Sundays: 8 & 11 A.M., 7:30 P.M. 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. Rev. Francis J. Bloodgood, D.D., Rector; Curate, Rev. Gilbert H. Doane (in military service). 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., Madison, Wis. Episcopal Student Center. Rev. Daniel Corrigan, Chaplain. Sunday: H.C. 8 & 10:30 A.M.; Evensong 7 P.M. Weekdays: H.C. 8 A.M. on Mon. Tues. & Thurs.; 7 A.M. on Wed. & Fri. Evening Prayer 5 P.M. daily.

priest-in-charge of All Saints' Church, Toledo.

WEST MISSOURI—The Rev. DENMERE JOHN KING was ordained to the priesthood May 31st at Grace and Holy Trinity Cathedral, Kansas City, Mo., by Bishop Spencer of West Missouri. He was presented by Dean Sprouse. The Rev. E. S. Jewell preached the sermon. The Rev. Mr. King is to be priest-in-charge of Grace Church, Chillicothe, Mo., and St. Philip's Church, Trenton, Mo. Address: 1103 Jackson, Chillicothe, Mo.

DEACONS

MAINE—CHARLES JONATHAN BUCK was ordained to the diaconate May 30th in St. Peter's Church, Springfield, Mass., by Bishop Loring of Maine. He was presented by the Rev. Robert F. Sweetser. The Rev. A. Ervine Swift preached the sermon. The Rev. Mr. Buck is to be curate of the Chapel of the Intercession, Trinity Parish, New York City, beginning July 1st. Address: 550 W. 155th St., New York 32, N. Y.

MARYLAND—WILLIAM KIRK CRESAP was ordained to the diaconate May 30th in the Cathedral of the Incarnation, Baltimore, by Bishop Powell of Maryland. He was presented by the Rev. Harold N. Atrowsmith. The Rev. Theodore Parker Ferris preached the sermon. The Rev. Mr. Cresap is to be deacon-in-charge of All Souls' Church, Brooklyn, Baltimore, Md. Address: 2d and Jeffrey St., Baltimore 25, Md.

HAROLD LYTTLETON ZIMMERMAN was ordained to the diaconate May 29th by Bishop Powell of Maryland in St. Timothy's Church, Catonsville, Md. He was presented by the Rev. William W. Shearer, who also preached the sermon. The Rev. Mr. Zimmerman is to be assistant at Emmanuel Church, Baltimore. Address: 811 Cathedral St., Baltimore 1, Md.

MISSISSIPPI—JAMES WALTON WILLIAMS was ordained to the diaconate by the Rt. Rev. Theodore De Bose Bratton in St. Andrew's Church, Jackson, Miss., on June 2d. He was presented by the Rev. Dr. Walter B. Capers. The Rev. Louis O'V. Thomas preached the sermon. Holy Communion was celebrated by Bishop Gray of Mississippi.

PENNSYLVANIA—The following men were ordained to the diaconate on May 7th in St. Paul's Church, Chestnut Hill, Pa., by Bishop Hart of Pennsylvania:

HENRY BERNARD GETZ, who will be curate at St. Mark's Church, San Antonio, Tex.

WILLIAM STEVENS ANTHONY, who will return to the Berkeley Divinity School to complete his studies.

They were presented by the Rev. George A. Trowbridge. Bishop Hart preached the sermon.

RHODE ISLAND—The following were ordained to the diaconate on May 18th by Bishop Perry of

Rhode Island in the Cathedral of St. J.udence, R. I.:

HOWARD RUSSELL BARKER was presented by the Rev. Nelson W. Bryant. He will be the vicar of the Chapel of the Incarnation, New York City.

ANDREW ROYSTON COCHRAN was presented by the Rev. Harold L. Hutton. He will be at Christ Church, Cambridge, Mass.

ARCHIBALD SHRADY HILL was presented by Rev. Dr. Charles Townsend. He will be at St. Andrew's Church, Ann Arbor, Mich.

The Rev. John V. Butler, jr., preached the sermon.

Diocesan Positions

BULL, Rev. H. D., of Georgetown, was elected president of the standing committee of the diocese of South Carolina.

DAY, Very Rev. JOHN WARREN, was a member of the standing committee of the diocese of Kansas.

SHARKEY, Judge R. W., of Florence, was elected secretary of the standing committee of the diocese of South Carolina.

STIMPSON, Rev. KILLIAN, rector of St. Church, Milwaukee, was elected president of the standing committee of the diocese of Milwaukee.



CHURCH SERVICES



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Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop
Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, Rector
Sun.: 8 & 11 A.M. H.C.; Daily: 7 A.M. H.C.

DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop
All Saints' Church, Rehoboth Beach
Rev. Nelson Waite Rightmyer, A.M.
Sun.: 8, 9:30, 11; Weekdays: 7:45, 8, 5
St. Peter's, Lewes; Sun.: 9:30

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop
St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11.

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

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

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

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

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

Church of the Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11, M.P. & S. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5:00 P.M.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22
Rev. Geo. Paul T. Sargent, D.D., Rector
8 A.M. Holy Communion; 11 A.M. Morning Service and Sermon
Weekdays: Holy Communion daily at 8 A.M.; Thurs. & Saints' Days at 10:30 A.M.
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.

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

NEW YORK—Cont.
St. Thomas' Church, 5th Ave. and 53rd York
Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8 and 11 A.M.; Daily Services: 8
Communion; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communion 8 and 9 (Daily 8)
Eucharist and Sermon, 11; Vespers, 4
Trinity Church, Broadway and Wall St., N.Y.
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 Saturdays, 3

PENNSYLVANIA—Rt. Rev. Oliver D.D., Bishop
St. Mark's Church, Locust St. between 17th Sts., Philadelphia
Rev. Frank L. Vernon, D.D., Rector
Rev. Wm. H. Dunphy, Associate Rector
Rev. Felix L. Cirlot, Th.D.
Sun.: Holy Eucharist, 8 and 9 A.M.; 10:30 A.M.; Sung Eucharist & Sermon, 11 A.M.; Evensong & Instruction, 4 P.M.
Daily: Matins, 7:15 A.M.; Eucharist Daily, 8 A.M. Also Wednesday at 7 and Thurs. Saints' Days, 9:30 A.M. Evensong, 5:30
Confessions: Saturdays 4 to 5 and 8 to 9

RHODE ISLAND—Rt. Rev. James DeWolfe, D.D., Bishop; Rt. Rev. Granville Gayknett, D.D., Suffragan Bishop
Trinity Church, Newport
Rev. L. L. Scaife, S.T.D., Rev. L. D. Russell
Summer Schedule: Sun.: 8, 11 A.M.; 7:30 Tues. & Fri., 7:30 A.M., H.C.; Wed.: Special Prayers for the Armed Forces; Holy 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler, D.D., Bishop
St. Paul's Pro-Cathedral, Springfield
Rev. George W. Ridgway
Sundays: Mass, 7:30 and 10:45 A.M.
Daily: 7:30 A.M.

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

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

The Church Literature Foundation

announces

the election of officers, members, and trustees for the year 1944

Officers

The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop of Milwaukee, was elected president; the Rt. Rev. Wallace E. Conkling, D.D., Bishop of Chicago, vice-president; Linden H. Morehouse, treasurer; and Jackson M. Bruce, secretary.

Members

The Rev. John S. Higgins of Gethsemane Church, Minneapolis, was elected a member of the foundation to fill the unexpired term of the late Bishop Wilson of Eau Claire.

Trustees

The following were elected trustees: Jackson M. Bruce, Bishop Conkling of Chicago, the Rev. Fred-eric S. Fleming, the Rev. John S. Higgins, Bishop Ivins of Milwaukee, Bishop Manning of New York, Capt. Clifford P. Morehouse, Linden H. Morehouse, and Clinton Rogers Woodruff.

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