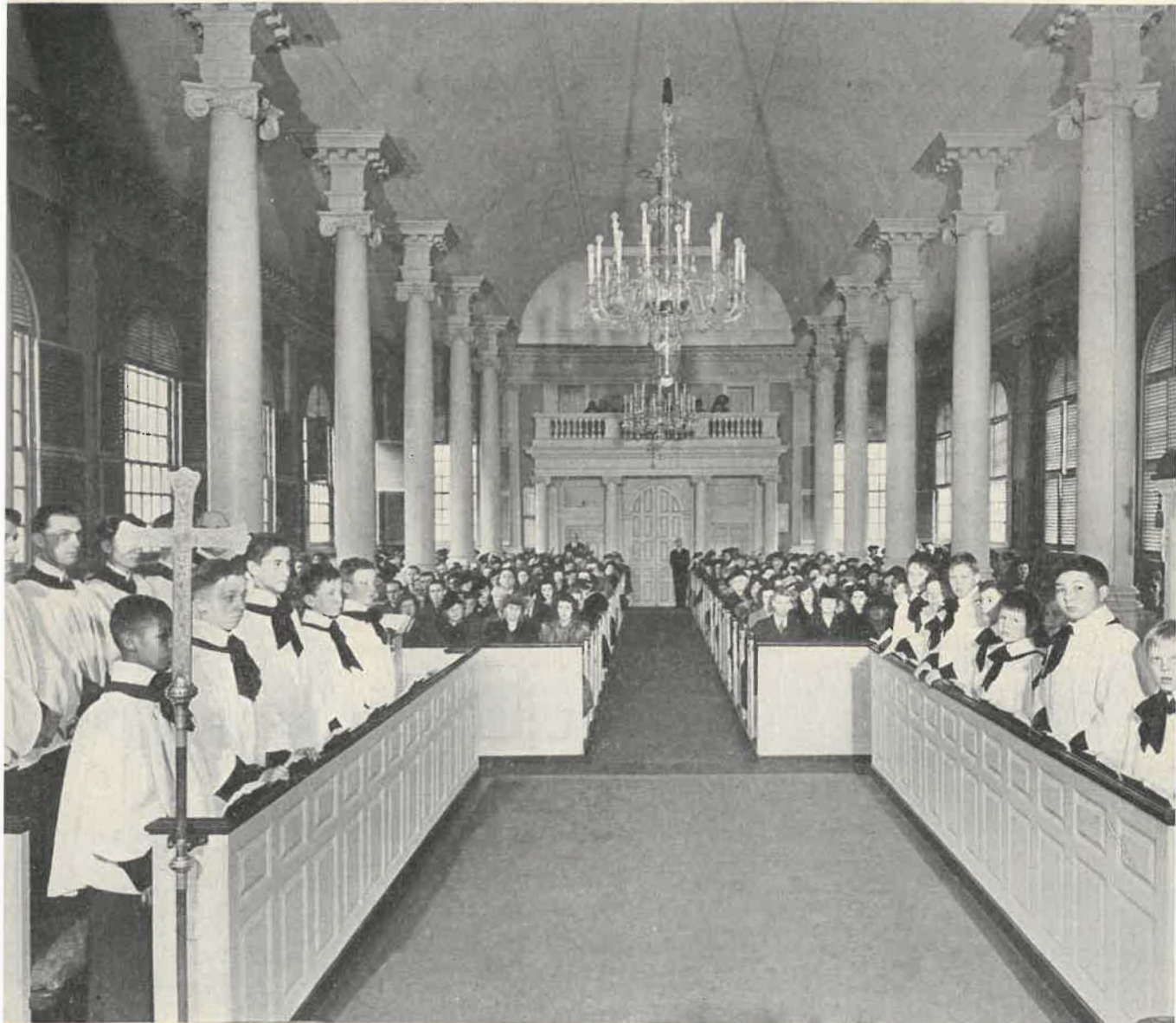


# The Living Church

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



## **Birmingham Conference**

*News and Editorial*

Pages 5 and 13

## **CHRIST CHURCH, CAMBRIDGE, MASS.**

Historic Christ Church is one of the many churches near colleges which carry on an active campus ministry. The partial list on page 22 gives times of service, etc.

**Archie T. L. Tsen**

THE EDITOR: I was much grieved to receive a notice of the death of Mr. Archie Tsen in a recent number of THE LIVING Church and it seems desirable that someone than a brief notice of his death should be published: for Mr. Tsen has had, I think, an influence on the formation of the Chung Kung Hwei than any other one

My first recollection of him goes back to the year 1905, my first in China, when a small and solemn boy of about ten came to me with respects to the new deacon. He was student in Boone School. Evidently an expert in the art of conversation was not necessary for I have never seen with less; a great contrast to the very lively Archie of later years. After finishing school at Boone he taught for some years, becoming headmaster of Boone.

Afterwards left teaching to go into business, becoming head compradore of a large and important import company. He found, however, that Chinese business methods did not suit him. The amount of squeeze and dishonesty in business as then practised were more than he could stand. He wrote to some of his friends, both Chinese and American, saying that he would try to stop the business and if he found that impossible he would retire from business. He did retire from business. He had always been an active and devoted Christian and now had time to follow his line of his interest: the establishment of the church in China.

One of the first things which the General Conference of the Sheng Kung Hui undertook was the formation of a board of missions, opening

work in the Province of Shensi. Much good work had been done but it had never been adequately staffed or financed. Especially was there a need of a bishop. For this an endowment was needed and it was agreed that if we could raise an endowment of \$20,000 Chinese currency we might then proceed to elect a bishop. Archie took hold of the matter with his customary zest and came to the next General Synod with something over \$25,000. It was largely due to the inspiration of his presence at our synods that the dioceses never failed of their quotas.

The last time I saw him was on the night train from Shanghai to Nanking. There was a large Chinese gentleman in the berth opposite mine, but I could not see his face. I went out for a few minutes and on my return saw that the man was Archie Tsen. We had a fine talk. He travelled all over the country at his own expense on behalf of the mission and other work of the church.

He will be greatly missed. May God raise up others to take his place!

(Rt. Rev.) D. T. HUNTINGTON.

Wellesley, Mass.

**Frs. Coughlin and Orlemanski**

TO THE EDITOR: Fr. Coughlin's case is hardly analogous to Fr. Orlemanski's [L. C. May 21st]. I have no inside information on either; but my impression is that Fr. Coughlin's activities were never looked on with favor by his church. None of us knew of his under cover connections for quite some time; and it is only fair to assume that his bishop didn't either. Fr. Coughlin did not openly defy his superiors, so they

could only wait until they had the proof of his subversive intentions. He was promptly silenced when they did get it, but he was not judged prematurely on suspicions.

Fr. Orlemanski's flight was really "high, wide, and handsome." He not only defied disciplinary rules at home but he went over the heads of the Pope and the papal diplomatic corps to intervene in the international situation. His bishop had the proof immediately and had to wait only until Fr. Orlemanski came home in order to take action.

Felton, Del. MARY CARNAHAN HILL.

**Do the Clergy Pray?**

TO THE EDITOR: I have just read your editorial in THE LIVING CHURCH for April 23d. An hour ago I had just finished reading Time (never mind why I read Time before the L.C.'s I had accumulated) and I also was thinking along the same lines as the editorial.

However, I was thinking of a different group and I would like to suggest a different wording for one sentence—the third sentence in paragraph four. "The parish priest may find that . . . he has to learn how to pray himself and then teach the congregation."

I agree with what you say about Christians needing to learn how to pray, but I insist that first the clergy must learn how to pray. How about something to get the clergy to say their daily prayers? Most of them don't, you know—or had you suspected such a thing? How can we get the clergy to pray? Because a parish (normally) is no higher spiritually than the priest.

(Rev.) EVERT CONDER.

Arlington, Va.

**IN REMEMBRANCE  
OF  
WORLD WAR II**

There is not a church in this country that has not sent some of its young men to war. Many churches have set up War Shrines and Honor Rolls in honor of these men. The two illustrations on this page show a new Memorial Honor Roll Book, dedicated to those who have made the supreme sacrifice.

The size of the book is 15 x 11½ inches, closed. The cover is made from simulated leather, the gold tooling and stamping is done with 22 Carat genuine gold. The inside of the book consists of a Dedication Sheet, gold lettering, including the name of the church, and Record Sheets.



The Record Sheets contain a frame (6½ x 4½) for a photograph of the deceased; and the record itself, as follows: Name, Date of Birth, Entered Service, Branch of Service, Service Record and Date of Death.

A beautiful book every church, which has lost some of its members in the War, will want to own.

When ordering, give name of church as name of church is imprinted on the Dedication Sheet, with each order, at no extra charge.

Price, including the parchment Dedication Sheet, \$22.50. Individual Service Record Sheets, \$1.25 each.

Also available in brown or blue Morocco grain leather, \$30.00.

Postage Additional

**M**ILITARY security prevents publication of a list of Army and Navy posts and their chaplains. However, rectors and parents can get in touch with the chaplain at any post within the United States by writing to the Army-Navy chairman of the diocese in which the post is located. A complete list is given below.

For servicemen outside the United States, write to the Army and Navy Commission, One Joy Street, Boston, Mass.

Chaplains and Army-Navy chairmen are anxious to be of assistance to every serviceman whose presence within their field is made known to them.

Alabama—Rev. Capers Satterlee, Christ Church, 115 S. Conception St., Mobile, Ala.

Albany—Rev. Clarence W. Jones, 136-142 8th St., Troy, N. Y.

Arkansas—Rev. C. D. Lathrop, 215 N. 6th St., Fort Smith, Ark.

Arizona—W. F. Robey, 100 W. Roosevelt St., Phoenix, Ariz.

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Bethlehem—Rev. Rodney Brace, 519 Chestnut St., Lebanon, Pa.

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Erie—Rev. Thomas L. Small, 319 Cowell Ave., Oil City, Pa.

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Fond du Lac—Rev. William R. Otto, Trinity Guild Hall, Oshkosh, Wis.

Harrisburg—Rev. Squire B. Schefield, 111 Pine St., Danville, Pa.

Indianapolis—Rev. J. Willard Yoder, St. Matthew's Episcopal Church, 25 South Ritter Ave., Irvington, Indianapolis, Ind.

Iowa—Rev. Wallace Essingham, 3424 Forest Ave., Des Moines, Iowa.

Kansas—Rev. John R. Chisholm, 8 North Holbrook St., Fort Scott, Kans.

Kentucky—Rev. J. Wilson Hunter, St. Andrew's Church, 2233 Woodbourne Ave., Louisville, Ky.

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Louisiana—Otis J. Chamberlain, 509 Louisiana Bldg., New Orleans, La.

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Michigan—Rev. Irwin C. Johnson, 33 E. Montcalm St., Detroit, Mich.

Milwaukee—Rev. G. Clarence Lund, St. James' Church, W. Wisconsin Ave. at N. 9th St., Milwaukee, Wis.

Mississippi—Rev. H. E. Bush, Church of the Redeemer, Brookhaven, Miss.

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Newark—Rev. Harold R. Onderdonk, Roseland Ave., Essex Fells, N. J.

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Sacramento—Rev. Richard R. Houssell, St. Stephen's Rectory, Colusa, Calif.

Salina—Rt. Rev. Shirley H. Nichols, S.T.D., Post Office Box 345, Salina, Kans.

San Joaquin—Rev. Arthur L. Walters, 1970 10th St., Reedley, Calif.

South Carolina—Rev. George Harris, Bennettsville, S. C.

South Dakota—Rev. E. J. Pipes, Box 814, Rapid City, S. D.

South Florida—Rev. Frank E. Pulley, P. O. Box 183, Leesburg, Fla.

Southern Ohio—Rev. Frederic B. Atkinson, 412 Sycamore St., Cincinnati, Ohio.

Southern Virginia—Rt. Rev. Wm. A. Brown, D.D., 229 Wainwright Bldg., Norfolk, Va.

Spokane—Very Rev. Chas. E. McAllister, D.D., South 1125 Grand Ave., Spokane, Wash.

Springfield—Rev. Herbert L. Miller, 104 N. State St., Champaign, Ill.

Tennessee—Rev. Wm. G. Gehri, 1441 Vinton Ave., Memphis, Tenn.

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Western New York—Rev. Sigfrid W. Sundin, 269 Cemstock Ave., Buffalo, N. Y.

Wyoming—Rev. Marcus B. Hitchcock, St. Mark's Church, 701 South Wolcott St., Casper, Wyo.

## The Living Church

Established 1878

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

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Translated by  
Antonia H. Froendt

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THE STRANGE accidents that fall M-G employes! First, Ed-onacelli of the Milwaukee office her big toe badly. Then Harold came to work one day with a lashed ear. And now Doris Shor-er of the New York office has over a picket fence, while ig ball at the beach, and shed her neck rather badly. Who knows what will come next?

\* \* \*

HOPE every LC reader was as pressed by our Church School as I was. I got my copy at New York office, amid exclama- of delight from the other em- s. Surely we've never had a attractive cover, nor more y contents in a Church School. And we've rarely had so enthusiastic support from the h Schools themselves.

\* \* \*

DM a corporal somewhere in rope comes this paragraph: sh to take this time to thank [the M-G Co.] for your past e to me for handling my small s with such promptness. It is asure for me to give my small ess, and a great comfort to that in entrusting you with it thing will be done to insure afe delivery. Thank you for g such a fine Church Supply e."

\* \* \*

ROLD BARLOW went out West last week, and when he n the train in Boston to go to it he found his berth occupied young lady and a third claim- fanding in the aisle. And when t on the train in Detroit to go icago he found he had a red seat in a coach that hadn't joined to the train. Finally, he erred his return ticket was for rong date. I don't know why ould have suffered all this in- ence, unless it was because as celebrating his twentieth with Morehouse-Gorham.

\* \* \*

AD the rare experience last ek of going through the large- lectee induction center in the , and it was a personally cond tour by some of Uncle Sam's who, it appears, are pretty pressed for material for the l forces. It was largely a mat- y "follow the arrows" by some y to forty doctors, and when ist one summed up the queer ts and marked "rejected" on of the bundle of forms I was ing, I didn't know whether I elated or depressed. I still know.

*Jean McCauley*  
Director of Advertising and Promotion

## Prolegomena to a Future Theology

FROM SCIENCE TO GOD. By Karl Schmidt. Harper. Pp. 169. \$2.00.

One of the major issues in contemporary theological thought is the validity and place of reason in theology. Involved in this issue is the possibility of philosophy, its relation to science, and its relevance to theology. From all these aspects the contribution of Professor Schmidt in the work under review is one of first-rate importance.

The starting point of the author is a recognition of the fact that the modern attack upon religion is directed, not against specific credals details, but against the whole enterprise and method of religion, in contrast to science. This attack Professor Schmidt attempts to meet by a bold counter-offensive. He exposes the psychological fallacy, upholds the validity of philosophy working by reason, and argues for the existence of a distinct domain of religion side by side, for example, with the domain of physics.

The crux of Professor Schmidt's argument is Chapter VII, *A Philosophical Approach to God*. The approach which he adopts is in some ways reminiscent of Dr. F. R. Tennant. Physics can never account for the existence of the physicist—a free, sensing, thinking, acting being or soul. The soul is as necessary to physics as to religion! But physics is a science with common objects; it is not a private sensory affair. And yet the entities of physics which are common objects are thought entities. How can we posit them as real and our thinking them as truth-thinking? Only by the hypothesis that "it is God who creates reality."

Having shown the necessary existence of God, the author proceeds to consider creation, providence, the universal *kernel* of religion, the nature of God as Spirit, and evil and salvation. His criterion throughout is reason, and he says much that is enlightened and suggestive. But the net result is to raise in acute form the question whether revelation can be completely merged in reason. If such a co-ordination of faith and reason as that proposed by Professor Schmidt breaks down, the position that the two things are totally disjointed is equally disastrous; and from this standpoint, we repeat. *From Science to God* is worthy of careful study.

CHARLES W. LOWRY.

## American Reissue

ON EDUCATION. By Sir Richard Living- ston, Cambridge at the University Press; New York, Macmillan. 158 pages, \$1.75.

This is an American reissue, under one cover, of two books, small in size but weighty in importance, published last year in England. One of these, *Education for a World Adrift*, has been reviewed in this magazine [L. C. December 5, 1943]; the other, which deals with adult educa-

tion in other than its technological forms, is called, somewhat misleadingly, *The Future in Education*; but it too is, like every- thing this great classicist and religious layman writes, worth careful reading, and both vital and entertaining.

Virginia Gildersleeve has written an in- troduction in this American edition, in which the Dean of Bernard College is more than duly appreciative. She remarks that "In America we are alarmed by the obvious weakness and the lack of point, unity and driving power in our education . . . *Education for a World Adrift* offers us a clew for the labyrinth." This would seem to imply that Sir Richard's is a new voice, offering a hitherto unknown way to stop that intellectual deterioration which is an apparent and alarming feature of the current scene.

Sir Richard would be, I think, the first person to deny that he has anything new to offer. He echoes that which Plato knew. He is not a novel message to England; he is the latest, and a charming latest in a long succession of able advocates of a British education, which recognizes that man is more than a maker and user of material things.

## ENGLAND AND AMERICA

In America, too, there have long been those who have advocated a restoration of education to its real function, who have insisted that our nation is in dire danger unless our people can learn "the science of good and evil" and gain discrimination between goods and betters and the best. There was Frederick Woodbridge, for in- stance, long prominent in Miss Gilder- sleeve's own Columbia, whose last report as dean of its graduate schools, was a polite but scorching analysis of what is wrong with American education in general and with Columbia University in particu- lar. We have had Albert Jay Nock and Abraham Flexner and John Erskine and a lot more. Further back, there was Wil- liam Rainey Harper. Even this reviewer did a bit of "viewing with alarm" 20 years ago in Canby's *Saturday Review of Litera- ture* and in the *Atlantic Monthly*, and in T. S. Eliot's *Criterion*, and now we have Hutchins and Nef and Van Doren and Lippmann and Barr and "Education for Freedom, Inc." Yes, in the United States there have been and are plenty of people saying what Sir Richard says, and says so well.

The difference between England and America is that in the former the educa- tional authorities have been willing to listen (the new education bill under de- bate in parliament is evidence of that), while in this country both the populace and the educators have come to hold such a low notion of human purposes that the reformers beat against a stone wall of complacent indifference.

Everyone seriously interested in educa- tion should read this present volume, if he or she has not already done so.

BERNARD IDDIGS BELL.

## GENERAL

### FORWARD IN SERVICE

#### National Council Visits The Fourth Province

By G. RALPH MADSON

Bishop Dandridge, Coadjutor of Tennessee, speaking as a member of the National Council and as a member of the conference, expressed toward the end of the two day meeting the consensus of



BISHOP CARPENTER: ". . . and we have benefited."

those present when he said, "I sure am glad that the National Council has hit upon something that meets with universal approval!"

For two days, May 23d and 24th, 120 department heads of the 15 dioceses in the province of Sewanee met in the Church of the Advent, Birmingham, Ala., for the first National Council—Forward in Service conference. Council executives were on hand to assist diocesan department heads to apply in their respective fields the year's Forward in Service emphasis—Christian Fellowship: International and Interracial Understanding. The Rev. Dr. C. Avery Mason, executive secretary of Forward in Service, presided. As Bishop Carpenter, host Bishop, said in his closing address, "281 Fourth Avenue moved down here with us for a few days, and we have benefited."

Dr. Mason, in his opening address, traced briefly the history of Forward in

Service and then pointed out the disintegrating factors in current Church life: parish organization in the old pattern cannot meet present trends in society, for the average parish ministers to a transient population; the loss of knowledge of the roots of Christian faith leads to spiritual bankruptcy, and the current revival of religion without such knowledge can be the revival of a bad religion; "rampant individualism" has produced collectivism, and another chaos will follow if God's ordered ways are chosen; and finally there is "the work of the great disintegrator known to many a century ago, as the devil."

"From a godless point of view, it would seem that we are doomed," Dr. Mason continued. But if the Church is the Church, "absorbed in her nature and function in the world," there is hope, and the disintegrating forces can be faced and overcome. "To this end the Forward Movement and Forward in Service were created by the Church."

#### CHURCHMEN'S IDEAL

After outlining the plans of action for national Church, diocese, and parish, in principle, Dr. Mason showed how the movement overcomes disintegrating forces and holds up an ideal, the realization of which is the common task of all Church-people. Fellowship is the theme for the triennium, and by means of it the work of the Church in all departments can be coordinated and integrated.

Informally, Dr. Mason explained that Christian fellowship, the Forward in Service theme, is a by-product of being and doing under God, and may be experienced and fostered through worship, edu-

cation, and service. He then pointed out that the purpose of the conference was to make plans for going Forward in the dioceses and parishes.

Most of the first day, after the address, was spent by the representatives in departmental conferences under the chairmanship of the National Council officers, who explained the Plan of Forward in Service and then led round table discussions on means for putting the emphasis program into action. Throughout the conference, the importance of coordinating the phases of the Church's work into a unified program was stressed. Out-



Dorothy M. DR. MASON: Called for fellowship thru worship, education and service.

departmental conferences the chairmen and leaders brought into effect the Plan of Forward in Service in their dioceses. The services of the National Council field officers were explained that when one is appointed for the province diocesan leaders will be expected to make use of them.

#### CONFERENCE LEADERS

National Council executives were in discussion meetings for diocesan leaders in their several fields of interest. Lewis B. Franklin, D.C.L., treasurer of the National Council; the Rev. C. Avery Mason, S.T.D., executive of Forward in Service; Mrs. Arthur M. Mason, executive of the Woman's Auxiliary; the Rev. George A. Wieland, director of the Home Department; Rev. Almon R. Pepper, D.D., executive of the Division of Christian Societies; the Rev. D. A. McGregor, executive of the Division of Christian Education; the Rev. Frederick H.

### Departments

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

Member of the Associated Church Press.

utive of the Division of Youth; Wilburn Campbell, executive of the Bishop's Committee on Laymen's Work; and Robert D. Jordan, director of the Promotion Department.

Conclusions of the conferences were discussed the second morning so that all conclusions were shared. Among the suggestions were the following: That Forward in Service chairmen be called into the conferences for working out the program of action, as at present; that laymen members of the Woman's Auxiliary be invited to the conferences; that a town and country conference be held in the province; that diocesan committees and commissions on special problems be kept in their usual departments of executive action; that diocesan departments be held in membership; that the clergy in the province be members of the Southern Council recently formed;

That the Church take the lead in meetings of returning service men, in the departments of Christian Social Work; that adult study groups deal with the Doctrine of God in social relationships; that Christian fellowship participate with the Chinese and to Americans, with the Negro problem in consideration of the domestic field from the Christian viewpoint; that the graphics of individuals of other denominations be integrated with the Lenten and Birthday Offerings; that Sunday school teachers devote attention to this problem at least in

the

the Department of Promotion, summed up the results of the group conferences in recommendations: that in each diocese a meeting similar to this provincial meeting be held, to which leaders in all parts of the Church's work should be invited, to effect a diocesan plan of action and get it into operation in the province and missions; and that when one diocese is completed, the National Council field in the province be called upon for cooperation and advice in carrying out diocesan programs.

Under the leadership of the conclusions of the meetings might be put into effect the representatives then met by groups to work out, at least in part, the details of diocesan plans on the theme, "The Christian Mission—International and Interracial Understanding."

**SPECIFIC DIOCESAN PLANS**

Among the specific plans presented by the various dioceses that of the diocese of North Carolina was most detailed: 1. an annual conference of the clergy and laity to study the Malvern declaration; 2. a department of Christian social relations to serve as clearing house for returning service men; 3. for laymen—an annual conference, and corporate offerings in Advent and in February; 4. the Woman's Auxiliary meeting in July to discuss the year's theme, and interracial meetings throughout the year; 5. a conference in August, and the formation of "flying squadrons" to carry out the UMCY program to all parishes

and missions; 6. parish educational activities to be correlated; 7. a survey of the diocesan Negro work; 8. the department of promotion to work with the Forward in Service commission; 9. the clergy to gather in key cities to study the Doctrine of God during pre-Lent; 10. the chairman of Forward in Service to have a seat and voice in the diocesan executive council.

Interracial activities are planned in the



MR. JORDAN: Promotion covers more than the annual canvass.

the diocese of Georgia; a survey and evaluation of all work in the diocese of Kentucky is planned; in several dioceses the executive council is to be reorganized in order that departmental activities may be coordinated with Forward in Service.

The conclusion of the National Council executives was that this first provincial meeting was highly successful and has given a lead for the meetings planned for the other seven provinces during the next year or two. Bishops and diocesan leaders, both clerical and lay, expressed gratification that many of the questions they had about Forward in Service were answered, and the whole program clarified in their minds. Probably the relationship of the Division of Promotion to the other departments in the National Council, and in the several dioceses, needed most clarification, and the conclusion of the group conference was that it is that department's responsibility to coordinate the work of the other departments and see that their programs get to the parishes and missions, as well as to promote publicity and the Every Member Canvass, did much to promote the necessary understanding.

The meeting was closed with an address by Bishop Carpenter, who urged the members of the conference to carry out the conclusions which had been reached during the two days.

Holy Communion was celebrated in the Church of the Advent for the conference both mornings.

## Laymen's Program

While diocesan departments discussed their problems with the appropriate National Council officers, 14 key laymen of dioceses in the province of Sewanee met with the Rev. Wilburn C. Campbell, national executive for laymen's work.

A typical diocesan organization for men's work, it was agreed, consists of diocesan key men in contact with area key men, who in turn maintain contact with a key man in each parish.

The laymen and the chairman were in emphatic agreement about the main objective of the program—to get the men of the Church back into the Church's program of worship.

As various diocesan programs were described, the fact emerged that in dioceses where the Bishop had given the men's work his personal time and support it had prospered, while in dioceses where the laymen were not given this support little could be done. Several diocesan key men had found that the existing organizations for laymen felt that the national laymen's program was in competition with theirs, and accordingly withheld their support. However, in dioceses where the existing organizations had recognized the value of an inclusive men's program, these organizations had profited in terms of renewed interest, larger membership, and greater effectiveness.

The concept of men's work advanced by the Presiding Bishop's Committee on Laymen's Work, established by a General Convention resolution, looks upon every layman of the Church as a member of an all-inclusive organization comparable in scope to the Woman's Auxiliary. The Laymen's League, Church clubs, men's clubs, Brotherhood of St. Andrew, etc., are expected to continue their activities, benefiting from the inclusive organization, just as various women's organizations of the Church carry on their activities separately from the Woman's Auxiliary.

The Men's Corporate Gift, to which the General Convention resolution looked forward, is provided by the offering at the Advent corporate Communion of laymen, but it is not being emphasized at the present time. The gift is believed to be a result of effective laymen's work rather than a primary objective of it.

The gift is being used for purposes locally decided upon, and it is planned for each diocese to report the amount of money received, so that at a future General Convention a voucher representing this offering can be presented as the corporate gift of the laymen of the Church.

In one medium-sized diocese, a layman reported, \$1,100 was raised by the offering at the Advent corporate Communion, although promotion of the service emphasized its spiritual, rather than financial aspect.

### LAYMEN PARTICIPATION

Ways of getting laymen into the service of the Church were discussed, and many concrete suggestions were offered. One layman described his efforts to get men to help in the Church school. He would ask them to undertake the work he was then doing so that he could take on a

different job in the school, and gradually lead them to fuller participation in "more interesting work." The point was brought out that activity in the parish did not have to be accompanied by long-faced super-piety, but that active laymen were much like other men.

Reports showed that the men's program is already well established in some areas. While few if any dioceses are carrying out every detail of the program, several have a fully articulated one and almost all have taken the initial steps toward putting it into effect.

The program as a whole involves parish, area or convocation, and diocesan participation in the following objectives:

Summer—September: Annual diocesan laymen's conference of parish and area key men and other interested laymen; parish key men have conference with rector and other parish leaders to clear dates and coordinate plans for the year. Three projects are suggested: (1) A spiritual partnership in prayer between the men at home and the men in the armed forces; (2) a plan for Confirmation sponsors, in which each man or boy confirmed will have a sponsor to help him get started upon the new level of Church life which Confirmation requires; (3) a men's Bible class or study group.

Mid-October: Men's mass meetings on an area basis, conducted by lay leaders.



FR. CAMPBELL: "Tell the fathers to take them along."

Projects which the men might be asked to undertake are youth leadership, Sunday school teaching ("Tell the fathers who play golf on Sunday mornings not to send their boys to Sunday school, but to take them along to caddy!" said Fr. Campbell. "They are hero worshipers, and will do whatever the fathers do anyway.") Boy Scouts, Big Brothers, etc.

November: Every Member Canvass.

December: Annual corporate Communion.

January: Visitations of laymen's groups to near-by churches, especially of minority racial and foreign groups and other types of Churchmanship.

February: Washington's Birthday corporate Communion.

Lent: School of Religion on the Christian doctrine of God.

Diocesan key men are asked to forward reports of the Advent Communion and other activities to provincial key men and to national headquarters.

It was emphasized that hundreds of special projects for laymen's work spring spontaneously from local needs and opportunities as soon as the laymen begin getting together to consider what they can do for the Church. However, it was repeatedly emphasized that the aim of the program is to deepen the spiritual life of the men of the Church and assist them to full participation in its fellowship.

## EPISCOPATE

### Dr. Donald B. Aldrich Elected Coadjutor of Michigan

In a remarkably smooth-running special convention, and on the second ballot in both orders, the Rev. Dr. Donald B. Aldrich, rector of the Church of the Ascension, New York, was elected Bishop Coadjutor of the diocese of Michigan in St. Paul's Cathedral, Detroit, on May 24th. The election, one of the speediest in the history of the diocese, was held in the nave of the Cathedral, and was attended by a large number of clergy and lay delegates from 114 parishes and organized missions.

Dr. Aldrich, who at present is serving as a Navy chaplain, was an obvious favorite on the first ballot, approaching the necessary majority in both orders. On the second ballot he exceeded the necessary



DR. ALDRICH: Elected Coadjutor of Michigan on second ballot.

majority in the clergy vote by one the lay ballot by seven votes. W election was announced, the convention immediately passed a resolution m unanimous ballot for Dr. Aldrich. He concluded the special convention by the Doxology and signing the tes of election required by canon.

Runner-up in the election on b lots was the Rev. Irwin C. Johnson of St. John's Church, Detroit.

## Presiding Bishop's Message

¶ The following message was sent by the Presiding Bishop to the National Council-Forward in Service conference of Bishops and diocesan leaders of province of Sewanee:

I am indeed sorry I cannot meet with you at this most important gathering of Church leaders. Previous commitments to the diocese of Virginia make it impossible to be with you in person, but I assure you I am with you in spirit and that my prayers are offered to God for the successful outcome of your undertaking.

In the midst of the greatest war of history it is significant that the bishops, priests, and lay leaders of the Fourth Province are assembled in the name of God to exhibit Christian fellowship and to lay plans for vigorous prosecution of the Church's mission. It is in the latter of these two purposes that the former will be accomplished. Fellowship comes as a gift to those whose lives are jointly dedicated to the fulfillment of a given task. Christian fellowship is the gift of the Holy Ghost, to those whom God has called to be His Son's Body, the Church. It is in the submission of the Body to the Mind of Christ that fellowship has its greatest fruition.

The officers of National Council of Forward in Service who are to with you have dedicated themselves; you have dedicated yourselves, to service in the Church. I know these men and women personally, having worked with them. They want above all to serve you in the name of Christ. The national offices entail. As they submitted their personal interests in the drawing up of a National Council-Forward in Service Plan of Action, so they would urge you in your several dioceses to submit yourselves and plans to the corporate task which is before us.

This nation, each state, city, village and hamlet in it, must be brought to know the power of the Christ and crucified.

We can be of assistance in accomplishing this task in so far as we intelligently, work corporately, and pray fervently.

(Most Rev.) H. ST. GEORGE TU...  
Presiding Bi

at he tied for second place in the election and was far ahead in the lay vote in the second ballot he was clear choice in both fields.

Aldrich was nominated by the Very Rev. B. O'Ferrall, D.D., dean of St. Andrew's Cathedral, who declared that he would provide the leadership needed in the economic center of religious, labor, and racial problem of the post-war period." Seconding speeches were made by the Rev. Dr. Henry Lewis, of New York, an old friend, and the Rev. Dr. Jackson of St. Paul's, Flint.

#### NOMINEES

In addition to Dr. Aldrich and Mr. Jackson there were eight other nominees for Coadjutor. Six of the 10 candidates were proposed by a special committee and the other four were nominated from the floor.

Nominees of the special committee in addition to Dr. Aldrich and Mr. Jackson, the Rev. Lane W. Barton of New York, N. J., former rector of St. Andrew's Church, Flint; the Rev. Ernest E. Johnson of St. Matthias' Church, New York, the Rev. Harold E. Sawyer, of Grace Church, Utica, N. Y.; the Very Rev. Claude W. Sprouse, of Grace and Holy Trinity Cathedrals, Kansas City, Mo.

Nominees from the floor were the Very Rev. G. Widdifield, rector of St. Andrew's Memorial Church, Detroit; the Rev. Charles W. Sheerin, rector of St. Andrew's of the Epiphany, Washington; the Rev. Leonard P. Hagger, of Chillocothe, archdeacon of the diocese of New York for 15 years until his resignation on January 1st of this year to accept the post of St. Paul's, Chillocothe; and the Rev. Clarence W. Brickman, rector of St. Andrew's Church, Lansing.

The committee's report of the election came in the middle of a report of a "proving memorial" fund honoring the Rev. Herman Page, D.D., fifth bishop of Michigan. The report was postponed until the next regular convention in 1945, on motion of the Rev. Dr. Henry Lewis, chairman of the Page Memorial Committee.

A problem of providing the \$8,000 a year voted for the Bishop Coadjutor's taken care of, after a lengthy and several explanatory addresses by the members of the diocesan department meeting, by establishing the ceiling for the san assessment at \$35,000 instead of \$50,000. Although the diocese has never had the \$25,000 ceiling adopted several years ago by the diocesan convention, the proposal of a coadjutor bishop and incense expenses make the new ceiling necessary.

#### Saphoré Dies

The Rev. Edwin Warren Saphoré, bishop of the diocese of Arkansas, died May 23d in Syracuse, N. Y.

He was born in Rahway, N. J., in 1854, Bishop of Arkansas was graduated from South Jersey College at Bridgeton, N. J., and received his degree from Pennsylvania State University and the D.D. degree from the

University of the South. His ordination to the diaconate took place in 1897; the following year he was advanced to the priesthood. The early days of his ministry were spent in the diocese of Central New York at the Church of St. John the Divine, Syracuse, St. Paul's Church, Watertown, All Saints' Church, Syracuse. He also was a professor at St. Andrew's Divinity School, Syracuse, from 1900-1903.

His first position in Arkansas was that of archdeacon. In 1917 he was elected Suffragan Bishop of Arkansas, a position he held until 1935, when he became Bishop of the diocese, succeeding the Rt. Rev. James Ridout Winchester. He presented his resignation to the General Convention of 1937.

Bishop Saphoré leaves a widow, the former Frances E. Cumber; a daughter, Mrs. Irving Weeks; and a son, Warren E., all of Syracuse.

#### MUSIC

##### Over 500 in Music Festival of the American Guild of Organists

Five days of musical services, organ recitals, lectures, and a banquet marked the second annual Spring Music Festival of the American Guild of Organists, which took place in New York City from May 15th to May 19th.

The guild, organized in 1896 to "advance the cause of worthy Church music; elevate the status of Church organists; to increase their appreciation of their responsibilities, duties, and opportunities as conductors of worship," provided superb programs throughout the week, starting Monday evening with compline at St. Paul's Chapel, Columbia University, sung by the Columbia University choir under the direction of Dr. Lowell P. Beveride. Carl Weinrich was at the organ. The following afternoon in the Church of St. Mary the Virgin, Dr. T. Edgar Shields lectured on "The Man Bach." Afterwards, E. Power Biggs, organist of Harvard University, gave an organ recital consisting entirely of music by Bach and Handel.

That evening a congregation of over 500 gathered at the Cathedral of St. John the Divine for the Festival Choral Evensong. Four choirs, made up entirely of men and boys, sang compositions by Gibbons, Birstow, Ireland, Holst, and a "Hymn to the Trinity" by Dr. Lefebvre, who is master of music at St. Paul's School, Concord, N. H. The choirs, which came from the Cathedral, St. Thomas' Church, Grace Church, Brooklyn Heights; and St. Paul's, Brooklyn, were directed by Norman Coke-Hephcott, and Harold Heeremans was at the organ. Dr. T. Frederick H. Candlyn played the organ offertory.

Wednesday's activities included a lecture by Dr. T. Tertius Noble, former organist of St. Thomas'. The lecture, given in St. Bartholomew's Church, was followed by an organ recital by Walter Baker of Philadelphia. In the evening Grove Oberle, navy chaplain's assistant, formerly organist of St. John's Church, Washington, D. C., played the organ and

directed his Midshipmen's choir at Riverside Church. Chaplain C. Leslie Glenn made an address.

By special arrangement with Trinity Church, those attending the festival were invited to attend the annual Ascension Day service there May 18th. A full orchestra supplied the accompaniment to Beethoven's Mass in C and the offertory, which was the 150th Psalm of Cesar Franck. George Mead, organist and choirmaster of Trinity, conducted and Andrew Tietjen played the organ.

At 4 P.M. that afternoon Dr. Candlyn gave an organ recital in St. Thomas' Church. Immediately after this recital an ambulance, contributed by members of the American Guild of Organists, was presented to the Army. This ceremony took place in front of the church.

That evening, choirs from St. Bartholomew's, the Church of the Ascension, Calvary Church, and the Collegiate Church of St. Nicholas sang in a choral Evensong service accompanied by organ, trumpets, trombones, and drums, at St. Bartholomew's Church. A highlight of the service was the exceptionally fine rendition of St. Francis of Assisi's "Canticle of the Sun," the music for which was composed by Mrs. H. H. A. Beach. The postlude was the brilliant Toccata from the Fifth Symphony of Widor. Here, again, the brass and percussion were added.

#### DEACONESSES

##### New York Training School's Annual Meeting

The Rev. Hollis Smith, who recently returned from China where he was interned in a Japanese camp, was guest speaker at the annual meeting of the New York Training School for Deaconesses and other Church workers held on May 13th, at St. Faith's House, Cathedral Close, New York City. The meeting was preceded by a corporate Communion at the Cathedral of St. John the Divine, celebrated by the Rev. Thomas A. Sparks, who was assisted by the Rev. Dr. Charles N. Shepard, warden of the Training School.

Deaconess Mary C. West was elected president of the association; Miss Jeanne Miller, vice-president; Mrs. J. Hamilton Brown, secretary; and Deaconess Anne Newman, treasurer.

Among the various reports made at the meeting one of the most interesting was that of the Fellowship of Prayer which is organized within the Association to pray for graduates of the School who serve the Church in domestic and foreign missions, as directors of religious education, social workers, and as parish workers. This committee was organized and is directed by Miss Vera Gardner, who is assisted by Miss Gay Heather and Miss Florence Cowan.

The Alumnae Association looks forward to the reopening of the New York Training School in the fall of 1944 with Deaconess Ruth Johnson as the head of the School and Deaconess Anne Newman as the assistant.



## RUSSIA

### New Acting Patriarch

#### Known as Devoted Pastor

By PAUL B. ANDERSON

Appointment of Metropolitan Alexei of Leningrad and Novgorod as acting Patriarch of the Russian Orthodox Church is regarded in many quarters as tantamount to his election by the Holy Synod in Moscow to succeed the late Patriarch Sergius. The ultimate decision, however, rests upon the action of the bishops when they meet to consider the claims of other strong candidates.

Among the other chief candidates will no doubt be Metropolitan Nikholai of Kiev and Galicia, and Metropolitan Sergei of Gorki and Arzamars. There is no evidence of rivalry between them or of parties in the Church, and it is expected that the election will be decided on the basis of who can best serve the Church in the years ahead.

Probably the new election, like that in 1943, will be carried out by a constituent council of bishops alone, since it is doubtful if a full council, including priests and laymen of all Russia, can assemble in wartime. Perhaps a larger proportion of the nearly 100 bishops will be able to participate than the 19 who met and elected Sergius in 1943.

#### GUARDIAN OF THE THRONE

The choice of Alexei as acting Patriarch was predicated upon his selection by Patriarch Sergius as "guardian of the throne" after his death. As Metropolitan of Leningrad, Alexei ranks next to Moscow, and it usually the bishop holding this seniority in rank who is designated to administer the affairs of the Church pending election of a successor when the Patriarch dies. It is his duty to arrange at an early date for the election. He may himself be one of the candidates.

Metropolitan Alexei has gained a wide reputation as a devoted spiritual pastor of his flock. He has also played an outstanding part in Church activities during recent years. On March 10, 1941, at the 40th anniversary of the episcopal consecration of Patriarch Sergius, it was he who expressed the greetings of all the bishops of the Russian Church. He has also been chiefly responsible for determining the course of study in the theological schools shortly to be opened in Russia.

During the visit of the Archbishop of York to Moscow in September, 1943, Alexei, with the Metropolitans of Kiev and Gorki, was present at all the official functions when the Patriarch and the Archbishop met, and he proved the most helpful in providing information in regard to the Church in Russia. This was partly because all the others were obliged to speak through an interpreter, whereas Alexei speaks fluent French. He comes of a good family, named Simanski, which was accustomed to go abroad each year, and thus maintained a European atmosphere.

In his early fifties, Metropolitan Alexei

is of the generation which in youth came better to understand the Soviet regime, and the position of religion in a Socialist society. He is a strong patriot. He refused to leave Leningrad while the city was under German siege, became well-known for his courage, and eventually received a Soviet decoration for valor.

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## ENGLAND

### Seek Resumption of Contacts With Continental Churches

Facilities for resumption of personal contact between accredited representatives of British and Continental Churches as soon as possible after hostilities end were urged in London by a deputation from the British Council of Churches in an interview with Foreign Secretary Anthony Eden.

The delegation, headed by the Archbishop of Canterbury, was assured by Mr. Eden that the matter would be given consideration.

### Canterbury Convocation Studies Amended Lesson Scheme

An amended scheme of lessons for reading in Anglican Churches on Sundays was presented to the Upper House of the Convocation of Canterbury by a committee appointed in 1939 in response to criticisms of the present lectionary, which dates from 1922.

The committee's report recommended (1) an entirely new additional table of lessons compiled from the finest examples and most direct passages of the Bible, chosen also for their literary appeal, and (2) provision of lessons from the Apocrypha, with alternatives from the Old Testament.

The committee proposed that the two tables be read in alternate ecclesiastical years, and expressed hope that the bishops will authorize their experimental use for four years, after which they should be re-examined in the light of criticisms and suggestions.

Many passages in the present lectionary, the committee said, are considered too long or obscure; between 30 and 40 are heard more than once a year; and many of the finest passages are excluded.

The convocation took no action on the committee's recommendations, but decided to defer the matter for final decision.

### Upper House Approves Changes In Prohibited Degrees

Steps to amend the Table of Kindred and Affinity of the Church of England to permit marriages between relatives were approved by the Upper House of the Convocation of Canterbury. The amendment would allow a man to marry his sister-in-law.

The assembly's action was based on a report by the Bishop of Oxford, Dr. Ken-

neth Escott Kirk, who pointed out that such marriages are not universally forbidden by the Church of Rome, and should be generally allowed by other Churches in Great Britain.

The House agreed to delete the phrase, "resurrection of the body," from the cremation ceremonies, after a debate in which the Bishop of Birmingham, Ernest W. Barnes, stated that young people scientifically trained were not indignant as amused at the phrase. Bishop suggested as an alternative phrase, "resurrection to eternal life."

### Urge Renewed Consultation Political Deadlock in India

Renewed consultation to end the political deadlock in India was urged in a resolution presented to the Secret State for India, L. S. Amery, by a deputation from the British Council of Churches headed by Dr. William Temple, Archbishop of Canterbury.

"The British Council of Churches resolution said, 'is greatly concerned by the political deadlock in India, the growing alienation and distrust between the Indian and British people. It comes the reiteration by the viceroy in his recent speech to the Indian Legislature of the promise of complete self-government for India.'

"It urges that in spite of all difficulties the government should provide for renewed consultation between the leaders of all the Indian parties, even if some are still interned, believing that this is a necessary condition of any progress toward a settlement."

Among those who joined with the Archbishop of Canterbury in support of the resolution were Dr. Hutchinson, former Moderator of the Church of Scotland, and the Rev. Norman Macmillan of the Congregational Church.

## CZECHOSLOVAKIA

### Pro-Nazi Slovak Organ Again Religious Publishers

Repressive measures against the independent publishing firm of Trano, Bratislava in the puppet state of Slovakia have been urged by *Slovak*, organ of the pro-Nazi Slovak People's Party.

The demand is the outcome of a campaign by the publishers to participate in the exhibition of books published in the state since its creation five years ago. Motives described the exhibit as the "final harvest of five years' work."

*Slovak* also urged retaliation against Lutheran Bishop Osusky of Bratislava for writing an Easter article in which he declared that just as the sufferings of Slovakia did not last, so would the sufferings of "stricken Slovakia" also end.

Repressive measures against the publishers, *Slovak* added, "should be severe and subtle, so as to give no opportunity for martyrdom."

## ED FORCES

### nd Navy Commission

#### Low

for the work of the Army and Commission are coming in at a far rate than is necessary to assure the success of the Commission's program. Amount needed for this year was estimated as \$440,000. To the date of the 11th meeting of the Commission at the Missions House, New York City, amount received was \$188,958.

Commission is spending at the rate of \$100 per day.

Sherrill of Massachusetts, chairman of the Commission, said that he is not sure that some money collected by parishes has not yet been remitted to the Commission; also that efforts are under way in some dioceses which have remitted nothing so far this year. In this, however, he points to the fact that it will require an immediate outlay on a large scale, to make up the total of \$250,000 needed for this year. "By the middle of November," he said, "we shall have exhausted what is in the treasury. We must make the Church know we are still going, and that the needs of the work are imperative."

Sherrill said that while gifts for the Commission's work are on about the same level as for the corresponding period last year, the amount asked this year is larger, because of the increasing demands of the work. Last year the amount asked was \$270,000, which the Commission gave promptly. Bishop Sherrill said that members of the Commission believe that the Church will give this year's amount when and if Church people realize that the need continues, and grows with the progress of the war effort.

Commission urged that, with the aid of bishops, committees of laymen and women be appointed in parishes throughout the Church, to promote the work of the Army and Navy Commission Fund, and that members of such committees be chosen from among men and women of the parishes, who understand the needs, who know what the Church, through its chaplains, is doing for the men and women in uniform. It urged also that the money received by parishes and dioceses be turned promptly to the Commission; that wherever an adequate amount has not been received, parishes continue their efforts until they can bring the apportioned particular ministry to every parish as "one of the vital, compelling needs of the Church in this time of crisis."

### Representatives

#### Timore Conference

The Episcopal Church is represented at the National Conference of the Ministry of the Church to Return Service Men and Women, held in Baltimore, Md., on May 17th and 18th. The following:

Almon R. Pepper, representing the

Division of Christian Social Relations; the Rev. Messrs. Wilburn C. Campbell, Presiding Bishop's Committee on Laymen's Work; Felix Kloman, Philadelphia; Frederick W. Blatz, representing Army and Navy Commission; Howard Melish, jr., Brooklyn, Christian Social Relations; Howard P. Kellett, Boston, Christian Social Relations; William Owings Stone, Baltimore, Christian Social Relations; Harold R. Onderdonk, Essex Fells, N. Y., Christian Social Relations and Army and Navy Commission; George Trowbridge, Philadelphia; Richard H. Baker, Baltimore, Army and Navy Commission; Henry Darlington, New York; Canon Robert D. Smith, New Jersey, Christian Social Relations; Katherine Wells, USO; Ross Baley, Brotherhood of St. Andrew.

### British Bishop Visits

#### Mediterranean Area

A ten-day visitation to Mediterranean ports, for confirmations and conferences with chaplains, is described by Bishop Simpson of Southwark in the *Gibraltar Diocesan Gazette*.

"The invitation came suddenly. Of course I jumped at the opportunity, flying from a west country aerodrome at one morning, dropping down at the entrance to the Mediterranean for breakfast, and reaching Algiers in time for lunch the same day. I flew to Naples and then on to Foggia, where three of us set out in two cars for a ten-days' trip. I returned to Naples and again went forward on the western coast, across the Volturno, and then crossed to Bari on the east coast. After going back to Naples for two days I flew to Sicily and had one sunny day under Mount Etna, hurrying on by plane to Tunis, where the deputy chaplain general met me and we had a week's car journey together through North Africa back to Algiers, from which I flew home via Marrakesh.

"This meant some 5,500 miles in the air, 1,100 by car in Italy and 750 in North Africa, with stops at 16 centers, where the program was always much the same; a confirmation in the morning and a short service or conference for chaplains in the afternoon. On Sundays there were usually two or three large services in the cinema of an occupied Italian town.

"I confirmed about 920 officers and men and met some 280 chaplains. I have brought back some wonderful memories: nights spent in villas, hotels, caravans, tents or less; 30 headquarter messes where senior officers gave me a delightful welcome; wonderfully reverent confirmation services, from three men in a hospital to 175 in the banquet hall of an old Italian castle; long days of travel through the Apennines, or through snow on African mountains; the blue Mediterranean seen from the air above, among fantastic islands of white cloud all round; evening sunlight on the snow of the Atlas mountains succeeded next morning by rain in Scotland.

"I have also brought back a keen appreciation of the work of our chaplains,

endorsed by every senior officer to whom I talked, who all felt that the army now expects a padre to put his spiritual duties first, and that most of them were rising to this demand in circumstances of difficulty and danger, and were respected and trusted by officers and men alike.

"I was much impressed by the solid pastoral work which they were achieving as evidenced by the number and spirit of the confirmation candidates and by the excellent attendance at voluntary services. One chaplain told me that he had taken 17 services for scattered units on a single Sunday. It was all good and encouraging, and gives point to my appeal that our parish churches at home should be ready to welcome our men when they return, into a very vigorous and living fellowship."

### African Clergymen Appointed

#### Anglican Chaplains

Three native clergymen in Nigeria, West Africa, have been commissioned as Anglican chaplains to the British military forces. The new chaplains will be housed in regular officers' quarters.

British service men frequently attend Communion services in the native mission churches.

## HOME FRONT

### San Antonio to Observe Minute-Of-Prayer Until Victory

With business establishments, civic groups, public institutions, and local governmental agencies joining with churches of all denominations, a daily minute-of-prayer movement has been inaugurated in San Antonio, Tex.

This pre-invasion program was started with the announced intention of continuing it until victory has been achieved.

Previously an all-faith plan for special prayer services on invasion day had been announced—a program which later was taken up on a state-wide basis.

The minute of silent prayer is being observed at 11 A.M. The interlude is heralded in various ways—by church bells and chimes, radio announcements, and appropriate signals in stores and factories.

### Ford Employees Arrange Weekly Devotional Services

Devotional services are now held weekly in five of the principal buildings of the Ford Motor Company's Rouge plant as the result of a Thanksgiving Day program arranged by three employees three years ago.

The response to that service inspired Lee Cecil, William Mueller, and David Martin to build a permanent religious program. Held every Friday morning at 7 o'clock, these services are attended by day workers before their shift begins, and by night workers as they leave the job.

# Morals in the Army

By Wesley M. Harris

Pfc. Air Corps, USA

**T**O THE average Churchman, a soldier does not represent a particularly high caliber Christian. I feel that a person has to know a man in the service to know the real truth of his feelings about morals, Church, and God.

You probably know some young fellow from your neighborhood who is in the service. What you think of him as a man, and as a Christian, is my picture of a good reflection of the average man in uniform.

A soldier is tough; he has to be. He is living in a noisy whirligig to which he probably never will accustom himself. He finds himself thrown in daily contact with men who are of low moral fibre, men whom he never would have an association with if he were in his normal civilian life.

It is common knowledge that a man changes when he is in the armed forces. It would be foolhardy to think that a man can be exposed to the life of an army camp and not be influenced in some way by its lack of ideal situations.

Even the administrators of the army recognize this need. They also take cognizance of the fact that there are men in the army who are not of the generally low character which most people typify as an army man. For this group of men, there are opportunities offered to assist him in his endeavors to steer a straight course on the path of his ideals. At every military post in the country, every outpost across the seas, the first and most important item is the construction of a chapel. Pending the thoroughness of red tape in getting an army chapel built, services are held in some other building until one can be consecrated to that specific work. In every post where I have been stationed, townspeople are more than cordial to the man in uniform. No matter where I walk into our church, I feel "at home," and the genuine hospitality which ensues after the services only bolsters the feeling.

You may point to incident after incident, and say, "Look at your service man! The story of assault hits the front page again." I feel that it is unjust to typify the army by a single case, or even a comparative multiplication of that incident, any more than you can say—"This is America."

In every organization, be it your business, your club, your church, or your army, there are certain individuals who take a delight in besmirching the name of that organization of which he is a representative. The hero who returns from battle is an outstanding character. He may have nearly lost his own life, trying to save the lives of his buddies, but *that* man is not like every other man in the service. He is openly cited as having something which other men lack, call it courage, or compassion for his fellows, or what you may, he is different from the average soldier. A man who is a direct opposite of the former type person can no more be called representative of the personnel of

the armed forces than can the battle hero, who is openly *cited* for being different from his buddies. This does not in any way condone the action of the miscreant, any more than it forbids the act of a hero.

A man in the service *can* retain the high ideals which he had thoroughly instilled in

him in his Church training. A man's choice of either accepting the war or rejecting it; the only difference being it is more difficult in the new environment which he has been subjected to.

Without the many influences of civilian takes for granted, a man

## THE BREADLINE

**A** HUMAN breadline standing  
In destitution there,  
Dark outcasts of the nation  
Still in the nation's care—  
The jobless and the loafer,  
The evil with the good,  
Must neighbor here together  
In motley brotherhood.  
They are broken, they are shattered,  
They are deafened by the din,  
They are weakened, dazed and tattered  
By hunger and by sin.  
Tight-upbuttoned, narrow-chested,  
Pride that shuts out all but pain,  
Hard, defiant—upturned collars  
Only letting in the rain.

Think! beneath the sordid faces,  
The embittered, baffled eyes,  
Unreclaimed, disowned and buried,  
Lies the seed of Paradise.  
Beneath the slouching shoulder,  
Below the battered brim,  
Stamped on the heart's soiled coin  
The image still of Him—  
O that the hand bestowing  
The cup of water cold,  
Might with enheightened vision  
The greater need uphold!  
Might rouse the thwarted purpose,  
Might touch the ragged sleeve,  
And through the heart's grim barricade  
Love's shining channel cleave!

There is a larger hunger  
That starving men can know,  
With wheaten loaves they may be filled  
Yet still in hunger go—  
With human bread they must be fed  
As long as wheat shall grow,  
But what of the unshriven night  
The empty soul must know?  
None else than Bread from heaven  
Can break that barren fast—  
Could they but taste its sweetness,  
Could they but see at last  
The golden Manna spilling  
In glory everywhere  
Upon the heart's high altar—  
Could they be made aware!

MARGARET RIDGELY PARTRIDGE.

...to what is actually added  
my vocabulary," which we would  
need to speak at home. Without  
uence of decent women, his  
turn to the smutty, the indecent,  
talk which pervades so much of  
versation. Without the influence  
ome church" a man is prone to  
what he really knows is true. In  
ch at home, he knows everyone,  
ryone knows him. When he  
ne on furlough, he wouldn't think  
g church, for all his friends would  
to say "hello," and welcome him  
e a hero. This is lacking at an  
pel.  
deep, where a man knows

...there is a method God, that right is right  
and wrong is wrong, and that he has  
the power of choice to do as he sees fit.  
Many times, when men get together to  
discuss things in general, deep thoughts  
come into the open. I have never seen it  
fail that the conversation always drifts  
around to religion. Men are not ashamed  
to speak of prayer, and God, and the  
things which Church, not sectarianism  
stand for. The finest example I know  
occurred last spring when a tornado nearly  
demolished our air base. A regular army  
sergeant, who has never been known to  
set foot in a church, swears like the pro-  
verbial "trooper," is of questionable moral  
turpitude, and generally a not too de-

...the Old Man must have had his arm around  
us last night."  
With all the troubles which beset a  
young Churchman, when he enters into the  
armed forces with a firm determination  
to hold to his ideals, the army becomes a  
real challenge to his character. He can be  
an outstanding example to his fellow men,  
or be the most disgusting person in the  
squadron. If your son or husband is in the  
service, you know just what kind of a  
person will come back to you after the  
war is over. He will either be the strong-  
willed man you bade goodbye, or he will be  
the weak, despicable person who made  
the front page of today's newspaper.

## All Hail, Adored Trinity!

By the Rev. B. S. MURRAY

ON TRINITY Sunday Church-  
men are asked to focus their  
thoughts upon the threefold as-  
pect of the revelation it has pleased  
God to give our race; namely the mani-  
festation of the Father, and of the Son,  
and of the Holy Ghost. And in the ec-  
clesiastical formulas it is set forth that  
we have thereby the gracious and re-  
petitive work of Three-in-One, and  
One-in-Three; a statement that to  
many presents a painful puzzle and in  
many quarters has aroused vigorous  
and sharp criticism. Now it may be  
admitted that, as Plato justly says,  
"that region beyond the sky no  
mortal bard has ever yet sung or will  
sing in worthy strains." Herein lan-  
guage shows its usual defect. It stam-  
mers and breaks and falters very lame-  
ly before the solemn vision and high  
mystery of the Infinite Presence of  
God. In many we are told that the heaven of  
heavens cannot contain Him, and "He  
is enthroned up all the stars by name,  
and hath put the isles as a very little  
dew."

Therefore, here is, therefore, only one thing  
to do. *Worship*. This is the day of  
adoration, for although we can neither  
describe nor define God, we shall at-  
tempt to worship Him. On her annual  
journey around the Sun of Righteous-  
ness the Church pauses to emphasize  
the great doctrines at Christmas,  
Easter, Pentecost, Good Friday, Easter,  
Ascension Day, and Whitsunday. With  
the descent of the Holy Spirit, action—  
heroic action—is demanded. We  
must, in other words, prove our beliefs  
by translating them into action. "If any  
man will do His will, he shall know  
the doctrine." Strange as it may seem,  
the purest spirit can be evinced by  
most thorough practicality. Chris-  
tian ethics must accordingly function  
during Trinitytide.

Now the only way to prepare for the  
beginning of the new era is to admit that  
we have followed too much the devices  
and desires of our own hearts and take  
part in prayer and worship. For in  
prayer we experience the answer of

those moral and spiritual powers of  
man which find their fullest activity  
and highest satisfaction as they appre-  
hend the presence and come into com-  
munion with Him who is the Creator,  
the Source, and the End of all life  
whose will is love infinite. One hour  
with Him keeps us from forgetting  
things above us and things within us  
and raises us above ourselves. Worship,  
accordingly, braces one to a straight,  
true, manly, Christian life.

### THE WAY TO UNDERSTANDING

"Go in the way of understanding"  
can be heeded with no greater accu-  
racy than to feel "I was glad when  
they said unto me, 'let us go into the  
House of the Lord.'" Worship opens  
the soul to the divine inflow of grace,  
the grace of our Lord Jesus Christ. It  
is by the grace He gives, the grace of  
His own life, that His followers be-  
come like Him. This divine grace is  
the power of the spirit operating in  
human personality and bringing to it  
the potencies of the divine life for the  
transformation of character. And Je-  
sus, our Saviour and Friend, who  
brought grace and truth, wishes us to  
possess permanently His grace so that  
our lives shall be henceforth known for  
their graciousness and radiance, their  
power and spirituality.

Through worship there comes the  
assurance of stability, for those who  
worship enjoy a stable, enduring part-  
nership with God our Father who be-  
stows upon us every good and perfect  
gift. Let us then cultivate an aware-  
ness of His nearness as we serve for  
His sake. And His love—so immeasur-  
able—becomes our secret weapon. Day  
by day we need God's living presence  
making our hearts His dwelling place.  
The Holy Spirit is but another Com-  
forter of the same kind as Jesus Him-  
self, His substitute, present always in  
the hearts of men everywhere and  
through all ages carrying on the divine  
work He began in the Holy Land. Under  
the dictatorship of the Holy Spirit  
there can be no inaction; He is a

progressible influence, an evolutionary  
force, for we must daily increase in  
the Holy Spirit more and more. Wor-  
ship accordingly offers a future. "What  
I do thou knowest not now, but ye shall  
know hereafter" was the promise of the  
Master. *Thou shalt know!* And wor-  
ship is the *only* means whereby I can  
grasp time and—not stay it, but sweep  
on with it! "In my Father's House are  
many abiding places." Wisdom says:  
"Worship God truly, and you will abide  
in one of them."

The doctrine of the Trinity in unity  
is so truly the warp and woof of Chris-  
tianity as to involve in its denial the  
disintegration of the whole fabric of  
our faith. Each individual must come  
to know the love of God for him, to  
believe in the sacrifice of the Son on  
His behalf, and to feel the operation of  
the Holy Spirit in his heart. Then will  
he not only throughout Trinitytide  
make a constant profession of the faith  
by keeping it pure and undefiled but go  
forward "In the Name of the Father,  
and of the Son, and of the Holy  
Ghost," blessed, sanctified, enriched.  
The same is true of that directory of  
prayer which teaches him that through  
Jesus Christ he has access by one Spirit  
into God (Eph. 2:18). Such an indi-  
vidual, resting confidently upon the  
truth revealed in connection with this  
threefold manifestation of the power  
and wisdom of Jehovah, rejoices at once  
in "the grace of our Lord Jesus Christ,  
the love of God, and the fellowship of  
the Holy Ghost."

June, with its wealth of green car-  
peting the earth and all nature alive  
and vibrant, active and joyous, is an  
appropriate time to sing: "All hail,  
Adored Trinity"! In green, too, the  
Church bedecks herself as she expects  
us to apply the doctrines of our most  
holy faith in the performance of our  
duty to God and our fellow-man. Ac-  
cept then the challenge of Trinity and,  
by worshipping God in sacrament and  
prayer, like St. Patrick of old:

"I bind unto myself this day  
The strong name of the Trinity."

# A New Orientation

Editorial Correspondence — Birmingham, Ala.

“THE trouble with the National Council,” said a veteran diocesan field man after the Birmingham conference, “is that it has forgotten about money.” He was speaking quite seriously. But the new note of concentration upon the real opportunities and responsibilities of the Church, rather than its financial needs, was welcomed with delight by most of the 150 diocesan leaders who attended the conference.

At the time that Forward in Service program was integrated into the Council set-up, we expressed some concern lest Forward in Service would become an elaborate method of raising missionary funds. At General Convention, this fear led the House of Deputies to withhold approval of the full program of integration proposed by the Presiding Bishop. However, the Birmingham conference showed that the result has been just the opposite: instead of becoming an adjunct to the Every Member Canvass, the Forward Movement has become a means whereby the whole resources of the national Church—missionary, educational, social, administrative, promotional—are dedicated to advance along one or more definite lines of the Church’s vocation.

The general line mapped out for the triennium at General Convention is “Through world evangelism to world fellowship in Christ.” By democratic processes of consultation with Forward in Service leaders throughout the Church, the emphasis for the year 1944-45 has been selected and has been announced by the Presiding Bishop as “The Christian Fellowship: International and Interracial Understanding.” This might easily have been used by the Council as a sort of “selling point” for missionary giving. At Birmingham, however, it was made clear that the emphasis is not conceived of in these terms, but as a Church “order of the day,” setting the year’s major strategic object for the departments and divisions of the Council as well as for the other organs of the Church’s life. At Birmingham, there was no talk about missionary giving as

## The Epistle

First Sunday After Trinity

June 11th

“NOT THAT we loved God but that He loved us.” God is love in His very essence. The characteristic act of love is self-sacrifice. We see the love of God for us in that He gave His beloved Son to be our Savior. But when we are told of God’s love for us it is sometimes hard to believe, for He can seem hard, severe, and Satan may tempt us to think that God does not care so greatly. Then we must examine our love for God, whether it is real. Are we blaming God for something that is our own fault? What sacrifice of ours stands out as a proof of our love? Are we really trying to do all God asks of us, so that in fairness we can look for God’s love to be poured out on us? Do we forget that full response from us is necessary before the fullness of God’s love can be effective? Ask God to help you make a true offering of self to Him as proof of your love.

## WILD FLOWERS

TO COME upon wild flowers  
In the spring,  
Wind flowers, Mayflowers—  
Makes my spirit sing—  
Fills me with a dancing  
Ecstasy—  
The world drops from me,  
All my soul wings free.

LUCY A. K. ADEE.

such. It could almost be said that the Council does no the Church’s money unless the money represents the part in carrying forward the work of the Body of His Church.

All this would have been true without any Birmingham conference, although this new orientation of the national Church’s work would have become evident more slowly out the conference. Its real purpose was to bring the Plan of Action before the diocesan leaders of the Province to enlist their support, and through them the support of the most vital tactical units of the Church—the parishes. Their support for “missions”? Not at all—as such. Their support for a united effort to effectuate *in every area of Church’s life* the Christian teaching as to the relations between nations and between races. The national missionary work of the Church can no more be left out of such an effort than the parish. Conversely, the parish can no more be left out of the work of the national Church. The Woman’s Auxiliary, the United Movement of the Church’s Youth, the fast-growing laymen’s work—all have a vital part to play in applying international and interracial problems the Church’s God-revelation of the secret of human fellowship.

The Plan of Action for 1944-45 is already in the hands of all the clergy and many lay leaders of the Church. It is up to a threefold program of worship, education, and service at the national, diocesan, and parish levels, seeking to assist man, woman, and child to become a more effective soldier and servant of Christ. It is the hope of the National Council and our hope also—that provincial conferences of department heads and other leaders similar to the Birmingham Conference of the Fourth Province can be held throughout the Church. (Two are already scheduled.) For few of those who attended the Birmingham conference failed to sense the new orientation of national headquarters, its new determination to keep uppermost the kingdom of God, in the faithfulness of needs of men, money, and other practical resources vied for and added unto it in the measure in which it is really seeking to do God’s work. Such a faith, such orientation of purpose is so infectious. As further provincial conferences are held, it is likely to become an epidemic!

# HINGTON

By LEWIS T. BOYNTON

## Flag of the Colors

As some think, there has been a lack of dramatic, emotion-arousing demonstrations in the National during these war years, it was made up in the 17th annual Mass-

the Colors which attracted a flag of 5,000 people in the amphitheater of Washington Cathedral on the evening of Sunday, May 21st. This event which always takes place on May just prior to Memorial Day, in commemoration of the honored soldiers sponsored by the Military Order of World Wars and Washington National. More than 100 military and civilian organizations, amounting to 851 persons, took part in the ceremonies, groups carrying their own distinctive shields and emblems and the flag of the United States.

The procession, with waving flags and members of all colors, mingled with hundreds of our own national emblem, formed a line on the south side of the Cathedral and proceeded down the Pilgrim Steps to the theater where colors were massed in a grand dell of oaks in front and at the rear of the speaker's rostrum. Leading the procession was the SPARS Barracks Corps, their neat appearance and bearing adding a new note to the ceremony. Color guards from the Army, Marine Corps, and Coast Guard took their place in line.

The Church section of the procession led by the Cathedral crucifer, followed by the Cathedral choir, a flag with the national colors, another with the Church flag, the Cathedral staff, and diocesan and the Bishop of Washington.

Following the march the audience, led by the Cathedral choir and the U. S. Marine Band sang "Onward Christian Soldiers." There were prayers for the president of the United States, for our country, for our loved ones and for the family of the nation. These were followed by the Commination, the most impressive and soul-stirring part of the ceremony, the chaplain speaking with: "Almighty God, our heavenly father, in whose hands are the living and the dead; we give thee thanks for those thy servants who have laid their lives in the service of our country; grant them thy mercy and the light of thy presence, that the good work which they have begun in them may be perfected; through Jesus Christ, thy Son, our Lord."

The ceremony followed a solemn moment when the leader of the Marine Band sounded the bugle for which the entire band played "The Star Spangled Banner," with banded arms at present, soldiers and sailors at salute, and everyone at atten-

tion. The adjutant General Albert L. Cox, commander in chief of the Military Order of World Wars, after paying tribute to the late Bishop Freeman of Washington,

who died soon after last year's colors' service, introduced the new Bishop of Washington, the Rt. Rev. Angus Dun, D.D. Bishop Dun welcomed the organization and public and then introduced Admiral Ernest J. King, commander in chief, United States Fleet, who made the address.

### ADMIRAL KING'S ADDRESS

Admiral King gave a very serious picture of the war and what our attitudes should be as Americans endowed with a great wealth of patriotic tradition. "This war," he said, "has taught us the high value of tradition . . . the summation of the virtues and the successes of our ancestors. We revere our traditions, to be sure, but that is not enough. Before we rightfully can claim them as our own, intangible as they may be, we must prove ourselves worthy of them. We should regard them as inspirations to go and do likewise. Today American people are making traditions of their own. As we create traditions for ourselves and our children we prove ourselves the more worthy to inherit the traditions of our fathers."

Referring to the immediate events on the battle fronts where our boys are giving their lives that our sacred traditions may live, Admiral King said: "Fortress Europe will be assaulted in what promises to be the most formidable military undertaking in history. In the Pacific other vast operations are pending; for, despite recent advances, we are still far from the citadel of Japan which must be breached before the war is won.

"We of the armed services have pondered these great problems; we have calculated the risks; we know the obstacles. But we also know our own strength. We have the men, the ships, the planes, the weapons and planes and teamwork. I can assure you that when the zero hour arrives we shall not fail. . . .

"We are cool, we are confident. . . . But there is a tendency abroad in the land to believe that the end of the war is close at hand, both in the Atlantic and in the Pacific. I must remind you that there is little justification for such wishful thinking."

Others participating in the service were Major General Walter C. Baker, the Rev. William Curtis Draper, of the Cathedral staff, Major Ennalls Waggaman, and Lieutenant Colonel Edwin S. Bettelheim, jr.

The United States Marine Band, besides furnishing the music for the service, played selections from Sibellius and Tschaiowsky while the congregation was being seated.

## NEW YORK

### In Honor of Sister Miriam and Sister Florence Hilda, S.S.M.

An unusual party was held on the evening of May 16th, when about 300 guests assembled in Trinity Mission House, Trinity Parish, New York City, to honor

Sister Miriam and Sister Florence Hilda, of the Sisterhood of St. Margaret, on the 25th anniversary of their association with Trinity Mission House. Both clergy and laity were of the company. A group of men from the Down Town Glee Club with choirboys from Trinity Church sang ballads and other songs. At the end of the evening refreshments were served.

The Rev. Dr. Frederic S. Fleming, rector of Trinity Parish, made a short address, expressing appreciation of the Sisters' life and work in the Mission House. The Rev. William J. Good, priest-in-charge of the Mission House, made all the arrangements, aided by the many guilds of the Mission House, including the guilds of children. The boys and girls added a happy note to the festive occasion.

## EAST CAROLINA

### Church's Progress Reviewed At Annual Convention

Addressing the 61st annual convention of the diocese of East Carolina in St. Peter's Church, Wilmington, May 17th, the 30th over which he has presided, Bishop Darst reviewed the accomplishments of the Church during the year just past, and the opportunities for greater service in the year ahead, and urged a "reconsecration of all our powers to the service of God."

The Bishop mentioned new churches established, others soon to be built, still others repaired, and announced that the diocesan debt had been discharged. He spoke of the expanding service of churches in military areas and the demands upon the clergy because of the inroads upon its ranks for chaplains.

His annual address closed with an earnest plea for the sound and right improvement of the opportunities that peace will bring. "At the close of the war," he declared, "the United States will stand as the most powerful, the most influential and possibly, unless our leaders are very wise, the most feared nation in all the earth. The Church of the Living God must play its fine, constructive part in seeing that the power of our nation shall be beneficent and that its mighty influence shall be exerted for the good of the world.

The Rev. Israel Harding Hughes, chaplain of St. Mary's School, presented the report of the school and stated that St. Mary's was now trying to raise \$500,000 for necessary repairs and equipment. It was moved that the plan for raising this fund be endorsed.

It was also approved that the Thompson Orphanage and Training Institute raise \$50,000 for its work after the convention heard the report presented by the Rev. John C. Grainger.

After a statement by the Bishop in regard to his future plans, a resolution offered by F. F. Fagan of Christ Church, New Bern, was adopted unanimously by a rising vote as follows:

*Resolved,* That we have been deeply impressed by the statement of our beloved Bishop of his intention to retire on his

30th anniversary as Bishop of this diocese, should his doctor advise such action, and that it is the earnest desire and prayer of this convention that he will be so greatly improved in health by next January that he will be able to continue his active services to this diocese which have been so faithfully and lovingly performed during the past 30 years.

**ELECTIONS:** Delegates to the provincial synod, Rev. Messrs. W. R. Noe, J. R. Rountree, J. C. Grainger, E. F. Moseley, J. H. Bonner, A. Miller; Messrs. R. Strange, J. G. Bragaw, J. H. Jones, W. I. Skinner, J. N. Smith, P. B. Bateman; alternates, Rev. Messrs. M. Glover, R. I. Johnson, J. R. Tolar, E. W. Halleck, A. J. Mackie, H. W. Glazier; Messrs. W. O. S. Sutherland, B. W. Thomas, N. S. Haskett, H. H. Hewlett, Dr. H. L. Trigg, Dr. H. W. Fisher. Executive council, Rev. M. Glover, Rev. A. Miller; W. B. Campbell, C. R. Wheatly, Mrs. B. Moore. Standing committee, Rev. Messrs. C. E. Williams, S. Gardner, J. R. Rountree; Messrs. J. G. Bragaw, W. Dunn. Trustees of the diocese, Messrs. R. Strange, R. S. Rogers. Trustees of St. Mary's School, Rev. J. F. Ferneyhough, Mrs. J. L. Sprunt. Trustee of the University of the South, D. T. Oates. Board of Managers Thompson Orphanage and Training Institute, Mrs. S. W. Tillinghast, Mrs. J. E. F. Hicks. Treasurer of the diocese, and editor and business manager of the *Mission Herald*, associate editor of the *Mission Herald*, Rev. J. R. Rountree.

## LOS ANGELES

### Former Newspaper Man Ordained Priest

The Rev. Wayne Parker, former Los Angeles newspaperman, was advanced to the priesthood in St. Paul's Church, San Diego, recently by Bishop Stevens of Los Angeles. He was presented by the Rev. C. Rankin Barnes, rector of St. Paul's, San Diego; the Rev. Stephen C. Clark, rector of St. Mark's Church, Pasadena, preached the sermon. Bishop Gooden also took part in the service.

It was in St. Mark's that Mr. Parker, then a newspaper reporter, was ordained to the diaconate. He was a newspaperman for 20 years before entering the ministry. He was nominated once for the Pulitzer Prize for journalism, while on the staff of the *St. Louis Globe-Democrat*.

## ERIE

### 34th Annual Convention

The 34th annual convention of Erie convened in Trinity Memorial Church, Warren, Pa., on May 16th and 17th, under the leadership of Bishop Wroth. Clerical and lay deputies held joint sessions, and for the first time in the history of the diocese, a simultaneous meeting found delegates to the annual convention of the diocesan Woman's Auxiliary in session. This arrangement made it possible for both the members of the diocesan convention, and the Woman's Auxiliary meeting, to meet and to hear Bishop Wroth of Anking, China, and Bishop Ziegler of Wyoming, and as well to conduct their separate annual sessions.

Members of both the convention and the Woman's Auxiliary enjoyed dinner together on the first evening, and were addressed by Linden H. Morehouse, presi-

dent of Morehouse-Gorham Co., who spoke on "Religious Publishing Today and Tomorrow."

Choral Evensong followed in Trinity Church, Warren, the host parish, the Rev. Beecher H. M. Rutledge, rector. The Rev. Rodney F. Cobb, rector of St. Luke's Church, Smethport, Pa., was the officiant. Bishop Wroth presented Bishop Craighill, who related a number of his experiences in China since the advent of war, stressing the practical gratitude which so many Chinese Christians showed to both missionaries and civilian Americans.

An item of especial interest reported to the convention concerned the ministry to the men and women now in uniform. The Rev. S. C. V. Bowman, rector of St. John's, Sharon, spoke of these activities in connection with those now stationed at Camp Reynolds, near Sharon. St. John's Service Center has been operating for 67 weeks. It is open daily, excepting between the hours of 1:00 A.M. and 6:00 A.M. A newly constructed dormitory sleeps 42 men, and also contains a game room, lunch room, and writing room. During the time of St. John's Service Center's operating, over 14,000 men have been entertained, over 3,080 week-night free lunches have been served; some 6,500 Sunday night suppers have been provided; 3,800 men have been kept overnight; some 250 volunteers from parish members have served in this work. A somewhat similar report was given by Clinton J. Kew who is in charge of St. Clement's Church, Greenville.

Col. E. V. D. Selden, treasurer of the diocese, presented his annual financial report. An increased budget for the next year was presented, and approved. This calls for additional work both within and without the diocesan borders—provides the money to do both, thus keeping step with the plans for the National Church to go forward. Colonel Selden announced that all missions are now completely free from mortgages.

At noon, all delegates were guests of Trinity Church at a luncheon held in the parish house where Bishop Ziegler addressed the group, and final sessions were held.

**ELECTIONS:** Secretary (for the 30th year), Rev. Albert Broadhurst. Standing committee, Rev. Messrs. F. B. Blodgett, H. A. Lollis; Messrs. J. H. Chickering, J. A. Rockwell, W. D. Gallup, R. P. King. Deputies to provincial synod, Rev. Messrs. T. L. Small, B. H. Rutledge, A. C. Bennett, P. L. Schwartz; Messrs. R. M. Garland, J. K. Earp, A. A. Reynolds. Executive council, Rev. Messrs. T. L. Small, A. C. Bennett, B. H. Rutledge, W. D. Gallup; Messrs. W. D. Gallup, J. H. Alexander, A. Nash, G. Green. Woman's Auxiliary, president, Mrs. A. Warner; treasurer, Mrs. M. Smith; secretary, Mrs. L. T. Taylor; corresponding secretary, Mrs. A. H. Broadhurst.

## CONNECTICUT

### Convention Establishes Postwar Reserve Fund

Ratifying an action of the executive council, the 160th annual convention of the diocese of Connecticut, meeting in Christ Church Cathedral, Hartford, May 16th, established a post war reserve fund of \$5,000 to be set aside from savings in

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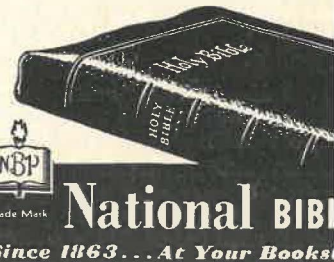


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# MEMORIALS

When we organized this business, little we dream that one of its most highly developed departments would become the result of a war, its horrors, its griefs. But it is so. For months months now, grief-stricken families of our Church all over the land have appealed to us, generally through their parish priests, for help and guidance in the matter of suitable memorials which we desire to provide, especially in the churches where the martyred (or, martyred) service man formerly resided. Our scope of ability to help has rather delicate but important scope has widened so that we have prepared a special folder on the subject. We wish that all who may have memorials in mind will write in for a folder at their first opportunity. It will be sent to you, we really believe.

Each parish priest should be approached by those desiring to remember loved ones, to determine through what the particular church needs. Let your priest and a duly qualified parish committee on memorials pass on what we submit for consideration and within your price bracket.

Thus will your family's offering fit into a long-term harmonious scheme of decoration and equipment within the parish. This makes for greater personal and parochial satisfaction and contentment. But, above all, you must work through your priest, and you must give what is needed or appropriate.

Each day is past when a family simply does something that they especially like personally, and expect it to be remembered enthusiastically by those who have guided the matter so much more intelligently.

Now, also, to parishes and parish priests—that you begin thinking, and so plan with you toward that larger, permanent and more impressive parish memorial to the men of your Church in the war. It is not too soon to begin planning something tentative under way in drawings and estimates of what you hope for—and start your efforts toward that end. Don't hesitate to write for our suggestions. Some forwarding parishes are already at work along these lines. It's nice to be a forward-looking parish, rather than the backward sort, isn't it?

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the missionary treasury in 1943, and the inclusion in the 1944 and 1945 budgets of such portions of \$5,000 as may become available. The fund was established with particular thought of the clergy who return from the service or other war work.

Bishop Budlong's address dealt with the Christian's responsibility in a war-torn world, saying, "Let us humbly rededicate ourselves as individuals, as parishes, as a Church, and as a nation to the setting forward of His loving will for the welfare and salvation of all men everywhere."

Bishop Budlong announced that the Bishop Chauncey Bunce Brewster Memorial Fund, used toward the support of spiritual ministrations to Episcopal students at Yale University, has been incorporated and the first trustees elected.

Bishop Gray, Suffragan, emphasizing the fact that General Convention increasingly defers action until "after the next session of the Lambeth Conference," advocated the calling of a Pan-Anglican Congress immediately after the war. Such a conference, similar to the one held in England in 1908, would include clerical and lay representatives of each diocese of the Anglican communion, as well as all bishops, and would consider the problems facing the Church.

**ELECTIONS:** Standing committee, Rev. Messrs. A. F. McKenny, R. Cunningham, F. S. Morehouse, D. W. Greene, R. S. Flockhart, Executive council, Rev. R. C. Dentan; R. M. Coit, Deputies to provincial synod, Rev. Messrs. D. W. Greene, R. D. Read, H. J. Edwards, F. J. Smith; Messrs. R. E. Baldwin, A. T. McCook, C. B. Lord, C. C. Goodrich, Supplemental deputies, Rev. Messrs. S. Emerson, A. J. M. Wilson, M. J. Van Zandt, P. M. Binnington; Messrs. R. M. Coit, W. C. Hutton, W. H. Bulkeley, F. W. Kilbourne.

## PENNSYLVANIA

### Presentation Service

The annual presentation service for the Lenten Offering of the Church schools of the diocese of Pennsylvania was held on the grounds of the Episcopal Academy, Overbrook, Pa., on Sunday, May 21st. The attendance was the largest in history, and the amount of the offering, \$48,200, was the largest since 1932.

### Minimum Salaries Fixed At Convention

"Criticism is inevitable. Personally, I am inclined to be conservative; but if I had to choose between a closed parish house which gives to young people the impression that the Church doesn't care about them, and an open parish house with a well supervised program—even if it means dancing on Sunday night—I would choose the latter." So Bishop Hart of Pennsylvania commented to the 160th annual convention of the diocese of Pennsylvania meeting in the Church of the Holy Trinity, Philadelphia, May 1st and 2d. Citing statistics, he pointed out there was a decrease in the enrolment of Church schools of 18% during the period from 1939 to 1942, inclusive, while this same period witnessed a sharp rise in juvenile delinquency.

Quoting a recent editorial in THE LIV-

ING CHURCH, Bishop Hart urged the importance of parish visiting, and appealed to the laity to assist in welcoming newcomers by early visits to help make the follow-up work of the clergy more efficient.

Another keynote of the Bishop's address was his reference to the Church's responsibility for ministry to the men and women discharged and returned home from the areas of combat. This subject was made the order of the day on May 2d, when the Diocesan War Commission presented Col. Lewis B. Cuyler of the Army Air Forces Redistribution Center at Washington. Colonel Cuyler, who is a devout Churchman, spoke on the attitude of the returning soldiers.

The Rev. Francis C. Steinmetz, a retired priest of the diocese, suggested that the boys and girls from 14 to 16 years of age be enlisted to serve as proxies in Church attendance and parish work for members of the congregations serving in the armed forces.

The convention passed the following resolution:

*Resolved*, That after January 1, 1945, the minimum salary of rectors, vicars, and other clergymen in the direct employ of the diocese, be fixed as follows:

- "a. At \$1,500 during the diaconate;
- b. At \$1,800 (with rectory, if married) for the clergyman who has been in Holy Orders one year and Priest's Orders for less than three years;
- c. At \$2,100 with rectory for the clergyman who has been in Priest's Orders three and not more than five years;
- d. At \$2,400 with rectory for the clergyman who has been in Priest's Orders for five years."

Acting upon the suggestion of Bishop Hart, the convention approved an arrangement whereby Bishop Roberts of Shanghai will be engaged to assist in the episcopal ministration in the diocese for the duration of the war, beginning on September 1st.

Some 10 or 12 missions in the diocese have made substantial reductions in their mortgaged indebtedness, four having entirely liquidated their debts. The Department of Finance has appropriated \$10,000 for the reduction of principal on mortgages to missions who have raised a like amount. The executive council approved a plan of paying \$150 extra to each missionary receiving the minimum of \$2,100, and asking the missions, if possible, to give their vicars a like amount. Many of the missions accepted this plan, and it has helped the missionaries to meet the rising cost of living. Seven missions no longer receive an appropriation from the diocese toward the salaries of vicars, and are only waiting until they have eliminated their indebtedness to become parishes. The treasurer of the diocese, Frederick R. Drayton, reported that all current operating bills of the diocese for the year 1943 were paid, and, in addition, the diocese met its expectation to the National Council for that year, amounting to \$109,680.

**ELECTIONS:** Standing committee, Rev. Messrs. N. B. Grotton, F. Joiner, J. M. Niblo, C. E. Snowden, S. R. West; Messrs. W. P. Barba, W. H. DuBarry, S. Ervin, S. F. Houston, W. W.



Montgomery, jr. Executive council, Rev. Messrs. E. C. Earp, T. L. Gossling, J. E. Hill, L. C. Lewis, R. T. Lyford, W. N. Parker; Messrs. E. B. Clay, G. M. Dallas, P. H. Granger, F. A. Lewis, R. J. McCarthy, R. A. Morgan. Deputies to the provincial synod, Rev. Messrs. E. H. Carhart, J. M. Collins, F. Joiner, C. H. Long; Messrs. E. B. Clay, W. B. Read, J. W. Nicolls, G. T. Davis. Directors of the Church Foundation, Rev. Messrs. F. C. Hartshorne, C. E. Tuke; Messrs. E. C. Bendere, E. O. Coates, L. B. Runk. Secretary, Rev. C. H. Long; assistant secretary, Rev. J. R. Huggins; assistant treasurer, J. A. Pearson. Corporation of Christian Work in educational institutions, Rt. Rev. O. J. Hart; Rev. Messrs. E. F. Kloman, J. C. Kolb, L. C. Lewis; Messrs. G. M. Dallas, L. N. Lukens, D. S. Polk, M.D., W. A. Randall, T. B. K. Ringe.

## FOND DU LAC

### Annual Council Finds

### An Expanding Diocese

Reports at the sessions of the 70th annual council of the diocese of Fond du Lac, held at the Cathedral Church of St. Paul in Fond du Lac, Wis., on May 9th, showed that the diocese was expanding and the work was progressing most satisfactorily. Two new parishes, St. Augustine's, Rhinelander, in the charge of the Rev. Clyde J. Miller, and St. Alban's, Marshfield, in the charge of the Rev. Howard A. LePere, were recognized as parishes.

The diocesan budget was increased slightly to allow secretarial help for the Bishop's office, and also for a reserve fund for expenses of deputies to the General Convention.

At the noonday luncheon, attended by 240 persons, Bishop Page of Northern Michigan spoke on "Forward in Service Plan of Action in the Church," and in the afternoon he addressed the Woman's Auxiliary on "Missions in Wartime and After." The Bishop, who had been officially welcomed to the diocese for the first time that morning, had attained the rank of lieutenant colonel in the Army Chaplains' Corps when he was released by the War Department in order to accept his present work for the Church.

At the morning session Captain Gilbert K. Hill, chaplain at Fort Sheridan, spoke on the Army and Navy chaplains' work, and the Rev. William R. Otto, chairman of the Chaplains' Fund, made a direct appeal for a concerted effort to help raise the money needed to maintain the work. The Rev. H. A. Berngen, chairman of the Forward Movement, gave "A Brief Summary of the Service Calendar" and a summary of plans for 1944-45. Harold W. Whinfield presented the Laymen's Work program, advocated by the Presiding Bishop. He based his talk on a survey of the manpower which he has conducted in the diocese.

At the Evensong service, which was sung after the afternoon session by the clergy and laymen in the Cathedral under the direction of the Rev. William Elwell, with R. W. Smith at the organ, the Bishop's banner was awarded to the Cathedral Church of St. Paul at Fond du Lac as the outstanding Church school of the year.

The council reelected to the various offices the same men that had held the positions last year.

## MASSACHUSETTS

### Eva Downing Corey Memorial

A memorial to Miss Eva Downing Corey is in the making through subscriptions, large or small, from the men and women, and young people, whose lives she has touched or influenced throughout the Church. It takes the form of a "Special Thanksgiving Offering," the income of which—listed separately and not accredited to any one diocese is to be added annually to the United Thank Offering of the entire Church. In this way, the *Eva Downing Corey Memorial* will cover all phases of the work near to the heart of the one it commemorates and which she helped so signally during her lifetime. The memorial is sponsored by the Women's Division of the Massachusetts Church Service League, the treasurer being Mrs. Parker K. Ellis, 45 Claremont Street, Newton 58, Mass. Miss Laura Revere Little is chairman of the committee, assisted by the Misses Elise G. Dexter, Mary Chester Buchan, Josephine F. Bumstead, Helen M. Cobb, Mary Helen Ellis, Margaret H. Nelson, Marion Stott, and Lucy C. Sturgis.

## VERMONT

### Convention

Surveying the field of the work of the Church in Vermont was encouraging this year, said Bishop Van Dyck in his address to the 154th annual convention of the diocese of Vermont, which was held at Trinity Church, Rutland, on May 9th and 10th. Missionary giving has never been so high in the history of the diocese, Church attendance has shown a marked increase, and the message of the Christian Gospel is being given a more favorable hearing in all the towns and rural communities.

The convention was marked by a spirit of good fellowship and the business meeting proceeded rapidly but not in any stereotyped manner. All financial reports reflected the progressive movement of the Church.

Chaplain Ernest Loomis, USA, of the first service command, addressed the convention briefly, and asked for at least one volunteer for the chaplaincy corps from among the clergy of Vermont. His address led to a discussion of the ways and means of keeping in touch with boys from Vermont by the Churches. The Rev. Charles Martin, rector of St. Paul's Church, Burlington, Vt., described the method used in his parish and other clergy supplemented this with their own experience.

There was a long discussion of the need for aiding retired clergy, particularly those men whose retiring stipend will be less than \$1,000. A committee was appointed to investigate the possibilities of such aid from funds on hand.

The Rev. Gerald Burrill, associate secretary of Forward in Service, addressed the convention, describing the history of the Forward Movement from an agency which simply distributed literature to the

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you welcome and awaits your greeting.  
GIVE THANKS for those who in past ages  
built this place to His glory & for those  
who dying that we might live, have preserved  
for our heritage.

PRAISE GOD for His gifts of beauty in  
painting & architecture, handicraft & music.  
Ask that we who now live may build the  
spiritual fabric of the nation in TRUTH,  
BEAUTY & GODNESS & that as we draw  
near to the ONE FATHER through our LORD  
& SAVIOUR, JESUS CHRIST, we may draw  
nearer to one another in perfect brotherhood.

The Lord preserve thy going out and thy coming in

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ELECTIONS: Standing committee, Rev. Messrs.  
 F. R. Ritchie, H. H. Jones, C. S. Martin; Messrs.  
 J. H. Wright, G. Little, M. Webber. Executive  
 council, Rev. Messrs. J. L. Smith, E. F. Williams;  
 Messrs. C. Akerstrom, J. E. Pooly. Delegates to  
 provincial synod, Rev. Messrs. H. Butterfield,  
 E. C. Colcord, C. S. Martin, W. P. Neal; Messrs.  
 F. G. Austin, H. Congdon, G. Little, M. Whel-  
 don. Alternates, Rev. Messrs. C. C. Silvester,  
 H. H. Jones, A. Miller, S. P. Jones; Messrs. C.  
 Davis, G. S. Bennet, H. B. Solmon, P. Hadley.

## SOUTHERN VIRGINIA

### Negro Representation

Bishop Brown of Southern Virginia, in  
 reporting to the 52d annual council, meet-  
 ing in St. Paul's, Newport News, Va.,  
 May 9th and 10th, indicated that the dio-  
 cese was going steadily forward, as evi-  
 denced by the increase in communicants,  
 giving for all purposes, and the reduction  
 of the total parish indebtedness to a re-  
 markably low level.

Constitutional changes were proposed  
 which, if adopted at the next session, will  
 make possible an increase in the number of  
 Colored lay delegates to the council. At  
 present six Colored lay delegates are  
 elected to council by the annual meeting  
 of the Colored convocation. It is contem-  
 plated that one delegate from each cure  
 be elected by the cure and not by the  
 convocation. There are 10 Colored cures  
 in Southern Virginia.

Other action included, merging of the  
 unorganized parish of St. Luke's in South-  
 ampton County with the Nottoway parish  
 in the same county; appointing a com-  
 mittee to consider the advisability of affil-  
 iating the diocese with the Virginia Coun-  
 cil of Churches; approving an increase of  
 approximately \$6,000 in Church program  
 askings; passing a resolution that here-  
 after no church shall be erected upon  
 land, the title to which has not been  
 approved by the Bishop and the standing  
 committee.

ELECTIONS: Chancellor, Col. James Mann;  
 secretary and treasurer, Rev. N. E. Taylor; his-  
 toriographer, G. C. Mascen. Standing committee,  
 Rev. Messrs. M. Guerry, R. E. Withers, jr., T.  
 Willis; Messrs. G. B. Townsend, G. R. Humrick-  
 house, C. R. Dey. Executive board, Rev. Messrs.  
 T. Willis, N. E. Wicker, C. W. Sydnor, G. P.  
 Gunn; Messrs. T. H. Willcox, J. S. Darling,  
 Judge J. Weymouth, E. V. Brush. Delegates to  
 provincial synod, Rev. Messrs. F. H. Craighill,  
 C. W. Sydnor, M. Guerry, J. A. Russell; Messrs.  
 L. B. Cooke, L. J. Taylor, F. E. Martin, L. H.  
 Seay. Alternates, Rev. Messrs. W. N. Entwisle,  
 S. B. Lines, E. R. Jones, J. F. Ward; Messrs.  
 C. H. S. Hallett, E. C. Hueller, C. W. Johnston,  
 H. B. G. Galt.

## UTAH

Ven. William F. Bulkeley

Elected Chaplain-General of S.A.R.

The Ven. William F. Bulkeley, arch-  
 deacon of Utah, was unanimously elected  
 chaplain-general of the national Society  
 of the Sons of the American Revolution at  
 the congress held in Harrisburg, Pa.,  
 May 17th and 18th. This recognition has  
 previously been given to Bishop Atwood,

retired, of Arizona, the late Bishop Cook  
 of Delaware, the late Dean McCready of  
 Louisville, and the Rev. Henry Darlington  
 of New York City. Dr. Bulkeley, former  
 president of the Utah society, is the fifth  
 Churchman to be so recognized in the  
 office of chaplain-general in the 60 years  
 existence of the organization.

## KENTUCKY

"The Mite Box Comes to Life"

Six hundred Church school members of  
 the diocese of Kentucky turned out, de-  
 spite rain, for the Annual Presentation  
 Service of the Lenten offerings on the  
 afternoon of April 23d at Christ Church  
 Cathedral, Louisville.

Knowing the diocesan goal of \$2,000,  
 the congregation eagerly awaited the mo-  
 ment of the service when Bishop Cling-  
 man would announce the total offering.  
 After the checks were presented by rep-  
 resentatives of 24 schools, the announce-  
 ment was made. The total amounted to  
 \$2,365.21—almost \$400 over the 1943 of-  
 fering, and well above the 1944 goal.  
 With an additional offering from the con-  
 gregation of \$82.45, the grand total comes  
 to \$2,447.66, the largest offering in 12  
 years. It will be used for the missionary  
 work of the diocese and general Church.

### BANNER AWARD

The banner awarded annually to the  
 Church school having the largest number  
 of students present at this service was  
 presented for the second consecutive year  
 to St. Andrew's, Louisville, which was  
 represented by 106 people at the service.  
 A close runner-up was St. Mark's, Louis-  
 ville, with 102 present. The banner for  
 the school having the largest percentage  
 of its membership present was awarded  
 to the school of Trinity Mission, Louis-  
 ville, with 90% of its enrolled members  
 present.

The Rev. J. M. Wilson, locum tenens  
 of the Church of the Advent, Louisville,  
 gave a most enlightening talk on the  
 Church's work in China. To the delight  
 of the children present, he sang a familiar  
 hymn in Chinese.

At the time in the program designated  
 for a pageant, the Rev. J. Wilson Hunter,  
 who was conducting the service, said he  
 had had a dream the other night in which  
 the figure on the mite box came to life  
 and talked to him. While Mr. Hunter was  
 speaking a giant mite box moved slowly  
 down the center aisle. When it reached  
 the chancel steps, one could see a hole in  
 the wall of the box being torn from with-  
 in, and presently a little Mexican stepped  
 forth. One by one, 10 boys and girls rep-  
 resenting the people of 10 different Amer-  
 ican missions stepped from the box and  
 told the congregation something of their  
 respective missions. The name of this  
 unique portrayal was "The Mite Box  
 Comes to Life!" It was written by Mr.  
 Hunter and produced by the St. Andrew's  
 Church school children under the direction  
 of the Rev. William Acosta.

Afterwards the offertory hymn, "Fair-  
 est Lord Jesus," with the magnificent  
 descant, was sung by the combined junior  
 choir of 90 voices.

# NEW HAMPSHIRE

## Annual Convention

A musical service on the evening of May 2d preceded the convention of the diocese of New Hampshire, which took place in St. Paul's Church, Concord, N. H., on May 3d. At the musical service the Rt. Rev. Harry Beal, Bishop of the missionary district of the Panama Canal Zone, spoke of the work of the Church in the Canal Zone.

The convention was concerned largely with elections for the ensuing year and reports of commissions and officers. St. James', Laconia, was admitted into union with the diocese as a parish after 50 years of existence as a mission. In 1894 the Rev. Dr. Lucius Waterman had founded it and built the church, largely at his own expense. He later went to St. Thomas' Church at Hanover, but through the years the mission grew until at last it was decided to admit it as a parish into the diocese. The Rev. H. G. C. Martin is the rector.

Chaplain Loomis of the Army spoke on the work of the chaplains.

**ELECTIONS:** Standing committee, Rev. R. H. Dunn, F. E. Everett. Executive council, Rev. L. F. Piper, J. R. Spring. Delegates to the provincial synod, Rev. Dr. N. B. Nash, Rev. Messrs. L. F. Piper, S. Walker, C. T. Webb; Messrs. R. A. Eckloff, J. E. F. Woodman, F. E. Everett, J. R. Spring.

## EASTERN OREGON

### Church Goes 14 Miles To Find Congregation

On Friday evening, May 19th, in the presence of a large congregation, Bishop Remington of Eastern Oregon laid the foundation stone of St. James' Church, Milton, Ore. The event was unique inasmuch as the building was the old historic Church of All Saints', Weston, Ore., the cornerstone of which was laid on July 16, 1875, with Bishop Tuttle giving the address.

For many years the small congregation of St. James' Mission had harbored a hope that someday they would have a church of their own in which to worship. Services were held in the Presbyterian Church, but all felt that it was not quite the same as if held in a church of their own. In the fall of 1943 Bishop Remington and the Rev. Eric O. Robathan, priest in charge of the mission, held several meetings with the members.

The first step was to procure a suitable site, and this was done. With a real enthusiasm contributions in cash and pledges, totaling \$1,000, came in. The Bishop received another \$1,000 from the national Woman's Auxiliary. The old church at Weston was cut in half and moved 14 miles in sections to its new site, and then, on May 19th, the hopes of those long years were consummated in the holding of the dedication service. On the foundation stone are inscribed, "All Saints, Weston, Ore., July 16, 1875-St. James, Milton, Ore., May 10, 1944. Episcopal Church."



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## SEMINARIES

### Rev. Dr. Alden Kelley Elected President of Seabury-Western

The Rev. Alden Drew Kelley, D.D., executive secretary of the Division of College Work of the National Council of the Episcopal Church, has been elected the president and dean of Seabury-Western



FR. KELLEY: New dean of Seabury-Western Seminary.

Theological Seminary, it was announced by Bishop Conkling of Chicago, chairman *ex-officio* of the board of trustees. Dr. Kelley, who will take up his duties on August 1st, will succeed the Rt. Rev. Frank A. McElwain, who announced his resignation several months ago.

Fr. Kelley came to the National Council in 1939. He had formerly been student chaplain at the University of Wisconsin, and head of the Church student center there, St. Francis' House. He was also chairman of the college commission of the fifth province.

Fr. Kelley was born in Brooklyn, N. Y., February 22, 1903. He attended Tufts College, Boston University, and the New York School of Social Work. He received

## SPECIAL

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## COLLEGES

### CARLETON COLLEGE

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**RETREATS**

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**VASES WANTED**

**PAIR OF BRONZE VASES**, preferably w agonal base. In good condition, Reply, price, to the Rev. Norman R. Adams, Wes Presbyterian Church, Troy, N. Y.

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**THE LIVING CHURCH**

**Four Graduate at Bishop Payne Commencement**

Commencement exercises at Bishop Payne Divinity School on May 14th to 17th included the baccalaureate sermon by the Presiding Bishop; commencement address by the Rev. Dr. Aston Hamilton of Millers Tavern, Va.; and a Forum discussion by the alumni on "Pastoral Counseling in Wartime" led by the new professor of Old Testament and New Testament Language and Literature, the Rev. Edgar C. Young, D.Th., D.D.

The four graduates are Charles W. Fox of West Virginia; Alexander Easley and Joseph Banks of Virginia; and Richard Horsley of Texas.

**COLLEGES**

**New Principal of Gaudet Normal**

On June 1st the Rev. James W. Temple, priest in charge of St. Augustine's Church, Wichita, Kans., became principal of Gaudet Normal and Industrial School, New Orleans, La.

**DEATHS**

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

**William Andrew Stimson, Priest**

The Rev. William Andrew Stimson, retired priest of the diocese of Nevada, died in Riverside Hospital, Miami, Fla., on May 2d, after a long illness. He was born in Bureau County, Ill., on July 21, 1876, the son of Nathanael and Mary Young Stimson.

He studied in Nashotah for one year and graduated from Berkley Hall in 1901, then was made deacon that year and advanced to the priesthood in 1902. Most of his ministry was spent in the dioceses of Michigan and Southern Ohio, with the five years before retiring spent in the Indian field of the diocese of Nevada.

In 1903 the Rev. Mr. Stimson married Harriet M. Felton, in Jubilee, Ill., and she survives him. He retired from active work in 1939 because of poor health and made his home in Lake Worth, Fla.

Funeral services were held in St. Andrew's Church, Lake Worth, Fla., on May 4th, with the priest-in-charge, the Rev. Mason A. Frazell, officiating. Interment was in Woodlawn Cemetery, West Palm Beach.

**Frank Lawrence Vernon, Priest**

The Rev. Frank Lawrence Vernon, for 24 years rector of St. Mark's, Locust Street, Philadelphia, died in the Episcopal Hospital on May 24th, after six months illness. He was 71 years of age. He had received his B.A. and D.D. degrees from Trinity College, Toronto.

Dr. Vernon had been dean of St. Luke's Cathedral, Portland, Me., for 18 years, before becoming rector of St. Mark's

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**ALTAR BREADS**—Orders promptly filled, Saint Mary's Convent, Kenosha, Wis.

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**FOLDING CHAIRS**. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. Redington Co., Dept. 77, Scranton 2, Pa.

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**RATES:** (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 12 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Co-ry for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

He had also served as rector of St. Andrew's Church, Grafton, Mass. An Requiem Mass was celebrated at St. Mark's Church on May 26th, with Rev. Hart officiating. Interment was in the Churchyard of St. Luke's Church, New York.

Vernon, a widower, is survived by children: E. Campbell Vernon, of Philadelphia, Pa., and Sister Mary Regina, of St. Mary's School, Peekskill, N. Y.

**John Williams, Jr., Priest**

Rev. John Williams, Jr., former of St. Thomas' Church in Bellemead Island, died May 20th in St. Vincent's Memorial Hospital, Manhattan, in an illness of six months. Born in New York City October 4, 1904, the son of Rev. John Williams and Edith Williams, he attended Adelphi University and received his B.S. degree from Trinity College in 1926. After studying as a special student at the University of Pennsylvania in 1928, he graduated from the Episcopal Theological Seminary with an M.A. degree. He was made deacon in

May, 1930, and priest in December of that year.

On May 31st, 1930, he married Mary Moulds Hurst. They have one son, John R. Williams.

The Rev. Mr. Williams began his ministry as an assistant to the rector of the Church of the Ascension, New York City. Later he served as priest-in-charge and then as rector of St. Thomas' Church, Bellerose, Long Island. He was curate of the Chapel of the Intercession, New York City, in 1939-40.

The Rev. Mr. Williams was a member of the diocesan board of religious education from 1933 to 1938. He also was assistant chaplain of the Old Guard, chaplain of the Fire Department, and a member of the Sons of the Revolution, the Pilgrims Society, the Psi Upsilon Club, and the British Schools and Universities Society.

**Clarence A. Willis, Deacon**

The Rev. Clarence Addison Willis, a retired deacon of the diocese of Pennsylvania, died in the Jefferson Hospital, Philadelphia, on May 4th. He was 74 years

old, and had been retired as assistant at the Church of the Incarnation. For 37 years he was professor of mathematics at Girard College, preceding his ordination to the diaconate in 1932. The burial service was held on May 8th at Calvary Church, Germantown, with burial in West Laurel Hill Cemetery. He is survived by his wife, Mary Kyle Willis, of Germantown.

**Reginald Ratcliffe Cadman**

Reginald Ratcliffe Cadman died in Orlando, Fla., on April 22d, after long illness. Bishop Wing and Dean Johnson held the funeral service in the Cathedral on April 27th. Born in London in 1874, Mr. Cadman moved to Narcoosee, Fla., in 1888, where his father was instrumental in building a church and in maintaining services through many years. He served through the South African war of 1898-1902, and won the Victorian war medal.

A brother who survives, the Rev. G. W. R. Cadman, has long served as a priest in South Florida. He also leaves a sister, Miss Margery Cadman of St. Cloud, Fla., and three nieces and a nephew who belong to the Cathedral parish, Orlando.



**Church Services near Colleges**

**TRINITY JUNIOR COLLEGE**—Grace Church, New York, N. Y.  
 Ross Greer, Rector  
 Services: 8:30 & 11 A.M. Every Sunday  
 Service—4:30 P.M. Every First Sunday

**UNIVERSITY OF MAINE** — St. Paul's Church, Bangor, Maine  
 Peter Sturtevant, Rector  
 Services: 8 & 11 A.M.

**YALE UNIVERSITY**—St. Stephen's Church, New Haven, R. I.  
 Charles Townsend, D.D., Rector  
 Services: 7:30, 8:30, 9:30, 11:00 A.M. and 5:30 P.M.

**WELLESLEY UNIVERSITY**—St. Andrew's Station, Lewisburg, Pa.  
 W. Schmalstieg, Chaplain  
 Services: 10:45 in Congregational Church, North Third St.

**UNIVERSITY OF CALIFORNIA, L. A.**—St. Stephen's Church, Los Angeles, Calif.  
 Herbert Parker Prince, Vicar  
 Services: 8, 9:30, 11 A.M.; 7:30 P.M.  
 Services: 1st and 3d: 7:00 A.M.; 2d and 4th: 8:00 A.M.

**YALE UNIVERSITY**—St. Paul's Chapel, New York City.  
 Stephen F. Bayne, Jr., Chaplain  
 Services: 9, 11, 12:30 P.M.; 12 Noon

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

**DURHAM UNIVERSITY**—Episcopal Church at Duke University, Durham, N. C.  
 Henry Nutt Parsley, Chaplain  
 Services (for civilians, Navy V12, and Army): Holy Communion 9 A.M., Chapel; Inauguration Service 11 A.M., Chapel; Canterbury Club 6:45 P.M.

**RD UNIVERSITY, RADCLIFFE—INSTITUTE OF TECHNOLOGY.**  
 Church, Cambridge, Mass.  
 Rhineland Memorial  
 Charles B. Kellogg, Chaplain  
 Services: 8, 9, 10 & 11:15 A.M., 8 P.M.; Canterbury Club: 6:30 P.M.

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



ST. ALBAN'S CHURCH, LOS ANGELES

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

**UNIVERSITY OF NEBRASKA**—University Episcopal Church, Lincoln, Nebraska  
 Rev. L. W. McMillin, Priest in charge.  
 Sunday Services: 8:30 and 11:00 A.M.  
 Others as announced

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

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

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

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

**UNION COLLEGE**—St. George's Church, N. Y.  
 Ferry St., 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, 10 A.M.  
 Daily: M.P. 9:30 A.M., E.P. 5:00 P.M.

**UNIVERSITY OF WISCONSIN**—St. Andrew's Parish, Madison, Wis.  
 Rev. Francis J. Bloodgood, D.D., Rector; Curate, Rev. Gilbert H. Doane (in military service)  
 Sundays: 7:30, 9:30 & 11 A.M., & 5:30 P.M.  
 Weekdays: 7:00 A.M.; Tuesday: 9:30 A.M.; Saturday: 4:00-6:00 P.M. Confessions

**UNIVERSITY OF WISCONSIN**—St. Francis House and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center  
 Rev. Daniel Corrigan, Chaplain  
 Sunday: H.C. 8 & 10:30 A.M.; Evensong 7 P.M.  
 Weekdays: H.C. 8 A.M. on Mon., Tues. & Thurs.; 7 A.M. on Wed. & Fri. Evening Prayer 5 P.M. daily

ARMFIELD, Chaplain JOHN S., formerly of St. Paul's Church, Greenville, N. C., promoted from lieutenant junior grade to lieutenant senior grade, in the U. S. Navy. U.S.S. *Luzon*, c/o FPO, San Francisco, Cal.

**Marriages**  
 JEFFRESS, Rev. EDWIN B., was married at Osbore on April 19th in St. Peter's Church, Charlotte, N. C. The Rev. Mr. Jeffress is pastor of St. John's Church, Concord, N. C.

WOLTER, Lt. ROBERT KIRKLAND, JR., was married to Rebecca Taylor Sturtevant, daughter of the Rt. Rev. Harwood Sturtevant, on March 25th in St. Paul's Cathedral, Fond du Lac, Wis.

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 Previously acknowledged .....  
 Mrs. William J. Bartlum .....  
 Miss Caroline B. Cooke .....

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Previously acknowledged .....  
 Mrs. William J. Bartlum .....  
 Miss Caroline B. Cooke .....

**Appointments Accepted**

BOONE, Rev. C. DANIEL, formerly curate of Trinity Cathedral, Newark, N. J., is now rector of the Church of the Ascension, Ipswich, Mass. The Rev. Mr. Boone is a descendant of Daniel Boone. He was in the banking business before preparing for the ministry.

BROWN, Rev. THOMAS L., formerly rector of St. Saviour's Church, Old Greenwich, Conn., is to be rector of the Church of St. John the Evangelist, Newport, R. I., effective June 11th. Address: 59 Washington St., Newport, R. I.

GUTHRIE, Rev. EARL G., assistant at Trinity Cathedral, Cleveland, becomes non-parochial June 15th. Address: Gnadenhutten, Ohio.

RATHBURN, Rev. GEORGE ST. J., formerly rector of Trinity Church, Ware, Mass., is now rector of St. Mark's Church, Leominster, Mass. Address: 11 Cotton St., Leominster, Mass.

YEOMAN, Rev. EDGAR H., formerly priest-in-charge of St. Timothy's and St. Ann's, Chicago, is now assistant minister of Christ Church Parish, Grosse Pointe Farms, Mich. Address: 94 Mapleton Road, Grosse Pointe Farms, Mich.

**Change of Addresses**

PITCAITHLY, Rev. W. L. DAMIAN, has moved to 143-08 Sutter Ave., S., Ozone Park 20, N. Y.

SNELL, Rev. LAIRD W., from June 1st to October 1st, 1944, is at 246 E. Main St., Westfield, N. Y.

The national headquarters for the BROTHERHOOD of ST. ANDREW has moved from Washington, D. C., to the Diocesan House, 105 W. Monument St., Baltimore.

**Military Service**

**PROMOTIONS**

The following Army chaplains have been promoted from first lieutenant to captain: ROBERT T. BECKER, WALTER MCDADE BENNETT, GUSTAVE H. CAUTION, EDWARD H. HARRISON, JOHN T. KEIGHT, JOHN S. LETHERMAN, WILLIAM D. POLLOCK, ERNEST W. S. SCULLY, PAUL D. WILBUR, WILLIAM T. YOUNG.

The following Army chaplains have been promoted from captain to major: MAX W. FORESMAN, WILLIAM B. SHARI.



**CHURCH SERVICES**



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 of leading churches listed here urge you  
 to put the slogan to work in your own  
 personal world. Use it on your friends.

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

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

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

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

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

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

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

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

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

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

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

St. Bartholomew's Church, Park Ave. & 51st St.,  
 New York  
 Rev. Geo. Paul T. Sargent, D.D., Rector  
 Sun.: 8 Holy Communion; 9:30 and 11 Church  
 School; 11 Morning Service and Sermon; 4  
 P.M., Evensong, Special Music. Weekdays: 8  
 Holy Communion; also 10:30 on Thurs. & Saints'  
 Days. The Church is open daily for prayer.

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

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

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

Little Church Around the Corner  
 Transfiguration, One East 29th St., New  
 York  
 Rev. Randolph Ray, D.D.  
 Sun.: Communions 8 and 9 (Daily 8);  
 Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New  
 York  
 Rev. Frederic S. Fleming, D.D.  
 Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12  
 Saturdays, 3

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

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 D.D., Bishop; Rt. Rev. Granville Gaylo  
 nett, D.D., Suffragan Bishop  
 Trinity Church, Newport  
 Rev. L. L. Scaife, S.T.D., Rev. L. R. Da  
 Summer Schedule: Sun.: 8, 11 A.M., 7:30  
 Tues. & Fri., 7:30 A.M., H.C.; Wed.:  
 cial Prayers for the Armed Forces; Holy  
 7:30 & 11

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

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

Church of the Epiphany, Washington  
 Rev. Charles W. Sheerin, D.D.; Rev. Hu  
 Lewis; Rev. Francis Yarnell, Litt.D.  
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