

The Living Church

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



Evangelical Milestone

Editorial

Page 12

NURSERY SHELTER CHILDREN AT PLAY

Far from the rocket bombs and pilotless planes, the 40 British children at THE LIVING CHURCH NURSERY SHELTER, Exeter, England, thank THE LIVING CHURCH FAMILY for the priceless gift of life without terror. (See page 7)

THE ST. JAMES LESSONS FOR CHURCH SCHOOLS

Horace W. B. Donegan, D.D., Chairman
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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.

Contributions to the
Church Literature Foundation
should be mailed to:

744 N. Fourth Street, Suite 341, Milwaukee 3, Wis.

May 28th L. C.

TO THE EDITOR: I am devoted to your magazine but I have moments of fervently agreeing and disagreeing with your editorials and articles. Here I plunge on comments on the May 28th issue.

(1) I am not a Communist. I never will be if this country becomes communistic. I am not a socialist. I voted the Republican ticket as an independent in 1940 because I favored Willkie. I voted for Roosevelt in 1936. However, I violently disagree with your editorial that "Communism and Christianity are intellectually irreconcilable." I am all out to capitalize Communism because they have constantly drifted our way. But if you will read your New Testament, you will find that the first communists and socialists were Christians who sold all of their possessions and lumped the money together. They did not establish a communist government of long duration, but that Christians established a communistic community proves to me that the communists can, if they please, establish a Christian Church. I agree with your statements about the harm of teaching atheism to the Russian religious movement.

(2) Now for a word of commendation. I am devoted to the late James Boyd, author of *Drums and Marching on* and other fiction about us sinful Tar Heels. I thought Louisa Boyd Gile's poem on Boyd is the finest contribution to THE LIVING CHURCH I have ever read. I do not think that Boyd's talents have ever received quite the full recognition they deserve. I like his writing much better than Sinclair Lewis', who to me is no novelist. I hope Boyd is Episcopalian.

(3) I read with interest the article on *How to Make the Church Grow*. I disagree with it on this count. The author says that the rectors should work harder. I think the Church members should work harder. I am an opponent of revival sermons and evangelists, but I am doggone confident that every Christian ought to be a proselyter for his faith. I have persecuted more non-members of our Church about joining my church, Christ Church in Elizabeth City, than anybody else I know of. I feel that if we are proud of our Church, we want our friends in it. I have talked to a few Methodist and Baptist friends about joining, and I have talked to a few Episcopalian war workers who have just moved here to work about joining Christ Church and transferring their membership.

(4) "The Debilitation of Chaplain Doe" is quite entertaining. I am in favor of an article or editorial, urging rectors in service camp communities to help the chap-

lains of their communities' service camps by holding services for Episcopalian service men. We have two Navy singers whom we use in our choir. We had a Coast Guardsman in our Sunday school class the other Sunday, and I invited him out to supper one night the following week and got to know him and encouraged him to go to our church more.

I also was deeply flattered and pleased by the reference in the May 21st issue, I think, to Judge Richard Dillard Dixon's prayer service for invasion troops in his court room, because I sent it to our diocesan publication, and its editor sent it to your magazine. I wrote an article for our newspaper, a box, on the national attention given Judge Dixon's court service. I hope the article fetched you a new subscriber.

JOHN PEELE.

Elizabeth City, N. C.

Editor's Comment:

The only Christian dogma about property we know of is that, if you have any, you should use it for the welfare of everyone. This fits every conceivable economic system. The conflict between Christianity and Communism is not about property but about the nature of God and man. There is, we trust, a possibility that this conflict can be confined to the intellectual field; but it cannot be eliminated without the elimination of one religious-philosophical system or the other.

The Judgment of the Coming Peace

TO THE EDITOR: Anent "The Judgment of the Coming Peace" by the Rev. Dr. Bernard Iddings Bell, it is suggested that critics here and overseas—silent and vociferous—should ponder these words:

"The peace we seem to be making will be a peace of oil, a peace of gold, a peace of shipping—a peace, in brief, of factual situations, a peace without moral purpose or human intent, a peace of dicker and trade about the facts of commerce, the facts of banking, the facts of transportation, which will lead us where the treaties made by dicker and trade have always led."

These words were spoken a few weeks ago by the Librarian of Congress, Archibald MacLeish. There are other warnings emanating from people in high places which provide ample support for Dr. Bell's article.

GUY N. MOUNT.

Montreal.

The Church of Sweden

TO THE EDITOR: The letter of the Rev. F. L. Anderson concerning the Church of Sweden raises some questions. Would it be possible for you to get a paper from our Commission on Ecclesiastical Relations concerning our relations with that Church?

I know that all through the colonial period intercommunion was practiced in Delaware between the Church of England missionaries and the missionaries of the Church of Sweden. But the missionaries of the Church of Sweden in both Delaware and Pennsylvania also practiced intercommunion with the German Lutheran churches. Of late years I have seen statements that we are in communion with the Church of Sweden and other equally definite statements that we are not in communion with them. What is the correct status?

Also, in the past few weeks we have been reading in the daily press about four young men who were ordained by Swedish bishops

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the Thought of the Episcopal Church

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RECTLY BUSINESS

NE L. KAUFMANN, M-G sales respondent and until recently ected with the religious educa- department of the M-G store, Manhattan Eye, Ear and at hospital a couple of days after having spent two weeks recovering from an eye opera- The operation was successful, cordance with the prayers of fellow workers, and Miss Kauf- will return to the firm soon.

* * *

DN'T KNOW what we're going do with this man Varian in more. Mrs. Pfeifer had no r had his this week's ad set up Milwaukee than she sent me a . It's a rare occasion when an rtiser pays for display space to our magazine, and we of the taff value the gesture highly. page 17.)

* * *

IE M-G New York office and ore and the Milwaukee office e LC will be closed July 1st gh 4th, so that the employes have a good long weekend. ession will begin again as usual Wednesday, July 5th, and of e mail will have piled up so ly over the weekend that the won't get out from under it all literally.

* * *

RS. JANE ZANNETT, London- born clergyman's daughter for some years has been a res- of the United States, is to the M-G staff in July. For a er of years her chief interest been theology, and religious tion, and she has a good ledge of current religious pub- ons on both sides of the At-. Now a communicant of Fr. ard's parish in Pelham, she commute to the city daily and ailable in the M-G store, with Fey and the rest of the staff, onsultation and suggestions.

* * *

IE RELIGIOUS Book Pub- sers' group met recently in York City, and from what I gather all publishers are still g more religious books than before and still planning to out more good ones than in ous years. Because they sell r editions, they can produce attractive books. They are all g this situation will continue the war.

Leon McConley

ector of Advertising and Promotion

for the Norwegian Church. Would Fr. Anderson say that the Norwegian Church is not Lutheran? At any rate, what now is the relationship between the three Churches concerning these men?

I would suggest that Fr. Anderson read Bishop Henson's remarks on the importance of Swedish Episcopacy. They will be found on page 246 of *The Church of England*, by H. H. Henson, Cambridge University Press, 1939. "Even the recognition of the Church of Sweden is only defended because the Swedish Lutherans retained the episcopal succession, a fact to which they themselves attach little, if any, religious importance. They do not suffer it to affect their fellowship with the Lutheran Churches of Scandinavia and Germany, which are Presbyterian." In the meantime, a good authoritative article in *THE LIVING CHURCH* would, I think, be informative for many of us.

(Rev.) N. W. RIGHTMYER.

Lewes, Del.

Pre-theological Deferments

TO THE EDITOR: It seems to me that your editorial in your issue of May 14th in which you regret that the appeal of the Federal Council of Churches to the Selective Service Commission for modification of the ruling which will cut off the sources of the trained ministry on July 1st is an instance of unnecessary hypercriticism. I cannot speak for the committee, but a reading of the document would seem to indicate that the Federal Council did not object to the right of the Roman Church to ask for the deferment of its candidates, but simply that the ruling be made so that it would apply equally to Catholic, Protestant, and Jew.

I cannot but believe that if the situation were reversed and the ruling was made in

such a way as to eliminate Roman Catholic deferment, but to allow Protestant and Jewish deferment, the Roman Catholic authorities would have made a protest using the same argument that any rulings relative to deferment should be made to apply with equal force to the three religious groups and thus avoid "any unjust and intolerable discrimination against any one religious group compared with another."

(Rev.) GARDINER M. DAY.

Cambridge, Mass.

Editor's Comment:

If the deferment of all pre-theological students is desirable, the deferment of a few belonging to one religious body is surely better than nothing. The attitude of the appeal, however, was that it was much worse than nothing—indeed, "intolerable." This may be smart competition, but it seems to us to be low-grade ecumenicity.

Clergy Praying

TO THE EDITOR: In your issue of June 4th, "Do the Clergy Pray?" by the Rev. Evert Conder, reminds me of a recent Sunday at a morning service when I asked the clergyman in charge if he would use the "Prayer for Rain." (We were having one of the worst drouths on record.) He answered, "It would do no good if I did." "O ye of little Faith." I withdrew my request.

It seems to me too large a number of clergy do not believe even if they pray. I wonder that we have as many believing laymen as we have with the aforesaid example by one in the ministry.

HOMER LOCKWOOD.

Waban, Mass.

Frank Lawrence Vernon Priest, Pastor, and Teacher

By MOTHER MARY MAUDE, C.S.M.

WITH the death of the Rev. Frank Lawrence Vernon, D.D., rector of St. Mark's Church, Philadelphia, a great priest and pastor of souls has passed from among us. He was utterly devoted to his duties as parish priest; yet the power of his spiritual ministrations and influence reached far beyond the bounds of his own parish. One means by which this influence was widely disseminated was through the *Locust Street Letters*, his weekly message to his people, which in the course of time came to be mailed to many persons throughout the United States and abroad. He was sought out as confessor and director, and established a relationship with many souls through the retreats which, at different times, he gave to seculars and religious in all the larger communities in this country.

Fr. Vernon was for 26 years the chaplain general of the Sisters of St. Mary; and the reports of the retreats given in their convents, printed in the *Community* bi-monthly publication, brought response from numbers who were helped by his teaching. He had his own original way of handling the familiar Gospel. He himself knew the secrets

of interior friendship with our Lord, and could make the sacramental life a living reality, related to daily needs and problems. And all this was upon a solid foundation of dogmatic and moral theology. A professor in a theological seminary, speaking of his knowledge of moral theology, said that he possessed a small but well selected library on the subject and could give references for any difficult question that was brought to him. He added that few realized the extent of his learning because of his great modesty and humility.

Fr. Vernon's long pastorate was spent chiefly as dean for 18 years of St. Luke's Cathedral, Portland, Me., and as rector for 24 years of St. Mark's Church, Philadelphia. At the time of his burial, requiems were celebrated in Portland at the same hours as the requiems in St. Mark's. In St. Mark's Church the solemn requiem was at 10 o'clock on the day of burial with full choir singing the plainsong setting. Fr. Hughson, OHC, was celebrant, and Bishop Hart took his share in the service as Bishop of the diocese. The lovely graveyard of St. Luke's Church, Germantown, is the resting place of the body of this holy priest.

GENERAL

EPISCOPATE

Northern Indiana to Elect

A special diocesan council for the purpose of electing a bishop in the diocese of Northern Indiana to succeed the late Rt. Rev. Campbell Gray, D.D., S.T.D., will convene at St. James' Church, South Bend, Ind., on June 28th.

WORLD COUNCIL

Articles of Organization Adopted

The American Committee for the World Council of Churches adopted articles of organization at its June meeting in New York City, thus placing the body officially under control of the 28 denominations in the United States that have voted to become members of the World Council.

Since 1937, the group has been known as the Joint Executive Committee for the "Life and Work" and the "Faith and Order" Movements, growing out of the Oxford and Edinburgh International Church conferences. The Committee has been functioning unofficially, but as the number of Churches which have voted to join the World Council has steadily increased, and as the first meeting of the Council is still in the indefinite future, the committee is being reestablished on the basis of direct appointment by member Churches.

It was suggested at the April meeting that the group be called the "Committee in the United States of America for the World Council of Churches," but the June session recommended the "American Committee for the World Council of Churches" as a substitute, and it is expected that this name will be ratified in October.

Dr. Douglas Horton, secretary of the General Council of the Congregational Christian Churches, was elected chairman of the American Committee, succeeding the late Dr. William Adams Brown, who died in December.

It was decided that the annual meeting of the American Committee will be held in New York December 12, 1944. It will be open to all who are interested in the ecumenical movement.

YOUTH SECRETARY

Employment of a youth secretary to direct ecumenical education and activity among the Christian youth of the United States was approved by the American Committee. A maximum budget of \$8,000 was adopted for the office, which will be



Wide World.

DEDICATION OF ST. SAVA'S: Bishop Manning presents a cross to Dean Shoukletovich.

filled at the Committee's next session, October 17th.

A standing Youth Committee of five members was also authorized to counsel with the American Committee on its youth relations and services, and to serve as a special advisory committee to the youth secretary. Member denominations were urged to make provision for youth representation among their appointees to the American Committee.

The Committee intends to work primarily through the United Christian Youth Movement as the already established interdenominational agency through which to reach the youth of the Churches.

FINANCE

Clergymen Urged to Explain

Tax Legislation

Every minister and finance or stewardship committee faces the responsibility of explaining to Church contributors the implications of the simplified income tax legislation recently enacted into law, according to the Federal Council of Churches. "If this task is done adequately," declared Dr. Roswell P. Barnes, associate general secretary, "the Churches need not suffer financially, despite the bad principle of the bill."

The Council points out that the taxpayer may still deduct up to 15% for contributions to religious, educational, and charitable organizations. This is to be

done in the final return and compensation for the year and will require decisions at the beginning of the year.

"The important fact to establish," said Dr. Barnes, "is that the conscientious and generous contributor is to be put to no inconvenience in order to obtain a deduction. His loyalty to his Church should be sufficient to prompt him to accept the inconvenience. This is what must be pressed upon him. The man who contributes nothing or a negligible percentage of his income will be allowed no earned deduction and will obtain no tax out inconvenience."

When final details of the new procedure are available, the Council announced, guidance will be provided to the Churches.

ORTHODOX

Dedication of Cathedral Church Of St. Sava

By ELIZABETH McCracken

The Cathedral Church of St. Sava, New York City, was dedicated on the morning, June 11th, with impressive ceremonies, as the National Cathedral of the Serbian Eastern Orthodox Church in the United States and Canada. The church is located on West 25th and West 26th Streets near Broadway, on which its doors were crowded, not with sightseers but with members of the Serbian Orthodox Church, the Russian Orthodox Church, the Greek Orthodox Church, the Episcopal Church, and the Church of England. Many men and women had come to the dedication in order to be present; among them were members of the Orthodox-Anglican Fellowship, the American branch of the Fellowship of St. Alban and St. Sergius in England. The long procession of the following order: members of the Serbian guilds and societies, with the altar servers, visiting priests of the Eastern Orthodox Churches and Anglican communion; Bishop Makarije of the Russian Church; Bishop Manning of the New York; Bishop Dionisije of the Serbian Church; and Bishop Germanos of the Greek Church, who represented the bishop Athenagoras.

The ancient and beautiful ceremony of opening of the western gate and the circling of the church with the holy fire preceded the parting of the curtains of the entrance to the apse, the kindling of the vigil light, and the depositing of the relics in their permanent resting place. Bishop Dionisije carried the relics. After the ceremony came the anointing and blessing of the altar and the blessing

nances. Mrs. Edward N. West, of Canon West of the Cathedral of the Divine, presented the altar cloth and the sacred vessels of memory of her husband, the late Edward N. West, U.S.A.

The next ceremony was of special interest to all the members of the great congregation. This was the blessing of the ikonostas, designed and executed by Canon West and given to the Cathedral of St. Sava by him in memory of his father. The ikonostas, 30 feet wide and 12 feet high, is of gilded wood. On its panels are pictures of the Lord Jesus, the Virgin Mary with the Christ Child, St. John Baptist, and St. Sava. The doors leading to the altar are of gold. Above the panels are cherubim, and the central panel depicts the Christ Child in His Kingdom, the Virgin Mary, and the Christ Child. The scarlet, blue, purple, and gold of the painting against a background of gold achieve a richness which is in the finest Byzantine tradition. Attached to the ikonostas, on each of the two doors, are two ancient ikons, as in all Eastern Orthodox sanctuaries, which are representations of the Lord Jesus Christ and the Virgin Mary with the Christ Child.

BISHOP MANNING'S GIFT

The congregation took an especially great interest in the next ceremony, which was the greater blessing of the people and the presentation of the hand cross to the Very Rev. Dushan J. Shoukletovich, dean of the Cathedral. The cross, which Bishop Manning had had made especially, and given to Dean Shoukletovich, is of silver. It is actually a crucifix, with a staff, also silver, the whole about 24 inches high. Bishop Manning, wearing his episcopal cope and carrying his pastoral staff, bore also the three treasured sacraments presented to him by the Serbian Orthodox; these are the Panagia, which only a bishop may wear; the Cross of St. John of Jerusalem, enclosed in a silver case; a fragment of the True Cross, given to him by the Patriarch; and the Cross of the National Order of St. Sava, given to him recently by the Serbian Orthodox Church and the government of Yugoslavia, acting for King Peter. The ceremonies commenced at 10 o'clock in the morning, and continued until 12 o'clock. After those cited, there was the reading of the Divine Liturgy. First came the Liturgy of the Catechumens, then the Great Litany, the First and Second Epistles, the Beatitudes, the Little Hours, the Troparion, the Trisagion, the Epistle and Gospel. Then followed the Liturgy of the Faithful, with the Prayers, or Litanies of Humble Accession, the Hymn of the Cherubim, the Entrance, the Nicene Creed, the Creed of the Holy and Thrice Holy, the Words of Institution, the Great Intercession, the Prayer for the Descent of the Spirit, the Prayer for the Holy Mother, the Lord's Prayer, the Communion of the officiating priest, the final showing of the sacrament, the blessing of the work, and the distribution of the Antiphona. The whole of the service was sung by the Serbian Singing Society, "Kara-

george," of Gary, Ind., under the direction of Prof. George Benetsky.

The participation of the congregation in the Divine Liturgy was memorable. Not only the members of the Eastern Orthodox Churches present followed it and took their appropriate parts, but also the hundreds of Anglicans were also for the most part able to do this. Many of them were accustomed to the Divine Liturgy through attendance at services in the Greek and Russian Cathedrals in New York City and in other Orthodox churches; others had with them translations of the Liturgy or guides to the understanding of and participation in it. The order of service was printed on the folder which every person was given. Seldom, indeed, have Anglicans and Eastern Orthodox Christians worshiped together with such complete understanding.

In his sermon, the Rev. Edward N. West, canon sacrist of the Cathedral of St. John the Divine, said, "Surely you, my Serbian Orthodox brethren, know the meaning of both these things—the great company of witnesses and the search for a city whose maker and builder is God. . . . Starting with St. Sava and coming down through *pravoslavni* confessors and martyrs who preserved pure the religion of Christ in spite of centuries of slavery . . . your fathers have added many to the saints we commemorate on this day. Memory eternal! . . ."

" . . . Christ it is who planted deep in the heart of my Bishop and in the hearts of his clergy that brotherly love which makes this solemn service a joint act of devotion—the first time since the Great Schism that a Western bishop and his priests have voiced their prayers at the dedication of an Orthodox Cathedral. . . . To Christ our God give the praise. But remember what praise means—it means that kind of prayer which is a lifetime task. This Cathedral stands as the expression of Serbian Orthodox devotion to God—not as a monument to the Serbs. This Cathedral must be filled with prayer, supported with deep loyalty, and made part of your very lives. . . ."

BUILDING NOT RECONSECRATED

Perhaps the most significant circumstance of this truly great occasion was that only the new gifts and appurtenances were consecrated. Bishop Dionisije declared that the building itself and all in it formerly in use in the services of the Episcopal Church had already been consecrated, and that this consecration remained. Another fact of deep significance is the decision of the Serbian Orthodox authorities to leave in place the rood screen, with its Calvary, even though the figures of the Calvary are sculptured and not flat pictures, according to the custom of the Eastern Orthodox Churches. The rood screen is a memorial, and it was felt that it should remain. There was no question as to the beautiful murals, on the side walls, by Rachel Madeley Richardson, depicting the Life of Christ, seven on each wall. Many of these are memorials; others are thank offerings—the expense of the series having been met by many gifts.

It will be remembered that the Cathed-

ral Church of St. Sava is the former Trinity Chapel of Trinity Parish. The church building and the parish house are now the property of the Serbian Orthodox Church. The vicarage, which for many years was occupied by the rector of Trinity Parish, remains the property of the diocese of New York, and is used for various diocesan purposes. It is expected that the Serbian Cathedral House will become the center for meetings of Anglicans and Eastern Orthodox. Since the Serbians held it, the Anglican-Orthodox Fellowship has met there at the invitation of the dean, the Very Rev. Dushan J. Shoukletovich.

The ceremonies at the Cathedral were followed by a luncheon at the McAlpin Hotel. The guests included the visiting prelates; the ambassador of the Serbian government in exile, Dr. Constantin Fotich; Assemblyman John J. Lamula, who represented Governor Dewey of New York; and the Rev. Dr. Frederic S. Fleming, rector of Trinity Parish.

RACE RELATIONS

Negro Primary Vote Upheld By Texas Churchmen

The executive board of the diocese of Texas on May 16th passed a resolution calling upon the democratic party of Texas to abide by the recent Supreme Court ruling affecting the right of Negroes to vote in the Democratic primaries of the state. The resolution was presented by the Rev. Gordon M. Reese, chairman of the Department of Christian Social Relations.

At the present time politics in Texas is centered around the efforts of two factions of Democrats to get different sets of presidential electors certified for the November ballot and different sets of delegates seated at the national Democratic convention.

Statement of Standards

For Clinical Training Adopted

A four-pointed statement of standards was adopted at the first national conference on clinical training in theological education at Western Theological Seminary in Pittsburgh, Pa. These standards emphasized the necessity for all training to be supervised by pastors with special qualifications; for keeping records of the work and submitting these records for evaluation; for accompanying the clinical course with group instruction; and for integrating the clinical work with the other aspects of the theological curriculum.

The conference was called by the Commission on Religion and Health of the Federal Council of Churches in coöperation with the Institute for Pastoral Care, the Council for Clinical Training, the Graduate School of Applied Religion, and 13 theological schools which include clinical study and work in their programs. Sixty persons attended the two-day session.

Chairman of the conference was the Rev. Otis R. Rice, of the Commission on



MARGARET STAIT AND CHARLES SIDES: *Young pastry makers, fashioning their wares from clay. Margaret went to the Shelter straight from a hospital. Her mother, who visits her weekly, is a London bus driver.*

Religion and Health of the Federal Council of Churches, director of religious work at St. Luke's Hospital, New York, and chaplain of Columbia University. The Rev. Seward Hiltner, executive of the Commission on Religion and Health, served as conference secretary.

"Clinical training," reported Dr. Philip Guiles, of Andover Newton Theological School, "is a process of training for ministers and theological students which provides opportunities to obtain under supervision first-hand experience with the infirmities of mankind."

"More than 700 clergymen have had this training during the last 20 years under the auspices of the Council for Clinical Training alone," reported the Rev. Thomas J. Bigham, jr., of the General Theological Seminary, New York.

CBS

Annual Meeting

The annual meeting of the Confraternity of the Blessed Sacrament was held in Milwaukee on June 15th at All Saints' Cathedral.

National officers were reelected: Bishop Ivins of Milwaukee, superior general; Rev. Dr. William B. Stoskopf, vice superior general; Rev. Dr. William M. Mitcham, secretary general; and Rev. Edward P. Hooper, treasurer general.

Superiors for the eight provinces were appointed as follows: I. Rev. S. Whitney Hale; II. Rev. Dr. William P. McCune; III. Rev. Dr. Archibald Campbell Knowles; IV. Bishop Campbell, OHC, retired; V. Dr. Stoskopf; VI. Rev. Robert

Crawford; VII. Rev. Edwin W. Merrill; VIII. Rev. Everett B. Bosshard.

Bishop Ivins was the celebrant at the Pontifical Mass the morning of the meeting. The Very Rev. Malcolm D. Maynard, dean of the cathedral, was the assistant priest. Canons Marshall M. Day and E. H. Creviston were deacons of the Mass. The Rev. Drs. Mitcham and Stoskopf were deacons at the bishop's throne. The Rev. Dr. V. A. Peterson was master of ceremonies. The Rev. James M. Duncan preached the sermon.

Three new wards or branches of the CBS were admitted.

NURSERY SHELTER

Barton Place Report

In these anxious days when the thoughts of the world are turned to the European continent and the outcome of the military struggle taking place there, the news from Helena M. Halstead, supervisor of THE LIVING CHURCH Nursery Shelter at Barton Place, England, that the simple, natural life of the "under fives" continues is good news.

In describing the children photographed on the cover, she states:

"Jimmie French, who is sitting in the swing we bought with the money you sent at Christmas, was photographed last year holding out his arms for a ball. He is a beautiful laddie with fair hair and blue eyes. He is so busy throughout the day that he falls asleep as soon as his head is on the pillow. His mother died last year, and his father is abroad fighting, but Jimmie has a devoted aunt who frequently sends parcels which Jimmie opens



GORDON MUNRO AND JILL DYER: *Threading big colored beads. Jill was so delicate when she arrived at the Shelter at the age of two that she needed special care. She is now four, and strong and sturdy.*



NICKY KONTIDIS AND ANN CHURCHER: *Making cakes from dough. Miss Halstead neglects state whether their efforts destined for the tea table.*

himself with a shout of 'sweets. months ago he was a fat little with a big head and short legs. I down pretty often, but there was n He would pick himself up before w reach him and take off once more he is taller and not so round, and very sure footed.

"Next to Jimmie, sitting at the is a new little boy of two years bewildered with the camera and its ing of black cloth.

"Michael, who is facing the car asking what the man is playing wi Jimmie Retson who is pulling a tanl is turning to listen to Michael. M got his first real sense of security us, as his mother had been throu; sad, disturbed years and the chil delicate and easily frightened. He of life and energy now, and very f

"Harvey is looking at the big door. He did not make a single when he came to the Nursery a He had no interest in anything and just stand and stare with a solem He was a great puzzle to us, beca seemed to make no headway wit and we wondered if he would ever Like many children who begin late, he began by saying whole ser and made speedy progress. Wh mother came to visit, she sat him lap. He had quite forgotten her an for a while. Then his memory stirr he began to smile and even to ta had been longing to hear his voi we wished the first words she might not have been "Dirty nose! get hankie." He wriggled off her proceeded to suit the action to the We need not have worried—the was charmed."

ARMED FORCES

Chaplains Needed

The Army and Navy are asking Episcopal chaplains. The Army and Commission hopes that it may require promptly. These may be referred to the Commission's executive secretary, the Rev. Henry B. Washburn, 10 Joy Street, Boston 8, Mass. The Episcopal Church has 100 commissioned and on duty in the Chaplain Corps, and 149 men commissioned and on duty in the Naval Chaplains.

Lumpkin Honored

The Navy Department has announced that Legion of Merit has been awarded to William W. Lumpkin, Chaplain USNR, for exceptional meritorious service while division chaplain of the Marine Division. Chaplain Lumpkin was formerly rector of the Church of the Holy Communion, Charleston, S. C.

Halsey on the Church

Admiral W. F. Halsey, Churchman and Commander of the South Pacific Force of the United States Pacific Fleet, in a statement made to the Church Congress, said that the task of the Church is two-fold: maintenance of the spiritual and moral standard on the home front and the support of chaplains to the armed forces. He said that the challenge of the Church will be to satisfy adequately the religious needs of returned fighting men who seek virile spiritual help during the adjustment period. They are giving and, it is not unreasonable to believe they rightfully will expect the Church to meet the challenge.

In times of national tranquillity the Church has the opportunity to inculcate its teachings with fundamental truths on to carry them as individuals and through periods of personal and national crises. Thus, encouraged and strengthened, our citizens, with unshaken moral fibre, should be able to continue and to endure the hardships and sacrifices both at home and in the field.

War On"

The monthly news letter of Grace Episcopal Church, Peter's Chinese Sunday School, Baltimore, Md., edited by Lillian Kim, is sent to the Chinese boys of the paratroopers in the armed forces, comes from the Capt. Moon Fun Chin, who said that he has given up flying for the war and is now attached to a ground crew somewhere in India.

Capt. Moon Fun Chin went back to the front from Baltimore several years ago when the war and became one of China's best civilian aviators. Later he became a private aviator of Gen. Chiang Kai-shek. When Wendell Willkie flew

around the world, Captain Chin was his aviator through the Burma-China area, and it was he who gave General Doolittle some thrilling moments when General Doolittle, incognito, went through that region on a hurried mission. He was put on the last plane out of Burma, which was operated by Captain Chin, only to find that the plane was overloaded by 10 passengers. General Doolittle did not know at that time that there were five more stowaways in the mail compartment, making a total overload of 15. He was very much concerned as to whether or not the plane would be able to take off, and he rather testily and audibly hoped that the pilot knew his business. He did not realize that Captain Chin understood English and was somewhat set back to have this young pilot call back, "Say, Mister, don't you know that there's a war on?"

The Chinese Sunday school at Grace and St. Peter's plays an important part in the life of the parish. Its Easter offering, for which the goal was \$75, amounted to \$151.50, and \$45 was contributed to the Army and Navy Commission.

HOME FRONT

More D-Day News

"May I go in here? I have never been in an Episcopal church," asked one woman, plucking the sleeve of another timidly, as capacity crowds entered Trinity Cathedral, in Newark, N. J., for the noonday services on D-Day, conducted by Dean Arthur C. Lichtenberger. Bishop Washburn of Newark was among the worshipers, and when he found as many persons entering at the close of the service as were leaving, he quickly donned the vestments of the dean and conducted a second service for another capacity congregation. Bishop Ludlow, Suffragan of Newark, conducted a third service at 5:15 o'clock. Doors of churches were kept open throughout the day in the diocese, and since then intercessions have been offered by rectors at intervals most suited to meet the needs of employed persons.

Other reports on D-Day keep coming in. Throughout South Florida an immediate response was made to the first message that the invasion had started. The churches opened and were lighted up, the bells calling the people to prayer. Many answered the call, both parishioners and others. Special prayers continue daily and are added in regular services.

Among the many services held in the district of Utah in connection with the invasion were those in St. Mark's Cathedral, Salt Lake City, Utah, where hourly services were conducted, starting at 7:00 A.M. The following Sunday the church was filled for a special service at 11:00 A.M., and at noon each day the dean leads in a program of prayers at the Cathedral War Shrine. St. Paul's, in Salt Lake City, held two special services on D-Day, and the Rev. A. Leonard Wood held services for nurses at St. Mark's Hospital that day. Evening services were held at St.

Peter's of that city, and All Souls', Garfield. Overflow congregations were present everywhere.

In Las Vegas, Nev., all stores closed during the hour from noon to 1:00 o'clock, when over 60 persons attended Christ Church there. A votive Eucharist was held at 9:00 in the morning, and another on the following day. All during D-Day others dropped in to make private devotions and petitions. The vicar of Holy Trinity Church, Fallon, Nev., and the chaplain of St. Stephen's House, Reno, were working with Bishop Lewis at the new camp at Lake Tahoe when news of the invasion was received. The Bishop held an intercessory service at noon on the shore of Lake Tahoe.

At 1:00 A.M. of June 6th the horn of the Pendleton, Ore., fire station sounded 12 blasts of three seconds each as the signal to the community that D-Day had arrived. Fifteen minutes later the bell of the Church of the Redeemer was ringing out this message, too, and the church was opened for prayer and intercession and kept open all day. From 1:00 to 3:00 A.M. on throughout the day people came singly and in twos and threes to spend a few quiet minutes on their knees. On the following day a celebration of Holy Communion and service of remembrance at which special prayers were offered was held at 10:00 A.M. At Bend, Ore., all churches united in taking part in several services held throughout D-Day at Holy Trinity Church. In other parts of the district similar services were held or churches were open for private devotion. Bishop Remington had previously written to all the clergy of the district asking that they should stress how great the need for prayer is, not only on D-Day, but also in the days to follow.

In Mississippi, also, word has been received that services were held in most of the churches.

When first news of the invasion of Fortress Europe broke in Halifax, Nova Scotia, the Rev. Canon F. E. Ellis, vicar of the Cathedral of All Saints, at once telephoned radio station CHNS to request officials to announce that a special service of intercession would be held there that evening. A capacity congregation was present. Beginning on Invasion Day, old St. Paul's Church in Halifax has been holding special services of intercession daily at 5:00 P.M.

Extra Paper Allotted

An allocation of 348,250 pounds of extra quota paper to the American Bible Society has been announced by the WPB's Printing and Publishing Division.

Other religious publishers received the following grants: Church Hymnal Corporation of New York City, 22,000 pounds; Congregation Beth Israel, Milwaukee, Wis., 1,000 pounds; Deseret Sunday School Union Board, Salt Lake City, Utah, 5,260 pounds; YWCA, New York City, 37,596 pounds; Bible in the Hands of Its Creator, New York City, 9,649 pounds.

GERMANY

Fear Felt for Niemoller in Eighth Year of Imprisonment

Pastor Martin Niemoller, German Confessional Church leader, will enter the eighth year of his imprisonment on July 1st, and increasing concern is expressed that this may be the most critical period of his confinement.

A Swiss Church spokesman said that the Berlin pastor, who is a personal prisoner of Adolf Hitler, "may need the prayers of all Christians in the critical days ahead."

Niemoller is still confined at the Dachau concentration camp. He is reported to be in good health and spirits. Last Easter, he received Communion from a colleague who visited him in the prison camp.

CANADA

Newfoundland's Affiliation With Province of Canada

If the diocese of Newfoundland desires to become attached to the Ecclesiastical Province of Canada, "they will be welcomed with open arms," was the word given the 69th Synod of the diocese of Nova Scotia by the Most Rev. Philip Carrington, D.D., Archbishop of Quebec and Metropolitan, in an address delivered at the recent annual meeting in Halifax. Newfoundland is now attached to the province of Canterbury.

The Archbishop's statement was made following a meeting of the House of Bishops of the province of Canada held at Government House, on invitation of the lieutenant-governor, the Hon. H. E. Kendall. Present, besides the Archbishop, were Bishop Dixon of Montreal, Bishop Moorhead of Fredericton, Bishop Kingston of Nova Scotia, and Bishop Abraham of Newfoundland.

Probably most important of the matters discussed was the proposal to attach the diocese of Newfoundland to the province of Canada. It was said at the Church of England Institute in Halifax that presumably Bishop Abraham will now bring the matter before the synod of Newfoundland.

Canterbury already had suggested to semi-independent dioceses, like Newfoundland, the desirability of affiliating themselves with provinces of the Church which are nearer geographically to make for more efficient administrative work.

Enthronement of the Lord Bishop Of Nova Scotia

A knot of spectators, unable to gain admittance, stood about the west doors of the Cathedral of All Saints in Halifax, Nova Scotia, on the evening of May 30th, and watched a ruddy, vigorous-looking man, clad in episcopal vestments, standing on the steps with his attendants. While he waited a freshening evening breeze whipped his crimson doctor's robe, causing

it to flash brilliantly in the rays of the setting sun. As the hour of eight struck he raised his right hand, which held a wooden mace, and knocked loudly thrice on the door.

"Who is there?" asked a voice from within the cathedral porch.

"The Lord Bishop of Nova Scotia," the reply was given, "duly elected and consecrated, who prays that he may be inducted and enthroned."

At once the doors were opened, disclosing the cathedral vicar, the Rev. Canon F. E. Ellis, and the wardens.

"Right Reverend Father in God, we bid you enter, in the Name of the Lord," the vicar gave greeting.

Thus briefly was enacted the first scene of an ecclesiastical drama which made the Rt. Rev. George Frederick Kingston, D.D., formerly Bishop of Algoma, *de facto* the Bishop of Nova Scotia, eighth in the line of chief pastors who have ruled this oldest diocese in the overseas British Empire.

OTHER BISHOPS

The service of enthronement was distinguished not only by the presence of the Most Rev. Philip Carrington, D.D., Archbishop and Metropolitan of the ecclesiastical province of Canada, who presided, but also by the attendance of the two other Bishops of the province, Bishop Dixon of Montreal, and Bishop Moorhead of Fredericton. Present, too, was Bishop Abraham of Newfoundland, who was the preacher. Bishop Loring of Maine, who was invited to represent the American Church, but was unable to attend, sent in his stead the Very Rev. Powel Mills Dawley, dean of St. Luke's Cathedral, Portland. Marching in the procession also was the Rev. E. Athanasios, pastor of the Greek Orthodox congregation in Halifax.

HAITI

High Officials Attend Memorial Day Mass

On Memorial Day, a Requiem Mass was sung in the Cathedral of the Holy Trinity, Port au Prince, Haiti, by Bishop Carson, officiating in the absence of Bishop Voegeli, who is upon a series of visitations in the Dominican Republic. To mark his sympathy with the significance of the day, President Elie Lescot, with members of his cabinet and other officials, was present. A battalion of Palace Garde rendered the proper military honors to the President and at the close of the Mass, played the Haitian National Hymn and Star Spangled Banner. The newly-arrived ambassador to Haiti, the Hon. Orme Wilson, a parishioner of the Church of the Incarnation, New York, who had arrived to take up his post on the Sunday preceding, was also present, with members of the embassy staff, together with the entire American colony and many Haitian civilians. At the close of the Mass, accompanied by a group of Americans, Bishop Carson went to the city cemetery for prayers at the graves of

deceased Americans. The service day made a deep impression on the congregation.

On Trinity Sunday, the 83d anniversary of the first service held in Haiti, Rev. James Theodore Holly, after Bishop Holly, Bishop Carson agitated and administered confirmation in the absence of the Bishop of the

ENGLAND

Dr. Temple Asks Firm Treatment of Germany

Treatment of postwar Germany be such as to prevent any repetition of events of recent years, the Archbishop of Canterbury, Dr. William Temple, London service held in connection with Religion and Life Week.

"Germany must be allowed to participate, but only her just part in the future," the Archbishop stated.

He warned, however, that "if the process we are likely to create in Germany which may confer with a festering sore in the heart of Europe."

Dr. Temple also cautioned against abuse of their power by the victor nations, declaring, "There will be concentrated in the hands of certain nations an immense power, greater than ever had before. We will be one of the nations. We cannot refuse that power nor should we, but we must recognize temptations. If great nations use power selfishly, they will create a new element among the rest of the nations."

Archbishop of York Opposes Negotiated Peace

The Archbishop of York, Dr. Forster Garbett, in a sermon in London expressed disagreement with Pope XII on "moral grounds" over the possibility of a negotiated peace.

"Our moral conviction prevents us from attempting to make terms with those who have broken, and exult in breaking, the law of humanity, who have been detected guilty of fearful crimes against God and man, and who justify the breach of any treaty if it is not convenient to serve it," he said.

"It is on moral grounds that we must negotiate with these wicked criminals who have brought such suffering to the world."

Invasion Prayers

Sunday, June 11th, was celebrated in churches throughout Britain with special prayers for the invasion and also for the United Nations. A statement, issued by the Archbishop of Canterbury, heads of the Church of Scotland, the Roman Catholic Church in Britain, the Free Church Federal Council, commended prayers for this purpose. Churches have been open daily. At Westminster Abbey five services are being held each day.

Statement of Purpose

of the Episcopal Evangelical Fellowship

conference of the Episcopal Evangelical Fellowship, May 25th and 26th in Loudon, Va., this statement of purpose was presented and discussed. It was sent back to the drafting committee, by the Very Rev. Alexander C. McLeod, for final revision. This is the draft of the document, which is well worth the attention of Churchmen of all

I.

THE EPISCOPAL Evangelical Fellowship seeks to unite for common prayer, study, counsel and all activities members of the Protestant Episcopal Church in the United States of America who, valuing greatly the broken heritage of the Anglican Communion as part of the historic Catholic Church, value equally the evangelical heritage restored to it at the Reforma-

tion. The Episcopal Evangelical Fellowship desires to create a partisan spirit between the Protestant Episcopal Church and the Protestant heritage.

The Episcopal Evangelical Fellowship views the Reformation as an act of judgment upon the Church, as the restoration of vital elements of Christian life and practice lost during the preceding centuries, and as the means of eliminating medieval errors and corruptions.

II.

particular objectives of the Episcopal Evangelical Fellowship are:

to witness to the Gospel and to bring it to all people everywhere to the faith in Jesus Christ, the divine Son and Redeemer.

to increase the effectiveness of the Protestant Episcopal Church in the United States of America as an agency of rule in the lives of individuals and to that end, to cooperate with other Christian Churches and to promote the use of organic union, at this time largely with our sister reformed churches.

to uphold the doctrine, discipline, and worship of the Protestant Episcopal Church as set forth in its Book of Common Prayer, the Articles of Religion, and the Constitution and Canons.

to preserve permanently for the Protestant Episcopal Church the positive elements of the Reformation; and to provide encouragement, counsel, and help to bring to forward the cause of evangelizing Christianity in faith, ethics, and

to promote study, research, and writing in all lines of Christian knowledge to disseminate literature.

to further the application of Christian principles to every sphere of moral and social life.

III.

The members of the Episcopal Evangelical Fellowship, affirm our belief

in God, the Father, the Son and the Holy Spirit.

We affirm that God took the initiative in making known to men His nature and His will for them. This revelation was given in a series of mighty acts culminating in the life and teaching, the death and resurrection of Jesus Christ, the foundation of the Church and the gift of the Spirit.

We affirm that the final authority for Christians is this revelation of which the record is contained in the Bible. The Bible, therefore, is the ultimate norm for faith and morals. For right understanding of the Bible men need the help of the Christian tradition; but tradition must always be subject to the living Word of the Scriptures and to Christ Himself who rules the Church today as in past ages through His ever-present Spirit.

Both the Bible and tradition are subject to critical investigation for the purpose of discovering actual historical events.

We affirm that in His life, death, and resurrection, Jesus broke the power of evil, and manifested a love beyond our understanding; that this was God's act; that whenever men give themselves to Christ in trust and obedience they are reconciled to God and brought into community with fellow believers.

We affirm that God called the Church into being and bestows upon it the Holy Spirit; that membership in this "family of God" is an inestimable privilege and a great responsibility; that the continuity of the Church is preserved by various means: externally by the Bible, the creeds, the ministry, the sacraments, the missionary enterprise, and internally by Christian faith and life, and that to lose any one of these is as serious as to lose another. The Holy Catholic Church includes all those who acknowledge Jesus Christ as Lord, hold the substance of the faith as contained in the Apostles' Creed, and have been baptized.

We affirm that an authorized and regular ministry is essential for the Church; that the traditional form which Anglicanism preserved at the Reformation has

such great values that we cannot conceive of its being discarded, though it may need to be adapted to changing circumstances; that the unity and continuity of the Church demands "a ministry recognized by every part of the Church as possessing not only the inward call of the Spirit but also the commission of Christ and the authority of the whole body" (Lambeth, 1920), and that the historic episcopate has been in history and can be more fully in the ecumenical Church of the future the living and representative organ of such unity and continuity. At the same time we believe that non-episcopal ministries which have been manifestly used of Christ are true ministries of the Word, and sacraments, their sacraments genuine and reliable means of grace, and their Churches part of the Holy Catholic Church.

We affirm that the sacraments are instituted of God as corporate actions of the Christian Fellowship. Sacraments are means of grace used by the Holy Spirit who dwells in the Fellowship, and they must not be divorced from the life of the Fellowship. The grace of the sacraments is the personal power of God working through the corporate fellowship upon and within the life of believers. Baptism and the Holy Communion are the only sacraments generally necessary to salvation.

Baptism is the sacrament by which the Church admits new members to its ranks and signifies to them that in Christ they are reconciled to God.

The Holy Communion is the feast at which the Lord is the unseen Host. As they eat of the bread and drink of the cup, believers commemorate Christ's cross and resurrection and offer themselves to God in union with Him who gave Himself on the cross; they commune with Christ, spiritually receiving His body and blood; they renew their fellowship with one another in Him, offer their sacrifice of praise and thanksgiving for all His benefits, and express their confidence in His final victory over all His enemies.

We affirm that the Book of Common Prayer is part of our Anglican heritage, providing invaluable forms for public worship, an aid in private devotions, and an instrument for molding character and true piety; that adherence to the spirit and intent of its rubrics is mandatory on all ministers of the Protestant Episcopal Church; that the meaning of its offices is to be understood through their history; that the Offices and Articles of Religion together delimit the official position of this Church on the matters with which they deal.

IV.

The Episcopal Evangelical Fellowship is concerned primarily with the proclamation of the Word of God. That Word reveals both God's judgment upon the sin of individuals, society and the Church, and also His forgiving and renewing love. It calls men to repentance and faith, to prayer and moral obedience, to stewardship of God's gifts, to be His witnesses,

THE LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$27,739
Margaret Hall School, Versailles, Ky.	5.00
Mr. J. Howard Young	5.00
	\$289.39

Bishop Tsu, Kunming, China

G.F.S., St. Mary's School, Sewanee, Tenn.	\$ 10.00
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Save the Children Federation

Miss Harriet Chamberlain (for children of the Southern Mountains)	\$ 15.00
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War Prisoners Aid

Previously acknowledged	\$1,578.19
Mrs. Edith R. Phillips	2.50
	\$1,580.69

By the Rev. C. W. WHONSON-ASTON
Chaplain in Western Samoa

MISSIONS in the South Seas have a new interest for Americans—an interest born in sweat and tears, sanctified and consecrated forever in the blood of young Americans sacrificially shed in Buna, Gona, Sanananda in New Guinea, in Guadalcanal, New Georgia, Bougainville in Melanesia, in Tarawa, and other Gilbert and Ellice atolls in Polynesia.

Thousands of Americans, Australians, and New Zealanders owe their lives to mission trained erstwhile savages, whose cannibal past with its grim orgies has been outdone by the savagery of the Nipponese sojourners, who have now moved on.

It has been to the great discredit of the whole Church that these missionary dioceses have had to struggle and "cheese pare" over these years. Many Churchmen have not been greatly interested, even sometimes thinking it a piece of misdirected energy, a mistake.

Strange what good things can be born of mistakes.

It was a mistake that gave birth to the diocese of Melanesia. Bishop Selwyn, who left England with a little note of advice from Sydney Smith, canon of St. Paul's, not to forget that a "bishop must be given to hospitality. He should therefore always have a little cold clergyman on the sideboard, etc.," found that someone had blundered in preparing the limits of his diocese of New Zealand in his Letters Patent, making his charge akin to Wesley's "the world is my parish."

This blunder took the Selwyns away to the Solomons and other islands of Melanesia. Ere long the missionary diocese of Melanesia came into being and produced its first martyr in its first Bishop, John Coleridge Patteson.

Its influence on the life of all who have made contact with it has been splendid and, led as it has been over these years of tragedy by a bishop who saw active service in the last war as a combatant colonel, it has gained the great respect of hosts of Americans. In buildings alone destroyed it has lost to the extent of \$60,000.

Over 50 years ago, Australians wrote strongly in their papers on the mistake of keeping Anglican missionaries in cannibal New Guinea, for tragic difficulties confronted the staff

reduced by malaria and other troubles.

Today it has been more than vindicated, for there has been no more faithful friend in the world than the "fuzzy-wuzzies." This friendliness is not new-born. It has been won over the years by a fine body of missionaries carrying into effect the most sensible missionary policy one can conceive.

NEW GUINEA MISSION

The New Guinea mission was of a later date than many other pioneer missions in the Pacific and was able to build on other folks' experience. It is there to give a Christian orientation to life, not to create a spurious imitation of our inglorious civilization. Customs are not ruthlessly excised, nor is there an untidy spectacle of tawdry rags that breed pneumonia and tuberculosis.

Five of its priests, four sisters, and one layman died at their posts, some of them beheaded on Buna Beach, two of the sisters bayoneted to death at their open graves in the early morning. The native people were left leaderless by these brutal murders in the hands of a merciless enemy.

The years of hard work had not been in vain. The Bishop has written after he had visited the scene of all this horribleness. "It was a sad and heart-rending sight to see the once beautiful mission station at Gona. On the mission station site there are only three marks of the former mission station. One is the Station Cross which miraculously has survived and stands now alone amid a scene of desolation and death, marked only by some bullet grazes which have assumed a deep red color adding to the significance—and this can be seen from a long way away.

"Nearby is the concrete platform or predella upon which the altar stood, surrounded now by the natural growth of flowers, and away in the undergrowth stands the stump of the font. It seemed to me moving that these two signs of the greatest means of grace should have survived when they might so easily have been swallowed up in craters, etc. I came away feeling that it is indeed holy ground, more holy now because it is the resting place of the bodies of so many of those who won it back again into Christian hands. . . . On the morning I was there I had

a service on the site of the old church and we had 250 communicants about 300 present. It was moving to see the joy of the native Christi

POLYNESIA

The strange "call of the South Seas" to Americans has gone and brought them to the diocese of Polynesia. This diocese, too, seemed to have been built almost upon the free activities of men like Rev. W. E. F. and Bishop Willis, once Bishop of Honolulu, but every day it is vindicating its necessity, in spite of the fact that it has been a sort of "nobly particular child."

It is the biggest diocese in the world in actual area, covers $7\frac{1}{4}$ million square miles, mostly wind and water and its bishop is "Bishop in Polynesia" and not "of" it, for it contains French and American territories as well as British.

It is probably the most complex diocese in the whole Church, for it braces Fijian and Solomon Islands Melanesians, Polynesians, Micronesians, thousands of Indians from parts of India, Chinese aplenty of most sorts of Europeans and some all races mixed in parentage.

It runs from sleepy dreamy islands and atolls to the big industrial and mining-centers of Fiji. On one of its dreamy islets have squatted isolated folk of European parentage to whom the Church must go. It is the pride of the Holy Mother Church that she shelters her family the world over.

The diocese is entering a new era for through it pass the main air routes for the commercial life of tomorrow. The airfields have already seen many Americans and the future will see more staffing them. These will need ministrations of the Church.

The work before this diocese is for considerable reorganization in the very near future, but it cannot content to attempt bricks without straw in the fierce tropic heat and burden of the day. It has been proved from what has been accomplished under extraordinary difficulties that God wanted this vision done and these isolated people shepherded. If the work is to expand needs priests and layfolk with a sense of the adventurous in the Faith—the wherewithal to sustain them.

to strive for the conversion of the world and the reorganization of society in closer accord with His will.

SOME IMMEDIATE OBJECTIVES

The Episcopal Evangelical Fellowship agrees that:

Worship

1. The Holy Communion is the primary and characteristic act of Christian worship, but the morning and evening offices

are services of prayer, praise, and preaching worthy to be the principal service of the day.

2. The Holy Communion is full and complete only when the faithful communicate.

3. Fasting before Holy Communion is a permissible but non-obligatory discipline.

4. Holy Communion may be administered by intinction.

5. The exclusion of any adult baptized Christian from the Communion is not

required by the rubric at the end of the confirmation service.

Legislation

We should strive toward:

1. Organic union with the Presbyterians, U.S.A.

2. The adoption of a revised canon.

3. Legalizing of intinction as a service use.

4. The revision of the Prayer

Evangelical Milestone

WE PUBLISH in this issue a Statement of Purpose by the Episcopal Evangelical Fellowship which may well prove to be one of the milestones in the history of relationships within the Episcopal Church. Because members of the Fellowship are, by and large, that portion of the Church in closest contact with Protestant Christianity, the statement may have an even wider influence.

Its influence, unquestionably, is in the direction of a reaffirmation of all Christendom to Catholic Faith and Order.

There are many significant paragraphs in this irenic and conciliatory document. We should like to focus attention on one, necessarily the most determinative, but as unmistakably the most important: the Episcopal Evangelical Fellowship on the Catholic side of a crucial theological issue:

We affirm that God called the Church into being and sustained it upon it the Holy Spirit; that membership in this Church is a gift of God's grace; that the continuity of the Church is preserved in its life and mission: externally by the Bible, the creeds, the

ministry, the sacraments, the missionary enterprise, and internally by Christian faith and life, and that to lose any one of these is as serious as to lose another. The Holy Catholic Church includes all those who acknowledge Jesus Christ as Lord, hold the substance of the faith as contained in the Apostles' Creed, and have been baptized."

The implications of this affirmation have not yet been fully explored by the Fellowship. Neither, we make bold to add, have they been fully explored by Anglo-Catholics. The immediately following paragraph does not offer any rational reconciliation between an idea of the Church which sets the continuity of the ministry on a par with the Bible, and the attitude toward the Protestant Churches there expressed. But if the statement lacks consistency at this point, it is an honest effort to deal with a problem which has not been solved by anyone else. Protestant Churches are obviously in some sense the organs of their members' participation in the divine life. Yet they lack the apostolic ministry and hold a concept of the Church's faith uncorrected by Christian tradition. May not the truth lie somewhere between the respective party positions?

There are many points at which one might take issue with details of the statement, but on the whole it clearly marks a return to the pre-Reformation standards of the Church. Yet the Fellowship continues to go through the motions of those who had a very different concept of the Church's faith and life. The "immediate objectives" appended at the end are disappointing. For example, in spite of its new recognition that the Holy Communion is the primary and characteristic act of Christian worship, the Fellowship seems to assert that either Morning or Evening Prayer is "worthy to be the principle [*sic*] service of the day." *I.e.*, something secondary and less characteristic of Christian worship is worthy to supersede the primary and characteristic act of worship. Or does the statement merely mean that these offices are adequate when something prevents the celebration of the Holy Communion?

We welcome the insistence on the importance of reception of the Holy Communion, and the good word for the ancient discipline of fasting; but we do not understand how the Fellowship with its strong emphasis on loyalty to the Prayer Book suspends the rubric at the end of the Confirmation service.

The legislative objectives of the Fellowship are phrased in such broad terms that anyone can agree with them. Legislative objective 3 seems to clash with Worship objective 4. Similarly, the strong note of satisfaction with the canons and the Prayer Book of the Statement of Purpose is somewhat blurred by objectives 2 and 4; but any criticism of these matters must await a more specific statement of them.

WE COULD not subscribe wholeheartedly to every point in this document, nor could a sizable proportion of the Church's membership. On the other hand, many an Evangelical of a generation ago would find much more to criticize in it than would a Catholic of the same generation, or of today. The old-fashioned Evangelical would have complained, not so much about what is said, as about what is left unsaid. No thunderings against the intrusion of the ministry between the believer and God, no warnings about the need of a psy-

The Epistle

Letter

June 29th

THE EPISTLE for St. Peter's Day shows us one of the ways in which God deals with His servants: He does not do for us what we can do for ourselves, but when we do our part He does for us what we cannot accomplish of our own powers. The angel removed the bolts and opened the locked doors, but ordered Peter to put on his own garments and walk out. The Lord was capable of doing for himself were not we for him. Learn from the escape of St. Peter to make full use of all the powers God gives and then look with confidence to God for help beyond natural ability. It is when it becomes evident that God is giving His grace that we see in it evidence that He has work for us to do for and prepare to follow His directions. St. Peter delivered that he might go on with his great work in the Church. Be alert for indications of the work God has for you to do.

1st Sunday after Trinity

July 2d

THIS suffering not comparable with glory to be revealed." This suffering is temporal, the glory eternal. Is our faith sufficiently strong so that we can persevere? Have we enough trust in God so we can endure whatever comes with certainty that at the last our faith will be proved true? If doubt or despondency take hold of us, let us resolve to turn to God with increased confidence in His faithfulness and ask for patience that we may share in working out the plans of His ultimate purpose. Tests and trials must be used as strengthening of increasing the certainty that God has a plan for us that is in keeping with His love. "All creation is passing on through the mystery of pain to full revelation, our hope of which is so sure that we can persevere in patience." Let us thank God that we have a plan in bringing this about and pray for grace to use it in going aright.



San Diego, Calif.

DEAR FAMILY: Even out here on the West Coast, where "the war" usually means the one against Japan, the landings in France and the subsequent operations in Europe are the principal subjects of conversation. May God grant that it go well for us, for the enslaved people of Europe, and for the world.

For several weeks I have been out here on the West Coast on temporary duty for the Marine Corps. My travels have taken me to various military and industrial centers, and I have found the entire coast a hive of activity. From Bremerton, Wash., to San Diego, Calif., it is studded with Army, Navy, and Marine bases with flying fields and training centers, and all the other myriad activities that go to make up the largest and most active military establishment of our history. And cheek by jowl with these are the shipyards, the aircraft factories, the powder plants and munitions works of all kinds required to furnish the tools of war, together with the supply depots, warehouses, and other facilities necessary to feed, clothe, and equip thousands of men.

The local results are plain to see—a shortage of housing, overburdening of transportation, and general overcrowding. Everyone seems to have too much money to spend, and too few worthwhile things to spend it on—except of course war bonds, which are always an appropriate place for excess cash. But the great news is that the invasion of Europe has at last become a reality, and that without lessening our blows against the enemy in the Pacific.

Meanwhile here overcrowding and over-prosperity of an ephemeral sort, with the concentration of tremendous groups of men and the separation of families inevitable in wartime, have led to the multiplication of knotty moral problems. There is the well-known problem of the town on which are dumped thousands of service men every weekend, with money in their pockets and nothing to do. There is the problem of the service wife, anxious to be with her husband for as much as possible of the short time before he goes overseas, perhaps never to return. There is the problem of the conscientious soldier who must decide for or against a war marriage. There are the none-too-healthy communities of young "war widows." There is the problem of the migratory worker, or the working mother, of the teen-age girl away from home restrictions for the first time—perhaps in the WACs or WAVES, perhaps in a factory job. And there are hundreds of other problems, none of them easily solved.

In my opinion, the various branches of the military service, the USO and its constituent agencies, the theatrical profession, and the Church are all making remarkable contributions to the mitigation, if not the solution, of these tremendous and far-

reaching problems. In the face of them all, there might a nation-wide breakdown of morale and a wholesale fall of moral standards. The family itself might well fall to the forces of evil that find such powerful allies in the normal conditions.

I do not find evidence of any such wholesale moral tragedies there are—cases of infidelity and lust, of cruelty, depravity, of every sort of moral infamy. But the amazing to me is not that these things exist—as they have always—but that on the whole they are still relatively rare and accidental.

The great bulk of young men—and young women—born are as clean and decent as were their parents at that age. (Remember the Torrid Twenties?) Certainly the armed forces today have more and better opportunities for clean and healthy recreation than did most of the soldiers of 1917-18. Their commanding officers, their chaplains, their athletic, welfare, and recreation officers, their librarians, and Red Cross workers are doing everything to develop in them an appreciation of the clean and worthwhile things in life; to fit them not only for the army, but for civilian life to which they will return.

The Church has a vital part to play in this process. As said in a radio interview on Bishop Stevens' program in Los Angeles, the Church has to be more than a first aid station. It must be the power house of life and strength for its members whether at home or far away. This is a time of upheaval in which the Church is called upon to play a tremendously important role. The future of our nation, and to a large extent the future of the world, will be affected by the way the Church makes up to its opportunity.

* * *

We hear a great deal about rehabilitation, and we shall hear more about it in the days to come. Already Congress has legislation designed to rehabilitate the war veteran, and to retrain him for civilian life. But little has been said, and less done about the spiritual rehabilitation of the veteran, and that is the most important aspect of the problem. The man who has seen the raw at Anzio or Tarawa is unlikely to be willing to return down as a vestryman in a fashionable parish noted more for its respectability than its religion. The chaplain who has saved his stomach through a murderous rain of enemy fire is not likely to be drawn to the Bread of Life to men dying in agony is not likely to be drawn to a parish dominated by a small group of elderly women. And the young woman who has operated a Link trailer driven an army truck will want something more vital for her parish than a monthly tea dance for young married couples.

When these young men and women come back from the front, will the home parish be able to welcome them and make them feel spiritually at home? Or will they look upon it as a survival relic of that pre-war world that passed into history with the first Jap plane dropped the first bomb on Pearl Harbor at your own parish candidly, and see if you can find the answers to those questions.

CLIFFORD P. MOREHEAD

chological explosion for conversion, no assertions of the literal inerrancy of the Bible and the autonomy of private conscience, disturb the placid surface of contentment with the Church and things Churchly. These things have all been washed away by the waters of time.

The crucial issue nowadays is not the Catholic Faith vs. the historic Protestant formulations. These have disappeared with the times which gave them birth. The issue is what to do about those who have inherited formulations which are not as attractive to them as some portions of the Catholic Faith. The Episcopal Evangelical Fellowship would have us emphasize such portions of the Faith and soft-pedal the cur-

rently unpopular ones (e.g., absolutism, which not only is Biblical but is enshrined in Lutheran and Presbyterian confessions). The intent is kind, but it overestimates the conservatism of the present generation's attitudes. If a return to the whole idea is to be undertaken, let it be a return to the whole idea. Once it is granted that the visible Church, with its characteristics of Bible, ministry, sacraments, and creeds, is the Spirit-guided Body of Christ, it is time for us to listen to the advice of the Epistle to the Ephesians (Goodspeed's translation): "Let us not be babies any longer, blown about by every wind of doctrine through the ingenuity of men with their ingenuity in inventing error. We

hold to the truth and grow up into perfect union in who is the head—Christ himself: For it is under the control that the whole system, adjusted and united by each part of its equipment, develops in proportion to the function of each particular part, and so builds itself up through

Centralization in Atlanta

OUR Diocesan section, we report far-reaching canonical changes made by the annual council of the diocese of Atlanta. The report has been delayed because we were anxious to present an authoritative, accurate, and comprehensive account of the reorganization, which seemed to a minority of the council to over-centralize diocesan administration to a great extent.

A finance committee is provided for, which has extraordinarily broad powers. Its members, appointed by the Bishop, subject to the approval of the annual council, have complete control over the finances, both of the diocese as a whole and of its institutions. Even the Woman's Auxiliary, in most dioceses is a completely independent and extradiocesan organization, must submit reports to this committee on passing, we wonder whether the council had the authority to make any such requirement.) The committee's power is not only to the power of the annual council to revise the budget. Apparently the executive board, which in most dioceses proposes and administers the budget, has no voice in the matter of the finances. The powers of this committee are one of the chief points of objection to the plan of reorganization. Another point of objection is the fact that the Bishop is given the power of nomination to so many diocesan positions. He appoints the treasurer, the members of the executive board, the chairmen of the canonical committees on missions, religious education, social service, etc. He appoints the members of the finance committee, subject to the approval of the

general criticisms do not necessarily fit specific cases. The present set-up may be very satisfactory in the diocese of Atlanta; and, of course, the diocese always retains the power to change it. Yet, it seems to us that the effect of this twofold centralization of financial power and position-filling power is not, in most dioceses, to be desirable. It is hard to imagine a finance committee whose only relation to the diocesan work is the addition and subtraction of figures is really the only body to make budgets. It is difficult to conceive of an executive board, charged with prosecuting the diocesan work, whose only financial responsibility is to ask other people for the money they may have some money. The more typical arrangement seems to us to be, in general, much more desirable. The budget committee, like the promotion, social service, religious education, and similar committees, to be a division of the executive board and for the board itself to be responsible to handle diocesan financial problems, subject to the approval of the annual convention. The finance committee would have as its chief duty the conservation of trust

The new arrangement in Atlanta is far from unique. We believe that the finance committee has exceptional powers, the Bishop's wide nominating powers are not at all unusual. In some dioceses, the Bishop appoints members of the executive board directly. Many dioceses seem to get along well under such an arrangement. Yet it seems to us that the long term effect of it is bound to be unfortunate. It is true that in some cases the men chosen by the con-

vention are not the best men for the job, and that the Bishop's list of nominees would be better. But the members of these diocesan organs have not only the function of exercising their own abilities. They have the function of representing the clergy and laity of the diocese as a whole: their ideas, their interest in the work, and their commitment to it.

The penalty of centralization in this free country is not really "dictatorship," but the consequent centralization of interest and enthusiasm into the small group that has the powers and duties. The rest of the people are often all too eager to turn their responsibilities over to one energetic man or a small committee; having done so, they expect the inner circle to do all the work, provide all the money, and run the whole show. The advantage of the broad powers of the laity in our Church is not the protection they give the laity one-half so much as the relief they give the clergy! Similarly, the advantage of a diocesan convention with real powers and duties is the support it gives the Bishop.

Having said so much that is critical of the new set-up, we hasten to add that many of its features are excellent. Except in the largest dioceses, we see no reason for the common practice of having separate treasurers for diocesan and Church's Program Funds; the combining of these two offices seems to us an eminently practical action. Unifying the financial administration of the diocese, including its institutions, is an important step toward diocesan independence from secular courts ("Church home rule") and a check to the drift of such institutions away from the Church, although we do believe that the proper authority for this unified administration is the diocesan executive board. Most important step of all, the provision for a diocesan executive secretary will, we believe, provide the continuous stimulation and coordination of diocesan work which most dioceses urgently need.

In describing the new canons, the Rev. Roy Pettway, secretary of the council, writes: "In my opinion, they merely give to the Bishop in his diocese the powers a priest ordinarily has in his parish. . . . The old canons were vague, indefinite, and left many matters unmentioned. The organization of the diocese was very loose and inefficient. . . . Undoubtedly further revision is still needed, and these further revisions will be proposed at council next year."

The Nursery Shelter

AS LAST week drew to a close, the news which we had been expecting momentarily appeared in the newspapers—the German aerial attack on Britain, the base for the invasion.

While the power of the Luftwaffe is not what it once was, the civilian population of England may expect a new campaign of bombings with all the consequences of shattered bodies and minds. At such a time, the importance of THE LIVING CHURCH Nursery Shelter, Barton Place, Exeter, England, is especially clear.

Some 40 children, many of them from bombed-out homes, whose parents are in the military forces or civilian war work, are cared for at the shelter, which is supported by THE LIVING CHURCH in coöperation with the British government and Save the Children Federation. Miss Halstead's letter on page 7 gives the current news of the shelter, which is the first responsibility of THE LIVING CHURCH RELIEF FUND. Contributions are urgently needed to maintain the shelter through 1944. Will you mail yours now? Checks should be made payable to THE LIVING CHURCH RELIEF FUND and mailed to this office with notation "For Nursery Shelter."

CHICAGO

St. Luke's, Evanston, Is Consecrated

"You have sacrificed that this church might be consecrated and set apart forever for the worship of Almighty God and in honor of the Blessed Evangelist St. Luke and thus have taken your place among that vast and innumerable throng of faithful souls, who since the first Whitsunday have built altars throughout the world and lifted high above them the Cross of the Divine Redeemer," said Bishop Conkling of Chicago to St. Luke's Church, Evanston, Ill., on the occasion of its consecration on Whitsunday, May 28th. Having raised \$94,500 in the last three years in addition to an annual budget of \$42,000, the church is now free of debt and was consecrated in memory of the Rt. Rev. George Craig Stewart, who was Bishop of Chicago and rector of St. Luke's, and in honor of those men from the parish serving in the armed forces during World War II. Bishop Conkling of Chicago was the consecrator, and Bishop Wallace of New Jersey preached the sermon. The Rev. F. William Orrick, associate rector of St. Luke's, served as deacon, and Dr. Clark G. Kuebler, president of Ripon College, as sub-deacon. The Rev. Dr. Frederick L. Barry, rector of St. Luke's, celebrated the Holy Communion.

Catholic Club Elections

At the annual meeting of the Catholic Club of Chicago held recently at the Church of the Ascension, of which the Rev. William B. Stoskopf is rector, Clifford L. Terry was elected president for the fourth consecutive year. Re-elected also were Victor Cronk, vice-president, and William Rivers, secretary-treasurer.

Named for membership on the executive committee were the Rev. William B. Stoskopf, the Rev. William B. Suthern, jr., Otto Stellenberg, and John Wallace.

TEXAS

Following Up Communicants

Texas is following up its communicants who move from one city to another. The system utilizes the notices from the Post Office department to the diocesan magazine, the *Texas Churchman*. As soon as the correction is made in the magazine's mailing list, the editor, the Rev. R. A. Park, sends a brief notice to the clergyman nearest the new address that a communicant is now living at the address furnished by the post office.

Alarmed at the reports from representative parishes in the diocese showing a significant proportion of confirmands are soon lost from the parish rolls by removal, Bishop Quin at a recent clergy conference asked for a solution to this problem. The diocesan department of promotion, with the Rev. R. S. Watson as chairman, had an immediate answer in the above system,



AT CONSECRATION OF ST. LUKE'S: Fr. Orrick, Bishop Conkling, and Dr. Kuebler were photographed in the procession.

which had been discussed at a meeting the same day. It was heartily approved by all of the clergy of the diocese.

The method is not limited to moves within the diocese. Notices are being sent to clergy all over the United States. Replies have already been returned in several instances indicating that the notice was the first information received as to the new residence of the members. Since the system was inaugurated, several hundred communicants have thus been kept in contact with the Church.

This solution to the problem of removals of members from one city to another is commended to other dioceses which have diocesan bulletins with second class mailing permits. The expense is negligible, while the results are productive of continued activity and interest on the part of many members who otherwise would possibly be lost to the Church.

UTAH

Varied Candidates For Confirmation

The largest number of baptisms and confirmations in the 75 year history of St. Mark's Cathedral, Salt Lake City, Utah, have taken place the past month. Sixty were baptized and 81 confirmed. The Very Rev. Herald G. Gardner is dean, having

taken up the work eight months interesting sidelight is that the included several Roman Catholic nese-Americans, one Japanese-American and a number of adults formerly with the Mormon Church.

LEXINGTON

Progress of the Diocese Made At Annual Convention

On the eve of the convention diocese of Lexington and the anniversary of the Woman's Auxiliary, which held at the Church of the Good Shepherd, Lexington, Ky., on May 16th at the Gold Room of the Lafayette was the scene of a banquet celebrating the 15th anniversary of the consecration of Bishop Abbott of Lexington. Bishop of Florida, Bishop Klingman of Kentucky and Governor Willis of Kentucky were the principal speakers. Archdeacon presented the anniversary gift, a \$1,000, to Bishop Abbott. This raised by the parishes and mission diocese as an expression of their affection for him.

Bishop Abbott in his charge to the convention outlined the various steps the diocese had taken towards itself a greater contribution to the world of the Church. Fifteen years

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What Can the Parish Do?"

Part of the series of three essays by the Rev. John O. Carson recently published in *The Living Church*.

6-page pamphlet form, articles tell, not what is to be done in the perfect but what can be done, as been done, in parishes several different kinds, to make them more effective heads of the Gospel of Christ.

Price: 10 cents a copy, 7 cents in quantities of 50 or more, 5 cents each in quantities of 100 or more. Postage additional.

The Living Church

4th St., Milwaukee 3, Wis.

diocese was \$85,000 in debt and was also receiving a very generous contribution from the national Church. Today, the diocese is debt free, is receiving no aid from the national Church, and has pledged \$5,000 to the national Church for 1945. During the last 15 years churches have been built at Harlan, Pikeville, Shelbyana, and Patsy.

In announcing the Lenten Offering of \$1,500.25, the Bishop stressed the fact that it was \$400 more than in 1943 and it represented an appreciation on the part of the Church schools of the necessity of advance in the Church's program.

In his address to the Woman's Auxiliary, Bishop Abbott spoke of the Church's task in the reconstruction period, stating that denominationalism is almost dead and that we must adopt an attitude of realism in all things, discarding convention and superficiality.

The Rev. Sheldon Harbach of Michigan spoke on the importance of youth work in the Church. He stated that there was a need for a working fellowship between the adults and young people so that the young people are encouraged to make their contribution now to the work and life of the Church. The U.M.C.Y. and its program was set forth as a concept of youth work which helps meet the needs of individual young people, to put them to work and give them the opportunity of expression.

ELECTIONS: Provincial synod, Ven. S. E. Heath, Ven. F. M. Cooper, Rev. Messrs. C. D. Snowden, D. C. Clark, L. Catlin, E. Baxter; Messrs. A. B. Gloster, H. Soaper, E. Ware, W. S. Hunter, W. W. Reynolds, Mrs. J. H. White. Standing committee, Ven. F. M. Cooper, Rev. E. W. Baxter; Messrs. G. B. Duncan, S. I. M. Major, H. T. Soaper.

MISSISSIPPI

Something New in Missions

It is not so unusual for a large city parish to organize new missions, but in St. Columb's, at Jackson, Miss., there is something new, a city mission established, organized, and nourished by a rural field! The organizer and first priest-in-charge, the Rev. Val. H. Sessions, Bolton, Miss., took charge of the work in February, 1941, with the distinct understanding that he would not take it unless it was placed in the rural field. The congregation, consisting of 30 members, rented a Lutheran church for the afternoon services. In February, 1942, St. Columb's Church parish house was opened. It is a large building, having the chancel separated from the rest of the building by walls and across the front by a curtain. When a service is held, the curtain is thrown back, and then it is sanctuary, chancel, and nave; but when a party is going on, the curtain is drawn, and the building is then a parish house. A rector's study, a Sunday school and choir room and kitchen are in one end, and in the front is another Sunday school room.

When the Rev. Dr. Sessions had to retire recently on account of ill health, the congregation had grown from 30 members to 195. They had a lovely lot on three streets, and only a small debt on the building. Money to buy the lot had been

provided in an agreement with the trustees of the diocese concerning another piece of property set aside for the St. Columb's-to-be years ago. St. Columb's had been a dream of Bishop Thompson of Mississippi many years ago. The third Bishop of Mississippi also tried again and again to get an organization in West Jackson. The fourth Bishop saw St. Columb's with a congregation, standing alone. Many members of its congregation, two members of the vestry, its organist, and lay reader, are former members of the Bolton field.

The Rev. Paul E. Engled, who succeeds the Rev. Dr. Sessions, is known as an outstanding rural worker, having served at the Madison conference for many years. Now St. Columb's is the center of most of the Bolton field. With it are grouped the missions at Terry, Raymond, Ridgeland, Brandon, the Madison County Chapel of the Cross, and Clinton.

ATLANTA

Changed Canons

Changes in the canons of the diocese of Atlanta made at the recent convention include the creation of the office of executive secretary, its incumbent to be secretary of the bishop, secretary of the executive board, and to have other duties. There is to be one treasurer, to handle both the diocesan money and the Church Program Fund money. Previously these duties pertained to two offices, held by the same man. The treasurer is to be elected by the council on nomination by the bishop.

There is to be one finance committee instead of two or three, to be appointed by the bishop subject to approval of the council. This committee is to make budgets both for the diocese and for the Church Program Fund, which budgets may be amended by the council. The committee is to make assessments against the congregations. The Woman's Auxiliary, cathedral trustees, Appleton Church Home, and all other organizations and officers handling money in the diocese are to submit financial reports to the committee, and all finances must be audited by a certified public accountant. The committee shall make appropriations for certain funds handled heretofore by special offerings and shall report monthly to the bishop and annually to the council.

Certain permanent committees, heretofore not having canonical status, are created by the new provisions. These include committees on promotion, social service, state of the Church, Army and Navy, missions, and religious education. Chairmen of these committees are to be elected by the council upon nomination by the bishop, and their other members are to be appointed by the bishop.

The executive board has been reorganized to include the bishop, chairmen of the committees on missions, Army and Navy, religious education, social service, promotion, finance, Camp Mikell, three laymen to be elected annually by the council upon nomination by the bishop, the president of the Woman's Auxiliary, and two women appointed annually by her.

Missionaries are to be appointed by

the bishop, who may remove them with the advice of the board.

No canonical provision had heretofore been made for Camp Mikell, the diocesan camp. A committee known as "Governors of Camp Mikell" is now formed to supervise it, except that this committee shall not control the religious and educational activities there, for these are the province of the committee on religious education.

Congregations are divided into four classifications—parish, aided parish, organized mission, and unorganized mission. The bishop may form, admit, or change the status of an organized or unorganized mission, and the council may admit or change the status of a parish or an aided parish. Parishes have three votes at the council; aided parishes, two votes; organized missions, one vote; and unorganized missions have a seat but no vote.

Provisions for the election of a bishop are made in more detail than heretofore. A new canon provides for the appointment of the editor of the *Diocesan Record*. No canonical provision for this has existed before.

The constitution is amended to provide a seat vote in diocesan council for a clergyman as soon as he becomes canonically resident in the diocese. The constitution is also amended to conform with the new canons passed this year.

SOUTHWEST. VIRGINIA

Interracial Committees Planned at Annual Council

A practical proposal for dealing with racial minorities was set forth in Bishop Phillips' address to the 25th annual council of the diocese of Southwestern Virginia, held at Christ Church, Roanoke, May 16th and 17th. "I would like to know that every congregation and every branch of the Woman's Auxiliary was making an effort to see that there is formed in every community an Interracial Committee, and that members of our congregations are well represented on the Committee," Bishop Phillips said. "Surely a very practical thing would be to encourage every Chamber of Commerce to form a committee made up of the two races in which certain matters pertaining to the races could be discussed and arrangements made so that many of the civic, educational, and health conditions of the Colored man could receive proper and adequate attention." He also spoke of anti-semitism, stating that when "we deny justice and freedom to others we will ultimately lose freedom for ourselves."

The council revised the canon on the composition of the executive board of the diocese so that hereafter the president of the Laymen's League of the diocese will be *ex-officio* a member of the executive board, as is the president of the Woman's Auxiliary.

Of especial interest in the council were reports of the deputies from the diocese to the General Convention of 1943. Heretofore, deputies have been sent at considerable expense to the General Convention and to the provincial synod but have

not made any reports to the council of the diocese. Hereafter they will. The reports included such topics as "A Layman's Impressions of His First General Convention," by Robert Whitehead, "Our Church and Its Extension of the Gospel" by Dr. Devall L. Gwathmey, "The Approaches to Unity" by Dr. Carleton Barnwell, "The Canon on Remarriage after Divorce" by Dr. Robert A. Magill, and reports on the various committees and the new hymnal.

A resolution urging the delegates to the next synod to work for a more effective organization of the province of Washington and to study the report of the special committee on the province of Washington before attending this meeting was passed after the council had heard the report of the committee.

The council also adopted a resolution requesting the Bishop to appoint a diocesan committee on interracial relations. In line with another part of the Bishop's address, the parishes were urged to "give all possible support to such community efforts that have been already started and to work toward the creation of community organizations for the welfare of youth where none have been initiated."

Also of especial interest and importance was a report presented by the Rev. Dr. Robert A. Magill on the recent organization of the Virginia Council of Churches. The council adopted a resolution approving and ratifying the constitution and by-laws of this organization and providing that the diocese of Southwestern Virginia become a constituent member of that body.

ELECTIONS: Provincial synod, Rev. Messrs. J. F. W. Feild, J. S. Wellford, W. C. Brooke, F. D. D. Fortune; Messrs. J. A. Waller, H. M. Davis, C. C. French, C. P. MacGill. Alternatives, Rev. Messrs. R. H. Lee, W. A. Seager, E. T. Ferrell, jr., M. D. Ashbury; Messrs. J. H. Huffard, W. E. Walker, F. Elder, jr., P. Daniel. Executive board (three year term), Rev. Messrs. J. F. W. Feild, J. E. Bethea; R. Whitehead, Judge F. S. Crosby. Standing committee, Rev. Messrs. C. Barnwell, D.D., W. C. Marshall, A. R. Berkeley, D.D.; Messrs. J. A. Waller, jr., J. J. Izard, H. M. Sackett, jr. Chancellor, C. F. Cocke. Historiographer, Rev. D. L. Gwathmey, D.D. Executive secretary and treasurer, T. A. Scott.

OREGON

St. Philip's, Portland, Gains New Worker

Funds, made available by the National Council, have enabled the diocese of Oregon to employ Miss Helen M. Thomas, student at the University of Oregon, who will spend three months this summer in cooperation with the Rev. Lee Owen Stone, vicar of St. Philip's Church, Portland. New problems are being faced by St. Philip's Church because of the large increase in the Colored population in Portland. Many of the thousands of people who came to Portland to work in the shipyards are living in housing projects such as Vanport City. Miss Thomas plans to make personal contact with these people and their families in an endeavor to relate them to the Church, the vacation Bible School, and to the programs planned at the many recreational centers.

DISCIPLESHIP

(Continued along another line)

Last week we touched rather deep on what real discipleship would and for the Episcopal Church if practised. This week we are going to make a very practical suggestion—a line of discipleship which, doubtless, has not occurred to you.

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All of this is just another for spreading your religion, and that's "discipleship" in our language.

Oh, it just occurred to us to tell you that THE LIVING CHURCH staff knows nothing of this effort of ours, and we've heard of it until we sent in our proposal—don't charge them with cold feet. They are strictly innocent, God bless 'em.

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VARIES

**e-American Priest Honored
ley Commencement**

commencement exercises of the Divinity School May 31st, three the Church received the honor of Doctor of Sacred Theology, by Bishop Budlong of Connecticut of the school. Among those was the Rev. John Misao Yamamoto, was born in Japan, attended the Divinity School, graduating in 1913, and became vicar of St. Japanese Mission in Los Angeles. ne of the evacuation of the Japanese the West Coast, Dr. Yamazaki considerable assistance to the government because of his influence among Japanese. He himself was evacuated Anita Assembly Center and then Jerome, Ark., where he demonstrated loyalty to this country so unflinchingly that he was the victim of the hands of disloyal Japanese. He was released from the camp at work under the Department of Religious Missions of the National Council of the American-Soviet Friendship Society, ministering to relocated Japanese in the Chicago area. He is highly regarded as a devoted Christian leader and scholar. Rev. Charles DuBois Broughton, of the Church of the Ascension, N. Y.; and Maj. Loyal Young

Graham, III, Army chaplain, were also awarded honorary degrees of Doctor of Sacred Theology. Both are graduates of Berkeley Divinity School. Chaplain Graham served with the Marines in the first World War. He has been a chaplain since then, and alumni trustee of Berkeley from 1933 to 1942, and for a long time served as a member of the standing committee of the diocese of Connecticut. Dr. Broughton has spent his entire ministry in Western New York state, where he has long been prominent in diocesan affairs.

Students who received the degree of Bachelor of Sacred Theology were the Rev. Everett John Downes, Frank Albert Frost, and Robert Lawrence Johnson, and the Rev. Vincent Fischer. All candidates were presented by the Rev. Lawrence Rose, S.T.D., dean of the school. Dr. Gordon Keith Chalmers, president of Kenyon College, gave the commencement address.

**Bishop Wilson's Library Goes
To Nashotah House**

The bulk of the library of the late Bishop Wilson of Eau Claire has been given by Mrs. Wilson to Nashotah House, and has been accepted by Dean Nutter.

Gardner Teall, under whose supervision the seal of the diocese of Eau Claire was designed, has executed a special book plate for these books, using a reproduction

of the diocesan seal, with the wording, "Ex Libris, Frank Elmer Wilson, D.D., S.T.D., First Bishop of the Diocese of Eau Claire, Wisconsin, MCMXXVIII-MCMXLIV, Sometime Trustee of Nashotah House, Memorial Gift from Mrs. Wilson."

SECONDARY SCHOOLS

New Chaplain at St. Helen's Hall

The Rev. Leonard C. Wolcott has accepted the appointment of Bishop Dagwell to become chaplain of St. Helen's Hall, diocesan girls' school in Portland, Ore. Mr. Wolcott, who has been chaplain and teacher at Kemper Hall, in Kenosha, Wis., will teach social science and religion in the high school and junior college. He and his family expect to arrive in Portland the first of September.

The 75th commencement of St. Helen's Hall which took place this month, is especially noteworthy, not only because it was the school's diamond jubilee but because it marks the end of the long connection with the Hall of the Sisters of St. John the Baptist, who have directed the school during the last 40 years of tremendous growth and advancement. The sisters have been obliged to leave the school because of their increasing responsibilities in the east.

Miss Rita York, recently appointed principal, has assumed the responsibility of directing the school. Gertrude Houk Fariss will continue as dean of the junior college that she has headed since its organization in 1932.

Ruskin Kerr to Read

Winning Essay at Commencement

Ruskin Kerr, winner of the second place award in THE LIVING CHURCH essay contest, was to read his essay, "The Way of Reconciliation," at the graduation exercises of St. Thomas' Choir School, held on June 10th. He has just been appointed head prefect, the school's highest honor. The Rev. Dr. Roelif H. Brooks, rector of St. Thomas' Church, New York, gave the commencement address.

CONFERENCES

Evergreen Summer Program

The first of the summer conferences for the young people are now under way at Evergreen, Colo. On June 26th the Cathedral Choir Camps are scheduled to begin, to last until July 7th. July 10th to 14th a retreat for clergy and seminarians will be held, and the Church Workers's Conference and the School of the Prophets are scheduled for July 17th to 28th. July 31st to August 18th are the dates for the annual School of Church Music, which is adapted both to those musicians who have had extensive training and to those who have had practically none at all. Emphasis will be placed on the music of the new Hymnal, the music of the congregation, and on hymn and chant playing. On the

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faculty are three members of the Commission on the Revision of the Hymnal, as well as instructors in voice, organ playing, elementary harmony and improvisation, anthem repertoire, and choral conducting.

A two-day retreat for women will also be conducted sometime this summer. Further information may be obtained from the Sister-in-Charge, St. Raphael's House, Evergreen, Colo. The annual all-day meeting of the Woman's Auxiliary is to be on July 24th.

Rates for vacation guests are \$15 a week or \$2.50 a day for the clergy. For the laity the cost is \$15 a week or \$2.50 a day for dormitory accommodations, \$16 a week or \$3 a day for cubicles, and \$20 a week and \$3.50 a day for rooms. There are also special weekend rates.

COLLEGES

New President of Mills Speaks At University Day Service

The Carillon Club of San Francisco and the Canterbury Club of Mills College, San José State College, Stanford University, and the University of California, were represented at the annual University Day Service for college students in the diocese of California, held the 21st day of May in Grace Cathedral, San Francisco. The service was followed by a picnic for the students at Fleishhacker Playfield on the San Francisco Beach. The Rev. Canons John P. Craine and Allen Pendergraft directed the activities for the day.

At the service Dr. Lynn White, jr., new president of Mills College, addressed the overflow congregation on "The Carelessness of Jesus." "Jesus seems to have been extraordinarily careless," he declared, "about both past and future, extraordinarily careful about the fleeting moment of the now in which alone the spirit of man can grow by contact with God. Until our colleges have rediscovered something of

SCHOOLS

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this carelessness of Jesus, they will con- tinue to shortchange their students."

Dr. White is a Churchman, the son of a professor at the Presbyterian Seminary in San Anselmo, Calif. He received his undergraduate training at Stanford University, his master's degree at Union Theological Seminary, and did other graduate work abroad. In 1932 he went to

Italy and Sicily as Bayard Cutting Fellow of Harvard to engage in research on the religious history of the 12th century and received a Ph.D. degree as a result of this work. He has taught at Princeton and Stanford.

Dr. White was inaugurated as the seventh president of Mills College in 1943. He is 36 years of age.

DEATHS

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

William Samuel Slack, Priest

The Rev. Dr. William Samuel Slack, retired priest of the diocese of Louisiana, died in Alexandria, La., on June 15th, having been ill for the past few years with a heart ailment.

The Rev. Dr. Slack was born near Rosedale, La., October 22, 1869. He graduated from the University of the South, Sewanee, Tenn., in 1891 with the B.A. degree. In 1895 he received the M.A. and in 1934 his alma mater conferred upon him the D.D. He started out as a school master, and for a time served in what is now the Sewanee Military Academy. In 1896 he was made deacon and in 1898 he was ordered priest by the Rt. Rev. Davis Sessums, D.D. From 1896-1902 he served as a diocesan missionary in Louisiana. From 1902-1914 he was rector of Mount Olivet Church, New Orleans, and served in various missions. From 1914-1917 he was rector of St. Paul's Church, Columbus, Miss. From 1917-1937 he was rector of St. James' Church, Alexandria, where he built a beautiful church and parish house. Since 1937 he has been on the retired list, of the Church Pension Fund, living for the most part of the time with his daughter in Alexandria.

The Rev. Dr. Slack held many diocesan offices, including the presidency of the standing committee. He was many times deputy from Louisiana to General Convention, serving for some time as a member of the Committee on Canons. He was recorder of Ordinations since 1921 and had quite recently completed a master file of such ordinations. He was also an indefatigable leader in civic affairs. But above all else he was a consecrated missionary priest and at no time during his long ministry did he fail to have in mind and in operation some well thought out missionary project. In World War I he served as a civilian chaplain.

Bishop Jackson of Louisiana conducted the burial service in St. James' Church, Alexandria, on June 18th, assisted by the Rev. C. B. K. Weed of New Orleans, a Sewanee classmate, and by the rector of the parish, the Rev. J. Hodge Alves. Interment was in Mt. Olivet Cemetery, Pineville, La.

Dr. Slack is survived by three daughters, Mrs. F. L. Adams of Alexandria; Mrs. S. M. Estes of Mexico City; and Mrs. J. J. Slade of New Brunswick, N. J. His wife, the former Caroline Augusta Benjamin, died some years ago.

A Requiem Eucharist was celebrated at the Church of the Annunciation, New Orleans, on June 18th.

Edward A. Belsterling

The death on June 6th, of the Hon. Edward A. Belsterling, D.C.L., chancellor of the diocese of Dallas for the past 23 years, marks the close of a long period of faithful service to the Church in the diocese of Dallas. For the past 46 years Mr. Belsterling has held continuous office in the diocese. He was treasurer and secretary of the diocese, and later became chancellor. He held the two later offices at the time of his death. Mr. Belsterling was also at the time of his death a member of the standing committee and a trustee of the endowment fund.

His funeral was held on the afternoon of June 8th from St. Matthew's Cathedral, with the Bishop of the diocese officiating. Members of the standing committee were honorary pallbearers. Mr. Belsterling is survived by his wife, Louise S. Belsterling.

Probably no man in Dallas has ever been a greater friend to or champion of the rights of the Negro race. Some years ago he and another attorney carried to the Supreme Court a case having to do with the right of a Negro to certain property in the city of Dallas.

Mr. Belsterling was 70 years of age.

Charles W. Newhall

Funeral services for Dr. Charles W. Newhall, 72, headmaster of Shattuck School, Faribault, Minn., from 1915 to 1936, were held in the Chapel of the Good Shepherd at Shattuck on the afternoon of June 13th with Bishop Keeler of Minnesota officiating, assisted by the Rev. Joseph M. McKee, chaplain at the school.

Dr. Newhall was born in Galena, Ill., and graduated from Shattuck School in 1890. He received his B.A. degree from Johns Hopkins University in 1893 and returned to Shattuck in the fall of that year as an instructor and coach.

During Dr. Newhall's headmastership at Shattuck many improvements were made, including the erection of two new dormitory halls, a science laboratory, and infirmary, also Whitney Memorial arch at the entrance of the campus.

In addition to his wife, Dr. Newhall is survived by one son, Lt. Col. C. W. Newhall, jr., graduated from Shattuck in 1923, and a sister, Mrs. Clark Hempstead of Minneapolis.

Dr. Newhall, since his retirement as headmaster of Shattuck, has made his home in Milledgeville, Ga., where he died on June 10th. Interment was in Maple Lawn Cemetery, Faribault.

CHANGES

Appointments Accepted

BOSSHARD, Rev. EVERETT B., formerly associate rector of the Church of the Advent of Christ the King, San Francisco; warden of the Sisters of St. Saviour; and assistant professor of dogmatic theology, Church Divinity School of the Pacific, Berkeley, Calif., has resigned these positions to become rector of St. Matthias' Parish, Los Angeles, effective July 1st. Address: 1830 S. Normandie Ave., Los Angeles 6, Calif.

CHAPMAN, Rev. EUGENE M., formerly rector of St. John's Church, Canandaigua, N. Y., is to be rector of St. John's, Decatur, and St. Timothy's Mission, Athens, Ala., effective September 1st. Address: St. John's Rectory, Decatur, Ala.

CRLOT, Rev. FELIX L., is now on the staff of St. Mark's Church, 1625 Locust St., Philadelphia 3, Pa.

DEMPSIE, Rev. GEORGE F., formerly chaplain of All Saints' Convent, Catonsville, Md., is now rector of St. Luke's Church, Mount Joy, Pa., and vicar of St. Elizabeth's, Elizabethtown, Pa. Address: St. Luke's Rectory, Mount Joy, Pa.

GOOD, Rev. MILTON W., formerly assistant at St. Paul's, Kansas City, Kans., is now rector of St. Peter's, Pittsburg, and priest-in-charge of St. Mary's, Galena, Kans. Address: 201 W. Madison, Pittsburg, Kans.

EASTMAN, Rev. F. S., of St. Philip's Society, West Stockbridge, Mass., is to supply at Christ Church, Ballston Spa, N. Y. and St. John's, East Line, N. Y., from July 1st to September 4th.

MORGAN, Rev. HARRY, who graduated this

year from the Panama Canal Zone. He was expected to arrive in the field during June.

POST, Rev. NORMAN M., formerly curate of St. Mary Magdalene Church, Toronto, Canada, is now rector of St. Mary's, Williamsport, Pa., and the Church of Our Saviour, Montoursville, Pa. Address: 908 Almond Street, Williamsport, Pa.

SEAVEY, Rev. GEORGE H., formerly priest-in-charge of St. Mary's Church, Penacook, N. H., and Grace Church, East Concord, N. H., is to be priest-in-charge of the Church of the Transfiguration, Derry, N. H., effective August 1st.

WRAGG, Very Rev. S. ALSTON, for some years dean of St. Luke's Cathedral, Ancon, C. Z., and Trinity Cathedral, Trenton, N. J., and for the past six years rector of St. George's Church, Helmetta, N. J., has accepted a call to the rectorship of the Church of the Holy Communion, Charleston, S. C., for the duration, effective July 1st. He will also be chaplain of the Porter Military Academy, Charleston.

Ordinations

PRIESTS

ALBANY—The Rev. HARRY GRANT CAMPBELL, JR., was ordained to the priesthood on June 4th in the Cathedral of All Saints, Albany, N. Y., by Bishop Oldham of Albany. He was presented by the Very Rev. H. S. Kennedy. The Rev. Dr. Massey H. Shepherd, jr., preached the sermon. The Rev. Mr. Campbell is to be curate of St. Paul's, Albany, N. Y. Address: 79 Jay Street, Albany 6, N. Y.

CONNECTICUT—The following were ordained to the priesthood June 9th in the Christ Church Cathedral, Hartford, Conn., by Bishop Budlong of Connecticut, assisted by Bishop Gray, Suffragan of Connecticut:

ed by the Rev. H. Francis Hine, will curate in Trinity Church, Torrington, Conn.

The Rev. WILLIAM BREWSTER VAN who was presented by the Rev. Dr. C Wilson, will continue as curate in the C the Holy Trinity and vicar of Christ Middletown, Conn.

The Very Rev. Arthur F. McKenny the sermon.

HARRISBURG—The Rev. JAY RALPH DEPPEN, A.B., S.T.B., was ordained to the hood May 31st in St. John's Church, V Pa., by Bishop Heistand of Harrisburg, presented by the Ven. John C. Hilton Heber W. Becker preached the sermon. T Mr. Deppen is to be rector of St. John's field. Address: P. O. Box 452, Westfield,

Resignations

KEARONS, Rev. WILLIAM M., has res rector of St. Luke's Church, Fall River March 1st on account of ill health. His is now 42 Brooks Place, West Bridgewater

CHURCH CALENDAR

June

- 25. Third Sunday after Trinity.
- 29. St. Peter (Thursday).
- 30. (Friday).

July

- 1. (Saturday).
- 2. Fourth Sunday after Trinity.
- 4. Independence Day (Tuesday).
- 9. Fifth Sunday after Trinity.
- 16. Sixth Sunday after Trinity.



Church Services near Colleges

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

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

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

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

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

MILWAUKEE DOWNER, STATE TERSES—St. Mark's Church, Milwaukee, Wis.

Rev. Killian Stimpson, D.D., Rector
Sundays: 8, 9:30 & 11 A.M.

UNIVERSITY OF NEBRASKA—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 Christ Church, Newark, 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 Jr.
Sundays: 8 H.C.; 11 Service & Sermon; 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' and Gregg House, 209 W. 27th St., Austin

Episcopal Student Center. Rev. J. Joseph Harte, Chaplain
Sunday Services: 8, 9:30, 11 & 6 P.M.
Weekdays: Wednesday, 10 A.M., Friday,

UNION COLLEGE—St. George's Church, Schenectady, N. Y.

Rev. G. F. Bambach, B.D., Rector
Sundays: 8 & 11 A.M., 7:30 P.M.
H.C.: Tuesdays, Thursdays & Holy Days, 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; 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. Andrew's House and Chapel, 1001 University Ave., Madison, Wis.

Episcopal Student Center
Rev. Daniel Corrigan, Chaplain
Sunday: H.C. 8 & 10:30 A.M.; Evensong
Weekdays: H.C. 8 A.M. on Mon. Tues. & 7 A.M. on Wed. & Fri. Evening Prayer daily

BENNETT JUNIOR COLLEGE—Grace Church, Millbrook, N. Y.

Rev. H. Ross Greer, Rector
Services: 8:30 & 11 A.M. Every Sunday
Victory Service—4:30 P.M. Every First Sunday

BOWDOIN COLLEGE—St. Paul's Church, Brunswick, Maine

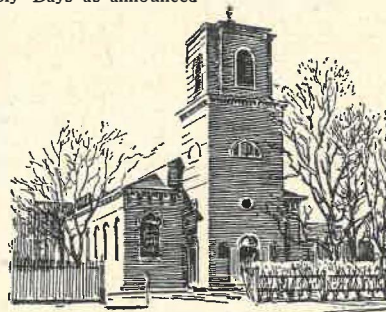
Rev. Peter Sturtevant, Rector
Sunday Services: 8 & 11 A.M.

BROWN UNIVERSITY—St. Stephen's Church, Providence, R. I.

Rev. Charles Townsend, D.D., Rector
Sunday Services: 7:30, 8:30, 9:30, 11:00 A.M. & 5:00 P.M.
Daily: 7:30 A.M. & 5:30 P.M.

BUCKNELL UNIVERSITY—St. Andrew's Foundation, Lewisburg, Pa.

Rev. J. W. Schmalstieg, Chaplain
Sunday Services: 10:45 in Congregational Christian Church, North Third St.



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CAMBRIDGE, MASS.

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LONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., Bishop; Rt. Rev. John Inasley Blair Larned, D.D., Suffragan Bishop. St. Paul's Church of Flatbush, Church Ave. and St. Paul's Place, Brooklyn. B.M.T. Subway, Brighton Beach Line to Church Avenue Station.

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.

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop. St. George's Church, 4600 St. Charles Ave., New Orleans.

MAINE—Rt. Rev. Oliver Leland Loring, Bishop. Cathedral Church of St. Luke, Portland.

MASSACHUSETTS—Rt. Rev. Henry Knox Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop. Church of the Advent, Mt. Vernon and Brimmer Sts., Boston.

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.

RHODE ISLAND—Rt. Rev. James DeWolfe, D.D., Bishop; Rt. Rev. Granville Gayle nett, D.D., Suffragan Bishop. Trinity Church, Newport. Rev. L. L. Scaife, S.T.D., Rev. L. D. R. Summer Schedule: Sun.: 8, 11 A.M., 7:30 Tues. & Fri., 7:30 A.M., H.C.; Wed.: cial Prayers for the Armed Forces; Hol: 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 Dun Bishop. St. Agnes' Church, 46 Que St., N.W., Wa. Rev. A. J. Dubois (on leave)—U. S. Army William Eckman, SSJE, in charge. Sun. Masses: 7, 9:30, 11; Vespers and Be: 7:30. Mass daily: 7; Fri. 8 Holy Hour; Conl Sat. 4:30 and 7:30.

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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.

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