

The Living Church

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



**The Church
in the**

“MAN’S FAITH AND GOD’S PROMISE”

Globe.

**St. Paul's, Augusta, where the diocese of Georgia was
founded in 1823.**

STATE HISTORICAL SOCIETY
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ADVANCE BOOK ANNOUNCEMENTS

For The Lenten Season

Coming Mid-February

WHY GO TO CHURCH?

By David K. Montgomery

A Book for Laymen. Why Go to Church is a perennial topic and the Reverend David K. Montgomery has written a very enlightening and readable book on this topic. We go to Church but for one reason—to Worship. "To worship means to give the best that you have, and the best that you are, to the best that you know."

Many people, says the author, lack reality in their church-going and the reason for this is that the Holy Spirit has not penetrated their lives. You will find this book modern in the sense that it discusses men and women of today—their relationship to one another and their relationship to God. Price, \$2.25

THIS MEANS OF GRACE

By John S. Higgins

"*This Means of Grace* is an attempt to illuminate, for Anglicans and non-Anglicans, the greatest service in our Prayer Book, the Holy Communion. It goes forth with the prayer that many will find new meanings in the lines and between the lines of our incomparable Liturgy, now tested by English-speaking peoples for almost four centuries." These are the words of the author and they express adequately what this book is about. The better we understand the service of the Holy Communion the better Christians we shall be. Price, \$2.00

AND WAS CRUCIFIED

Meditations for Good Friday on the
Seven Last Words

By Frank Damrosch, Jr.

For the Clergy these addresses will be a real *find* for preaching purposes. For the Laity, these Addresses are fine devotional reading—an excellent preparation for the Queen of Feasts—Easter Day.

Father Damrosch says: "This book has been written in war time and could not escape the impact of war, especially in the consideration of suffering as linked with the suffering of the Passion." Price, \$1.25

The Canadian Lenten Book

Dedicated to the Members
of the Royal Air Force

THE SIGN of the CROSS

By R. S. K. Seeley, D.D.
Dean of Ontario

Here is a meditation on *The Place of the Cross in Human Living*. In our estimation it is one of the finest books to come out of Canada in some time.

The Cross and my Neighbour, The Cross and the World Order, The Cross and Myself, Christ our Redeemer, The Cost of Redemption and The Sign of the Cross are the chapter topics. Price, \$1.60

A New Revised Edition

"I Am a Vestryman"

By Theodore R. Ludlow, D.D.
Suffragan Bishop of Newark

"I am a Vestryman" should be placed in the hands of every man who assumes the solemn duty of a vestryman.

Price, 50 cents each,
\$5.00 a dozen

ON THEY GO!

The American Lectionary
By Bayard H. Jones
Price, \$2.50

The Prayer Book Office
Edited by Paul Hartzell
Price, \$6.00

The Man Who Wanted To
Know
By James W. Kennedy
Price \$2.00

Traveling the King's Highway
By Frank Dean Gifford
Price, \$2.50

Coming Mid-February

PASTORAL CARE OF NERVOUS PEOPLE

By Henry J. Simpson

The pastoral care of nervous people is one of the most vital matters confronting the clergy in this country. The Reverend Henry J. Simpson has written a book for fellow clergymen which he explains as an introduction to a technique which brings the help of religion and psychiatry to the aid of *nervous people*.

A partial list of topics: The Plight of the Psychoneurotic; Procedure for a Pastor; Personality as a Whole in Disorder; The Right Life; The Wrong Life; General Nervousness; Special Therapeutic Procedures.

A "must" for every clergyman.

Price, \$2.25

PRAYER AND THE SERVICE OF GOD

By Daniel Jenkins

"Does it really matter whether or not I say my prayers? He Who made us for communion with Himself cannot remain indifferent when we spurn His fellowship and try to live as though He were not there."—*Daniel Jenkins*

A modern book, by an English clergyman, which faces some of the questions and difficulties which present themselves to those who find it hard to maintain the life of prayer in the stress of this grim and confused twentieth century.

Prayer and Faith; God's Will and Our Prayers; Prayer and the Bible; Prayer and the Church are some of the chapter headings. Price, \$1.50

Postage Additional

Morehouse-Gorham Co.

14 East 41st Street

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LETTERS

Ships and Sealing Wax

TO THE EDITOR: Your final issue for the year 1944, i.e., the one dated December 31st, was indeed a "bell-ringer."

First of all, the "Benediction for the Parties to a Civil Marriage," on page 7, is a very helpful technique which has been needed for a long time. Whoever was responsible deserves a hearty "thank you."

Secondly, your editorial article, "The Prayer Book Norm," is a most reasonable explanation opposing the practice of not having people communicate at a late celebration.

Thirdly, your other editorial article, "The Schismatic Spirit," deals with one of the most distressing matters in the Church. Of course, it goes way beyond the point here under discussion. Too much loyalty today within the Church hinges on likes and dislikes and personal feelings. In some parishes people refuse to support the Church or attend services because they don't like the rector. It may be for Churchmanship or for something else. Sometimes the vestry or some members of the vestry are offered as grounds for non-attendance or non-support or both. Then again a rector may be overwhelmingly popular, but when he leaves or dies people whose loyalty is so completely identified with him are in for a great "let-down." General Convention in a fair democratic way makes a ruling concerning the retirement of bishops, but certain bishops for reasons good and sufficient unto themselves refuse to "play ball," or is it "marbles," according to the rule. And the interesting thing is that one of these dear bishops is noted for his strictness in enforcing the laws of the Church when they apply to his clergy and laity.

Fourthly and lastly, your advertising department deserves a big hand for securing the advertisement for a rector which appears on page 21. If more parishes can be sold on this idea, there will be no limits to the profits. A few pictures thrown in for good measure might make this advertisement even more attractive! Your regular commercial advertisers will have to step up a bit, or else their too modest use of space will hardly be noticed. One thing is sure, whoever answers this advertisement and gets the job will probably be the most widely advertised for clergyman in the Church. Obviously I have been poking fun a bit, and if I have hurt anyone's feelings I beg forgiveness, because in nowise have I intended harm. I believe with all my heart that advertising has its place in the Church, but in all ser-

iousness is this the place? Securing a new rector is a desperately serious business both for the parish and for the clergyman. Undoubtedly the vestry of this parish is acting with a high purpose in publishing this advertisement, and sincere capable men may offer themselves as a result of it. I'm not quarrelling with the advertisement nor with the motives back of it so much as I am with the conditions down underneath it all which make it seem necessary for this vestry, or some responsible person or committee within the parish, to publish such an attention-capturing advertisement. For a long time I have felt that the machinery in our Church is inadequate on this important business of clergy placement, and I find that this feeling is shared by others, including bishops, as well as priests and laymen. The weaknesses and occasions for cheap devious "politics" in our present machinery are well enough known by those who have given serious thought to clergy placements so that I don't think they have to be mentioned or discussed here. My hope is that some day the Church will adopt corrective measures, following the usual deliberate study for which our leaders are noted. In the meantime advertisements of this sort will keep the problem alive. Incidentally, the writer is not offering himself as a candidate for the job.

(Rev.) EDWARD R. A. GREEN.
Sault Ste. Marie, Mich.

Overseas Subscriptions

TO THE EDITOR: I have just finished writing a letter to the members of my parish of St. Agnes in Washington, requesting subscriptions to *THE LIVING CHURCH* and *Holy Cross* magazines for men in my division who are looking forward to Holy Orders in postwar days and it occurs to me that a word of general announcement in the magazine would not be out of place.

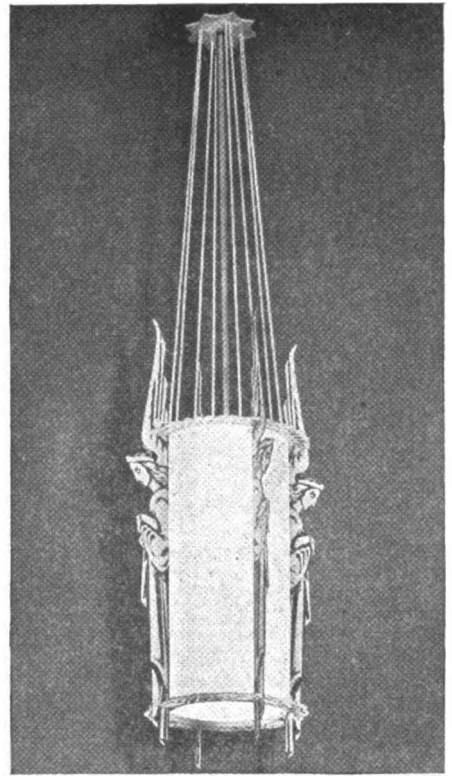
One finds in each unit a certain number of Churchmen who are eager and hungry for church news. They may not have read a church paper previously but they are thinking more of church these days and it is probably also true that the paper helps make up for the fact that they are not in as frequent touch with their parish as in prewar days. Parishes desiring to do something constructive for their servicemen would do well to seriously consider the importance of subscriptions to these church papers as a means of helping their servicemen and women. Such splendid articles as the recent series by Dr. B. I. Bell and "God In Battle" should have a wider circulation among the men who are in the forces. These magazines, sent overseas, would be strong missionary force too—because they would surely be read by non-Churchmen as well as Churchmen. My own copies go from hand to hand until they fall apart! From the practical standpoint of the editor, this would surely be a means of enlisting what would be a lasting interest in the church press on the part of some Churchmen who will have a lot to do with the Church of tomorrow. Let us send more subscriptions overseas!

(Rev.) ALBERT J. DUBOIS,
Chaplain, 103d Inf. Division.

Church Statistics in War Time

TO THE EDITOR: On a former occasion I wrote of my interest in Confirmation, so I hope you will bear with me again in these comments on your editorial: "Church Statistics in War Time."

You call attention to the fact that Confirmations have dropped four years in



Plastics in Church Lighting

Rambusch Lantern No. 13-G-165, first made for St. Francis of Assisi Church, New York City, has proved so popular that mass production methods are being installed. Costs are down to one-half and shipping costs are down even more. This lantern marks a new development in the science of church interior illumination in that it departs from the use of metal framework and adopts a more practical and serviceable material. The new lantern frames are made from a ligno-cellulose product which is durable, non-corrosive, easy to transport, assemble and install. The new diffusing material is plastic. It is shipped in flat sheets and bent into cylindrical form during assembly.

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The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE..... Editor
(On leave for service with U. S. Marine Corps)
PETER DAY..... Acting Editor
JEAN DRISDALE... Managing & Literary Editor
ELIZABETH MCCracken..... Associate Editor
PAUL B. ANDERSON..... Associate Editor
LEON McCAULEY..... Director of Advertising and Promotion
MARIE PFEIFER..... Business Manager
MARY MUELLER..... Circulation Manager

THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$5.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York 17, N. Y.



"Treaty of Lancaster"

In 1762 the Governor of Pennsylvania arranged a treaty with the Indians at Lancaster to effect the release of missionaries held prisoners. The Fund sent representatives "with an order for five hundred pounds" to be paid the Indians upon return of the prisoners. The Treaty of Lancaster is symbolic of the services rendered clergymen for more than two centuries by the Presbyterian Ministers' Fund.

FIVE HUNDRED POUNDS was a sizable sum in 1762. Now, in the Fund's 227th year of service to ministers, their wives and theological students, it is less than the average amount of protection carried by the Fund's policyholders.

Write for advice about your life insurance.



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cession but do not point out that the number reported for 1944 is, with the exception of 1929, the smallest since 1921. The average number confirmed per priest is ten and per parish is eight, in both instances considerably less than one a month. What do they do with all their time? I am well aware that the unforgivable sin is to "prod" a priest. But there is altogether too much Pollyanna Complacency; "Everything will be all right when the chaplains and the boys come home." While it is true that Confirmations resumed their increase after World War I, the rate of increase slackened noticeably. The way to assure growth *after this* war is to maintain the increase *during* the war. With 75,000,000 people not connected with any form of corporate Christianity, there certainly is no lack of "raw material." And what becomes of all the persons baptized but never confirmed?

The financial showing is of course gratifying, even in these days of easy money. But what credit is it to my diocese (Pennsylvania) that they have reached nearly or quite to the top of the list in missionary giving while, at the same time, reporting the smallest number of Confirmations in 40 years, with the exception of 1920?

Every theological seminary should have a course in "Communicant Replacement," so that priests would know just as much about what is required of them in souls as in dollars. Our Church loses its entire membership in less than 25 years. Persons confirmed do not constitute a gain until the number has exceeded 4% of the number of communicants. In a parish with 500 communicants, the first 20 persons confirmed are replacement. After that, the gain starts.

These are critical times and there should be a determined and consecrated resolve that, *every year*, the number of persons confirmed will exceed by a substantial margin the combined losses of the previous year.

FRANK V. BURTON.

Philadelphia.

Australian Reader

TO THE EDITOR: May I say how interesting I find your paper—not only for news of the Church in the United States, but also for news of Europe and Asia, of which I would otherwise never hear.

I am warden of the Bush Brotherhood in the diocese of Rockhampton and one gets a bit out of touch with things living out in the backblocks. Our building is sadly depleted—mainly owing to the war—and we are just hanging on with three members, when we really need about a dozen. Your prayers for us would be appreciated.

I was pleased to meet many Episcopalian laymen and chaplains in Rockhampton and have learned quite a lot about the American Church from them.

(Rev.) R. O. BODEY.

Rockhampton, Queensland, Australia.

News Letter Exchange

TO THE EDITOR: William Palmer, the editor of the *Church Times*, suggests that I write and ask for your help. I venture to do so.

This parish and church (All Saints', Norfolk, England) had as their rector the father of Horatio Nelson.

Can you put us in touch with any parish in your country with naval traditions to whom the interchange of news and letters would be welcome?

(Rev.) HENRY HIBBERD.

Burnham Thorpe Rectory,
King's Lynn, Norfolk, England



"Miracles TAKE A LITTLE Longer"

Perhaps you've noticed now and again, in the offices of various war industries, a little sign which reads:

"We do the impossible immediately . . .

Miracles take a little longer."

All of us in war production have become accustomed to daily problems that must be and are overcome without ado.

But occasionally there's one for which there seems no answer—like the Great Dane Wheel Story—

One day we learned we could no longer get sufficient wheel castings for our production of army heavy duty trailers.

With the cooperation of army engineers and the W.P.B., a new wheel of steel plate was designed; special machine tools were found and installed; workers were trained in their use; materials were secured—and full production was obtained in 30 days after the emergency arose. No halt in scheduled deliveries of army trailers.

Not a miracle—and not impossible as it proved, but we're proud to add this to our list of accomplishments. It makes us more certain that we will somehow continue our deliveries of constantly better Great Danes to essential civilian users and that you will always have cause to be glad you bought a Great Dane.

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BOOKS



JEAN DRYSDALE, EDITOR

Potpourri

BETWEEN HEAVEN AND EARTH. By Franz Werfel. New York: Philosophical Library. Pp. 252. \$3.

This is not a book, in the usual sense of the word. It is a potpourri of a distinguished novelist's thoughts (some random, some carefully developed) on God, religion, art, poetry, politics, science, and other matters.

As one might suppose, the volume is far from being a unity. After a foreword there follow three barely connected essays, or written lectures.

These lectures are of uneven value. One is pleased to see that Mr. Werfel is a theist, and a pronounced one. He has come to that position along the hard road of learning and study. There are flashes of brilliance in certain of his artistic, political, and religious judgments; but there is an occasional note of banality, when one suspects that he is longing for certain "good old days." One feels that the author thinks he would scrap all the advantages in our civilization, and thereby get back to a higher and nobler mental attitude than our civilization postulates. Such a view is always an historical monstrosity. *Things* do not make or break a culture; and remotely to suspect that they do is to fall into the very materialism which the author would escape.

Part IV of the book is entitled "Theogoumena." For this reviewer it is the most interesting part. Admittedly it lacks unity. It is a collection of the author's views about God, Judaism, Christianity. Some sections are sentence-long only, some are articles of considerable length. All bear evidence of his gift for parable, paradox, metaphor, and allegory. He handles these literary devices with profound and telling effect.

It is in this portion of the book that the Christian reader experiences astonishment after astonishment. It becomes apparent that the author is a Trinitarian Jew. His views on the Incarnation, the Trinity, the Redemption, the Messiahship of Jesus (and His Deity), the divine mission of the Church—all are in the main stream of historic orthodox Christianity. And yet for these very reasons Mr. Werfel thinks that no Jew should enter the Church of God! Israel's mission is to be the Suffering Servant of the Deutero-Isaiah; and that suffering has been infinitely multiplied since the cry "His blood be upon us and our children!" It becomes, therefore, the task of Israel to endure punishment for the rejection of Christ; and for an individual Jew to try to escape (by formally becoming a member of the Church) is for him to flout the divine judgment of God. He must share in that age-long punishment. Israel must renounce salvation, that she may continue to be the witness in time that Christ is eternally the Way, the Truth, and the Life! So, in the suffering of

Abraham's seed all nations may see the way of blessing—a blessing which Israel has missed.

And yet he can say: "Fear not ye, O Israel." For the promises to Abraham are still valid; and on the "Last Day but One" Israel shall be brought back to her Brother, her Messiah, her Saviour, her Lord.

HEWITT B. VINNEDGE.

Experiment in Dialectical Thinking

SCIENCE AND THE IDEA OF GOD. By William Ernest Hocking. University of North Carolina Press. Pp. 124. \$1.50.

This is a small volume that treats of a vast subject. There is no one, however, known to the present reviewer who is better qualified to expound the idea of God in relation to science and the sciences at their present stage of development, than Professor Hocking. Nor is this exposition, in spite of its brevity, in any way disappointing. It is sure, clear, penetrating, compact, careful, and courageous. The author has convictions, but they emerge in every case as the conclusions of an acute analysis and an impressive argument. Professor Hocking is not a metaphysician (nor a theologian) who has the rabbit in the hat already.

Science and the Idea of God might be described as an experiment in dialectical thinking, using the blessed word "dialectic" in an Hegelian (or at least a rational) rather than a Kierkegaardian sense. Hocking entertains the assumption, so widely held, that science can and must dispense with the conception of God. He evaluates the results of this position, especially with respect to psychology and sociology, and is forced to conclude that a new thesis is demanded. "In order to achieve its cure, psychiatry must organize the affections of the subject about an object which is real. . . . But the real as an object of affection is what we mean by God" (p. 48). "Humanism would gain force for living by concentration; but concentration within a finite frame is only possible by the continued consent of the infinitude beyond it. . . . God is the law of a normal social life" (pp. 82, 83).

In the final chapter Professor Hocking discusses with remarkable lucidity the conceptions of recent astronomy and physics that have been interpreted by many scientists themselves as a revisitation of "the original God-banishers." Here, in his handling of idealism or "mentalism" and in concluding that the way out of the problem which it poses is to regard the experience of sense-perception as a kind of embryonic mysticism, the author shows himself a master of dialectic. Yet he writes with notable simplicity. All who have followed recent and current discussions of science and religion, will profit immensely from this little volume.

CHARLES W. LOWRY

ANNOUNCING

*The
Presiding
Bishop's
Book
for Lent*



Earth Might Be Fair

by RICHARD S. EMRICH

This book deals with man and his relationship to God, showing that man, in order to live successfully and fully, must realize and accept his dependency upon God and enter actively into the life of the Christian Church. It is his relationship with God which is the source of man's dignity, freedom, equality and responsibility. Dr. Emrich is professor of Christian Ethics at the Episcopal Theological School and rector of St. Gabriel's Church, Marion, Massachusetts.

This book will be sold to church groups at a special rate of \$1.25 per copy bought in quantities of ten or more. Price \$1.50

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Modern World

by

W. NORMAN
PITTENGER

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acclaimed as the moral
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THE CLOISTER PRESS

Louisville 1, Ky.

The Fraternity of the Blessed Sacrament (Inc.)

Founded 1867—the oldest Devotional Society in the American Church. The objects are the honor due to our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood, mutual intercession (especially at the Mass), and the observance of the Catholic rule of receiving the Holy Communion fasting. Dues, 75 cts. per year, entitle members to receive the monthly "Intercession Paper." Superior-General: The Bishop of Milwaukee. Secretary-General: Rev. W. M. Mitcham, D.D., 7 Lawrence Ave., West Orange, N. J.

LESLIE H. NOBBS

536 MADISON AVE., NEW YORK CITY

Designs and Estimates for Special Requirements in
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STRICTLY BUSINESS

THE GEORGIA special issue is here. I hope it is as valuable as it deserves to be. I hope it will help to make the Churchmen of Georgia more proud of their Church. I hope Bishop Barnwell, Fr. Brady, Kenneth Palmer, and Miss Zoe Coubourn will feel it is worth all the hard work they put into it. If you think so I wish you'd tell them.

* * *

TWO GIRLS came into the M-G accounting office last week to apply for jobs as mail messengers. They had an advertisement they said had been torn from the newspaper of the day before. But we hadn't advertised. The newspaper said it hadn't run the ad. Tracing back, we found that ad had appeared *one year ago*. That speaks pretty well for the *Journal American's* advertising columns!

* * *

FIVE BISHOPS, elevated to the office in wartime Great Britain, were faced with the embarrassing problem of performing the rites of their office without proper vestments. An application was made to the ministry of supply for special clothing coupons. The ministry was sympathetic but undertaking no chances of criticism. When the special coupons arrived, each was stamped: "For theatrical purposes only."

* * *

CANON C. W. F. SMITH of Washington Cathedral points out that the 1945 ANNUAL has his family and Canon Draper's living in the same house at 2929 34th Street. "In view of the size of the house," he says, "this would be a little embarrassing!"

* * *

SOME WEEKS ago the 12th Air Force moved into a town recently occupied, where Chaplain E. M. Pennell, Jr., was able to resume services in a beautiful American Episcopal Church. Chaplain Pennell had to be away one Sunday and so arranged with a neighboring South African Anglican priest to take over the Sunday schedule. Upon his return he made inquiry as to how everything had gone. He received very enthusiastic reports on the fine manner in which Mass had been said, and a later "General Service" had been conducted. Everything was fine until near the close of the latter service, when his colleague, wishing to make a proper gesture in the closing prayers, bid the congregation to prayer for the president of the United States. The familiar phrases began. "O Lord, Our Heavenly Father, the High and Mighty Ruler of the Universe . . . behold and bless the president of the United States, Thy servant Theodore. . . Amen." Maybe news doesn't travel very fast on the veldt!

Leon McConkey

The Question Box



• *If one's own parish is not rich in the Catholic traditions or practices would you consider it disloyal to your own parish church to go elsewhere for the Sacrament of Penance? This would probably necessitate explaining to the priest hearing my confession the reason for it being a first confession from one who obviously should have been using the Sacrament for a number of years.*

There is no disloyalty involved in going to confession to one other than your parish priest. You have an inherent right to choose any priest for your confessor. In the matter of spiritual direction it is of some advantage to have the confessor one who knows you in ordinary life and understands your background, but direction is not a primary or necessary part of the Sacrament of Penance.

There would be no occasion to make any explanation to the priest for your coming to him rather than your own pastor. Also there is no reason why, beyond the mere statement of the fact that this is your first confession, you should say anything about that. Only if the reason for delaying the confession involves sin is there any occasion for mentioning it.

• *I often see in churches an A entwined in a sort of horseshoe, what is it and why is it used?*

Our correspondent must be referring to the two Greek letters Alpha and Omega, which are frequently combined into a monogram. They have the sounds of a in "calm" and of o in "hope." They are the first and last letters of the Greek alphabet, and as the alphabet contains the names of all things they represent God the Son in His divine nature, as the eternal Word of God, who is both the origin and the final goal of all existence. The writer of the Book of Revelation (1: 8, 11; 22: 13) represents the Incarnate Son as applying this title to Himself.

• *Please explain the difference between consecrated burial grounds of a Religious Order and that of a good Catholic layman or priest whose burial plot has been blessed in a secular cemetery.*

As regards the burial there is no difference. A man is buried in consecrated ground just as truly if the individual grave is blessed by the officiating priest at his funeral as he would be if the entire cemetery had been previously blessed by the bishop. The cemetery of an order is, naturally, reserved for the members and associates of that order. The only reason for preferring a churchyard or monastic burial ground is that there one is resting in Christian surroundings among his Christian brethren. Also religious orders and

parishes that have cemeteries frequently have requiems, processional visits, and other devotions on behalf of the souls of those buried in the cemetery.

• *(1) What is the meaning of a priest at Mass holding up the first and third fingers? (2) What is the proper thing to do when one meets a priest and he holds up three fingers, evidently indicating that the Blessed Sacrament is with him?*

(1) When a bishop gives a blessing or absolution he holds his hand with the ring- and little-fingers closed against the palm, the thumb and two central fingers extended as a symbol of the Holy Trinity, whose blessing he is conferring. A priest should bless with the whole five fingers extended and joined, and with the edge of the hand toward the people. I have occasionally seen priests give the blessing in the pontifical manner, which is, I think, the case referred to in the question.

(2) A priest carrying the Blessed Sacrament secretly does not, according to the rules usually followed, give any sign of recognition or greeting to any person or thing, not even an altar on which the Blessed Sacrament is exposed, so that cannot be the reason for the action about which the question is asked. If he is in his own parish I presume he is giving a blessing, in which case you might say "Amen," or "thank you, father." Blessing the people in passing through streets and churches pertains properly, however to a bishop in his own diocese, so perhaps your friend was simply using the three fingers to impart a Christian character to his greeting.

On meeting a priest whom you know to be carrying the Sacrament to the sick the proper custom is to make no outward sign, and give no personal greeting, but there is no reason why you should not use some ejaculatory prayer in the same secret manner as that in which the Presence is passing.

• *What is the reason a large capital P is so frequently used as a decoration in our churches? Sometimes it is crossed by an X, sometimes it stands alone, but has a short cross-bar on the upright part of the letter. Do these have different meanings?*

The symbol in question is not a P, but is the Greek letter Rho, pronounced like our R. The X is the letter Chi, which is pronounced like the Scotch hard ch sound. In ancient inscriptions chi is often shaped like our plus sign, a small cross with all four arms equal.

So in either case the meaning is the same. It is a monogram of our Lord's title "Christ," since it is made up of its opening letters.

THIRD SUNDAY AFTER EPIPHANY

GENERAL

THE PEACE

Study Conference Convenes In Cleveland

Practically all the non-Roman communions in the United States, together with allied groups and Canadian Churches, were represented at the Second National Study Conference on the Churches and a Just and Durable Peace, held in Cleveland from January 16th to 19th, inclusive. The conference had been called by the Commission on a Just and Durable Peace of the Federal Council of Churches of Christ in America.

The Cleveland meeting had a three-fold purpose, announced as follows:

1. To study the existing international situation in the light of the Six Pillars of Peace, enunciated by the Commission two years ago, which provides that the settlement must include political framework for continuing collaboration by the United Nations and eventually by the neutral and enemy nations, and in the light of the Guiding Christian Principles adopted by the Delaware, Ohio, conference sponsored by the Commission three years ago.

2. To study the basic problem of the peace strategy of the Churches.

3. To adopt such findings and make such recommendations to the Churches and government in relation to these two subjects as may be agreed upon by the conference.

J. F. Dulles Addresses 500 Delegates

The United States must actively participate now in European decisions "which will determine whether there is to be a third world war," John Foster Dulles declared to the 500 delegates at the opening session of the peace conference in Cleveland.

Calling on the government to step down from "the high level of theory" and practice international collaboration "on the low level of actualities," Mr. Dulles made it clear that he did not approve of the government's policy of aloofness as illustrated by Poland and Greece. He pointed out that this was a reversal of the decision taken in Moscow in October, 1943, where the United States, British, and Soviet governments had, in the language of their official communique, "agreed to set up machinery for insuring the closest cooperation between the three governments in the examination of European questions arising as the war develops." "Today,"



MR. DULLES: Suggested a formula to bring collaboration out of the realm of theory, into that of reality.

Mr. Dulles said, "the three great powers which at Moscow agreed upon the 'closest cooperation' about European questions have shifted to a practice of separate regional responsibility. That is a major setback to hopes of effective world organization." Answering the question "Where lies the responsibility for this retrogression?" Mr. Dulles dealt with the problem of "perfectionism" which President Roosevelt in his message of January 6th

to Congress had said "may obstruct the paths to international peace."

Mr. Dulles recognized that "we cannot expect our government to seek to cooperate on world problems, unless the American people want it sufficiently to be tolerant of results which, in themselves, will often be unsatisfactory.

"We must change the standard by which we will judge our government's performance. No administration, of whatever party, would or could do things which . . . are going to be denounced whenever the outcome fails to satisfy wholly America's particular ideals."

Mr. Dulles suggested a four-point formula to meet the problem and bring collaboration out of the realm of theory and into that of reality.

"1. Our government should adopt and publicly proclaim its long-range goals. These should stem from our Christian tradition and be such as to inspire and unify us.

"2. Our government should not merely talk about its ideals. It must get down into the arena and fearlessly and skillfully battle for them. It must do so, not merely sporadically, but steadily.

"3. Our government must, however, battle for its ideals under conditions such that no particular setback need be accepted as definitive. It must be made clear that collaboration implies not merely a spirit of compromise but equally a right, on the part of every nation, to persist in efforts to realize its ideals."

4. If government meets these three tests, then, Mr. Dulles said, "the electorate should applaud such conduct irrespective of dissatisfaction with immediate results."

Mr. Dulles emphasized that we needed to disabuse our Allies of the thought that we were so eager to get a world organization on paper that we were willing to give up a voice in the actual decisions now being made. He referred to Winston Churchill's recent statement that the United States "have set their hearts upon world organization" and that to get this we would have to avoid any quarrel with Great Britain and Russia. Dulles agreed with Churchill that there must be no such quarrel and that if it happened, world organization would, as Churchill said, "be fatally ruptured" but, Mr. Dulles added, "also world organization will be fatally ruptured if the only way to avoid that quarrel is to abandon the practice of collaboration and divide the world into three compartments of special interest.

"It is time for the American people to arouse themselves," he continued. "They have become pleasurably immersed in an intellectual pastime. Throughout the nation men are devising ingenious formulae

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to deal with voting on a hypothetical Security Council and for dealing with the relative control of the President and the Congress over the American member on that Council.

"These matters may be important, but they will be important only if we first make sure that we are doing something more real than playing with words. There is much risk, that, as things now stand, the Dumbarton Oaks proposals will never be more than words."

Dumbarton Oaks Principles Endorsed by Church Commission

The Joint Commission on Social Reconstruction of the Church, has endorsed the principles of the Dumbarton Oaks Proposals after a three-day conference at the College of Preachers, Washington Cathedral, and is recommending to their fellow Churchmen complete support of the proposals.

This important commission which met under the chairmanship of Bishop Scarlett of Missouri, was appointed at the last General Convention of the Church. The following speakers appeared during the conference and participated in the discussions: Vice-President Wallace; Dr. Isaiah Bowman, president of Johns Hopkins University, "The Dumbarton Oaks Conference"; the Hon. Francis B. Sayre, "Treatment of Enemy Nations"; Dr. Stringfellow Barr, president of St. John's College, "Religion and Education"; and Dr. Eduard Heimann, New School of Social Research, New York, "Man and the State."

The membership of this Commission, which reports regularly to the Church, includes: Bishop Tucker of Ohio; Bishop Carpenter of Alabama; Bishop Loring of Maine; and Bishop Quin of Texas. Members from the House of Deputies are: the Very Rev. Arthur C. Lichtenberger, New York; the Rev. Charles F. Penniman, Delaware; the Rev. Anson Phelps Stokes, jr., Southern Ohio; the Rev. John S. Higgins, Minnesota; Harper Sibley, Rochester; Clark G. Kuebler, Chicago; W. Dewey Cooke, Georgia; Milton P. Fuller, Kansas; Prof. Wm. J. Battle, Texas; and Dr. Phillips E. Osgood, New York.

Other leaders who participated in the discussion and who, in addition to Dr. Barr and Dr. Heimann have become advisers of the group, are: Congressman Jerry Voorhis, California; Bishop Penick of North Carolina; Bishop Charles S. Reifsnider, formerly Bishop of Japan; Bishop Dun of Washington; Washington Cathedral Canons Theodore O. Wedel and Charles W. F. Smith; the Rev. John M. Burgess, Cincinnati; Dr. Clifford L. Stanley, St. Louis; the Rev. William B. Spofford, New York, editor of the *Witness*; Dr. A. T. Mollegen, Virginia Theological Seminary; and Dr. Almon R. Pepper, Department of Social Relations, National Council.

Bishop Scarlett released the following resolution which was passed unanimously and will be sent to the entire Church. "The Joint Commission on Social Reconstruction, acting on its instructions by

General Convention, reports to the Church as follows:

"1. Responsible use of the great power and influence of the United States of America in international relationships is, in our judgment, a primary necessity for the maintenance of the justice, order and peace of the world in the immediate future. The Dumbarton Oaks Proposals, agreed to by representatives of the United States, the United Kingdom, the Soviet Union and China, offer a forward looking plan representing the widest area of agreement yet achieved by the four Great Powers on a general organization making for world stability. The support of these proposals seems to us the first step toward a just and durable peace.

"2. These proposals have grown out of the common interests and tasks of the United Nations. They carry into the post-war era an association already established through cooperation in war. This association, existing to win the war, must be continued to win the peace; with provision for expansion and modification as experience dictates, ultimately reaching out toward universality through the inclusion of neutral and enemy states.

"We agree with the statement of the President that 'Perfectionism, no less than isolationism or imperialism or power politics may obstruct the paths to international peace.' We think that an irresponsible idealism under the guise of Christianity which will not submit to the discipline of the achievable will ultimately give support to the isolationism so deeply rooted in many citizens and so dangerous to the peace of the world.

"3. In the near future a general United Nations Conference will be called at which the Dumbarton Oaks Proposals will be used as the basis of discussion in preparing the charter for the new organization. Our representatives at that conference must know where our people stand and will need evidence of substantial support for their efforts.

"4. We therefore commend the Dumbarton Oaks Proposals to our fellow Churchmen for immediate study, and we urge that as citizens they support the basic principles and machinery outlined in the Proposals."

ORTHODOX

World Council of Eastern Orthodox May Be Formed in Moscow

A permanent world council of Eastern Orthodox Churches—first of its kind in history—may be the outcome of the forthcoming all-Russia *Sobor*, or council, of the Russian Orthodox Church, according to Metropolitan Benjamin (Fedchenkov), head of the archdiocese of the Aleutian Islands and North America, now en route to Moscow to participate in the election of a new patriarch.

The Metropolitan, who has been Exarch of the Moscow Patriarchate in America since 1933, asserted in an exclusive statement to Religious News Service prior to his departure that present developments in the Balkan and Near Eastern

countries have given point to the suggestion last April by the late Patriarch Sergius that a central Orthodox authority to administer ecclesiastical activities be formed around a president of a universal council of bishops chosen from among bishops of world capitals.

"This proposal," Metropolitan Benjamin said, "was put forward in the late Patriarch's refutation of the claims of the Vatican that Papal Rome is a divinely appointed and necessary center of Christian unity and authority." An alternative to a council for all Orthodox, he added, would be a council for large regional areas so as to form a general advisory and consultative center of Orthodox Christian unity.

Metropolitan Benjamin said that the Soviet Union "will assume the historic Russian role of big brother and protector of all the Orthodox countries and peoples."

The present situation in the Balkan and Near Eastern countries, he added, indicates that the Soviet Union itself looks forward to a resumption of Russia's protection of Orthodox countries and peoples.

"It will be recalled," the Exarch stated, "that the Soviet Union recently opened consulates throughout the Near East and reopened the Orthodox chapel at the old Imperial Russian Embassy in Constantinople.

"It is now rumored that there will be a Soviet Secretary of State for Middle Eastern countries. At the same time, the Orthodox Church seems likely to have representatives, if not Patriarchs, from all those countries present at the Russian Church's *Sobor* and the enthronement of the new Patriarch of Moscow."

CHURCH-STATE RELATIONSHIP

Discussing church-state relationships, which may be one of the subjects considered at the coming Moscow council, Metropolitan Benjamin stressed that Orthodox canon law condemns interference of the church in political and international questions.

"This involves, for example," he said, "the Balkan question and attempts to establish or overthrow particular regimes or monarchs in states. Especially condemned by both church and state everywhere are the involvement of clergy in political conspiracies such as the Russian monarchist and fascist movements or the Rumanian Carolist party in which two Rumanian Orthodox priests in this country have just been convicted of illegal activity."

The Russian Exarch said he will seek an interview with Premier Stalin as well as with the Patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem.

In his parting message, Metropolitan Benjamin stressed the "imperative need" of complete unity of the Russian Orthodox Church in America, both within itself in this country, and with the Mother Church in Moscow. He reiterated hope that the dissident group in this country under Metropolitan Theophilus will return to canonical obedience and unity under the Patriarchate of Moscow.

It is a source of great satisfaction to

me," he declared, "that Metropolitan Theophilus is sending a delegation to Moscow to confer with the whole Russian Church gathered there. It is my earnest hope and prayer that complete unity and harmony with entire sincerity and conviction may result from the visit and report of his delegation. My only regret is that Metropolitan Theophilus himself did not go to Moscow as head of the invited delegation."

FEDERAL COUNCIL

Seeks Clarification of Government Ban On Conventions

The executive committee of the Federal Council has authorized its president, Methodist Bishop G. Bromley Oxnam, to appoint a committee to seek clarification in Washington of the government's ban on conventions, in behalf of its member churches. Dr. G. Roswell Barnes, associate general secretary, will represent the Council.

James F. Byrnes, war mobilization director, recently appealed for the cancellation of all national conventions or other meetings involving railroad travel, as of February 1st, if attendance of more than 50 members was required. He named a special committee to handle requests for exemptions, and it is expected that specific regulations will be announced in the near future.

Backs Social Security Plan For Church Employees

Extension of the government's present social security program to millions not covered by its provisions, including 700,000 to 1,000,000 lay employees of churches, educational and charitable institutions, has been urged by the executive committee of the Federal Council of Churches.

The committee endorsed the extension of Old Age and Survivors Insurance to agricultural workers, domestic servants, employees of non-profit organizations, and the self-employed, and called for inclusion of the churches in a Federal social security plan offering protection to their lay workers.

"We believe that such a program can be operated without impairing in any way the rights and freedoms of the churches," the committee's resolution stated.

Also recommended was a "sound plan of public insurance," the committee expressing the belief that health and disability insurance "can be provided on a democratic basis with full consideration for the rights of doctors and private hospitals."

It was pointed out that Selective Service experience has revealed that the standard of health in America is not adequate, and that a study by the National Resources Planning Board indicated 92% of the population needed some assistance in meeting the cost of medical care.

"We urge," the committee said, "that the churches be unequivocal in giving guidance to the nation in the program of broad social welfare which social security legislation represents."



FR. ARTERTON: He will leave the National Council's Division of Youth to become rector of All Saints', Belmont, Mass.

Action on Syrian Orthodox Archbishop Deferred

For the present the Syrian Antiochian Orthodox Church retains its membership in the Federal Council of Churches, Council officers explain. Though Metropolitan Bashir has submitted the Church's resignation, after talks with Council officials he agreed that action on the resignation should be deferred until after the meeting of Orthodox prelates in Moscow.

One important matter influencing Orthodox policy in the United States is the jurisdictional problem of the Russian Orthodox in this country. It is hoped that the Moscow *sobor* will solve this problem. Representatives of both Russian-American groups, one of which belongs to the Federal Council, will attend the meeting.

WORLD COUNCIL

Dr. R. W. Barstow Named Director Of New Commission

The Rev. Robbins Wolcott Barstow, president of the Hartford Seminary Foundation, has accepted appointment as director of the new Commission for World Council Service, according to an announcement by Dr. Henry Smith Leiper, executive of the American Committee for the World Council of Churches, in New York.

This commission, newly organized under the chairmanship of Dr. T. A. Greene of New Britain, Conn., is closely related to the Department of Reconstruction and Inter-Church Aid centered in Geneva, and the Church Committee on Overseas Relief and Reconstruction, of which Dr. Leslie Bates Moss is executive director. It will have important administrative and

promotional responsibilities throughout the postwar years. It will also have much to do with giving practical expression to Christian unity and ecumenical cooperation in the life of the churches of all lands.

NATIONAL COUNCIL

Fr. Frederick Arterton Resigns

The Presiding Bishop has announced that he has received the resignation of the Rev. Frederick H. Arterton, to be effective June 1st. Fr. Arterton will become rector of All Saints, Belmont, Mass.

English born, Fr. Arterton came to the Church Missions House November 1, 1939, as executive of the newly-created Division of Youth. His work with young people dated back to the time when he was president of a parish young people's group, later he was president of the Western Massachusetts diocesan YPF, and still later president of YPF of the province of New England.

He was curate of Christ Cathedral, Springfield, Mass., then vicar of St. Barnabas', Springfield, and St. Andrew's, Ludlow, Mass., before coming to the national Church headquarters. He also was editor of the *Broadcast*.

INTERCHURCH

Conference on Christian Unity

The Conference on Christian Unity, which met recently at the College of Preachers of Washington Cathedral was the fifth such conference held yearly during successive Christmas seasons. One of its appeals is that most of the frank discussion of the members is "off the record." Men and women representing the major non-Roman communions of America have come together for sharing of concern for Christian unity, but no pronouncements have been expected, nor unity documents produced. Those attending spoke as individuals and not as negotiators for their respective Church bodies.

The conference was made up, as in past years, from three main groups—secretaries of the Federal Council of Churches, secretaries or other representatives of denominational councils, and representatives of city or state church federations.

Mrs. Harper Sibley Urges Developing Ecumenical Spirit

Mrs. Harper Sibley, recently elected president of the United Council of Church Women, has called upon all Christian women to assume the burdens of developing a real ecumenical spirit within the Church which should be something beyond interdenominational cooperation. "Women have been too satisfied," she said, "to simply sew flannel petticoats to go to the mission fields and have not sufficiently dedicated themselves to interpret the life and mind of Christ in His Church. Let us take as our motto 'God gave us the word. Great is the company of women that bear the tidings.'"

CHINA

Bishop Tsu On Way Back

Bishop Tsu of Kunming, who has been in this country for the past year, is on his way back to China, the Overseas Department of the National Council has revealed.

While it is not possible to give details of the Bishop's return journey, it is expected that he will arrive in Calcutta, India, about the middle of February.

BULGARIA

Exarch to Be Elected to Post

Vacant 30 Years

Election of a new Exarch, or supreme head, of the Bulgarian Orthodox Church, a post that has been vacant for almost 30 years, takes place January 21st, according to an announcement by the Holy Synod, broadcast over the Sofia radio and reported to the Office of War Information and to Religious News Service.

First step in the selection of the Exarch, according to Metropolitan Stefan, acting president of the Holy Synod, took place January 14th, when representatives from each parish were chosen as an electoral college to choose the new leader. Decision to hold the election has been approved by the Bulgarian government.

The first Bulgarian Exarch, Antim I, was elected in 1872, two years after the Bulgarian Orthodox Church was reorganized on an independent basis. Since the death of his successor, Exarch Joseph, in 1915, the post has been unoccupied.

The Bulgarian Church, which embraces two-thirds of the population, was declared in schism by the Ecumenical Patriarch at Constantinople (Istanbul), but has been upheld by the Patriarch at Jerusalem as well as by the Orthodox Churches of Russia, Rumania, and Serbia, which refused to accept the charge of schism as legal or valid.

INDIA

Bishop Azariah Dies

The Rt. Rev. Vedanayakam Samuel Azariah, Bishop of the South India diocese of Dornakal in the Anglican Church of India, died on January 2d, according to a delayed cable received at Episcopal Church headquarters. Cause of death is not stated and the Bishop had recently been reported in good health, but he was 70 years old and had been carrying a heavy burden of work.

His father was a clergyman in the Anglican Church in South India. Born August 17, 1874, he was educated in mission schools and the Madras Christian College. Cambridge University awarded him an honorary LL.D. in 1920. After college he was traveling secretary for the YMCA in India in 1896 and an associate general secretary, 1903-09, while studying for the ministry. He attended a confer-

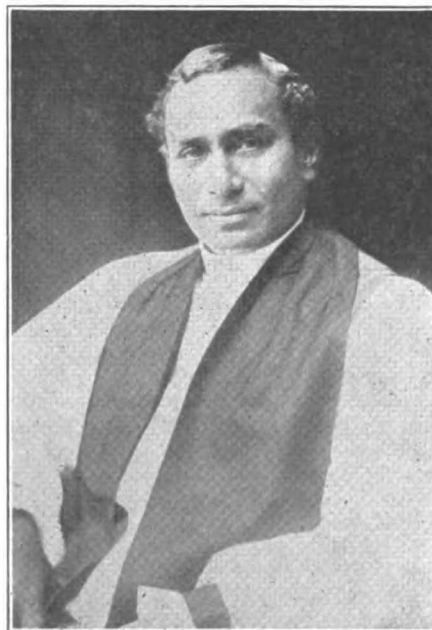
ence of the World Student Christian Federation in Japan in 1907 and was its vice-president for two years. He was ordained deacon and priest in 1909.

Keenly interested in developing native work in the Church, he helped to found a missionary society to be staffed by native-born men in a difficult rural field, and was himself its first missionary, in a region where at that time there were said to be more tigers than houses.

In 1912 the diocese of Dornakal was formed, consisting of some 21,000 square miles with a population of 6,000,000, set off from the diocese of Madras. The Rev. Mr. Azariah was chosen as Bishop of the new diocese, the first native-born bishop in the Anglican Church of India, consecrated December 29, 1912, in St. Paul's Cathedral, Calcutta.

In the 32 years of his episcopate, the diocese of Dornakal has become one of the strongest numerically in the entire Anglican communion, now having some 2,000 baptisms a year and a Church population of more than 200,000. The Bishop's chief difficulty has been to secure adequate staff and equipment to provide pastoral care for these untrained and largely illiterate Christians. He has 150 native clergy, half a dozen British clergy, including his assistant Bishop, Anthony Elliott, several hundred lay teachers, three hospitals with a relatively small medical and nursing staff. His Cathedral of the Epiphany in Dornakal, consecrated January 6, 1939, is one of India's most interesting churches, combining both Christian and Indo-Saracenic architecture.

Outside his diocese, Bishop Azariah has been chairman of the interdenominational "Christian Council" of India, and has worked constantly for church unity. He was an ardent advocate of the South India scheme. He attended the Edinburgh Mis-



BISHOP AZARIAH: *The Anglican Church's First Native-born Bishop in India.*

sonary Conference of 1910, which is regarded as the parent of many subsequent international conferences. Among those in which he took an increasingly prominent part are the Conferences on Faith and Order, Lausanne, 1927, and Edinburgh, 1937; on Church, Community and State in Oxford, 1937; two Lambeth Conferences of all Anglican Bishops, 1920 and 1930. He represented the Church of India at Australia's centennial celebration of its first bishop, 1936, and addressed the Episcopal Church's General Convention of 1937, in Cincinnati. He has written in Tamil or translated into that language from English numbers of books and papers on Church and Bible subjects.

He married Anbu Mariammal Samuel of Tinnevely, who survives him. One of their sons is in the ministry, one a doctor, one teaching agriculture, one daughter has been assisting the Bishop, and one is the wife of a clergyman.

FRANCE

Doll From American Soldier Thrills Little French Girl

What joy a toy brings to a child in a newly-liberated country is well expressed in a letter from Cpl. Gilbert Southwick who is somewhere in France doing special service—planning recreation, booking movies, writing the battalion history, etc. The letter was received by Dudley McGraw, Milwaukee, whose two daughters included a lovely doll in the family's Christmas box to Cpl. Southwick. Including a toy in the box to an overseas soldier for him to give to a child, was suggested in *THE LIVING CHURCH* last fall.

"The lovely little doll went to 11-year-old Simone Leclerc. She is a sweet child, beautifully mannered and really appreciative. You may be able to imagine her thrill on receiving *la belle petite poupee*. The nice children over here never ask nor expect anything from the fabulously 'rich' American soldiers. They are too well brought up for that. They have been without chocolate, milk, dolls, toys, and real nourishment for over four years. A 16-year-old is so dwarfed she looks like seven or eight. It is heartbreaking to know that most of them will show the results of malnutrition all their lives.

MIGNON

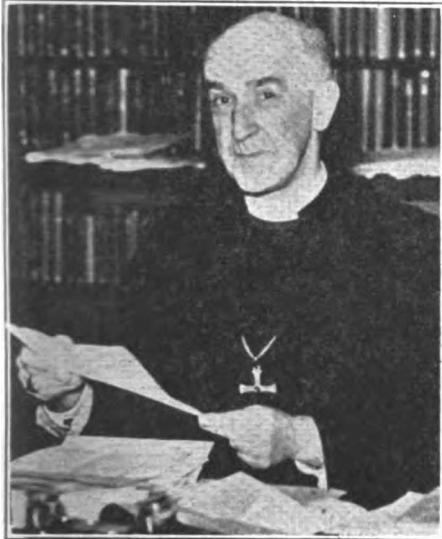
"The doll you sent is more beautiful than anything most of them can remember. You can be assured that 'Mignon' will be loved and treasured for the rest of Simone's life.

"Simone lives with her grandparents as her mother works and her father was killed by the Nazis. She is very anxious to go to college and studies with all her heart. She was invited to a party for French children given by the RAF last Friday, but in spite of the fact that she would have loved to have gone, nothing her grandparents or any of us could say, would convince her that she should miss an afternoon at school."

ENGLAND

Postpone Enthronement of
New Canterbury Archbishop

Enthronement of the Rt. Rev. Geoffrey Francis Fisher, Bishop of London, as the 98th Archbishop of Canterbury, will be delayed until after Easter, because of the lack of central heating in Canterbury Cathedral. The ceremony was originally scheduled for February 2d.



DR. GEOFFREY F. FISHER

Sees United States and Britain
"Driven" to Wrong Action

Dr. J. H. Oldham, noted British Church editor, has warned that Great Britain and the United States are being "driven" to courses of action which are "utterly wrong in themselves" and "destructive of anything that can be called civilization." He expressed concern, particularly, at the possibility of postwar frontier adjustments in Europe involving large-scale compulsory transfers of populations.

Writing in the *Christian News Letter*, Dr. Oldham urged the Allied governments "to preserve in their own conduct a high standard of international action." He called for national self-examination "to see whether the conviction is strong enough that the only force that can prevail against tyranny and inhumanity" is "an unconquerable faith in the dignity of the human person as a child of God and reverence for man as man."

Commenting on the "disintegration" of European society caused by weakening of "conventional standards" and the loss for many of the meaning of such words as charity, good faith, tolerance, and justice, the Churchman said:

"It would be the greatest mistake to suppose that Great Britain and America are immune from the canker which is eating into the vitals of European society. Among ourselves also, the selfish interest of individuals and groups is obscuring the

Geoffrey Francis Fisher

By the Rt. Rev. G. ASHTON OLDHAM, D.D.

Bishop of Albany

THE APPOINTMENT of Dr. Geoffrey Francis Fisher, Bishop of London, as Archbishop of Canterbury was just what I expected from conversations had in London, and on the whole I think him an excellent choice. Of course, there will be disappointment in some quarters if he is measured against the stature of his predecessor, but that would apply to any successor of Temple and Dr. Fisher would be the first to admit its validity. He spoke to me, as did many others, in extravagant admiration of Archbishop Temple and said there was literally no one to fill his place.

Nevertheless, Dr. Fisher possesses many of the qualifications for this high office. He is a first rate scholar, having succeeded Temple as headmaster of Repton, and took high honors at Oxford. He is in the line of distinguished schoolmaster bishops. As Bishop of Chester, he gained a reputation for wise judgment and administrative ability, and the same qualities have been evidenced in his short term as Bishop of London. He is an admirable presiding officer, combining firmness with humor. He has much of Temple's clarity of utterance, evidence of a tidy and also well-stored mind.

His statesmanship has been shown in his introduction to the Church Assembly of the measure to alter parish boundaries, its task being: "to authorize the making of new arrangements for the pastoral supervision of areas which suffered war damage or in which, by reason of causes attributable to war or as a result of planning schemes, material changes in the size, character and location of the population have occurred or are likely to occur, and to amend in certain respects the Diocesan Reorganization Committee's measure of 1941." One member of Assembly says that a deep impression was made by the "statesmanlike lucidity with which this most intricate and original measure was commended to the clergy and lay folk of the Church of England gathered in official Assembly in London. This speech earned for Fisher a reputation for high qualities of clear-headed thought and crystal clear exposition."

Owing to Temple's illness, Dr. Fisher was called on to preside at the Convocation of Canterbury, at which Bishop Hobson and I were present.

There he spoke with eloquence of the links between Britain and America and their Churches as follows: "For long now our two countries have stood together against the enemies of all that our two peoples hold dear and sacred. We go forward now to victory in the west together; together we shall go on to victory in the east. Then, please God, we shall go on together to establish among the nations those high principles of brotherhood which your President and our Prime Minister have proclaimed."

In the ecumenical field Dr. Fisher worked alongside of Archbishop Temple, who was president of the British Council of Churches, while Dr. Fisher was chairman of its executive committee. He stands for coöperation with all. He is interested in the South India Reunion plan; he is also a leader in coöperation between Protestants and Roman Catholics and has presided at the joint committee which links the Religion and Life movement and the Roman Catholic Sword of the Spirit. As a speaker he is normally scholarly and restrained, though on occasions he can rise to eloquence, as witness his final words on the death of Archbishop Temple: "It is an untold loss for the Church of England and for the nation and—it is not too much to say—for the world, that so soon, so prematurely and at such a time this great Churchman, this great Englishman, should be taken from us."

In manner he is extraordinarily unaffected and genuinely sympathetic and friendly, the kind of person with whom one feels at ease in the first five minutes. I had tea with him and his wife at Fulham Palace, and nothing could have been more simple and homelike—except the temperature. He has given over most of the Palace to the authorities and lives in small quarters.

At Canterbury, for the first time in many years, there will be a family with children. He has six sons, four in the British Army. While he may not shine as Temple did, or some of his illustrious predecessors, as the ninety-eighth successor of St. Augustine in the See of Canterbury, he will be a wise, kindly Christian leader, much alive to the currents sweeping through Church and State at the present time and capable of giving them wise direction.

right understanding of freedom, and undermining the essential foundations of democratic society. The picture of Europe as the patient and ourselves as the health-bringing doctor is quite contrary to the truth.

"We have been spared thus far from acute conflicts which have created dis-

order in countries that have been subjected to German occupation. The poison of nihilism has penetrated less widely and deeply into our national life than has happened elsewhere. But the evils that are devouring Europe have also infected our own life, and we have to be saved ourselves if we are to help in saving others."

HOME FRONT

Rehabilitation Booklet

Published by Maryland

The rehabilitation of returning service personnel is the topic well covered in the booklet, *War to Peace*, published by the diocese of Maryland. Bishop Powell has received a number of applications for it and single copies are available free of charge to anyone interested.

Based on the report of the Bishop's Committee of the Army and Navy Commission, it presents the physical, moral and spiritual approach of the Church in the transition period for service personnel.

Of particular value to servicemen and women is the large chart glued to the inside-back cover. This presents in detail all services available for discharged veterans in Maryland and just where and to whom to go for these services.

ARMED FORCES

Urgent Plea for Young Chaplains To Serve in Combat Units

An urgent plea for chaplains under 40 years of age to serve in combat units has

been made by Chaplain (Lt. Col.) Edwin R. Carter, deputy chief of chaplains in the European theater of operations.

Chaplain Carter told the executive committee of the Federal Council of Churches that all available young chaplains have been used, and that when he left the European area there were only four chaplains of combat age who could be sent to the front.

The chief of chaplains, the speaker said, recently requisitioned 115 chaplains of combat age, but had to cancel the directive because young men were not available, and he would not send older men to the fighting forces. As a result, he added, infantry and armored units do not have chaplains.

After hearing Chaplain Carter, the executive committee recommended that the Federal Council send an appeal to the Chaplaincy Commissions of its constituent churches calling attention to the needs of the services.

Paper Published in Luxemburg Gives High Praise to Chaplains

The *TTF*, tabloid newspaper published somewhere in Luxemburg by men of an infantry combat team, regards Army

chaplains highly. "They live their religion on the battlefield," the writer said.

"See the chaplain for a TS slip," the article continues, "was a favorite expression among GIs in the States for chaplains were always the subject of a lot of kidding from both officers and men. And the chaplains took everything that was dished out with a big smile in their usual gracious manner.

"Today these same GIs look up to a chaplain with the greatest respect, have the biggest praise for him and are ready to go to bat for him at any time. Mention one disparaging remark about a chaplain and you've knocked the chip off the shoulder of any man who may hear it.

"Chaplains who are suffering the same hardships of fighting men in keeping in stride with the 331st Infantry Combat Team are Captains Thomas S. Clarkson (St. John's, Minden, La.), Edwin L. Swartout (Dutch Reformed), and Jean P. Cosette (Roman Catholic). Capt. Jacob M. Ott in his visits throughout the corps, holds services for Jewish men in the regiment. But there is no religious dividing line in the Army for chaplains have looked after the spiritual needs of all faiths.

"From hundreds of letters that were sent to *Stars and Stripes* in trying to prove whose chaplain was the first to land in France on D-Day, one can readily note the pride and feelings the soldier has for this man. All of this is evidenced by such phrases as 'Our Chaplain who entered France out of the blue, sweated out flak, machine gun fire even before his feet touched the soil'—'Our Chaplain was in France three hours before H-Hour and take it from us he saw plenty of action'—'Our Chaplain is the ace in our decks.'

"And the men of our combat team told of the chaplain who walked down the road to administer the last rites to the dying while sniper bullets flew all around him. Only until the fire became heavier did he leap into a ditch and wave his red cross brassard.

"A chaplain is closer to a fighting man than anyone else. In his daily contacts with men, many times during the severest strain of battle, the chaplain learns to understand them. He knows who are weaker spiritually. When a man receives bad news from home, it's the chaplain who consoles him. If battle fatigue begins to overcome a man, again it's the chaplain who tries to brace him.

"Chaplains live their religion no matter where troops may be assigned. Since the Normandy landings, chaplains have held 224 services in the field for a total of 25,817 men. They have conducted services in gun emplacements, along hedgerows, in narrow roads flanked by high trees, in apple orchards, behind the protection of a stone wall. The services were accompanied by the sound of exploding shells and planes flying overhead.

"Contrary to popular belief, the activities of a chaplain are so numerous that one would think theirs was a 48-hour day instead of 24. Besides their work with the wounded and dying at the first aid stations

Reaching the Serviceman

By Chaplain ROBERT A. GEORGE

¶ *What a personal letter from his clergyman means to the man in service is related by Chaplain George, who is stationed on a rocky island somewhere in the South Pacific.*

MEN are proud to receive a personal letter from clergyman. Every mail call the men literally flock to me with letters they have received from their ministers. You can see their chests sticking out with pride as they show me some simple short note straight from home. Some of the letters the clergy write are pretty gruesome, and I'm afraid would never make me come to church. But the men that receive them take as much pride in them as though their ministers could spell correctly. The letters do the job and the men are going to remember the church and will return to it after the war. It's the only way a person can make a parish call on a serviceman.

Late the other evening an old salty Marine with many years in the service sneaked into my tent office when he was sure none of the selective service boys would see him. We are good friends, but he has never been to church and I hardly expect him. He showed me a letter from a Holiness preacher in south Texas. A few years ago this Marine had recruiting duty in Texas and the only place he could take a girl on Sunday night was to church. At the

close of the service the preacher got his name. The letter he showed me was the second he had received from this preacher in the last four months. He couldn't remember the girl but he does remember the church and the preacher. This Marine will be honorably discharged soon. He has a physical handicap resulting from a little excitement we had a few months ago. But he took great pride in telling that he was going to have a church when he got back to civilian life.

"I'm not 'just blowing my top' when I say the chaplains of our Church rate high in the eyes of the servicemen. The Church is going to surprise itself after this war. The only competition of any kind we chaplains have is from our Roman step-brothers, and that competition is limited.

"So I urge the clergy: Write to the servicemen from your parish regularly, and I mean more than just the parish bulletin. They love your letters and look for them. And don't stop with just those former faithful acolytes, but include Mrs. Painful O'Dear's husband's cousin who visited your church one Easter morning. Write to him, for no other church does. We chaplains will keep the church for him out here. And don't be surprised if he shows up for confirmation instruction when the war is over."

and clearing stations, they hold religious services during the week as well as on Sundays. They visit all evacuation hospitals, rest centers and replacement depots, console men in their loneliness, fear and sorrows, help build their morale and carry on a correspondence with their families.

In addition they have held civilian services in nearby towns.

"Chaplains also have an eye to the future of the men. In many of his sermons Chaplain Clarkson has impressed the men with the importance of thinking of the world of tomorrow and the part

they play in it to make this peace a lasting one for generations to come.

"Known as the only TS chaplain in the Army, because of his initials, Clarkson is 41 years old, has been in the service since June, 1942, and in the ministry for 15 years.

EVERYDAY RELIGION

The Meekness of Jesus

By the Rev. Laird Wingate Snell

JESUS said, "Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls." Perhaps in no regard did the principles of Jesus Christ contradict and turn upside down the world's accepted values more emphatically than in His incalculable of meekness and lowliness. To the world in which He lived meekness meant weakness, and it means weakness to most minds today. But every word and deed of Jesus manifested strength, inward power, firmness immovable. We search in vain for a trace of inward or moral weakness in Him.

What then does meekness on His lips mean? for He tells us to be meek like Him, and in such meekness to find rest for our souls. Observe His conduct under tests that for us would bring expressions and actions the opposite of meek: His facing the attacks of the scribes and Pharisees; His attitude and words at His arrest; but especially His silence under the insults and indignities at the trial, and His reaction to the torturing pain of the spikes driven through hands and feet: "Father, forgive them, for they know not what they do."

In all this there was no fear of His assailants and tormentors, nor even shrinking, but a soul possessed in patience, such control of body and mind as inhibited all violence whether in speech or action. This does not mean that He was incapable of anger and indignation; it means that He placed reliance wholly and perfectly upon spiritual means to attain His aim—the aim of bringing in the Kingdom and saving the world, and not upon force.

Then His saying, Blessed are the meek for they shall inherit, or possess, the earth, means that *the time will come* when spiritual power and not physical force will maintain world order. He declares the same when He teaches us to pray, "Thy will be done on earth as it is in heaven." For there are no police, there is no government by force, in heaven. The heavenly order is the order of spontaneous response of individual wills to the perfect will of God.

Jesus would not have told us to pray for that order on earth had He not

believed that it was God's purpose and assured goal for man on earth. And if He believed that, we are purely foolish not to believe it too, in spite of today's philosophers and theologians to the contrary. It is a glorious hope for this time in world history. For the Christian it should be a glorious confidence, leading ever on to the victories of faith.

But Jesus gives other teaching in His Sermon on the Mount regarding His yoke of meekness that comes closer home: "Resist not him that is evil"; and adds illustrative instances of overcoming evil with good—in meeting personal insult, or legal injustice, or governmental tyranny. Few of us have taken that yoke upon us; we do not believe that it is an easy yoke, one that would fit our shoulders. We lack the strength of soul to try to find out.

Then Jesus teaches pacifism! Well, I honor those who are truly convinced that they are called to bear witness to this teaching of Jesus by refusing to bear arms. But I would call their attention to this: His principle goes far beyond pacifism—it is anarchism. It declares that the governments of this world are unChristian, for government rests upon force, while the Kingdom must rest upon the Spirit's ordering of the wills of men, and with the Kingdom the use of force must end. This, like all of Jesus' principles, so far out-reaches man's present spiritual development that only after the leaven of the Christ has worked in our sinful nature for many milleniums yet can these principles be realized in social organization.

All this is sad, as sad as the fact that we are all sinners. It but drives home the truth that the ending of sin on earth is a social and not only an individual process, and that the realization of Christ's principles in human society demands long development, and development demands time. This, it seems to me, is what the pacifists ignore.

But does Jesus give any hint or indication that to be His disciple one must not live *now* by a strict application of His principles? I faced this challenge on the specific point of pacifism after the last war. I said that I would be a pacifist out and out if that was demanded by out and out follow-

ing of Jesus Christ. So I studied His words and His deeds to learn exactly, if I might, what His yoke of meekness meant. I noticed that the records tell us that once, at least, He was angry. The occasion was the hardness of the Pharisees' hearts in presence of the suffering paralytic. I noticed that He employed terrifying invective against these Pharisees, and His charges were that they shut the kingdom of heaven against men and made a proselyte two-fold more a son of hell than themselves; that they ignored justice and mercy and faith, and practiced extortion and excess, and persecuted, scourged, and killed the prophets He sent unto them. Then I noted that He Himself once used physical force: He drove out of the court of the temple, with a whip of cords which He deliberately fabricated, those who had turned the temple court not only into a place of barter, but into a den of robbers. He attacked with force, that is, those who under the shield of religion were cheating and robbing the helpless poor.

I concluded that Jesus' teaching as to meekness, interpreted by His acts, demands this of the Christian: that he suffer personal indignity without retaliation; that he refuse to go to court for his rights; and that, so long as he accepts the services of worldly government, he also accept its crude inequalities and injustices; that, in short, he who owns the Crucified as his Lord recognizes that, like his Lord, he has abjured all personal rights; but that where by force he can help protect the rights of others, the weak or the oppressed, he should use force.

We are all sinners, and by that are all responsible for this wartorn world. But sinners can enlist under the banner of Jesus Christ. And today, when the spirit of antichrist has attained such organized incarnation and power of oppression and destruction as this world had never seen, we believe that those who are giving their lives to destroy this antichrist are losing them for Christ's sake and the Gospel's, and so shall find them. And we need today to remember that the sending to death of human souls, which is the work of antichrist, is infinitely worse than the death of human bodies.

“Not for Self but for Others”

GEORGIA has always been a missionary-minded diocese, reaching out to all sorts and conditions of men. The common seal of the trustees of the colony bore the motto, “*Non sibi sed aliis*”—“not for self but for others”; and under the noble James Oglethorp the colony was designed not only as an outpost for the defense of the Carolinas but also as a haven for the poor of England and the persecuted Protestants of Germany. Georgia is asserted to be the first colony ever founded for a charitable purpose.

When John Wesley came to Georgia as a priest of the Church, he not only conducted three services in English every Sunday, including the weekly Eucharist, but also held services in French, Italian, and German for settlers of those tongues. He also made constant efforts to develop work among the Indians.

Long before the War Between the States, the Colored people of Georgia were, under the leadership of Bishop Elliott, being provided with churches of their own, and the Bishop held his White communicants to strict account for the religious welfare of their servants.

Carrying forward its missionary tradition, the diocese chose a missionary as the successor to the saintly Bishop Reese

—Bishop Barnwell of the missionary district of Idaho; under his leadership today the whole diocese moves forward in the spirit of the founding trustees—“*non sibi sed aliis*.”

The general editor of the special Georgia section is the Rev. William H. Brady. Material has also been prepared and editorial help has been given by the Bishop, Kenneth Palmer, the Rev. James Lawrence, and Mrs. Roy E. Breen. As one reads of the different aspects of the work, one is impressed by the variety and strength of it—flourishing parishes, large and small; a growing Colored work in which the whole Church has an interest and commitment; a diocesan camp which is a spiritual powerhouse; a well-rounded and forward looking women’s program. Georgia is not a large diocese, but it is effective in the cause of Christ because, under wise and energetic leadership, all work together not for self but for others.

To Georgia Churchpeople their glorious past history is primarily a call to meet the equally glorious opportunities of the present and future. The whole Church wishes them well as they face the adventurous times ahead.

Don’t Forget!

THE PROBLEM of the inclusion of lay employees of religious bodies in the Social Security program of the federal government has been debated many times. However, the Church is definitely on record on one side of the argument, after long and careful study. The following resolution, adopted by the 1943 General Convention, is of special significance in view of the fact that extension of Social Security is one of the matters to come before the new Congress:

“Whereas, The Church has repeatedly expressed its conviction that lay employees of the Church and its institutions should have security for old age and unemployment;

“Whereas, Since 1937 a Committee of National Council and a Joint Commission of General Convention have both studied this matter, and have found no all-inclusive method of securing this by private means;

“Whereas, We understand that there are now before Congress amendments to the Social Security Act looking to the inclusion of the employees of charitable and educational institutions and the lay employees of religious bodies;

“Whereas, This Committee with the previous studies at its disposal has canvassed the whole situation and has considered thoughtfully the possible dangers involved in the inclusion of the Church’s lay employees in the Federal Social Security System, namely: that by establishing itself in the status of a tax-paying employer it may become liable for further taxes on wages, or that such a step might lead to some degree of Federal regulation upon the conditions of employment;

“Whereas, The Committee has come to feel that inclusion in the Federal Social Security System is the only comprehensive method of protecting all the lay employees of the Church, and is therefore to be favored despite the risks involved;

“Therefore, Be it Resolved, that the National Council be instructed to take such measures as will lead to the inclusion of lay employees of religious bodies in the Federal Social Security Act and at the same time best protect the Church from encroachment by the state.”

Among the many vitally important matters which came before the 1943 Convention, this one should not be forgotten.

The Collect

Conversion of St. Paul

January 25th

“THE PREACHING of the blessed Apostle St. Paul.” It is safe to say that many earnest Christians have little realization of how much we owe to the teaching of St. Paul for his deeply penetrating insight into the meaning and purpose of our Lord’s teaching. Not that St. Paul added to the Christian religion matters which our Lord did not set forth, but rather with the trained mind of a profound thinker, ordered and arranged the implications of the Gospel message and uncovered the depths of truth that were hidden under the seemingly simple surface. St. Paul’s work is often hard to understand. It requires concentrated study. But such study reveals that our religion has in it such deep truths as to satisfy the most profound thinker. St. Paul can help every one of us to discover for himself greater help in following out those things which our Lord taught.

Septuagesima

January 28th

TODAY’S Collect must be hard for some people to use. They are unwilling to face the fact that they may offend God, or from an easy-going way of life do not realize that they have any offenses to be punished for. The earnest follower of Christ knows better. We know wherein we have failed and nearly always recognize the justice of the punishment. But happily we do not have to stop there, for we also know the goodness and mercy of God, and give glory to Him who is far more merciful than we merit and who punishes far less than we deserve. Let us give incessant thanks for His love that draws us to Him, and as we make our Communion let us promise greater obedience in loving return for His mercy and goodness.

To the Living Church Family
 From
THE EDITOR

Somewhere in the South Pacific.

DEAR FAMILY: Guadalcanal, Tulagi, and New Britain have become names of importance in American history. Three years ago not one American in a thousand had ever so much as heard of these places; today they are enshrined in memory as the scenes of some of our greatest victories over the Japs, and as hallowed ground in which hundreds of brave young Americans are buried.

How many Churchpeople realize that these islands are also the scenes of great missionary victories, and the sites of missionary martyrdoms? For these islands, together with innumerable others from New Guinea in the north to New Hebrides on the south, form the diocese of Melanesia, an associated diocese of the Anglican province of New Zealand. Its first Bishop, John Coleridge Patteson, met his death at the hands of head-hunting natives in 1871; today the children of those same natives are loyal members of the Church. And Melanesia is one of the areas to which American Churchmen are contributing through our own version of lend-lease, known as "Aid to British Missions."

It has recently been my privilege to see some of the work of the Melanesian Mission at first hand. It came about in this way. In the course of my duties as a historical officer of the Marine Corps, I had occasion to visit Tulagi, where the Marines won their first great victory in this war. The American naval commander there said, "If it's history you're interested in, the people to see are the missionaries, who were here before the war and whose people have been here all through the Japanese occupation." So at my first opportunity (which happened to be a Sunday), I went across to a nearby island, arriving just in time for the morning service at the Anglican mission church. Here I got my first surprise; for the priest was English, the choir natives, and the congregation American sailors. It wasn't a bad combination, especially when it came to the singing of familiar hymns.

After the service I introduced myself to the priest, the Rev. James Edwards. He and I had separate dinner engagements, but later I climbed the hill to visit him and to find out about his work. To my further surprise, I found myself in the midst of St. Peter's College, a seminary for training native men for the ministry. The natives who had formed the choir that morning, 15 of them, were all candidates for Holy Orders. Fr. Edwards and his associate, the Rev. H. B. C. Reynolds, introduced me to all of them, and later I had the privilege of attending Evensong in their chapel, conducted by one of their number and sung in their musical language.

At the invitation of Fr. Edwards, I returned next day to visit with him some of the native villages. Travel in these parts is mostly by boat, and the mission has a little fleet of four motor boats of various sizes that somehow escaped destruction when this was an active war zone. Fr. Reynolds was leaving at the same time to visit some of the villages on Santa Ysabel Island, where the finest churches are said to be, but he was to be gone for 10 days and I had not the time to accompany him. But we saw him off with his "passengers," half a dozen native men and two native women. One of the latter appeared wearing only a bright calico skirt, smoking a pipe, balancing on her head an enormous bundle wrapped in a sheet, and carrying a very tiny, very naked, and very black baby. We were solemnly introduced, and I was even granted the privilege of holding the baby, who turned out

to be solemn, smooth, and slippery. But like most babies she took to a Marine instantly, as I did to her.

For a time there was a great bustle, with Fr. Reynolds and his party getting away in one direction while Fr. Edwards, several of the native men, and I boarded another boat and set off in another direction. The last we saw of the other party was the native mother puffing her pipe furiously and waving the baby's little black hand at us.

We went to Siota, which before the war was the diocesan center. Today there is nothing left there of the native village except the ruins of the cathedral—a large thatch church capable of accommodating as many as 1,000 worshippers, as I am told it had done on several occasions. At one time it had a beautifully carved and inlaid altar and ornaments, but the altar had been destroyed in a bombing raid and the ornaments looted. The people themselves had moved inland, and the wrecked cathedral



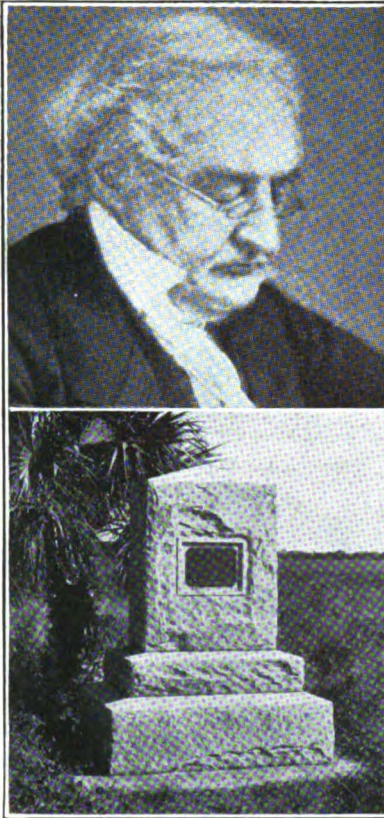
CHURCH OF CHRIST THE KING, TULAGI: *Originally erected as a memorial to Bishop J. C. Patteson, it was destroyed by enemy action in 1942.*

alone bore mute evidence of the native Christian life that had once centered there. I have seen much more pretentious cathedrals in England, ruined by enemy bombing, but somehow this one—probably the most notable monument of native architecture in the Solomon Islands and all Melanesia—filled me with even greater sadness.

At Siota, however, I met Dr. Charles E. Fox, veteran missionary who has ministered to the people in these islands for 42 years, and who is still tirelessly devoting himself to their cause. During the Jap occupation, he went back in the hills with them and then made his way to a mission station that was never visited by the Japanese, though well behind their lines. We had a long talk about the state of the world and the Church, and he told me interesting stories of the earlier days of the mission. Here is one of them:

One time the Bishop set forth to visit a village on one of the islands, where there were about 70 native Christians. Like most of these islands, this one was surrounded by a reef and it was necessary to go ashore in a small boat, the large one being anchored outside the reef. On this occasion it proved too rough to launch a small boat, and the mission vessel lay off the reef for two days, waiting for the weather to moderate. But it got no calmer, and the Bishop announced that he would have to proceed elsewhere to keep another engagement. Thereupon the natives took counsel among themselves, and before the Bishop realized what was happening all the adults and older boys were swimming through the rough waters, across the reef, and out to the mission boat. There, after they had dried off, the Bishop gave them their Communion. At the conclusion of the service, they all leaped overboard and swam back ashore. The round trip was a distance of nearly three miles. How many Churchmen at home would swim that distance in a stormy, coral-studded sea to receive the Holy Communion?

CLIFFORD P. MOREHOUSE.



GEORGIA'S ROOTS ARE IN A GLORIOUS PAST: (Above) Bishop Elliott, first of a noteworthy line of Georgia diocesans; (right) Fort Frederica and (below) Bloody Marsh monument, memorials of the Spanish invasion of British America [Terhune photos].

The Church in Georgia

The First 225 Years

THE BEGINNINGS of Georgia go back before the coming of Oglethorpe in 1733. In 1719 the colonists in South Carolina, troubled by the Indians and by the Spaniards in Florida sent Col. John Barnwell to England to see what could be done about it. Colonel Barnwell advocated a chain of forts through the Georgia country, and brought back a detachment of English soldiers and built a fort at the mouth of the Altamaha River, near the present town of Darien. This log fort was the forerunner of the large stone fort afterwards built at Frederica by Oglethorpe, and Colonel Barnwell was the forerunner of the present Bishop of Georgia, seven generations back.

The work of pacifying the Indians had been pretty well accomplished by the time Oglethorpe landed at Yamacraw Bluff (Savannah), but the danger from the Spaniards remained. This danger was eliminated after Fort Frederica was built (the ruins of which still stand on St. Simon's Island), and the Spanish army destroyed at the Battle of Bloody Marsh, which gory name persists on the Island to the present day. It is quite probable that Colonel Barnwell read services for his soldiers on Sundays, but the real beginning of the Church in Georgia came with the landing of General Oglethorpe,

who brought the Rev. Henry Herbert with him. Mr. Herbert soon became ill, and was sent back to England, but died on the way home. The Rev. Samuel Quincey of Boston came to Savannah and served for three years, when he was succeeded by John Wesley, and Wesley, after a short ministry and an unfortunate love affair, was succeeded by George Whitefield. These last two men later became the founders of the Methodist movement in England. Whitefield was a good pastor, and a great preacher, often to use his own words, "taking the fields for a pulpit and the heavens for a sounding board"; but his ministry was made somewhat ineffective by long and frequent visits to England on behalf of Bethesda Orphanage for Boys which he founded, and which is today a flourishing institution.

The most constructive work done in these early days was done by the Rev. Bartholomew Zouberbuhler who served in Savannah for 20 years. He erected the first church building on the spot where Christ Church now stands. During his administration the colony was divided into "parishes," one of which centered around present day Savannah, one around Augusta, and one around St. Simon's and Jekyll Islands.

During the American Revolution, sen-

timent was somewhat divided in the Georgia area, and the Rev. Haddon Smith of Christ Church fled from tar and feathers to Tybee and back to England because of his open sympathy for the mother country. The church was closed by the "Sons of Liberty" and no clergyman was allowed to officiate who was not a "Republican!" And would not this have surprised Abraham Lincoln? No "Republican" clergyman was to be found, so the church remained closed until Savannah was captured by the British in 1779. In that year the Rev. Edward Jenkins was appointed by the governor and served until the evacuation of Savannah in 1782. Mr. Jenkins was the last of the colonial clergy in Georgia, and with him ended the missionary work of the English Church in this area.

At the close of the Revolution the Church was in a bad way. For four years itinerant preachers would visit from time to time to minister to the faithful few who clung to the old English Church. In 1788 the Rev. Benjamin Lindsay accepted the work and under him was obtained "the Charter of Incorporation to the Episcopal Church in Savannah by an act of the General Assembly of Georgia, December 23d, 1789." This event really marks the beginning of the Protestant Episcopal Church

in this diocese. In the face of suspicion and latent hostility the Church grew very slowly. When the Rev. Stephen Elliott (the great-uncle of the present Bishop) became the first Bishop of Georgia in 1841, there were in the whole state (and it is the largest state east of the Mississippi River) about 350 communicants.

BISHOP ELLIOTT'S WORK

In spite of its unfortunate Revolutionary experience, the Church in Georgia began slowly to grow. Bishop Elliott died the year after the War between the States ended, many people think of a broken heart. He had buried many of his dearest friends, including Leonidas Polk, first Bishop of Louisiana and lieutenant general in the Confederate army, who was killed at Cedar Mountain during the Atlanta campaign; he had spent his private fortune in maintaining the Church during the trying days of the war, and all of his sympathies were deeply involved. A volume could be written on Bishop Elliott's love of and care for his Negro people. He held his plantation people to a strict accountability for the spiritual as well as the physical well-being of their slaves. He himself catechised and confirmed them on the plantations as he moved around his diocese. He founded St. Stephen's Church for Colored people in Savannah and placed its secular affairs under a Colored vestry back in the 1850's. When the Bishop was buried from Christ Church, this Colored vestry asked for and received the honor of carrying him to his grave at Laurel Hill.

Bishop Elliott planted the seeds all over

Georgia which have since grown into vigorous life. There followed the wise administration of Bishop John Watrous Beckwith, who through the trying days of Reconstruction restored and rebuilt the shattered temples of the land. It is a thrilling thing to read the sermons of these two men as they preached of love, forgiveness, healing, and peace through those dark days. Their characters have borne rich fruit in the two dioceses in Georgia today.

Bishop Beckwith was succeeded by Bishop Cleland Nelson, and under him the diocese grew until division became necessary and the diocese of Atlanta was formed. Bishop Nelson became the first Bishop of Atlanta, and the Rev. Frederick F. Reese was elected Bishop of Georgia in 1908. Bishop Barnwell was called as Coadjutor in 1935 and became Bishop of the diocese on the death of Bishop Reese in 1936.

The long episcopate of Bishop Reese was a great blessing to the diocese and to the General Church. For many years he served on the National Council, and in him gentleness of spirit, wisdom in council, and boldness in action were harmoniously blended. He was a remarkable combination of a great Christian and a splendid executive, and under his leadership the diocese prospered in every way. The number of communicants doubled, which in itself is remarkable, and thanks to Bishop Reese, and J. Randolph Anderson, the endowments of the diocese are in far better shape than they were before the days of the great depression, and stranger still, produce more income! The present



BISHOP BARNWELL

Bishop claims that he has nothing to do except to follow in the wise paths which his predecessors have charted, and to cooperate with Mr. Anderson. Whether this is true or not, the writer does not know, but he thoroughly believes that as a result of splendid past leadership, the best days of the diocese lie ahead. And this is exactly as Bishops Elliott, Beckwith, Nelson, and Reese would have it.

THE BISHOP

Bishop Barnwell—Missionary

The 1908 graduating class of Virginia Theological Seminary contained six young men, who were later to be elected to the episcopate—among them Georgia's Bishop Barnwell. Also included in that number were Bishops Quin, Clingman, Gravatt, Jackson, and the Rev. Dr. W. Russell Bowie, who declined his election to the diocese of Pennsylvania.

Attending theological school after four years in the business world, Bishop Barnwell had received his earlier education in the Louisville, Ky., public schools, and Center College, a Presbyterian school at Danville, Ky. He was the son of the Rev. Stephen Elliott Barnwell and Elizabeth Cleland. The Barnwell family had long been connected with the Episcopal ministry and the young Middleton S. Barnwell had grown up with the Church as a familiar part of his background. Among

Greetings from Governor Arnall

TO THE EDITOR:

With deep interest I learn that you are devoting a special issue of **THE LIVING CHURCH** to the work of the Episcopal Church in the diocese of Georgia. As an alumnus of the University of the South at Sewanee, I appreciate the magnificent work of the Episcopal Churches in the South, and I appreciate the recognition that you are giving to those in Georgia.

On this occasion may I express my congratulations to **THE LIVING CHURCH** for its constructive contribution of American thought in a day when, as never before, we need clarity of vision that only a religious heritage can supply.

With highest personal regards and every good wish, I am

Sincerely,

ELLIS ARNALL,
Governor of Georgia.





The Bishop as Cyclist.

his ancestors was Georgia's first Bishop and his father had spent many years serving as rector of St. John's Church, Louisville.

Four years in the business world led the Bishop to abandon his profession and he turned to the ministry. After his graduation in 1908 from Virginia Theological Seminary he was ordained deacon and priest by Bishop Woodcock, who preached at his consecration as Bishop in Idaho in 1925.

The Bishop began his ministry in Shelbyville, Ky., which he left to serve as assistant at Christ Church, Baltimore, where he remained two years. The cotton mills city of New Bedford, Mass., next claimed his attention and then came 12 years at the Church of the Advent, Birmingham, Ala.

In 1924 he served as field secretary for the National Council, and in 1925 was elected Bishop of Idaho by the General Convention which met at New Orleans. The years in Idaho were busy ones, and when he left to become Georgia's Coadjutor, there were permanent monuments to his industry. In the nine and a half years he spent there he had founded the Idaho Summer Camp on Payette Lake, Boise Junior College, and built St. Luke's Hospital.

Arriving in Georgia about nine years ago, he served as Coadjutor until he succeeded Bishop Reese, as diocesan, on his death in 1935. The diocese of Georgia has gone steadily forward under his leadership and Church statistics show an increase in almost every branch.

Bishop Barnwell and his wife, the former Margaret Thorne Lighthall of Syracuse, N. Y., whom he married in 1912, now live in Savannah. When the fighting in Europe is ended and the need for bandages has lessened, the Bishop and his wife will move into the handsome home now used by the Red Cross, which has been recently given to the diocese as the Bishop's residence by Mr. and Mrs. Robert Groves of Savannah. As part of his contribution to the war effort, Bishop Barnwell is often to be seen pedaling his bicycle about Savannah, saving his car for longer trips.

WOMAN'S AUXILIARY

A Comprehensive Program

The Woman's Auxiliary of the diocese of Georgia has translated the Presiding Bishop's slogan, "Through World Evangelism to World Fellowship in Christ,"

into a comprehensive and vigorous diocesan program of missions, education, and fellowship.

With Bishop Barnwell, the women are promoting increased support to the worldwide work of the National Council. They are also working hard to strengthen diocesan missions, increasing their own contributions for this purpose and helping small churches to grow toward self-support. Some missions of the diocese are supported almost entirely by the Auxiliary, among them being St. Anne's, Tifton, and St. Luke's, Hawkinsville.

Young people's work is helped by the Auxiliary in many ways. In cooperation with the diocesan Department of Religious Education, the women provide scholarships for Camp Reese, the diocesan conference center. Plans are being made for a diocesan college work program, including a full-time worker to give vocational guidance as well as to minister to students and teachers.

Vocational guidance among college students is stressed by Mrs. Roy E. Breen, diocesan W.A. president, as one of the important fields of future service. "There is need of leaders in the Church today," Mrs. Breen declares. "The opportunities of service through Church work should be presented to our best boys and girls. Shall we not begin development in this field and grow along with expanding colleges? Recruiting workers is our personal responsibility."

Worship and prayer have an important place in the Auxiliary's program. Prayer committees are functioning through which

St. Luke's, Hawkinsville (right), and St. Anne's, Tifton (below), are largely supported by the Georgia Woman's Auxiliary. St. Anne's is famous for its beautiful interior of long leaf yellow pine.

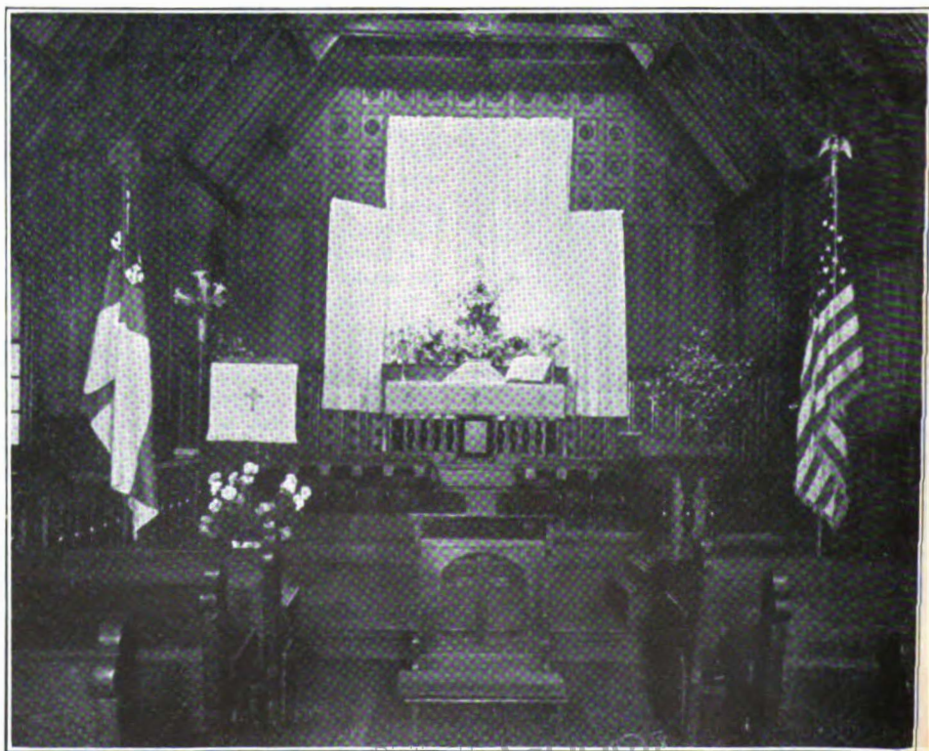
the women grow in the prayer life, get a clearer idea of God's nature and will deepen their knowledge of the gospels, and strengthen their fellowship in Christ.

Seeking to apply Christian principles to the whole fabric of life, the women are studying plans for making a better world for all people, socially, politically, and economically.

The Georgia Woman's Auxiliary is actively carrying out the call of the Cleveland triennial meeting for a definite study of principles of proportionate giving—personal, parochial, and diocesan. This is resulting in a complete revision of the diocesan Auxiliary budget to meet the needs of the present time.

Study programs are being developed in accordance with the Forward in Service emphasis for the year on international and interracial understanding as a means of extending fellowship in Christ. The Auxiliary, through its individual members, is also stressing personal evangelism, with the objective of bringing more men and women to baptism and confirmation and increasing church attendance.

Calling Georgia Churchwomen to more effective Christian service, Mrs. Breen



Elliott L. Guy at St. Mary's, Augusta. The Rev. Robert N. Perry continues his faithful services as pastor of the church and principal of the school in Thomasville.

ST. MATTHEW'S

Savannah's Colored Churchmen are looking forward to one of the most attractive groups of church buildings in the entire diocese. Spurred on by the interest of local Churchpeople and the national Church in the project, St. Stephen's and St. Augustine's, which had decided to merge and become the new St. Matthew's, anticipate an enlarged field of service.

Founded by Bishop Elliott more than 90 years ago, St. Stephen's physical equipment had deteriorated and the neighborhood changed, so that a move had become necessary. St. Stephen's buildings were in a similar condition and its neighborhood had become a noisy business district. By unanimous decision of the combined vestries, the two congregations voted to merge; St. Augustine's property was sold and \$10,000 was invested in a fine site, where a church, parish house, and rectory will be erected. Preliminary drawings have been prepared under the supervision of John C. Lebey, who was the architect for the lovely new St. Michael's in Savannah.

At first it had been planned to build only the church, using the money the local Colored people could raise, the money the diocese could give, and the proceeds from the sale of the two old churches. Because of the interest of the national Church and the results of a survey conducted by the Rev. George Weiland, secretary of the Department of Domestic Missions, and the Rev. Bravid Harris, secretary for Negro Work, the new St. Matthew's project was selected by the Division of the Christian Education of the National Council to be the recipient of the children's Birthday Thank Offering. With the help from the children of the Church it is planned to go ahead with the construction of the entire group of buildings. The Colored members of the two congregations have adopted an objective of \$7,500 and in addition are providing new pews and all chancel furnishings.

As soon as it is possible to begin building operations it is planned to let the contract for the entire program and the Colored people of Savannah will then have a congregation of more than 600 communicants and a group of church buildings



ST. STEPHEN'S, SAVANNAH: Fr. Guy, the Bishop, and a recent confirmation class.

says, "Women of the Auxiliary, find your place in the Church's program; let us all fulfil our responsibilities as co-workers with God in the extension of His Kingdom."

COLORED WORK

Schools and Churches

Before 1854, there were no separate Negro churches in Savannah. Up until that time the Colored folk attended services in the White churches. In 1854, led by Bishop Elliott, some of the members of Christ Church, Savannah, realized the need for the Colored people of Savannah to have a church of their own.

This work was begun very simply. A room in the Old Grist Mill was rented for use as a Sunday school. But so rapidly did the work grow, that in a very few years St. Stephen's was admitted into the diocese as a parish. This parish organized the first kindergarten for Negro children in Savannah and served as a pathfinder for the work of the Church among the Negro people of the diocese.

In 1872, only 18 years after its own humble beginning, St. Stephen's organized St. Augustine's Church and located it in a strong Negro section of the city. Together

these two parishes have ministered faithfully to the needs of the Colored people throughout the years. The present merger of these churches [see next column] is but evidence of their united intention to carry their people forward in God's work.

Notable work has been done in schools supported by the diocese and the national Church at several points in the diocese. It is reported that not one child who attended St. Cyprian's School, Darien, has ever been brought into civil court.

Very active church programs are being carried on in all of the Negro centers today. Outstanding work is being done under the Rev. Thaddeus P. Martin in St. Athanasius, Brunswick, and the Rev.



GOOD SHEPHERD, THOMASVILLE: The children of the parish school.

portant factories in the fabrication of steel and other metals and it was Churchmen who played the important roles in bringing the major plants of this type to engage in the widespread business which they enjoy today.

Above all, Savannah is a happy place in which to live, and may the pardon of literary license rather than the condemnation of blasphemy be accorded the anonymous author who penned the exaggerated but significant lines, "I would rather be a fiddler on the coast of Georgia than a harpist in the courts of heaven."

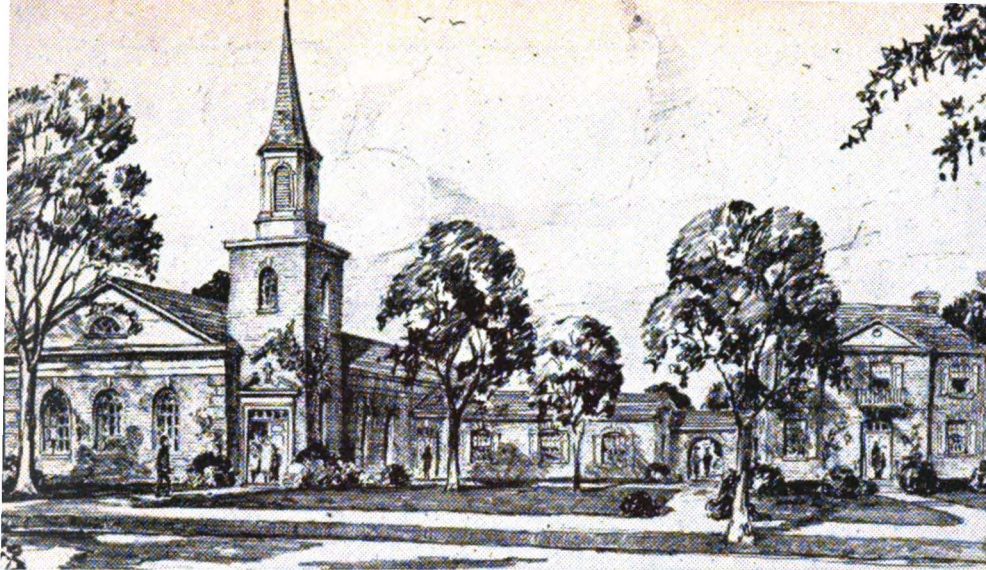
Savannah's Churches

February 12th will mark the 212th anniversary of the Church in Georgia. Savannah, just as it was the "cradle of Georgia" was also the birthplace of the first work of the Church in this state. As a matter of fact, the state of Georgia has never been without the services of a priest of the Church. When the first colonists came, they brought with them the Rev. Henry Herbert, a priest of the Church of England.

But we might date the real beginning of the Church work in Savannah, and in Georgia, with the coming of John Wesley in 1736. This great figure of religious history, thought by many to be the founder of present day Methodists, is well remembered as the founder of historic Christ Church. John Wesley remained in Savannah only two years but during that time he laid the foundations of a mighty parish which continues today to be one of the outstanding churches of the South. Under his rectorship there was formed a Sunday school for children which has been recognized by the International Sunday School Association as the oldest Sunday school in the United States.

John Wesley was succeeded at Christ Church by that other well-known religious leader, George Whitefield, who continued Wesley's evangelistic work and was instrumental in starting the first orphanage in America. This orphanage was called Bethesda and is today a wonderful home for some 100 boys.

The able work begun by the founders of this parish has been carried on most admirably throughout the years and Christ Church while proud of its past is a most vigorous and progressive organization. Although, never designated as a



ST. MATTHEW'S, SAVANNAH: A national Church project (architect's drawing).

in which they can take justifiable pride.

Local Churchpeople hope that every diocese and parish in the Church will want to have its part in this project for strengthening the work of the Church among the Colored people. They feel that with racial tensions high as they are today, the coöperative effort of both Negroes and Whites in the project has deep significance. Any contributions sent to Dr. Lewis B. Franklin, treasurer of the National Council, 281 Fourth Avenue, New York 10, and designated for the Birthday Thank Offering will be used for the new St. Matthew's project.

SAVANNAH

The City

By KENNETH E. PALMER

Savannah, the birthplace of the state of Georgia and the see city of the diocese of Georgia, has always been one of the principal ports of the South Atlantic. It was Savannah's harbor that played so important a part in the early development of the town and state and each year on May 22d when National Maritime Day is observed throughout the country it is a tribute to the *Savannah*, the first steamship to cross the Atlantic, which embarked from this port in 1819.

When Eli Whitney invented the cotton gin at Savannah toward the end of the 19th century it became the chief factor in the plantation production through slave labor of cotton, which in time came to be known as "King" in the South. Until after World War I Savannah's cotton row on the Bay vied with the naval stores trade (turpentine and rosin) which was pre-eminent in this section.

Accustomed to an easy going life that was as attractive in its cultural and social aspects as the beauty of its tree-lined parks and squares, Savannah suffered from the depression and from the changed economic conditions relative to the cotton, shipping, and textile industries. But through alert civic leadership, centered in its Port Authority, Industrial Committee, and its Chamber of Commerce, Savannah

was already well on the road to economic recovery long before the military, shipyard, and other war plant developments of World War II brought boom prosperity to the Southeast.

Churchmen have always been in the forefront of the business and industrial development of Savannah as they have been in its political, civic, and cultural life.

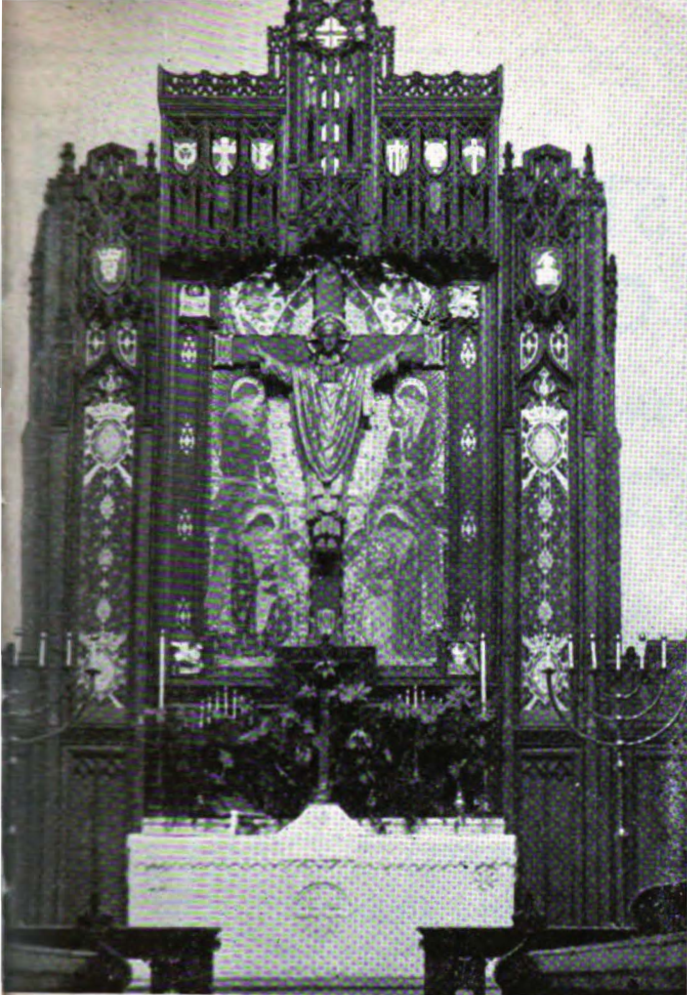
It was a Churchman who became president of the first of the system of railroads that combined with the shipping industry to give this city its early importance as a shipping center. It was a Churchman who not only led in the development of the modern residential section of the city but who organized the movement which made possible the trunk line highway system which radiates from the city. It is a Churchman for whom the first of the city's two huge, modern airports is named. It is a Churchman who heads both the Industrial Committee and the Port Authority, and who has been since the war the head of the city's civilian defense organization.

It was likewise a Churchman who, with his experiments in making paper pulp from pine trees, blazed the trail which brought the paper making industry to the South and led to the establishment in Savannah of what has become the largest kraft paper mill in the world.

In recent years Savannah's industrial life has also seen the development of im-



TWO SAVANNAH CHURCHES: (Left) St. Paul's, center for Catholic teaching; (right) St. Michael's, newly consecrated suburban church.



CHRIST CHURCH (above), mother church of the diocese of Georgia. The present building was erected in 1843 and is a famous example of the church architecture of the period.

ST. JOHN'S (left) won Savannah its first Bishop. It is now the largest parish in the diocese.

cathedral, this church has always been the center of diocesan life. The Bishop maintains his office there and in its sanctuary is a most exquisitely handcarved cathedra.

St. John's, the church with the chimes, had its origin at a meeting of the congregation of Christ Church on December 3, 1840. It is believed that the coming election of the first bishop for the state of Georgia had a lot to do with the creation of this parish. Up until that date no city in the state had more than one church and so none had claim to be the see city. And so the people of Christ Church founded another parish to give Savannah the prestige it needed to bring the bishop to their city.

As was hoped, the Bishop, the Rt. Rev. Stephen Elliott, did come to Savannah and served as rector of both Christ Church and St. John's for three years. But in a very few years, St. John's, located in a most strategic section of the city, enjoyed a large growth in membership and became and remains today the largest parish in the diocese. Its communicant list numbers some 1,200 people.

CHURCH WITH THE CHIMES

St. John's is affectionately known to Savannahians as the "Church with the Chimes." Each Sunday morning and each evening during Lent the chimes of St. John's call all men to thoughts of God and of His holy purpose for them.

The great esthetic pride of this parish is its magnificent reredos, which was erected in memory of one of its former rectors, the late William T. Dakin. The reredos

depicts our Lord as King reigning above the cross (which is seen in the background) with arms outstretched inviting, "Come unto me all ye that travail."

During its entire history, St. John's has had but ten rectors. The most outstanding of these was the rectorship of the late Charles H. Strong, who served the parish for 36 years. Dr. Strong was probably the first citizen of Savannah and under him St. John's attained a leadership in civic affairs which carries on today. Its Men's Club is one of the finest organizations for men in the city.

Under the present rector, the Rev. Ernest Risley, St. John's has acquired ground for a new parish hall and social service center and has purchased the old Meldrim home (headquarters for General Sherman when he visited the South) to be used as a parish house and rectory.

The spirit of Georgia Churchmen has always been the spirit that has sent the Church into all the world. The Church-people of Georgia are missionary laymen and women. Just as St. John's was started by Christ Church, so St. John's has always been a strongly missionary minded parish.

ST. PAUL'S

In 1852 St. John's and Christ Church working together founded a mission called St. Matthew's. The first efforts failed, but these courageous missionary men and women were not to be stopped. And their efforts were finally rewarded when their mission was admitted as the parish of St. Paul's Church in the diocese in 1892.

St. Paul's has always been the center of Anglo-Catholicism in the diocese and has sometimes been nicknamed the "Anglo-Catholic Cathedral" of the South. The present church building, English Gothic type, was erected in 1907. And in that same year the Rev. Samuel B. McGlohon began his 25 year rectorship. Under Fr. McGlohon, the parish grew in both numbers and devotion. A schedule of daily Eucharists was begun, sacramental confession was taught, and a handsome parish hall was erected. The spirit of St. Paul's so firmly established by Fr. McGlohon is being carried forward today in a progressive program under the present rector, the Rev. William H. Brady.

The chief architectural joy of St. Paul's is the magnificent rood screen erected by the people of the parish as a thanksgiving for their Church. The rood screen, extending entirely across the chancel, serves as a dais for a most impressive wood-carved representation of Calvary.

Evidence that Church life of Savannah is in the past only because the past serves as a mighty foundation for future is found in the newly consecrated Church of St. Michael's. This parish was formed originally (about 30 years ago) as a Sunday school by Christ Church. Later it was made a mission and in 1920 it was admitted as an independent parish into the diocese. In 1941 a new church building was necessary in order to take care of the large and active membership of the church. Under the Rev. Howard McGudden Mueller, the present rector, plans were made and the money raised to erect a handsome colonial style church fashioned on Old Bruton Church, Williamsburg, Va., and in less than three years, this past December 3d, the church was consecrated.

St. Michael's is situated in a new residential section of the city and carries on the fine missionary tradition laid down by its forefathers—where the people are in Georgia, there is the church.

Savannah is proud of three former rectors who are now leading Bishops in the Church: Bishop Wing of South Florida, who was at one time rector of Christ Church; Bishop Carpenter of Alabama, one-time rector of St. John's; and Bishop Walker of Atlanta, who began his ministry in charge of several missions in the suburbs of Savannah.

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MAP OF THE DIOCESE OF GEORGIA

- ★ PARISHES.
- ⊙ ORGANIZED MISSIONS.
- { UNORGANIZED MISSIONS. AND MISSION STATIONS.
- { COLORED PARISHES AND MISSIONS.



THE DIOCESE OF GEORGIA

BISHOP—The Rt. Rev. Middleton Stuart Barwell, D.D., Office: Christ Church; Residence: 114 W. Gaston St., Savannah.

CHURCHES, CHAPELS, MISSIONS, & PREACHING STATIONS

- ALBANY**, St. Paul's Church
Rev. Wm. R. F. Thomas
Sun.: 8 a.m., H.C.; M.P. 11:30 a.m. (H.C. 1st Sunday)
- St. John's Mission** (col.)
Rev. Wm. R. F. Thomas
Sun.: E.P. at 8 p.m.
- AMERICUS**, Benevolence Church, Smithville Rd.
Rev. James B. Lawrence, Vicar
Sun.: 2 p.m.; 3d Sat. of each month, H.C. 11 a.m.
- Calvary Church**, S. Lee St.
Rev. James B. Lawrence, Rector
Sun.: 7:30 a.m., 11 a.m., 7:30 p.m.; Ch. Sch. 9:45 a.m.; Wed., 9 a.m.; Fri., 7:30 p.m.
- AUGUSTA**, Church of the Atonement, 11th & Telfair Sts.
Rev. Edward M. Claytor
Sun.: 11:15 a.m.

- Christ Church**, 1904 Greene St.
Rev. Edward M. Claytor
Sun.: 10 a.m. & 8 p.m.
- Church of the Good Shepherd**, 2230 Walton Way
Rev. Allen B. Clarkson
Sun.: 8 a.m. H.C.; M.P., 11:15 a.m., 1st Sun. H.C.; E.P., 7 p.m.; Holy Days: H.C., 8 a.m.; Wed.: H.C., 10:30; Family Days: H.C., 8
- St. Mary's Mission** (col.), 12th St.
Rev. Elliott L. Guy
Sun.: Ch. Sch., 10 a.m.; Service 11:15; 1st & 3d Sun. Matins; 2d & 4th Sun. Sung Eucharist & Sermon
- St. Paul's Church**
Rev. Hamilton West
Sun.: H.C. 8; 11:30 M.P.; (1st Sun. H.C.)

- BAINBRIDGE**, St. John's Chapel
Sun.: Services as announced
- BLACKSHEAR**, Grace Chapel
Rev. Chas. Wyatt-Brown
Services as announced
- BLAKELY**, Holy Trinity Church
Rev. James B. Lawrence, Vicar
Services: Second Tues. of each month, H.C. 11 a.m.

- BRUNSWICK**, St. Athanasius Church (col.), 1210 Monk St.
Rev. Thaddeus P. Martin jr.
Sun.: H.E. 7:30; E.P. & Sermon 5:45; 1st & 3d Sun. Choral Eucharist 11:15 a.m.; 2d & 4th Sun. M.P. & Sermon 11:15 a.m.
- St. Mark's Church**
Sun.: 8 H.C.; 11 M.P. (H.C. 1st); Thrs. & H.D. H.C. 10 a.m.
- St. Paul's Chapel**
Rev. W. N. Jones, priest-in-charge
Sun.: E.P. 8 p.m.
- BURROUGHS**, St. Bartholomew's Chapel (col.)
Sun.: Services as announced
- COCHRAN**, Cochran preaching station
Rev. Robert H. Daniell
Sun.: H.C. 11:30 a.m. 2d Sun.
- CORDELE**, Christ Mission
Rev. Chas. E. Crusoe, D.D.
Sun.: H.C. 11:30 a.m. 2d & 4th Sundays; E.P. 8 p.m. 2d, 4th & 5th Sun.
- CUTHBERT**, Church of the Epiphany
Rev. James B. Lawrence, Vicar
Services: 2d Mon. of each month H.C. 11 a.m., E.P. 7:30 p.m.
- DARIEN**, St. Andrew's Church
Rev. Frank S. Doremus
Sun.: Ch. Sch. 10:30, M.P. 11:30 every other Sun., H.C. 11 a.m.

- St. Cyprian's Church (col.)**
 Rev. Frank S. Doremus
 Sun.: Ch. Sch. 10:30; Prayers 3:30; H.C. 1st Sun.
- DAWSON, Calvary Mission (preaching station)**
 Rev. James B. Lawrence, Missionary
 Services: 2d Monday of each month H.C. 9 a.m.
- DOUGLAS, St. Andrew's**
 Rev. Alex B. Hanson
 Sun.: H.C. 8; 11:30 M.P. (H.C. 1st)
- DUBLIN, Christ Church Mission, Academy Ave.**
 Rev. Jackson H. Harris
 Sun.: 11:30 a.m.
- FITZGERALD, St. Matthew's Chapel**
 Rev. Alex B. Hanson
 Services as announced
- FREDERICA (St. Simons Island P.O.), Christ Church**
 Rev. W. W. Williams, Rector
 Sun.: Ch. Sch. 10 a.m.; 11:15 Kindergarten
 Sun. Sch.; 11:15 a.m. Ch. Services
- St. Ignatius Mission (col.)**
 Rev. W. W. Williams
 Sun.: 2d Sun. 3:30 p.m. H.C.; 4th Sun. 7:30 p.m. E.P. & Sermon
- HAWKINSVILLE, St. Luke's Church**
 Rev. Robert H. Daniell
 Sun.: 1st & 3d, 11:30 a.m.; Special prayers for Servicemen, 3d Sun.
- St. Philip's Mission (col.)**
 Rev. Robert H. Daniell
 Services as announced
- ISLE OF HOPE, St. Thomas' Mission**
 Rev. Howard Mueller
 Services as announced
- JESUP, St. Paul's Church, Cherry St.**
 Rev. Frank S. Doremus
 Sun.: Ch. Sch. 10:30; M.P. 11:30 every other Sun.; H.C. 2d Sun.
- McRAE, St. Timothy Preaching Station**
 Rev. Robert H. Daniell
 Services: 3:30 p.m. Fourth Sunday
- MELDRIM, St. Andrew's Mission**
 The Bishop
 Services as announced
- MOULTRIE, St. John's preaching station**
 Rev. George Shirley
 Services as announced
- PENNICK, Good Shepherd Church (col.)**
 Rev. T. P. Martin
 Services as announced
- PENNINGTON, St. James', R.F.D., Andersonville**
 Rev. James B. Lawrence, Vicar
 Sun.: 4 p.m.; 2d Sat. of each month, H.C. 11 a.m.
- POOLER, St. James' Church**
 Rev. W. H. Brady, E. McGill, Lay Reader
 Sun.: 1st & 3d, E.P., 8 p.m.
- QUITMAN, St. James' Church**
 Rev. Thomas G. Mundy
 Sun.: Winter months E.P. 5 p.m.; Summer, 6 p.m. 2d Sun. H.C. 11 a.m.
- ST. MARYS, Christ Mission**
 Rev. Chas. Wyatt-Brown
 Services as announced
- Church of Our Saviour preaching station (col.)**
 Rev. Chas. Wyatt-Brown
 Services as announced
- SANDERSVILLE, Grace Church**
 Rev. J. H. Harris
 Services as announced
- SAVANNAH, Christ Church, Johnson Sq.**
 Sun.: H.C. 8 a.m.; 11:30 M.P. (H.C. 1st Sun.)
- St. Andrew's preaching station**
 Services as announced
- St. John's Church, 26 W. Charlton St.**
 Rev. Ernest Risley
 Sun.: 8, 10 & 11:30 a.m.; Wed.: 8 & 10 a.m.; Holy Days: 10 a.m.
- St. Matthew's Church, Harris & Habersham St. (col.)**
 Sun.: 11:15 a.m. & 8 p.m.; Sun. Sch. 10 a.m.
- St. Michael's Church**
 Rev. Howard Mueller
 Sun.: H.C. 8 a.m.; M.P. 11:30 (1st Sun. H.C. 11:30); E.P. 3d Sun. at 7 p.m.
- St. Paul's Church, 1802 Abercorn St.**
 Rev. William H. Brady
 Sun.: H.C. 8, 9:30, 11:15; Wkdys: Mon. & Thurs., 10; Tues., Fri., Sat. 7; Wed. 8; E.P. Sun. 8 p.m. (Advent-Easter)
- STATESBORO, St. Ignatius preaching station**
 The Bishop
 Services as announced
- THOMASVILLE, St. Thomas' Church**
 Rev. George Shirley
 Sun.: H.C. 8; 11:30 M.P. (1st Sun H.C. 11:30)
- Good Shepherd Mission (col.)**
 Rev. R. N. Perry
 Sun.: H.C. 8; 1st & 3d H.C. 11:30; 2d & 4th M.P. 11:30
- TIFTON, St. Anne's Mission, Fourth St. & Central Ave.**
 Rev. Chas. E. Crusoe, D.D.
 Sun.: Holy Eucharist 11:30 a.m. 1st & 3d Sun. & Saints Days; E.P. 8 p.m. 2d & 4th Sun. M.P. 5th Sun. 11:30 a.m.
- VALDOSTA, Christ Church, East Central Ave.**
 Rev. Thomas G. Mundy
 Sun.: 11:30 a.m. M.P.; H.C. 1st Sun. & at other times
- VIENNA, Prince of Peace**
 Rev. James B. Lawrence, Vicar
 Services: First Tues. of each month, H.C. 11 a.m.
- WAYCROSS, Grace Church, Mary & Pendleton Sts.**
 Rev. Charles Wyatt-Brown; Malcolm Russell, Lay Reader
 Sun.: 8, 9:45, 11 a.m.; Thurs. 10 a.m. H.C.
- St. Ambrose Chapel (col.)**
 Rev. Charles Wyatt-Brown
 Services as announced
- WAYNESBORO, St. Michael's Chapel**
 Rev. Hamilton West
 Sun.: E.P. 8 p.m.
- WOODBINE, St. Mark's preaching station**
 The Bishop
 Services as announced

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NOTED CHURCHES

The Church in Augusta

The founding of Augusta and the establishment of the Church in this section are very closely knit together. The early settlers built their own church, "near by the King's Fort," in the year 1750 and named it St. Paul's. A plea from the congregation to the Society for the Propagation of the Gospel resulted in a priest's being sent to them. And for the next 18 years, St. Paul's not only ministered to its own congregation but served all Church-people for a radius of over 100 miles.

During the Revolution the building erected in 1750 was destroyed, but in 1786 a new building was erected. This latter building gave way in 1819 for the erection of one of the finest examples of Colonial architecture ever known in the South. This building of 1819 served the congregation until 1916 when it was swept by fire. In 1919 the present church was erected.

A walk about the beautiful churchyard of St. Paul's takes one back to some of the greatest moments in the history of the South. The noted Bishop-General of the South, Leonidas K. Polk and his wife were interred here until December, 1944, when their remains were taken to Christ Church Cathedral, New Orleans, in accordance with the Bishop's wishes. Here, too, are buried General Matthews who prevented the route of the American Army at Brandywine; George S. Washington, nephew of the first President; and William Longstreet, who put a steamboat on the Savannah River a year before Fulton experimented on the Hudson.

Under the roof of St. Paul's was held the meeting which officially began the diocese of Georgia and here in 1862 was held the one and only meeting of the Protestant Episcopal Church of the Confederate States of America.

However, the glory of St. Paul's is not confined to the past, for under the present rector, the Rev. Hamilton West, St. Paul's stands as one of the leading parishes of the South.

CHRIST CHURCH

In 1886 Augusta Churchmen began their third church center known as Christ Church. This church was located in the extremely poor residential section of the city which has since come to be known as the Mill District. Ever since the day of its founding, Christ Church has served and been most loyal to its people. In 1928 the work in this center was greatly augmented by a most generous bequest from the late Mrs. Margaret S. Bylesby. With the income from this fund the Christ Church Neighborhood House was established and endowed and began a great social service work which it continues today.

Under the present vicar, the Rev. Edward Claytor, the work of this mission is being vigorously pushed forward; the church school numbers some 200 children, the parish hall is being used continuously, and while the demands for material help are not as great as they were, the social service department is doing a wonderful work in assisting people to readjust themselves to new and trying conditions of life.

Also under Mr. Claytor's care is the Church of the Atonement. A recent editorial in an Augusta paper reports that

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GOOD SHEPHERD, AUGUSTA: Rev. A. B. Clarkson, rector, and the junior choir. The parish places special emphasis on ministry to families.

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this church might well be called the Resurrection. For years this parish appeared to be dying out, but under Mr. Claytor a new growth has begun which finds a large and growing church school and well attended services.

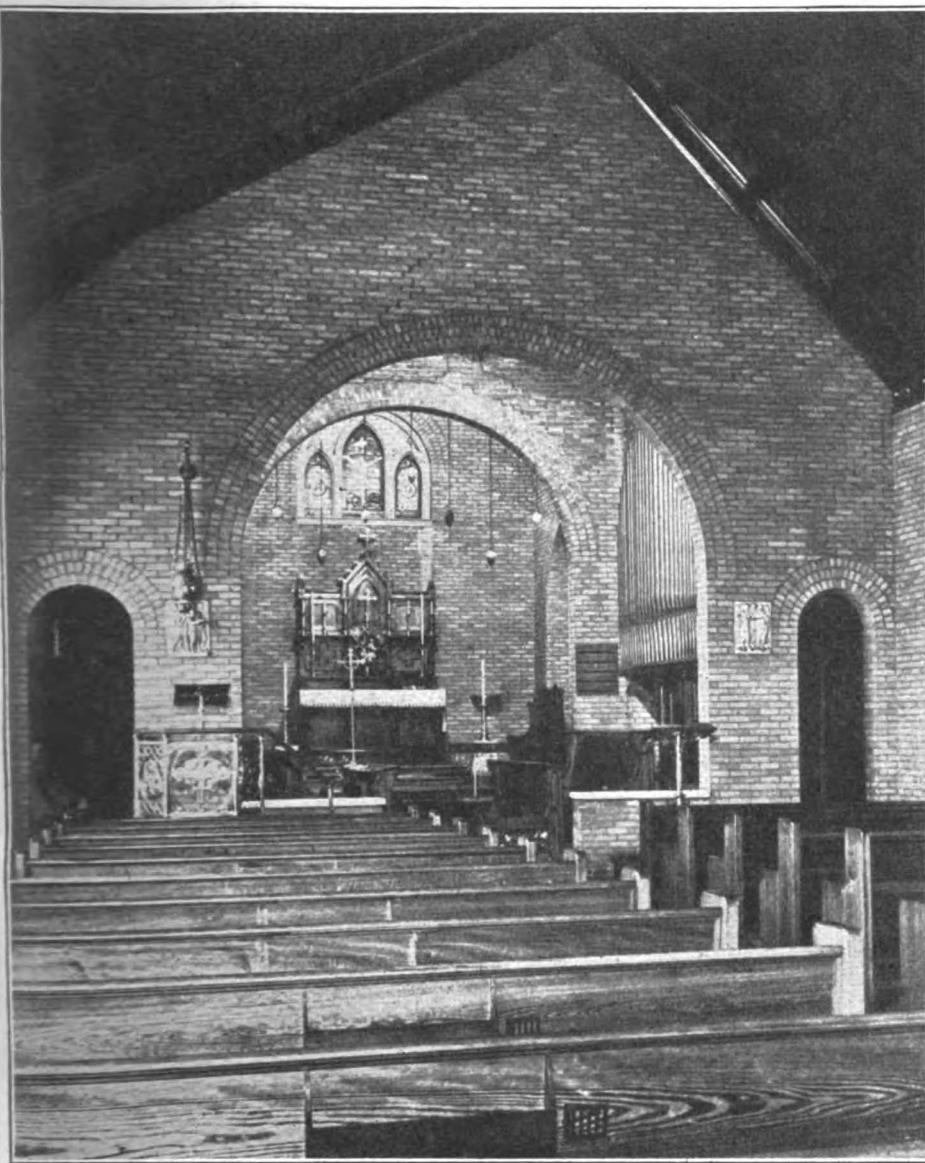
CHURCH OF THE GOOD SHEPHERD

The Church of the Good Shepherd, Augusta, with the Rev. Allen B. Clarkson as rector, is putting its emphasis on the family as the basic unit in parochial life. Each family in the parish has selected a date of special significance to them as their Family Day. On this date the family make their Communion together, with any members of the parish who wish to celebrate this day with them. The hour of the service is set for the convenience of the family, and small children attend with their parents. Intercessions are offered at the altar for each member of the family by name and for their loved ones. Some time during the day, when the whole family is at home, the rector calls upon them, and often joins them for a meal.

A regular Sunday service of Evening Prayer has developed into another means of cementing family relationships and developing fellowship within the larger family of the parish, and has become one of the high spots of parochial life. Often at this service new members are received into the Church through the Sacrament of Baptism. About four times a year the young people of the parish take complete charge, singing in the choir, reading the lessons, and making a talk. Special intercessions are offered by request in the quiet of the candle-lit church. And the junior choir of boys and girls under the direction of Mrs. Clyde Graham regularly fill the choir stalls. Whole families attend together, often with small children, for whom this service has a special appeal. Immediately afterward, the whole congregation enjoys fun and fellowship and a simple supper of sandwiches in the parish hall. In a day when Evening Prayer is never read in many churches, it is assuming an increasingly large place in the Christian life of worship, instruction, and fellowship in the family of the Good Shepherd.

Brunswick

The town of Brunswick has one of the greatest war growths of any place its size in America. From a lovely county seat of 20,000 people four years ago to a population of 65,000 in July, 1944, is a growth in population seldom read about. But despite this growth, St. Mark's Church still continues to take care of the people of that city. In order to care better for them a chapel has been erected near one of the war housing centers. Regular services are held in this chapel every Sunday, a temporary vestry has been established for it, and a full Church program put into being. St. Mark's is one of the oldest and most famous of the Georgia coastal churches. Its foundations are rooted in the past, but its glory in the future. No church in the diocese has had such tremendous problems placed upon it and met them so definitely.



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GRACE CHURCH, WAYCROSS: *The altar is the spiritual center of the town.*

Waycross

Grace Church, Waycross, is way 'cross the state of Georgia. It is known throughout the state as a center of spiritual power and life. Its handsome altar is more than the center of the parish, it is in a real sense the spiritual center of the town. Under the present rector, the Rev. Charles Wyatt-Brown, a most enterprising community work is being carried on.

Jesup

St. Paul's, Jesup, located in the eastern part of the state, is doing a prosperous, progressive work under the leadership of the Rev. Frank Doremus.

Calvary Church and Its Missions

By the Rev. JAMES B. LAWRENCE, D.D.

Many of us have attended great services at the Cathedral of St. John the Divine. We have seen the great nave filled with those who worship with humble earnestness. We are impressed with the vastness

of the church, the solemnity of the ceremonial, the beauty of the music, the eloquence of the Word spoken to a congregation of thousands.

To me not less impressive was a service I attended there on a Saturday afternoon last summer. Evening Prayer was said in St. James' Chapel. The congregation consisted of six persons, including the officiating clergyman. The service was so quieting, so intimate, so simple and straight. I went away helped and refreshed.

The great Cathedral with its great services and with its quiet services, has been an inspiration to me in the work that I am trying to do. In its small way, my work is like that of the Cathedral. Indeed the work is the same.

Calvary Church, Americus, is the heart and center of my work. It is my Cathedral Church; and the missions served are, as it were, surrounding chapels.

Calvary Church is very beautiful. Its lines are unsurpassed. The interior tends to devotion. The beautiful altar and reredos, the fine paneling in the sanctuary, the credence and the altar rail, the choir and clergy stalls, the pulpit and lectern—all made of American walnut—call forth



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reverence. The side chapel, too, is very beautiful.

In this church, services are regularly and reverently rendered. The fine organ, the faithful organist, and the choir led by the crucifer and flag-bearer cannot be too much praised. On great occasions the church is filled. On regular occasions we have a very good congregation.

Calvary Church is the center, the heart of our work. Let us now follow the streams pumped from the heart out to the missions.

Let us get up early, on the first Thursday of the month, and drive over to Cordele, 30 miles, and celebrate Holy Communion at 9:00 A.M. We leave Cordele at 10:00 A.M. and go to Vienna for the service at 11:00 A.M. Here we have six

batter cakes we can eat, and I wonder if it is too frivolous in this paper for me to say that some people call me "Batter Cake Jim," while others confer on me the title "Bishop of Buckwheat."

It is Tuesday morning when we have had all these cakes and we must move on 30 miles to Blakely. Holy Trinity Church is very beautiful and is well located. Here we have 20 communicants. It is a joy to minister to them.

By this time we are homesick and we start back, 90 miles to Americus and are glad to get back again to Calvary Church, the heart and center of our work. Having visited our chapels, we return to the high altar whence our inspiration derives.

Let me say here that these missions are not haphazard; but they are part of a plan.

woods now golden with autumn leaves. It is built of logs, the cracks being chinked with cement mortar. It ministers to people living on farms. It is a matter of pride with us that services are always held on Sunday afternoon. Last Sunday was the 1163d consecutive Sunday that services were held without missing a Sunday.

But it is prudent to look ahead. My rectorate at Calvary Church is now in its 40th year. I have never been rector of any other church. I am looking forward to retiring. If I live to the age of retirement, I want to live a life of prayer and contemplation at St. James', Pennington. The foundations of the vicarage there are already built. It is hoped that Herr Hitler and the vicarage will be finished in time.

On the other hand, if I don't live to



"WE LIFT THEM UP UNTO THE LORD": Calvary Church, Americus (left), Dr. Lawrence's "cathedral," is the center of a vast mission field; (center) Dr. Lawrence with one of his families at Pennington; (right) rural St. James', Pennington, where services have been held for more than 1100 consecutive Sundays. The altar rail of this church, from St. James, Marietta, is the one at which Bishop Barnwell's father and mother were married.

communicants and one of them, of all the people whom I have known, is the most beloved in her community. She is now approaching 90 years of age, dim of sight, and partially deaf. We hold the service, therefore, in her home. To hear her say, "We lift them up unto the Lord" in the *Sursum Corda* is worth the whole trip.

On Monday of the second week, we leave Americus at 8:00 A.M. and have the celebration at Dawson at 9:00. Here we always have a few faithful communicants.

"BISHOP OF BUCKWHEAT"

We leave Dawson at 10:00 and go on 22 miles to Cuthbert and have the celebration at 11:00 in the Church of the Epiphany. This church is a monument of singular devotion. It was not only built, but actually made by a man and his wife. Years ago, after office hours, they would pour cement and sand into the forms, thus making artificial stones. They accumulated the stones and with them the church was finally built. Cuthbert is a town of great refinement. This is because of Andrew College, a Methodist Junior College, for girls. Many of the students attend our services. We spend this night in the home of a dear friend, not a member of our Church, whose home is hospitality itself, and whose table is lavish in its appointments. For breakfast we have all the

The plan is to extend the ministrations of the Church into every county of the diocese. Of the 66 counties (in round numbers), we have work in only 33. The counties touched by the missions we have just visited are Corish, Dowly, Terrell, Randolph, and Early. It is hoped that eventually there will be no county where our Church does not minister to the people.

There are two more chapels that are nourished from Calvary Church and they represent a different phase of work from those we have visited. These two churches are an attempt to introduce our Church into rural sections. In fact, it seems to me, the Episcopal Church as a whole makes its main appeal to the classes rather than the masses of the people. We bring up great leaders in the nation and in the world, but we do not touch the common man.

Five miles south of Americus is an old Methodist Church, Benevolence, where for many years, our services have been held. As a result we now have three communicants, who till the soil and actually make their living on the farm.

Twelve miles north of Americus we have a similar work, beautiful St. James, Pennington. We started work years ago in a little school house, then carried on in a small log cabin, and finally built the present church, St. James', Pennington.

This church is beautifully situated in

finish the vicarage, I'll be dead. Dead or alive, I shall have command of the situation. For in the little cemetery in the churchyard there is my tombstone—a large field rock.

One day as I was sitting on this stone, this came to my mind:

MY ROCK AND I

"Today I sit and 'rest upon my rock;
 Some day my rock will lie and rest on me;
 My rock and I are hewn from our same rock.
 Today I sit and rest upon my rock.
 O Rock of Ages, cross nor nail nor mock
 May part us—Thee in me and me in Thee.
 Today I sit and rest upon my rock;
 Some day my rock will lie and rest on me."

INSTITUTIONS

Home for Girls

Three noteworthy institutions of the diocese of Georgia are the Episcopal Home for Girls in Savannah, the Anson Dodge Home, and the diocesan camp, Camp Reese, both the latter being located on St. Simon's Island near Brunswick.

The oldest of these institutions is the Episcopal Home for Girls, which dates

back to 1852 when Miss Mary Elliott, cousin of Bishop Stephen Elliott, started a home for two destitute orphans. During its early years the home occupied at different times two houses, but in 1919 was moved to its present location, the home during his life time of Jacob Collins, a Churchman who played an important role in the business development of the city.

Since establishment of the home in the big house, two additional buildings have been erected on the spacious grounds, a chapel, the Good Shepherd, of brick construction, and a cozy cottage for the older girls, the latter being built in 1940.

In recent years the home has accepted only girls, though a few boys were cared for in past years. The children come from non-Church as well as Church families throughout the diocese. Preference is given Church children but others are accepted, provided the child may be trained in the Episcopal Church while in the home. They attend St. Michael's each Sunday and older girls sing in the choir. Of 19 girls now in the home, two attend Savannah High School, two junior high, ten attend elementary schools and the others are of pre-school age. Normal healthy lives of school, housework, and social pursuits are led. Mrs. Semira J. Haugen, the housemother, has a staff of three assistants, one of whom was reared in the home. Prominent Churchwomen serve on the board with the Bishop, Mrs. John K. Train (né Lilla Comer) of St. John's, a philanthropic-minded leader of the diocese, now being first directress on the board.

Anson Dodge Home

The Anson Dodge Home for Boys was founded in 1895 by the Rev. A. G. P. Dodge. It is supported by the income from an endowment left by Mr. Dodge.

This home is located on the site of the historic old fort at Frederica, on St. Simon's Island, which was built by General Oglethorpe. On the property stand several interesting ruins of Oglethorpe's original buildings and since this area has been made into a national park, part of the diocesan property has been taken over by the government. With the proceeds of the sale the diocese is planning to build a new home for the boys. The home is a small one with never more than 12 or 15 boys enrolled.

Under terms of the Dodge will these boys are trained in the faith of the Episcopal Church.

Camp Reese

Named during his episcopate in honor of the late Bishop F. F. Reese, Camp Reese, located on St. Simon's Island a few hundred yards from the rolling Atlantic Ocean, will be 21 years old this summer (1945). It has grown from 14 young people who enrolled for two weeks in 1924 with the Rev. W. A. Jonnard of St. John's, Savannah, as their leader, to an enrolment of 457 persons comprising different groups of youths and adults who attended camp last summer. For some years the name of Mrs. J. W. Griffith of



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THE BEACH AT SEA ISLAND, GEORGIA, NEAR CAMP REESE.

Christ Church, Savannah, diocesan secretary of religious education, has been synonymous with that of Camp Reese and distinguished lay leaders, clergymen, and bishops have assisted as teachers and staff members.

Two new buildings, a chapel and a recreational hall, the latter a memorial to Lt. Carl Schuessler, U. S. Marine, who lost his life in the Southwest Pacific after serving seven years on the staff of the camp, will be constructed as soon as priorities and manpower will permit, adding to the several buildings already in use.

From the scant beginning when Mr. Jonnard and his handful of campers rented a beach hotel the camp has grown and so contributed to Church life that it has been described as "the power house of the diocese." The first \$1,000 for camp improvements was raised by young people. Mrs. Charles Chapin, a winter resident of Thomasville and a friend of Bishop Reese, gave \$7,500 and the main building was named Chapin Hall in her honor. In 1933 the chancel guild of St. John's, Savannah, built Jonnard Cottage; the next year people of Christ Church, Savan-



CHRIST CHURCH, FREDERICA, ST. SIMON'S ISLAND, GEORGIA.

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The Living Church

GEORGIA

nah, built a cottage named in honor of their rector, the Rev. David Cady Wright, D.D.; and in time came the Augusta Cottage, built through effort of the Augusta parishes; the Aiken Cottage, named in honor of Frank Aiken of Brunswick; and a servants' house built by the young people and named in honor of Deaconess Alexander.

Camp Reese has enjoyed a great past and promises even a greater future in the life of the diocese and of the national Church.

PARISH LIFE

Second Anonymous Gift of \$1,000

For the second time in six months Trinity Church, Waupun, Wis., has received an anonymous gift of \$1,000. Such a contribution came late last summer, and was used to install a new heating plant in the church. At the annual parish meeting January 10th, another gift was announced, ear-marked for the installation of a new wiring and lighting job in the church. The Rev. Hewitt B. Vinnedge, Nashotah professor who is in charge of the mission, is as much in the dark as anyone else concerning the identity of the mysterious benefactors.

Christmas Present

Bishop Dagwell of Oregon received an unexpected gift of \$2,500 on Christmas Eve, with the request that it be used to reduce or cancel the bills of patients at Good Samaritan Hospital who have financial problems.

"Dr. I.Q." Visits Louisville Area

James McClain, candidate for Holy Orders from the diocese of Kentucky, in other words, "Dr. I. Q." of radio fame, visited Louisville December 27th to 29th and conducted his Quiz Program, for the church schools of St. Mark's and Grace, also for the Young Churchmen of the Louisville area, besides conducting similar programs at Fort Knox and Nichols General Hospital. It was particularly interesting to hear him conducting his program among an audience consisting entirely of children.

"Dr. I. Q." is now studying at Seabury-Western Theological Seminary, Evanston, Ill. After completing his three-year seminary course, he hopes to have a church in Kentucky, where he was born in 1912.

CHURCH CALENDAR

January

- 21. Third Sunday after Epiphany.
- 25. Conversion of St. Paul.
- 28. Septuagesima.
- 31. (Wednesday).

February

- 1. (Thursday).
- 2. Purification B. V. M.
- 4. Sexagesima Sunday.
- 11. Quinquagesima Sunday.

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DIOCESAN

ALBANY

Special Convention Called

Bishop Oldham of Albany has called a special meeting of the diocesan convention, "for counsel and advice relative to the desirability of episcopal assistance," January 23d, at the Cathedral of All Saints, Albany, N. Y. There will be a celebration of the Holy Communion, the business session to be held afterwards in the guild hall.

WYOMING

Rev. John Flagg McLaughlin Appointed Archdeacon

The Rev. John Flagg McLaughlin was appointed archdeacon of Wyoming by Bishop Ziegler on January 1st. Besides being rector of St. Paul's Church, Evans-ton, Wyo., he will have oversight of all the missions in the western part of the state: Kemmerer, Cokeville, La Barge, Big Piney, Bondurant, and Jackson.

Archdeacon McLaughlin, in 1937, was selected by the faculty and missionary society of Nashotah House to be subsidized by the missionary society as a missionary in Wyoming. His zeal and devotion in the Big Horn Basin of Wyoming has resulted in the development of five strong missions, one now under his leadership a parish, Christ Church, Cody. Three missionaries are now in the field where for a time Archdeacon McLaughlin served alone. There is satisfaction throughout the missionary district of Wyoming at this well-earned promotion.

Archdeacon McLaughlin succeeds the Ven. Dudley B. McNeil, who has gone to St. Matthew's Cathedral, Laramie, as dean.

VERMONT

Lay Readers Active

Vermont, hard-hit by the clergy shortage like many other dioceses, has solved this in many places by sending out lay-readers.

In St. Barnabas' Church, Norwich, J. Frederick Pfau, of the V-12 unit at Dartmouth, has charge of the Church school and Paul C. Kintzing, another V-12 student, directs the junior choir. Robert H. Porter, a candidate for Holy Orders from the Hanover parish, conducts afternoon services at the Community Church in Beaver Meadow every other Sunday.

Churches in Reading have been closed but a lay reader from Windsor, William Lee Erickson, conducts Sunday evening cottage services. Mr. Erickson is also conducting services at the Vermont State Prison in Windsor.

The Rev. Leslie Hodder of Hanover, N. H., uses the V-12 students as lay readers in five community churches. All of these community churches have appealed

DIOCESAN

Mr. Hodder for help in maintaining services. In South Strafford, Vt., two V-12 students from Dartmouth, Charles G. Milham, and C. James Foxlow, have worked hard enough to increase the congregations.

WASHINGTON

Rev. J. B. Mosley to Direct Department of Social Relations

The Rev. J. Brooke Mosley has accepted the position of director of the Department of Christian Social Relations of the diocese of Washington and began his duties as Washington's first full-time director December 1st. Washington is believed to be the 10th diocese in the Church to improve its social relations work and social responsibilities with a full-time director for its department. By diocesan reorganization last year, the department assumed the supervision of city missions in addition to its other functions.

NORTHERN INDIANA

Trinity Church, Fort Wayne, Buys Property for Three Missions

Recent purchase of three Fort Wayne, Ind., properties to erect missions has been announced by the Ven. J. McNeal Wheatley, rector, and by wardens and vestrymen of Trinity Church. The sites, located in the northwest, northeast, and southeast sections, all residential sections, will see building operations as soon as labor and materials are available. Trinity Church, the mother church, established in 1844, is in the west end of town, and the entire plant, consisting of church, parish house, and rectory, occupies half a block.

The decision to expand the church's services is the result of several months' study by Church officials who believe expansion is in keeping with the future religious and spiritual needs of the continually growing city.

A parcel of seven lots in the northeast part of Fort Wayne is the site of proposed S. Timothy Mission, providing adequate space for a chapel, playgrounds, and other future buildings and facilities.

A section of 20 lots in the northwest part of Fort Wayne is the site of proposed Holy Innocents Mission. These lots are so laid out that a platted street may be cut through the center of the plot if it is deemed desirable at some later date. An extensive building program is planned by several builders and real estate developers immediately after the war. This particular plot is sufficiently large that it could some day be developed to provide many facilities aside from a chapel, such as a school for young people, a hospital, or a home for orphaned children.

Five lots located in the southeast part of the city is the site of the proposed St. Stephen the Martyr Mission. This section has seen quite a building development even during the war. Already it has a considerable population, to whom Sunday schools

Lent Will Soon Be Here!

We, here in this business, have almost had our breaths taken away with the suddenness of the transition from Christmas business, with its atmosphere of joy, color, and gifts, to Lent, which is just around the corner, with its touch of sombreness, its atmosphere of definite discipline, its devotions mounting in fervor the nearer we draw nigh to The Cross, in company in our hearts with Him Who died there for us.

We'll need to watch our spiritual selves quite closely this year, quite thoughtfully, quite preparedly, if we are to make this quick transition of mood and spirit successfully. But, we have some increased impetuses spurring us on this year that past Lent has not supplied. Other men, and men near to our hearts, homes, and parishes have been living lives of terrific discipline FOR US, have been dying FOR US, and in this Lent, of all Lent, we Episcopalians had better look to our too frequently in the past having taken our Lent as just one of those unenjoyable bits of religious medicine that had to be swallowed once a year,—and in so doing, we have missed the boat entirely! We have missed entirely the need of our souls for the very diet that Lent offers, and our spiritual systems have become clogged with a surfeit of the sweets and goodies of a flabby religious experience over the months gone by. A lot of us Episcopalians, to state it baldly, haven't the spiritual guts to make, to live a real Lent, do you know that? Well, get used to knowing it then, for it is the truth, if ever it was told.

But, here's what is bothering us, and we keep harping on it. What are those hard-disciplined, death-facing boys of ours going to say when they come home, and watch us making such a farce-comedy of "giving up candy" (and NOT putting the money equivalent in our offering box),—and "Lent surely don't mean giving up the movies", (especially if there is a real salty one coming to town), and, "Oh, my goodness, no more parties till after Easter? I just can't stick it!" In other words, a lot of us Episcopalians are BLACK MARKET so far as things of discipline and the spirit are concerned. Ever think of that? Well, THINK OF IT! Or else, stand as something to be ashamed of before boys who have been through the fiery furnace of all the hell that this world can contrive, and who'll view us as representing what The Church is, and maybe quit it, for all we know, because of the sorry show that we have made of it.

Can you, DARE you, do less for Our Blessed Lord and Saviour than THEY are doing? We'd hate to see a lot of us keeping a real Lent this year because of shame-facedness, but it's better to get a start toward the real thing that way than not at all, and we've been headed definitely toward the "Not-at-all" goal-post for a long time now.

For God's Very Own sake, AWAKE! Claim the priceless heritages your matchless Church has bought and brought to you! Arise! Put on the armor of your Faith, and start letting your neighbors know that Jesus Christ still lives in your hearts, in your lives, and in your Church!

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and religious services should be made available.

The Rev. Gail C. Brittain, curate of Trinity Church, has already begun activities under the direction of Fr. Wheatley, toward raising the funds for the erection of an edifice for Holy Innocents Mission.

NEW YORK

Lincoln Award Voted to Mrs. Mary Simkhovitch

Mrs. Mary Kingsbury Simkhovitch, director of Greenwich House and a distinguished Churchwoman of the diocese of New York, has been chosen by vote of the 4,000 students of the Abraham Lincoln High School in Brooklyn as the New Yorker who has done most for the city of New York (which includes the borough of Brooklyn) in the past year. The selection was made after a discussion in which the entire student body took part. The majority declared that the work done by Mrs. Simkhovitch for the under-privileged children of the city was greater than any achievement of any other New Yorker in 1944.

The award will be made to Mrs. Simkhovitch at a special ceremony in the school on February 12th, Lincoln's Birthday. Mayor La Guardia will present the award, which is a medal.

The Abraham Lincoln High School began the practice of annual awards for notable services in the year 1934. Judge Samuel Seabury received the award in that first year. Others who have won it were Mayor La Guardia, Police Commissioner Lewis J. Valentine, Parks Commissioner Robert Moses, and Ole Singstad, chief engineer of the New York City Tunnel Authority.

58th Annual Church Club Dinner Scheduled for February 6th

The 58th annual reception and dinner, given by the Church Club of New York, will take place on Tuesday, February 6th. Ludlow Bull, president of the club, will preside. The speakers will be Bishop Manning of New York, Bishop Hobson of Southern Ohio, and Sir Gerald Campbell, G.C.M.G.

Bishop Manning is still in St. Luke's Hospital, where he has been a patient since December 7th; but the Bishop is steadily improving and it is confidently expected that he will be able to attend the Church Club dinner. The Bishop's malady is of a rheumatic nature. He is no longer confined to his bed but is up and about his room.

LOS ANGELES

Dr. Paul Favour Named Personnel Counsel for Rubber Company

Dr. Paul Gordon Favour, vicar of St. Clement's Church, San Clemente, Calif., has accepted the position of personnel counsel for Reeve Rubber, Inc., of San

Clemente. He also continues as vicar of the church where he has inaugurated a program of social and recreational activities, especially designed to serve employees of defense plants and service personnel.

Dr. Favour retired from active pastoral service in 1940, going to California as a resident of Laguna Beach. However, last year he was asked by Bishop Stevens of Los Angeles to head the wartime emergency and he placed his long experience at the service of the Church.

Recent additions to St. Clement's, under Dr. Favour's guidance, include the repainting and redecorating of the interior, a second sanctuary chair, a prayer desk and chair in the chancel, and a large red rug from the altar down the chancel steps and corridor. The apse above and around the altar has been refinished a light blue with gold stars above, representing the 12 Apostles. The front of the altar has been repainted in red and gold.

WESTERN N. C.

New Church for Hendersonville

Definite plans for building a new church are now being formed by St. James' parish, Hendersonville, N. C., as a result of the successful conclusion of the campaign to raise \$50,000.

Work of securing the building fund was carried on under conditions strangely similar to those which had confronted the founding fathers in building the present structure 80 years ago. Then as now, the war effort engaged so greatly the thought and effort of every one, and so many from the parish were away in the service of their country.

At the time St. James' parish was organized, early after the Civil War began, much of the raising of funds was carried on by the women whose husbands were away with the armed forces. The first building, which is still in use today, was consecrated September 19, 1863, during the hours when the battle of Chickamauga was being fought.

ATLANTA

Miss Charlotte Tompkins Will Lead Series of Meetings

Miss Charlotte Tompkins of the Department of Christian Education, National Council, will be in the diocese of Atlanta the week of January 26th to February 1st. A series of meetings has been planned to be held at All Saints' Church, Atlanta. The first meeting will be a parent-teacher meeting with Miss Tompkins talking and showing slides, which she uses in visual education. A reception for Miss Tompkins will precede the meeting.

Workshops for the various age groups will be held each of the succeeding evenings and special conferences will be arranged at the different churches during the day.

Miss Tompkins taught a course at Camp Mikell Adult Conference this past summer and is welcomed into the diocese by many friends.

MASSACHUSETTS

Service League Meeting

Second only in importance to the annual convention of the diocese, was the 25th annual meeting of the Massachusetts Church Service League on January 17th. The conference for clergy and laymen was held in the Cathedral Church of St. Paul at 11 A.M. with Prof. Carl J. Friedrich, director of Harvard University's School for Overseas Administration, speaking on "The Church and the Post-war World." The Women's Division met in New England Mutual Hall with Miss Elise G. Dexter presiding over what was also the 67th annual meeting of the Massachusetts Woman's Auxiliary. Mrs. John E. Hill of Philadelphia, member of the National Council, was speaker.

Dr. Miriam Van Waters, superintendent of the Reformatory for Women at Framingham, Mass., and Reuben L. Lurie, former member of the Massachusetts Parole Board, addressed the mass meeting of men and women. Mrs. Sherrill presided. The young people's rally was prefaced by a supper, in the Cathedral, with the Rev. Richard G. Preston of All Saints', Worcester, as speaker.

**Dr. Lula Disosway to Fill Series
Of Speaking Engagements**

Dr. Lula M. Disosway, long at St. Elizabeth's Hospital, Shanghai, China, and more recently of the Hudson Stuck Hospital, Fort Yukon, Alaska, will fill a series of speaking engagements in the Massachusetts diocese on January 23d through 31st.

MILWAUKEE

Christian Education Institute

A Christian Education Institute is being held each Tuesday evening during January at All Saints' Cathedral, Milwaukee, with two speakers and general discussion each evening.

The speakers are the Rev. Paul Kramer of Seabury-Western; the Rev. Alexander Simpson of St. Luke's, Racine; the Rev. Henry Roth of Trinity Church, Janesville; the Rev. G. F. White, of Trinity Church, Wauwatosa; the Rev. Ralph S. Nanz of Carroll College; the Rev. Marshall Day of Christ Church, Whitefish Bay; the Rev. Maurice H. Terry of the National Conference of Christians and Jews; and Miss Winifred Maynard of All Saints' Cathedral, Milwaukee.

NEW JERSEY

Rector's 25th Anniversary

The 25th anniversary of the Rev. H. Eugene Allston Durell as rector of the Church of the Ascension, Atlantic City, N. J., was celebrated by the wardens, the vestry, and congregation January 6th and 7th. The anniversary reception for Fr.

and Mrs. Durell was held in the parish house Saturday evening. The anniversary service on Sunday was the celebration of the Holy Communion at 7:30 A.M. by the rector. Bishop Gardner was present at the 10:30 A.M. service of Confirmation and the choral celebration of the Eucharist and preached the sermon.

Special music was arranged both for the reception and for the Sunday services by the choirmaster as part of the anniversary observance.

Fr. Durell guided the parish through the very lean years of depression after the first World's War and prevented the foreclosing of the mortgage on the church and guild hall. By agreement with the mortgagor to accept his own mortgage bonds at their face value instead of the depreciated market value of 70% the mortgage on the church and guild hall was settled.

In normal time the property of the Church of the Ascension is worth \$500,000. It is very valuable both for parochial and diocesan purposes in this district and also for the use of the Holy Catholic Church. In the chapel, services are said in the Anglican, Syrian, Armenian, Albanian, Lithuanian and Old-Catholic rites. For 17 years the Orthodox Greeks used the chapel for their services before they built their church.

KENTUCKY

**Noon Day Lenten Services to Be
Held in Louisville Theater**

The newly organized Episcopal Laymen's Committee of the Louisville churches in the diocese of Kentucky plans to hold noon day Lenten services beginning February 19th to March 23d in the National Theater in downtown Louisville. This is the first time in many years that these services will be held in a theater. Speakers will include the Rev. Theodore N. Barth, Calvary Episcopal Church, Memphis, Tenn., for the first week; Bishop Haines of Iowa, former dean of Christ Church Cathedral, the second week; and Bishop Dandridge, Coadjutor of Tennessee, the third week. Speakers for the following two weeks will be announced later.

SOUTHERN VIRGINIA

**St. Mark's, Bracey, Holds
Breakfast and Forum for Men**

The Rev. Granville V. Peaks, jr., held early Mass for the men and boys of St. Mark's parish, Bracey, Va., recently, after which there was a breakfast and forum in which the group discussed the Presiding Bishop's Laymen Committee's plans on how to stimulate Church work among men.

St. Mark's Church is considered one of the largest of rural Episcopal churches, reporting 207 communicants. The church has recently installed a new set of lights given by Otis P. Jones of Lawrenceville, Va.

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EDUCATIONAL

SEMINARIES

Presiding Bishop's Message for Theological Education Sunday

"There is nothing more important in view of the need for bringing the influence of the Christian Church to bear upon the postwar world than adequate training for the clergy who are to be the leaders in the years that lie ahead," said Presiding Bishop Tucker in a general letter commending Theological Education Sunday, which this year is being observed January 21st.

"All our seminaries must be better financed if they are to give the kind of training that is called for," Bishop Tucker continued. "In the past we have depended very largely upon the income from endowments to carry on our theological schools. Not only has the income from endowments decreased greatly, but it does seem to me that the present generation ought to take its proper part in the support of our seminaries.

"I hope therefore that on the coming Theological Education Sunday there will be a generous response to the appeal of the various seminaries for assistance."

COLLEGES

Dedicate Lectern Bible In Hobart College Chapel

Dedication of a Bruce Rogers Lectern Bible took place January 5th in St. John's Chapel, Hobart College, Geneva, N. Y.

The Bible, published by the Oxford University Press in 1935, was presented to the college chapel in memory of Henry Hudson Eddy by his widow, Mrs. Mary Alden Eddy, of Tiverton, R. I.; his daughter, Mrs. Faith Alden Eddy Potter, and his son-in-law, Dr. John Milton Potter, president of Hobart and William Smith Colleges.

The late Mr. Eddy was a graduate of Williams College, class of 1893, and Pratt Institute, Brooklyn. He was president of the Chase Mills, Fall River, Mass., and Winooski, Vt. He was a longtime member of the Grolier Club, New York City, and throughout his life maintained an interest in fine printing.

Mr. Eddy was treasurer and vestryman of Holy Trinity Church, Tiverton, until shortly before his death in January, 1942.

INTERCHURCH

Scholarship Awards to Be Based On Evidence of Christian Service

Scholarship awards of a college education for the boy and girl showing greatest evidence of Christian service and understanding of Christian responsibility will be granted as part of the 1945 Youth Week observance January 28th to February 4th, it has been announced by the Rev. Isaac K. Beckes, director of youth work for the International Council of Religious Edu-

cation and executive secretary of the United Christian Youth Movement. Five second awards and 15 partial scholarships will also be granted, according to Mr. Beckes.

First awards include \$400 per year for four years in the college of the winner's choice, and a scholarship each summer covering room, board, and registration fee at a summer conference sponsored by the United Christian Youth Movement or any other accepted religious organization. The other awards include five second awards of a scholarship covering room, board, and registration fee to be granted in each of the five areas of the regional conferences of the Movement to the young person winning first rating in that area. Fifteen partial scholarships of one half the expense of room, board and registration fee to the regional conference of the United Christian Youth Movement will be granted to three contestants in each of the five regional conference areas.

"Participants must be Christian young people between 16 and 25 who are at least seniors in high school and not more than freshmen in college," Mr. Beckes declared. "Out of high school young people now holding jobs, but who have not attended college more than one year, are eligible to participate. Awards will be granted on the following bases:

"1. Evidence of Christian service in the local church or denominational agency 25%; 2. Evidence of service in coöperative Christian youth activities in the local

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community, county or state, 25%; 3. Evidence of successful Christian citizenship in the school, at work, or in the community at large, 25%; 4. Presentation of an essay not to exceed 1,500 words on the general theme of Youth Week—'Youth Serves'—using one of the following sub-topics as title: (a) Youth Serves in Reaching Others for Christ; (b) Youth Serves through Christian Coöperation; (c) Youth

Serves through the United Christian Youth Movement; (d) Youth Serves in Building a Christian World; 25%.

"Official entry blanks may be secured from local or state youth councils or councils of churches, denominational youth departments, or from the national office of the United Christian Youth Movement, 203 North Wabash Avenue, Chicago 1, Ill."

DEATHS

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

Ira Day Lang, Priest

The Rev. Ira Day Lang, retired, died January 7th at Touro Infirmary, New Orleans, La., after an illness of several years. The Rev. Mr. Lang served as rector of St. George's Church, and St. Philip's Chapel, New Orleans, for 12 years before his retirement in 1940.

Born in Baltimore in 1882, he was a graduate of the University of Maryland. Before his ordination in 1920 he was an attorney in Baltimore. He served as rector of a number of churches in Kentucky and in Texas before going to New Orleans.

Funeral services were held January 8th in St. George's Church. Interment was in Hope Mausoleum.

He is survived by his widow, the former Miss Ruth Scheffli of Baltimore.

Charles M. Rogerson

Charles M. Rogerson, prominent lay member of the diocese of Massachusetts, died December 27th at the age of 60. He followed in the footsteps of his father, the late Charles E. Rogerson, as lawyer and banker and in giving skilled service to both Church and community. He was director and chairman of the main budget committee of the Community Fund, and permanent secretary of the Permanent Charities Fund. He is survived by his wife.

CHANGES

Appointments Accepted

Abbot, Rev. Paul R., rector of St. Matthew's Church, Enid, Okla., will become rector of St. Mary's Church, El Dorado, Ark., February 1st.

Armstrong, Rev. Paul Curry, rector of the Church of the Incarnation, Drexel Hill, Pa., will become vicar of St. Thomas' Chapel, New York City, February 1st.

Bennett, Rev. Sydney C., formerly rector of the Church of Our Saviour, Placerville, Calif., became rector of Christ Church, Cody, Wyo., in mid-January.

Canterbury, Rev. Claude E., formerly rector of Good Shepherd Church, George West, Tex., became rector of Christ Church, Douglas, Wyo., and vicar of Christ Church, Glenrock, and St. George's, Lusk, Wyo., on December 15th. Address: Christ Church Rectory, Douglas.

Ehly, Rev. Charles Francis, rector of Trinity Church, Buckingham, Pa., and priest in charge of St. Philip's Chapel, New Hope, Pa., will become rector of the Church of the Incarnation, Drexel Hill, Pa., February 14th.

Link, Rev. Henry A., formerly of St. Andrew's School, St. Andrew, Tenn., is now in residence at Christ Church rectory, Tracy City,

Mrs. Sophie Knight Rousmaniere

Mrs. Sophie Knight Rousmaniere, widow of Dean Edmund S. Rousmaniere of St. Paul's Cathedral, Boston, died December 12th at the age of 79, after a long illness. Burial service was held in the Cathedral on December 14th. Mrs. Rousmaniere, married to the late dean when he was the rector of Grace Church, New Bedford, took a vital interest in Church work, particularly that associated with her beloved and influential husband, throughout her entire lifetime, and was able to bestow large benefits upon it. Her bequests for charity left by will have given \$150,000 as an addition to the fund in memory of Dean Rousmaniere established at the Cathedral; \$125,000 to the bishop and trustees of the diocese; \$25,000 to Grace Church, New Bedford, Mass., and the same to Grace Church, Providence, R. I., of which the dean was at one time rector; \$25,000 to All Saints' Church, Pontiac, R. I.; \$15,000 to St. Mary's Church, Barnstable, Mass., and \$5,000 to St. Monica's Home for sick Colored women and children operated by the Sisters of St. Margaret, in Roxbury, Mass. In addition, generous bequests were left to members of the clergy, especially those who had been connected with the Cathedral.

Tenn. Fr. Link will do missionary work in the Cumberland Plateau.

Nakajo, Rev. Kenneth William, is vicar in charge of the Church of the Holy Cross, Layton, Utah, a new mission. Bishop Moulton writes: "We have a good number of our own Japanese communicants and I am sure this new mission will bring us many more." Fr. Nakajo's address: P. O. Box 1703, Salt Lake City, Utah.

Park, Rev. Richard A., rector of Christ Church, Eagle Lake, and of St. John's Church, Columbus, Tex., and priest in charge of St. James' Mission, La Grange, Tex., became rector of St. Andrew's Church, Houston, Tex., January 15th. Address: P. O. Box 7417, Houston 8.

Southworth, Rev. Constant W., rector of St. Stephen's Church, New Hartford, N. Y., will become assistant rector of St. John's Church, Larchmont, N. Y., February 15th. He will also study at Columbia University and Union Theological Seminary for his Ph.D. degree.

Trank, Rev. Howard S., superintending presbyter of Yankton-Santee Mission, Greenwood, S. Dak., will become priest in charge of St. Andrew's Chariton, St. Paul's, Creston, and St. John's, Garden Grove, Iowa. Address: Chariton, Iowa.

Vaché, Rev. Jean A., rector of St. Andrew's

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CHANGES

Church, Greensboro, N. C., will become 1st assistant of Calvary Church, Pittsburgh, on February 1st. Address: 315 Shady Ave., Pittsburgh 6.

Military Service

Peoples, Chaplain (Captain) Joseph W., jr., is now post chaplain at Greenville Army Air Field, Greenville, Miss. Mail forwarding address remains: 214 Way-Lin Manor, Lansdowne, Pa.

Pratt, Chaplain (Captain) Julius A., has returned from 26 months of service in the Arctic and the Aleutian Islands and is on duty with the 1326 Service Unit, Camp Lee, Va.

Sharkey, Chaplain J. Jack, formerly chaplain of the USS "Honolulu," is now chaplain at the National Naval Medical Center at Bethesda, Md. Address: 7927 Wisconsin Ave., Bethesda.

During the month of December the following have been appointed chaplains in the USNR: **Howard Shelton Davis** of Upper Darby, Pa.; **James Edwin Donald Skinner**; and **Robert Harold Whitaker** of New Haven, Conn.

Changes of Address

Bridgeman, Rev. Canon C. T., may now be reached at 4941 Arlington Ave., Riverdale, New York City 63.

Price, Rev. James Harry, whose address was formerly 49 Church Lane, Scarsdale, N. Y., now has the new home address of 13 Rochambeau Road, Scarsdale.

Smaltz, Rev. Warren M., missionary of deaf missions, has changed his address from 718 Guilford St., Lebanon, Pa., to R.F.D. No. 2, Lebanon.

Ordinations

Deacons

Colorado—**Frederick P. Williams** was ordained to the diaconate September 23d in Grace Cathedral: Chapel of Grace, San Francisco, by Bishop Block of California acting for the Bishop of Colorado. He was presented by the Rev. Russell B. Staines and the Rev. John C. Leffler preached the sermon. The Rev. Mr. Williams is curate of St.

Mark's Church, Berkeley, Calif. Address: 5669 Ocean View Drive, Oakland 11.

Los Angeles—**C. L. Conder**, captain in the Church Army, was ordained deacon December 20th by Bishop Stevens of Los Angeles in St. Columba's Chapel, Los Angeles. He was presented by the Rev. William Cowans and Bishop Gooden, Suffragan of Los Angeles, preached the sermon. The Rev. Mr. Conder will continue as trailer chapel missionary.

Priests

California—The Rev. **Robert Richard Paul Coombs** was ordained priest January 6th in St. Paul's Church, Burlingame, Calif., by Bishop Block of California. He was presented by the Rev. Francis P. Foote and Bishop Block preached the sermon. The Rev. Mr. Coombs is curate of St. Paul's Church, Burlingame, Calif. Address: 415 E. Camino Real, Burlingame.

Northern Indiana—The Rev. **Gail Colyer Brittain** was ordained priest by Bishop Mallett of Northern Indiana in Trinity Church, Fort Wayne.



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

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CORNELL UNIVERSITY, ITHACA COLLEGE—St. John's Church, Ithaca, N. Y. Rev. Gerald B. O'Grady, Jr., Chaplain. Barnes Hall: Sun. at 9 A.M., Wed. at 7:30 A.M. St. John's: Sun. at 8, 9:30, 11; Canterbury Club, Sun. at 5 P.M.

HARVARD, RADCLIFFE, M.I.T.—Bishop Rhinelauder Memorial, Christ Church, Cambridge, Mass. Rev. Frederic B. Kellogg, Chaplain. Sun.: 8, 9, 10 & 11:15 A.M.; 8 P.M.; Canterbury Club 6:30 P.M.

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

MILWAUKEE-DOWNER, STATE TEACHERS—St. Mark's Church, Milwaukee, Wis. Rev. Killian Stimpson, Rev. Carl E. Wilke. Sun.: 8, 9:30, 11 A.M.; Daily: 7:30 A.M.

MINNESOTA UNIVERSITY—Holy Trinity Church, 4th St. and 4th Ave., S.E., Minneapolis 14. Rev. Lloyd W. Clarke, Rector and Chaplain. Sundays: 8 & 11 A.M., 5 P.M.; Wed.: 7:45 A.M.

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

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

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

NORTHWESTERN UNIVERSITY—St. Thomas' Chapel, 2046 Sheridan Rd., Evanston, Ill. Chaplain: Rev. Alan W. Watts. Mass: 9 A.M. Sunday; 7 A.M. Tues., Thurs., Sat.

OCCIDENTAL COLLEGE—St. Barnabas' Church, Eagle Rock, Los Angeles, Calif. Rev. Samuel Sayre, Rector. Sundays: 7:30 & 11 A.M. on the Campus, 1st & 3d Sundays, 9 A.M. Canterbury Club.

OKLAHOMA COLLEGE FOR WOMEN—St. Luke's Church, Chickasha, Okla. Rev. H. Laurence Chowins, Vicar. Sunday Services: 8, 9, 9:45 & 11 A.M.

SALEM COLLEGE & ACADEMY—St. Paul's Church, Winston-Salem, N. C. Rev. James S. Cox, Rector. Sundays: 8, 9:45, 11 A.M. & 5:45 P.M.

SANTA BARBARA COLLEGE, UNIVERSITY OF CALIFORNIA—Trinity Church, Santa Barbara, Calif. Rev. Richard Flagg Ayres, Rector. Sun.: 7:30, 9:30 & 11 A.M.; 7:30 P.M. Evensong.

UNIVERSITY OF TEXAS—All Saints' Chapel and Bishop Gregg House, Austin, Tex. Rev. Joseph Harte, Chaplain. Sun.: 8, 9:30, 11 & 6; Weekdays: Daily 12 N., Wed. 10 A.M., Fri. 7 A.M.

UNION COLLEGE—St. George's Church, Schenectady, N. Y. Rev. George F. Bambach, B.D., Rector. Sun.: 8 & 11 A.M., 7:30 P.M.; Daily: M.P. 9:30 A.M., E.P. 5 P.M.; Tues., Thurs., Holy Days: H.C. 10 A.M.

WELLS COLLEGE FOR WOMEN—St. Paul's, Aurora, New York. Rev. T. J. Collar, Rector. Sundays: 7:30, 9:45, 11:00 A.M. Holy Days and Fridays: 7:00 A.M.

WILLIAMS COLLEGE—St. John's Church, Williamstown, Mass. Rev. A. G. Noble, D.D., Rector; J. F. Carter, D.D., Acting Rector. Sun.: 8 & 10:35 A.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. 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.



CHRIST CHURCH
CAMBRIDGE, MASS.

CHANGES

led, on December 17th. He was presented by the Ven. J. McNeal Wheatley who also preached the sermon. The Rev. Mr. Brittain is curate of Trinity Church, Fort Wayne, assisting in establishing Holy Innocents Mission.

The Rev. William Edward Harris, O.H.C., was ordained priest January 6th in the monastery chapel of St. Augustine, West Park, N. Y., by Bishop Mallett of Northern Indiana. He was presented by the Rev. Alan G. Whittemore and the Rev. McVeigh Harrison preached the sermon.

Southern Ohio—The Rev. Laurence H. Hall was ordained priest in Christ Church, Cincinnati, by Bishop Hobson of Southern Ohio on December 21st.

Springfield—The Rev. Thaddeus Bowman Epting was ordained priest in St. Paul's Church, Springfield, Ill., December 16th by Bishop White of Springfield. He was presented by the Ven. Edward J. Haughton and the Rev. Jeremiah Wallace preached the sermon. The Rev. Mr. Epting is editor of the Springfield "Churchman." Address: 300 N. Glenwood Ave., Springfield.

The Rev. Arthur Edwin Gregory Rowley was ordained priest December 21st in Emmanuel Memorial Church, Champaign, Ill., by Bishop White of Springfield. He was presented by the Rev. Herbert L. Mille and the Rev. Robert H. Moore preached the sermon. The Rev. Mr. Row-

ley is assistant rector of Emmanuel Memorial Church, Champaign, Ill. Address: 69 Glendale Rd., Chapman Court, Rantoul, Ill.

Wyoming—The Rev. William Jacob Appel was ordained priest December 28th in St. John's Church, Jackson, Wyo., by Bishop Ziegler of Wyoming. He was presented by the Rev. John F. McLaughlin and the Ven. Dudley B. McNeil preached the sermon. The Rev. Mr. Appel is vicar of St. John's Church, Jackson, and the Chapel of the Transfiguration (summer chapel), Moose, Wyo. Address: St. John's Rectory, Jackson.

Corrections

In the 1945 Annual, the Rev. Harold G. Holt is incorrectly listed as one of the non-parochial clergy of the diocese of Chicago, and has a "(C)" after his name in the general clergy list. From April 1, 1943, until mid-December, 1944, he was canonically resident in the diocese of Ohio and was rector of St. Alban's parish, Cleveland Heights, Fr. Holt is now transferring to the diocese of Quincy where he is rector of St. Jude's parish, Tiskilwa, Ill.

The 1945 Annual omits the name of the Rev. Harwood Christian Bowman, Jr., second curate at St. Paul's Cathedral, Oklahoma City, Okla. The Rev. Mr. Bowman, who was ordained to the diaconate last June, resides at 127 N.W. 7th St., Oklahoma City.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$2,839.54
In loving memory of Mary O. Snowden Treadwell	100.00
St. Philip's Church School, Tucson, Ariz.	25.00
St. Peter's Church School, Columbia, Tenn.	20.96
St. Paul's Church School, La Porte, Ind.	15.29
Christ Chapel Sunday School, Boydtown, Va.	12.20
A.W.S., A.D.S., C.S.A.	12.00
Church School by Mail, Dist. of Spokane	10.56
A Friend	10.00
In Memory of Dr. George A. Underwood	10.00
Anonymous, New York City	5.00
Rev. Eric O. Robathan	2.75
Francis, Jonathan, and Sally Richardson	3.00

\$3,066.30

Charles E. Craske £1

War Prisoners Aid

Previously acknowledged	\$ 15.00
St. Stephen's Mission, Gilroy, Calif.	5.00
Mrs. Edith R. Phillips	3.50

\$ 23.50

CHURCH SERVICES



CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40

Rev. James Murchison Duncan, rector; Rev. Edward Jacobs
Sun.: 8, 9:30; 11 a.m. H.C.; Daily: 7 a.m. H.C.

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 & 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; Sunday 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); Chaplains 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 Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 P.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-10

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NEW YORK—(Cont.)

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22

Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & 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 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 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)

Trinity Church, Broadway & Wall St., New York

Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

St. Thomas' Church, 5th Ave. & 53rd St., New York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m., and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.
Sun.: Communions 8 & 9 (Daily 8); Choral Eucharist & Sermon, 11; Vespers, 4

OHIO—Rt. Rev. Beverley D. Tucker, D.D., Bishop

St. John's Historic Church, 2600 Church Ave., Cleveland

Rev. Arthur J. Rantz, Vicar
Sun.: 8 Holy Communion; 9:30 Ch. Sch.; 11 (1st & 3d Sun.) Choral Eucharist, (other Sun.) Worship & Sermon; Thurs.: 11 Holy Communion

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

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia

Rev. William H. Dunphy, Ph.D., Rector; Rev. Felix L. Cirlot, Ph.D.
Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:30 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m.; Evensong, 5:30 p.m. Also daily, except Saturday, 7 a.m. & Thursday and Saints' Days, 9:30 a.m. Confessions: Saturdays 4 to 5 and 8 to 9 p.m.

RHODE ISLAND—Rt. Rev. James DeWolfe Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport

Rev. L. L. Scaife, S.T.D., on leave USNR; Rev. L. Dudley Rapp; Rev. Wm. M. Bradner, Associate Rectors
Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Tues. & Fri., 7:30 a.m., H.C.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield

Very Rev. F. William Orrick, Dean
Sunday: Mass, 7:30, 9:00, and 10:45 a.m. Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Mass daily: 7; Extra Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

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

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.

Very Rev. Edward R. Welles, M.A., Dean; Rev. C. A. Jessup, D.D.; Rev. Robert E. Merry, Canon
Sun.: 8, 9:30, 11. Daily: 12, Tues. 7:30, Wed. 11

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