

The Living Church

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



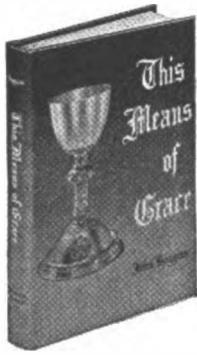
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DEDICATION OF ST. CHRISTOPHER'S CHAPEL-TRAILER NO. 2

(See page 16)



THIS MEANS OF GRACE

By John Higgins

A new series of meditations on the Holy Communion. *This Means of Grace* is an attempt to illuminate, for Anglicans and non-Anglicans, the greatest service in our Prayer Book, the Holy Communion.

The commentary on the various parts of this service is not deep or heavy reading. A tremendous amount of knowledge is outpoured on such sections as the Kyrle, Creed, Offertory Sentences, General Confession, Comfortable Words, Consecration Prayer, Gloria in Excelsis, and Benediction.

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WHY GO TO CHURCH?

By David K. Montgomery

A great many so-called church people can find many reasons for *not* going to church on Sunday. Here are a few:—I have to cook dinner on Sunday—I have to mind the children—It is my only day off—I did not wake up in time—I don't like the Rector—I don't like the choir—I don't like Morning Prayer—I don't like Holy Communion.

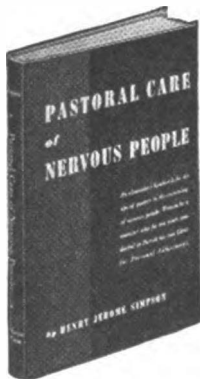
The Rev. David K. Montgomery knows all the questions, but what is more important he knows the ANSWERS and they will be found in this new book for laymen, *Why Go To Church?* If you have never read a religious book before, begin with *Why Go To Church?*

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PASTORAL CARE OF NERVOUS PEOPLE

By Henry Jerome Simpson

Souls in Disorder! There are some in every parish and at the end of this war there will be many more. Using religion as a preventative and therapeutic agency the minister has, within his limitations, a great work to do.

Questions concerning mental habits, emotional life, home training or the lack of it, the ideals, the aims and purposes of life, fears, anxieties, confusion over the meaning of life and religion—all of these come within the field of pastoral work. And the pastor is in a unique position to deal with people in need of care along these lines.

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By Daniel T. Jenkins

A new book on prayer by an English author. It is an attempt to clarify 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.

Chapter topics: Why Do We Find Prayer So Difficult Today?; The Dimension in Which Prayer Exists: Prayer and Faith; God's Will and Our Prayers; God's Ways of Answering Prayer; Prayer and the Bible: Prayer and the Church; Does it Matter Whether We Say Our Prayers?

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LETTERS

Generous Offer

TO THE EDITOR: Because of recent generous donations to our church, we are now able to give away to some mission which needs them, the following:

- 1 altar service missal
 - 2 brass altar vases
 - 1 brass altar cross, with the three-grade Calvary base. Height, 1 ft. 9 in.; width of cross bar, 10½ in.; bottom step, 8 in. square.
- (Rev.) RICHARD H. WILMER, JR.
St. John's Church,
Mt. Rainier, Md.

Encouraging to Colored Clergy

TO THE EDITOR: The election of the Rev. Bravid W. Harris to the bishopric of Liberia is good news. This is an answer to the prayers of many Churchmen. I have been lobbying for this along with many of my brethren for several years and it is gratifying to know that it has come to pass.

The choice of Mr. Harris is a very excellent one. He is one of the outstanding leaders, admired and respected by all who know him. The people of Liberia are fortunate in having him as their leader and bishop.

The action of the House of Bishops will give encouragement and renewed interest to our Colored clergy. This is a step in the right direction. For such interest and tangible expressions of good will and interest, I am sincerely grateful.

(Rev.) SAMUEL J. MARTIN.

Chicago.

Progressive Diocese

TO THE EDITOR: In reading your editorial, "Are Women Laymen?" [L.C., Oct. 8th], I was happy to realize how progressive we are in the diocese of California. Women have served on our diocesan council for many years, and at the 1944 convention the canons were changed making it compulsory that every delegation from every parish or mission *must* have one woman delegate and one woman alternate to sit on the floor of diocesan convention.

One year at convention, the canons were changed to allow women on vestries. This was not compulsory but optional. However, the changed canons also made it necessary to have some form of rotation among vestrymen. So at least there is some chance for young men and young women to serve on vestries. Some of our returning servicemen

and women will have a chance to bring new life and vigor into our Church work, and to give worldwide vision, tolerance, and understanding to our missionary progress.

Maybe this diocesan example will have a stimulating influence on General Convention when it meets in 1946.

(Mrs. N. B.) CAROLINE SEALY LISEMARE.
San Francisco.

Editor's Comment:

On principle, it does not seem desirable to *require* that one woman be included in each parish deputation to diocesan convention. Why not simply allow the parish to elect the best qualified people without regard to sex?

Help Needed

TO THE EDITOR: The little mission church of Two Harbors, Minn., communicant strength of approximately 20, has raised \$300 for the repair of their little church building. They have had rummage sales, dinners, and various other projects in order to raise this money. The little church needs much. I am wondering if there would be any place wherein we could swap or get for transportation, a lectern, six office lights, and a red dossal. I can go a little way in placing an ad in the paper, but this little mission is not strong enough to be able to help much on this.

(Very Rev.) C. B. W. MADDOCK.

Trinity Cathedral,
2010 East Superior Street,
Duluth 5, Minn.

Editor's Comment:

Can any reader help?

Old English Verse

TO THE EDITOR: A soldier who attends my services brought this in to me and I thought it might interest you. The verse is taken from a stone plaque built into Kuby Church Porch, Essex, England, said to be 500 years old:

"When pictures look alive with movement free,

When ships, like fishes, swim below the sea,

When men, outstripping birds, can scan the sky;

Then half the world deep drenched in blood shall be."

Of course I have no way of checking this but the "Sergeant" said he saw it!

And many thanks for the grand magazine. It is a real joy to have it.

JOHN E. KINNEY,

Chaplain (Lt. Col.) USA
Fort Sam Houston, Texas.

Spiritual Father?

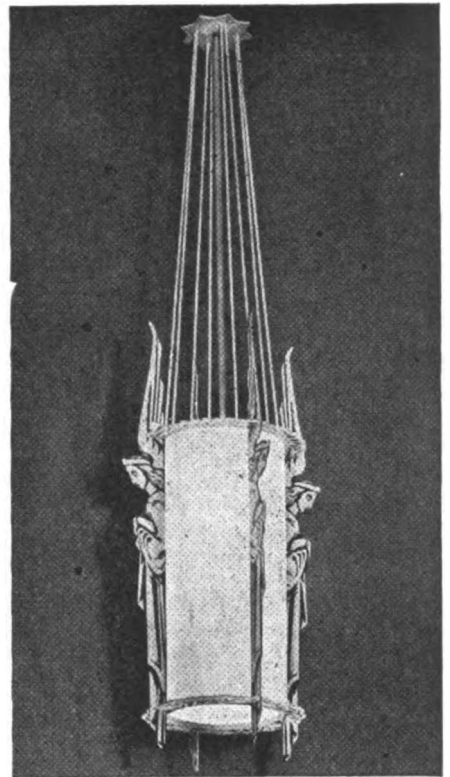
TO THE EDITOR: A thousand Amens to the letter of William J. Fitzpatrick jr., in the issue of THE LIVING CHURCH of April 1st, and what he says is no April fool joke. To show how it "straddles" just read "Editor's Note" foot of page 4, "The Question Box," issue of March 18th. Either a priest is a Spiritual Father or just plain Bill, he cannot be both.

ROBERT N. MERRITT.

Westfield, N. J.

Editor's Comment:

| Most are both to some.



Plastics in Church Lighting

Rambusch Lantern No. 15-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

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STRICTLY BUSINESS

THIS COLUMN is in the nature of an obituary, since with it comes the end of the week by week appearance of the column for two years and four months, and on April 30th I end seven years and two months of association with THE LIVING CHURCH.

I'm going to Thomas Nelson & Sons as senior traveler, covering large cities in the East and Midwest, and shall get out as far west as St. Louis and Kansas City regularly, so at least I'll be able to drop in on the LC staff once in a while.

My association with the LC has been long and extremely pleasant, full of good memories and only one regret — The Layman's Magazine didn't really pan out. I had great hopes for that in 1939; in 1941 it was buried, and, from what I hear around the Church, with few regrets!

But there have been many other things to make up for this, and particularly the friends I've made. I think first of the staff and members of the firm . . . the two captains, Clifford and Ray, off in foreign lands; and Pete, the acting editor; Marie, the business manager; Jean, the managing editor; Mary, the circulation manager; and Linden, the president of the firm. . . I could go on naming them, but just let me say there couldn't have been a more congenial and friendly group to work with. And then there are the people of the Church . . . the laymen, the priests, and the bishops. It was a rare occasion when their associations with me didn't rise above the plane expected in ordinary business and social intercourse. I'd better not go on in a vein verging on the sentimental.

Maybe it would be better to think about the future. It can be a great one, I believe. THE LIVING CHURCH has today a splendid staff, a staff as good as you'll find on any Church magazine. It is a staff capable of reaching and satisfying not 45,000 readers in 15,000 families but 150,000 readers in 50,000 families. After the war, when they can get the paper and other supplies, I hope they are going to try to!

* * *

DUDLEY W. FITCH of Des Moines, Iowa, sends this sign from the bulletin board of a local church:

7:00 P.M.

"WHAT SHALL IT PROFIT?"

THE PASTOR

Jean McConery

The Question Box



CANON MARSHALL M. DAY, EDITOR

• *In making one's confession as often as every two weeks, for many years, sometimes it is evident that there is only one venial sin. In this condition can one ask a blessing, and just say the prescribed Confiteor?*

The condition described by our questioner can arise in three different ways:

(1) The soul can be actually free from any but venial sin, but aware of its temptations and shortcomings. In this case it is possible to confess a consciousness of sinfulness but not of specific sins, and for this one asks absolution in the usual way.

(2) The soul may not be conscious of sin because it has advanced to the limits of the person's knowledge of perfection. In this case one asks a blessing, and for counsel how to grow in grace, but not for absolution.

(3) The soul may be actually free from mortal sin during the period covered by the self-examination, yet aware of its temptations and also of the way to overcome them, and aware of dawning possibilities of further advance in love and usefulness to God and man. In this case a blessing should be asked instead of absolution.

In the last two cases my own penitents are instructed not to say the usual form of confession, but simply "Since my last confession, which was (on such a date) I am not conscious of any grave or mortal sin, so ask your blessing."

Venial sin, of which one is specifically conscious, should be confessed as such, for one may be mistaken in his estimate of its venial character.

• *I am much interested in the order of Poor Clares, but know little about them. Please tell me where I can write to learn about them and their work.*

You should write The Reverend Mother Superior, St. Clare's Convent, Maryhill, Mt. Sinai, Long Island, New York.

• *A questioner sends the program of a military post chapel, and asks two questions arising from its wording.*

1. *What is a "General Protestant Service?"*

2. *Why a "Lutheran Liturgical Service" and not an Episcopal? Are the Lutherans more Church conscious than the Episcopalians?*

1. "General Protestant Service" is just what it is shown to be by the program submitted: a service of prayer, Scripture reading, and preaching, in which the chaplain endeavors to provide those of his

members of his own denomination with a means of communion with God, and some instruction in Christian living.

2. I suspect that the "Liturgical Service" is Lutheran because the chaplain at this particular post is a Lutheran minister.

To the last question I should say, some Lutherans and some Episcopalians, yes; others, no. It partly depends on how good a training a man got, but the final determinant is his own application of it.

• *Why was the feast of the Annunciation transferred from March 25th to April 9th? It was my impression that, when two festivals occurred on the same date, the major feast was observed on the given day, and the minor on a subsequent date.*

The transfer of the feast of the Annunciation is directed by the Tables of Precedence (page xxxv in the Morehouse-Gorham edition) in the general rubrics of the Book of Common Prayer.

The rubric is in conformity with the principle stated by our questioner. The annual commemoration of the Passion and Resurrection is of such great devotional importance that no other feasts are observed during the two weeks given over to that commemoration. Consequently in 1945 April 9th was the next vacant day.

The same rule applies to any feast occurring in the octave of Whitsunday.

• *Are there any religious communities in the American Church into which men and women of mature years may enter, even if they have been married? There must be many such who are now free and desirous to give the remainder of their lives, enriched by having shared in the life of family, as a complete gift to Christ.*

I believe that most of our communities accept widowed persons into their membership. It would be necessary to find out by writing the particular community the aspirant desires to enter. A full list of these communities is to be found on pp. 134-135 of the current LIVING CHURCH ANNUAL.

• *Last Christmas my rector, from the front of the Chancel, invited "all who felt so moved" to come to the Holy Communion. Is this correct, in view of the definitions on this matter in the Prayer Book?*

I do not think it is. There are three forms of "invitation to Communion" provided in the Prayer Book, on pp. 75, 86, 87, and I have always gone on the principle that whenever the Church has provided a form for doing anything I should not mix up another, which may express my own view.

FOURTH SUNDAY AFTER EASTER

GENERAL

EPISCOPATE

Order Taken for Consecrations

The Presiding Bishop has taken order for the consecrations of two missionary bishops—the Very Rev. Reginald H. Gooden, Bishop-elect of the Panama Canal Zone, and the Rev. Arthur B. Kinsolving, II, Bishop-elect of Arizona.

The ceremony at which Dean Gooden will be consecrated will take place May 8th at St. Paul's Cathedral, Los Angeles, at 10 A.M.

The Presiding Bishop will be consecrated with Bishop Blankingship of Cuba and Bishop Gooden, Suffragan of Los Angeles, and father of the Bishop-elect, as co-consecrators.

The Bishop-elect will be presented by Bishop Block of California and Bishop Stevens of Los Angeles.

Attending presbyters will be the Rev. Robert B. Gooden, jr., San Pedro, Calif., and the Rev. Perry G. M. Austin, Long Beach, Calif.

The Presiding Bishop will preach the consecration sermon, Bishop Keeler of Minnesota will be litanist, and the Rev. Canon C. Rankin Barnes, San Diego, will be deputy registrar.

Dr. Kinsolving will be consecrated in Calvary Church, Pittsburgh, Pa., on May 29th at 10 A.M. The Presiding Bishop will be consecrator, with Bishop Mitchell, retired Bishop of Arizona, and Bishop Tucker of Ohio as co-consecrators.

The Bishop-elect will be presented by Bishop Pardue of Pittsburgh and Bishop Scarlett of Missouri. Attending presbyters will be the Rev. Arthur L. Kinsolving, D.D., of Princeton, N. J., and the Rev. Dr. Richard H. Baker, of Baltimore.

Bishop Powell of Maryland will preach the sermon, the litany will be read by Dean A. C. Zabriskie of the Virginia Seminary, and the Rev. Dr. John H. Fitzgerald, of Brooklyn, N. Y., secretary of the House of Bishops, will be registrar.

Florida Consecration Date Set

May 23d has been set as the date for the consecration of Chaplain Henry Irving Louttit, Major, as Suffragan Bishop of South Florida. The service is to be held in Holy Trinity Church, West Palm Beach, where he was rector when called to army service. Bishop Wing is appointed consecrator, with Bishop Burton of Nassau and Bishop Mallet of Northern Indiana as co-consecrators. The presenting Bishops are Bishop Juhan of Florida and Bishop Carpenter of Alabama. Bishop Sherrill of

Massachusetts will preach. Other Bishops taking part in this service are Bishop Barnwell of Georgia and Bishop Penick of North Carolina.

Attending presbyters will be the Rev. J. Mitchell Taylor, rector of All Soul's parish, Miami Beach, and the Rev. William L. Hargrave, rector of the Church of the Holy Comforter, Miami. T. Picton Warlow, chancellor of South Florida, will read the evidences of the election of the Suffragan Bishop-elect, the Rev. J. Martin Bram of St. Andrew's, Tampa, will read the consents to the election, and the Rev. James H. MacConnell of Leesburg will be master of ceremonies.

Chaplain Louttit will be the first Bishop consecrated within the diocese of South Florida.

Bishop Harris' Consecration

A congregation that filled every pew in Christ and St. Luke's Church, Norfolk, Va., with standees, making a total of over 1,500 people; impressive congregational singing; smoothly organized movement; deep reverence, marked the consecration on April 17th of Bravid Washington Harris, now eighth Bishop of Liberia. Distinguished guests, including the Hon. C. L. Simpson, vice-president of Liberia; the Hon. R. A. Henries, Liberian Senator; K. Jeffries Adorker, of the Liberian Treasury Department, were present. The Rt. Rev. Walter H. Baddeley, Church of England Bishop of Melanesia, British Solomon Islands, joined in the laying on of hands, with the Bishops of the Episcopal Church who attended and participated.

The service began with a colorful pro-

cession through the parish court, along the street to the main entrance to the church, then proceeded down the center aisle. Flags of Liberia and the United States, and the Church flag were whipped by a brisk breeze, and bishops in their vestments, and many clergy in academic hoods, lent color to the procession. Choirs of St. Paul's Polytechnic Institute, Lawrenceville, Va., and of Grace Church, Norfolk, of which Bishop Harris had been rector for nearly 20 years, led the congregation in magnificent singing of the hymns and other sung parts of the service.

The crucifers and taper bearers were from Grace Church and St. James' Church, Norfolk. Marshalls were the Rev. Emmett Hoy and T. S. Taylor.

In the procession were students of the Bishop Payne Divinity School, lay representatives of the diocese of Southern Virginia, clergy of other dioceses, and of Southern Virginia, representatives of the National Council—the Rev. Dr. George A. Wieland, and Fr. A. Ervine Swift, bishops, diocesan and visiting. In the congregation were Mrs. Arthur M. Sherman and Miss Dorothy Stabler of the national Woman's Auxiliary.

The Presiding Bishop was consecrator, and Bishops Brown of Southern Virginia and Penick of North Carolina were co-consecrators. Bishop Juhan of Florida was gospeler, and the Rt. Rev. Edward Demby, retired Suffragan of Arkansas, was epistoler. Bishop Penick preached the sermon. Bishop Powell of Maryland read the Litany, and the Bishop-elect was presented by Bishops Barnwell of Georgia and Goodwin of Virginia. Attending presbyters were the Rev. Clyde Perry of Birmingham, Ala., and the Rev. Richard B. Martin, Grace Church, Norfolk. The Ven. Norman E. Taylor of Southern Virginia was deputy registrar. Evidences of election were read by Bishop Darst of East Carolina; evidences of ordination by the Rev. John H. Johnson, St. Martin's, New York City; consents of the standing committees by Winston Douglas, senior warden of Grace Church, Norfolk. Masters of Ceremonies were the Rev. Dr. Taylor Willis, Christ and St. Luke's, Norfolk, and the Rev. James DeWolf Perry, jr., Newtonville, Mass., who received many commendations on the perfection of the arrangements. Miss Jeanette Lane Cole, choral director, St. Paul's Polytechnic Institute, Lawrenceville, Va., was organist and choirmaster.

Speaking directly to the Bishop-elect, Bishop Penick in the consecration sermon said, "Now, my brother, may I say a personal word to you. I bring you the affec-

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

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tionate greetings of your native state and diocese, from your friends, whose name is legion, and from your neighbors with whom you played as a lad. There is pride in this greeting and a feeling that we share in the honor and distinction that you have achieved. There is also satisfaction as we salute you, because we know that your preferment was worthily earned. The rightness of your recognition appeals to us as just. Your elevation to the Bishop's office is the Church's seal of approval upon your personal traits of character and the high quality of your success in a new and pioneering field. But these gratifying appraisals are only human judgments. We have a higher ambition for you than that you should be a pleaser of men. We have confidence that, under God, you will interpret Christ to all men, and especially to the members of your own great race. And what is more, we believe that you are possessed of gifts that will enable the Negro to discover his own genius as a child of God and to make his own distinctive contribution toward the fullness of truth. You are going to the oldest of our Church's missionary fields. It is also known as a place of difficulty and of teeming opportunity. Our affectionate interest will follow you there. Our intercessions will stand about you and hold up your hands. We shall watch you as you encounter hard things, and with intrepid faith surmount them, one by one. And this shall be our prayer, that you may show your people Him who is 'high and lifted up,' so that they may cast their crowns before Him who sitteth upon the throne, and join in the song of the redeemed, ever more praising Him and saying, Holy, Holy, Holy."

Bishop Penick's text was from Isaiah 6:1. "In the year the King Uzziah died, I saw the Lord sitting upon a throne, high and lifted up."

The consecration was followed by a luncheon at the Diocesan House, and in the evening a testimonial mass meeting and a reception were held in the St. John's A.M.E. Church.

Bishop Harris' episcopal vestments were a gift from Negro clergy throughout the United States. The episcopal ring was the gift of the alumni of St. Augustine's College, Raleigh, N. C., of which Bishop Harris is a graduate. The Bishop's Agenda was given by the staff of the Department of Domestic Missions at Church Missions House, New York, a Prayer Book and Hymnal were given by Circle No. 2 of Grace Church, Norfolk, and a Bible was given by the Bishop and the Negro clergy of the diocese of North Carolina.

The Church of Christ and St. Luke's, extended a welcome to the Negro communicants of Norfolk and vicinity, and it was estimated that of the congregation, some 80% were of Bishop Harris' own race.

The consecration service was beautiful and impressive, and Bishop Darst of East Carolina summed it up when he said, as he left for home, "I think we have done something to advance the Kingdom of God today."

Bishop Harris will have his first Confirmation in his old parish, Grace, Norfolk, on April 29th. After that, he will fly

to New York and that evening will conduct a service at St. Philip's, New York City, which has the largest Negro congregation in the United States.

Bishop Harris said that his departure for Liberia will be governed largely by transportation possibilities. He hopes to be able to leave early in September.

FINANCE

Annual Report of Church Pension Fund

The annual reports of the Church Life Insurance Corporation and the Church Properties Fire Insurance Corporation, just released, show a growth of assets and insurance in force for these wholly-owned subsidiaries of the Church Pension Fund, according to a statement issued by Bradford B. Locke, executive vice-president of the fund.

The annual statement of the Church Life Insurance Corporation, issued over the signature of Bishop Davis of Western New York as president, shows total assets of \$7,945,647 as of December 31, 1944—an increase of \$488,246 during the year. Its present capital and surplus is \$948,939 compared to \$900,801 at the end of 1943. It now has insurance in force of \$29,459,577; and outstanding annuity contracts calling for payments to annuitants of \$486,893 annually. Operating without agents, the corporations' facilities are available at unusually low premium rates to the clergy and the active lay workers of the Church and to the members of their immediate families.

The annual statement of the Church Properties Fire Insurance Corporation, issued over the signature of Bradford B. Locke, as president, lists assets of \$836,895 compared to \$776,695 at the end of the previous year. The capital and surplus increased during the year from \$701,455 to \$760,565. Insurance in force is now \$123,914,000.

THE PEACE

51 Religious Leaders State Desired Amendments

The Dumbarton Oaks plan in its present setting and unamended "is almost certain to prove a mere camouflage for the continuation of imperialist policies and the exercise of arbitrary power by the Big Three for the domination of other nations," according to a communication addressed to the "Delegates Representing the United States at the San Francisco Conference" by 51 religious leaders of various communions. The statement was released April 22d by the Rev. Dr. Allan Knight Chalmers of Broadway Tabernacle, New York, and the Rev. Dr. Phillips Packer Elliott, minister of the First Presbyterian Church, Brooklyn, N. Y.

The signers believe that in recent years and months "international relations have deteriorated" at an "ominously accelerated pace" and that "the declarations of Teheran, Cairo, and Yalta exemplify the exercise

of arbitrary power by three big nations."

The delegates of the United States and of other nations to the San Francisco Conference will, according to the Statement, have "the opportunity to stop the deterioration of international relations and to take a real step toward peace and world organization." Four changes in the Dumbarton Oaks plan are declared to be essential.

1. The preamble to the General International Organization should state the purposes of justice set forth in the Atlantic Charter and should make it clear that these principles must guide the organization, its departments, and its agents in their deliberations and actions.

2. The Assembly . . . should have power to lay down general rules for the peaceful conduct of international relations. It should have the over-all authority to review and revise any decisions made by the Peace Settlements.

3. Radical alteration should be made in the proposed voting arrangement under which each great power in the Security Council has a veto over every dispute which arises. . . . The Big Three are going to require all the other nations to take the risk of participation in an organization which does not guarantee veto power to these others. Unless the big powers take the same risk, they will not have built a workable structure.

4. The constitution of the world organization should be subject to amendment by a vote of two thirds of the members of the Assembly and such amendment should not be subject to a veto reserved in a few Great Powers."

The statement concludes: "If the San Francisco Conference adjourns without action to set up a world organization, you who represent the United States and your fellow-delegates will leave a world of anarchy and the probable result will be a third World War. If you set up a world organization in name only which will serve merely as a screen for another unholy alliance of victor powers, that also will leave the world in anarchy and the probable result will be a third World War. This need not be. The people of our own country and of all the lands are ready to respond to leadership which will summon them to turn now in a new direction."

The signers of the statement include: Rev. Dr. George A. Buttrick, George Harkness, Rev. Rufus M. Jones, Very Rev. John Warren Day, Bishop Haines of Iowa, Bishop Lawrence of Western Massachusetts, Rev. Elmore M. McKee, M.; Henry Hill Pierce, Very Rev. Paul Roberts, Rev. John Nevin Sayre.

Federal Council's Delegates to San Francisco Conference

Dr. Walter W. Van Kirk, secretary of the Commission on a Just and Durable Peace of the Federal Council of the Churches of Christ in America, is attending the United Nations Conference at San Francisco as a consultant to the American delegation.

The appointment was made by Bishop Oxnham, president of the Federal Council, in response to the invitation extended by the Secretary of State to forty-two labor, business, professional and religious organizations to send consultants to San Francisco.

Bishop James C. Baker of Los Angeles as chairman of the International Missionary Council; and Dr. O. Frederick Noe of Philadelphia, as secretary of the Joint

Committee on Religious Liberty of the Federal Council and the Foreign Missions Conference of North America, have also been appointed by the Federal Council and are acting as assistants to Dr. Van Kirk. In addition to participating in the consultants' group, Dr. Van Kirk, in collaboration with Dr. Nolde, is preparing bulletins of information on developments at the conference for the religious press of the country. Reports will also be sent to state and local councils of churches; and to the agencies of the churches dealing with social education and international relations.

Dr. Van Kirk has also received press credentials as an NBC broadcaster. His weekly radio program, "Religion in the News," was broadcast from San Francisco, beginning April 21st over the NBC Network at 6:45 P.M. Eastern Wartime. In these broadcasts Dr. Van Kirk interprets the developments at San Francisco from the standpoint of the religious interest and the recommendations set forth in the pronouncements of such church groups as the recent National Study Conference on the Churches and a Just and Durable Peace held in Cleveland, Ohio.

L. C. FAMILY

Staff Changes

For seven years the Morehouse-Gorham Co. has felt the impact of a forceful personality—Leon McCauley, who has had a string of titles—from rewrite man, circulation manager, advertising manager, business manager, field representative of the Church Literature Foundation, director of advertising and promotion, to book editor and production manager.

After these seven years, in which he has had a voice in practically every enterprise of THE LIVING CHURCH, Mr. McCauley is to start on May 1st as senior traveler for Thomas Nelson & Sons. He expects to cover the larger cities in the East and



LEON MCCAULEY

Midwest, selling the American Standard Version and the King James Bible, and other Nelson lines.

Mr. McCauley has brought to THE LIVING CHURCH many of the modern promotional methods now used by the magazine. It has been through his efforts that both the circulation and advertising have been doubled. He was instrumental in promoting the special diocesan issues devoted to extending the work of the Church, and he was in a large measure responsible for the new friends those issues brought to the magazine.

Two years ago Mr. McCauley left the Milwaukee office of THE LIVING CHURCH and took over the production managership and book editorship for the Morehouse-Gorham Co. in its New York office, handling at the same time promotional activities and advertising for THE LIVING CHURCH.

For the past two years he has been the author of THE LIVING CHURCH's column, "Strictly Business."

Mr. McCauley's family has long been connected with THE LIVING CHURCH—Brian, 4, as godson of the acting editor, and Mrs. McCauley, who has often written articles for the magazine under the name of Elfrieda Babney and Elfrieda McCauley. She is also a correspondent for Religious News Service.

NEW ADVERTISING MANAGER

Taking Mr. McCauley's place in THE LIVING CHURCH office will be Edgar O. Dodge, who will assume the title of advertising manager. Mr. Dodge began working with the Morehouse-Gorham Co. in 1935 as office boy (a position able to hold him for only six weeks). In successive years he worked for the company at the mail desk, in the accounting department, and moved with the company to the New York office in 1938 as sales correspondent.

Mr. Dodge later served in the returns and adjustment department and more recently with the sales department, where he handled Morehouse-Gorham advertising for THE LIVING CHURCH and other church periodicals. In charge of producing advertising circulars and catalogs at that time, Mr. Dodge has spent the last two years as sales representative. In connection with this responsibility he has been taking charge of company displays at religious conferences.

To the new advertising manager of THE LIVING CHURCH, returning to Milwaukee from the New York office of the Morehouse-Gorham Co. is truly returning "home." Born in Milwaukee in 1913, Mr. Dodge received his early religious training at All Saints' Cathedral, where for 11 years he was a member of the servers guild there and where for seven years he sang tenor in the choir. It was in Milwaukee at the University Extension Department that he received his college education. He is married to the former Florence B. Wilson of Milwaukee. Two children—Patricia Ann, 3, and Wilson Edgar, 1, round out his immediate family circle. His father, Edgar W. Dodge, has been with the Morehouse-Gorham Co. for many years as credit manager.



EDGAR O. DODGE

PROVINCES

Cancel Sweet Briar Conference

The Sweet Briar Conference of the Province of Washington will not be held this year because of a denial of permission by the Office of Defense Transportation.

This announcement is made by the Board of Trustees who had made arrangements to hold the conference at Sweet Briar College the last two weeks in June, with the program under the leadership of Dr. Reuel Howe of the Virginia Theological Seminary.

MISSIONARIES

Rev. A. H. Richardson Returns

The Rev. Arthur H. Richardson, headmaster of Brent School, Baguio, since 1934 and missionary in the Philippines since 1926, arrived at Church headquarters in New York on April 16th, en route to Connecticut to join his wife and three children, from whom he has been separated for 4 years.

While it has not yet been possible to visit the Mountain Province, Mr. Richardson believes that all buildings in Baguio have almost certainly been leveled by now, American bombing having finished anything the Japanese may have left. Brent School is for the Children of American, British and other families temporarily in residence in the Philippines. Nearly 30 of the students were unable to leave and were interned with all the other foreigners at Camp Holmes near Baguio. Classes were continued for them and for the many other children in the internment camps, as far as internment conditions allowed. The children have now been reunited with their families. Mr. Richardson was among the 500 internees who were brought down to Manila from the Mountain Province last December, packed into trucks for the long rough ride, and interned again, in Bilibid Prison, until the release last February.

ENGLAND

Archbishop of Canterbury

Enthroned

With traditional medieval pageantry, Dr. Geoffrey Francis Fisher was formally enthroned as Archbishop of Canterbury in Canterbury Cathedral on April 19th, succeeding the late Dr. William Temple as Primate of All England.

Wearing a heavy white silk cope embroidered with gold lace and miter of similar pattern, holding a gold-headed staff, the new Archbishop blessed an overflow congregation which included a large number of representatives of the Anglican and British Free Churches, high-ranking officers of the United States forces, and thousands of British men and women.

At the age of 57 Dr. Fisher is one of the youngest Archbishops of modern times. At his enthronement were his wife and his six sons, four of whom had special leave from the armed services to attend.

Ecclesiastical leaders from many lands were present to witness the ceremony by which England enthrones its Primate. Foreign representatives included religious leaders from France, Holland, Finland, Norway, Sweden, Poland, Greece, Rumania, Serbia, and Armenia. The Russian Orthodox Church was not officially represented, but there were many clergy of the Russian Church attending.

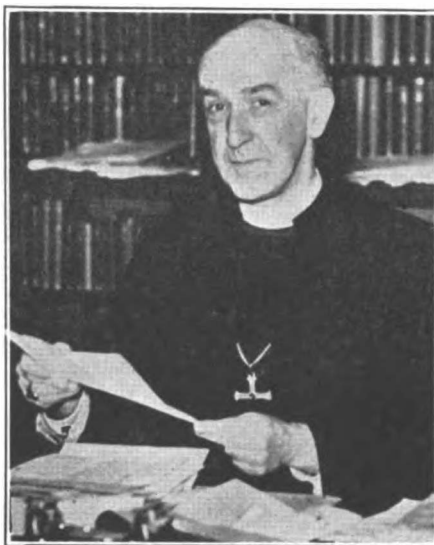
Two official representatives of American Churches were present—Bishop Sherrill of Massachusetts, representing the Presiding Bishop and the Episcopal Church, and Bishop G. Bromley Oxnam, president of the Federal Council of Churches.

Among honorary chaplains attending the Archbishop were two American clergymen—Dr. Frank H. Lash, chief American Chaplain in London, formerly of Washington, D. C., and the Rev. John J. Weaver of Trinity Church, Troy, Ohio.

In the service, which lasted nearly two hours, there were three separate acts of enthronement—one in the archiepiscopal throne of the cathedral, a second in the dean's stall, a third in St. Augustine's chair. The third enthronement was the apex of the ceremony. The chair of St. Augustine, massively made of marble and with a red cushion on the seat, had been placed on the top of a flight of steps leading from the nave to the choir. The ceremony concluded in the chapter house when the dean and chapter preferred their obedience to the new Archbishop.

In the procession that filed into the cathedral through the great west door particular interest centered upon a group of three men who brought to the cathedral after a lapse of nearly four centuries the ancient book known as the Canterbury Gospel. Until it was bequeathed to Corpus Christi College by the Archbishop of Canterbury in 1575 the Canterbury Gospel was used by medieval Archbishops at their enthronements as the testament on which they took the oath to protect the rights and liberties of the Church.

In his sermon the Archbishop spoke of the demon-ridden world to be re-ordered



Acme.

ARCHBISHOP OF CANTERBURY

and stated that "everything of stability and high purpose which man can find will be needed for the task.

"As through our long history, so now let the Church and nation stand together under God to their inter-related duty. Our Church has much to put in order if it is faithfully to serve the nation. The nation has much to learn and unlearn if it is to heed what God says to it through His Church.

"For many years past, the two have been drawing apart. There is a possibility and fear that alienation may continue and increase. There is also a possibility, even a hope, certainly a challenge, that they should look again to one another in Christian faith, which is unashamed to be definite, explicit, and binding, wherein the Church and nation, each in its own share and function, may glorify God."

Butler Education Act

By the Rev. C. B. MORTLOCK

The Butler Education Act came into force on Easter Day. Except for the higher rate of pay for teachers most of the promised reforms are on paper only. The school-leaving age cannot be raised until some 60,000 to 70,000 new teachers are trained and the new buildings envisaged must wait until the vast shortage of dwelling houses has been made good.

A most serious indication of the attitude of the State to religion despite the lip-service that has been paid to the desire for a religious atmosphere in the schools is a paragraph in the draft of Statutory Rules and Orders issued by the Minister of Education. This is numbered 23 and reads as follows:

"No clerk in Holy Orders or regular minister of a congregation may be employed as a teacher other than an occasional teacher unless having been employed in the school immediately before 1st April, 1945 he continues to be employed in that school:

"Provided that where the Minister is

satisfied that the circumstances of the case and in particular the manner in which the school has been or is to be conducted justify him in taking that course, he shall approve the employment of such persons as teachers in that school if application is made to him for that purpose by the person having the control of the appointment of the teachers."

The effect of this is that in secondary schools even schoolmasters in Holy Orders who are protected will be "frozen" in their posts, incapable of promotion to head-masterships or of transference to another school.

The long association of the Church with education—indeed its pioneer work in every grade of education is thus required.

The regulation is likely to be contested in Parliament on the ground that such discrimination is in the nature of persecution—the singling out of one class of citizen from learning a livelihood at the work for which it has been trained and is specially fitted.

It is understood that the Archbishop of Canterbury, who, like his immediate predecessor is an ex-headmaster, is taking up the matter with Mr. Butler with great vigor.

The tragedy is that the Church has lacked effective leadership. In every education controversy the National Society for the Education of the Children of the Poor in the Principles of the Established Church, which now acts as the Central Council for Religious Education, has pulled its punches. The Roman Catholics have made a strong stand for their schools. If we had lined up with them on this issue we should not have seen the greater number of Church schools slipping from our control.

NORWAY

Patriots Free Bishop Berggrav

Bishop Eivind Josef Berggrav, Primate of the Norwegian State Lutheran Church has been liberated by Noregian patriots, according to a Religious New Service report cabled from Stockholm.

The Swedish radio, quoting an Oslo report, stated that "the coup was carried out apparently by a group of about 20 men who had no difficulty in overpowering the guards around the summer lodge at Asker, near Oslo," where the bishop had been kept under house arrest since early in 1942.

German authorities in Oslo announced that a search is being made for the men who carried out the raid.

News of Bishop Berggrav's release spread throughout Norway and has had "an electrifying effect," according to the later bulletins. The Bishop was said to be in good health and spirits and it is believed he has been brought to a safe refuge, probably outside Norway. Norwegian quarters in Stockholm stated he will likely be taken to England by plane.

Central figure in the conflict between the Norwegian Church and the German occupation regime, Bishop Berggrav was

deposed by Premier Vidkun Quisling in February, 1942, on charges of having "incited the Norwegian clergy to rebellion." Before his arrest, he was interrogated by Quisling who called him "a triple traitor" and told him "you deserve to have your head chopped off."

Bishop Berggrav was first interned in the Bretvedt concentration camp near Oslo, but was later confined to his summer cottage under strong guard and forbidden to correspond with anyone except his wife. A recent report stated he had refused an offer of release on condition that he refrain from preaching.

Born October 25, 1884, in Stavanger, Bishop Berggrav entered the Church in 1918 as pastor of the parish of Hurdalen, 40 miles from Oslo, later serving as chaplain of Botsfengslet Prison in Oslo. In 1929 he was made Bishop of Haalogaland, and was elevated in 1937 to the diocese of Oslo, the primacy of Norway. He is the author of a number of books on religion, including the best-selling, *Spennings Land*, an account of his life in the Arctic. A leader in the ecumenical church movement, he was elected president in 1938 of the World Alliance for International Friendship Through the Churches.

FRANCE

Body of L. K. Whipp Believed Found

A body believed to be that of Lawrence K. Whipp, American organist and choir-master of the Holy Trinity Cathedral, Paris, was recovered from the Seine River last week. Mr. Whipp has been missing since February 2d. Police have so far been unable to determine whether death resulted from violence.

Mr. Whipp disappeared without a trace a few days before he was to have left on a tour in the United States to raise funds to repair the American Cathedral, which was damaged during the German occupation.

Withdraw Subsidies To Church Schools

Education Minister Rene Capitant has withdrawn a proposed decree laid before the Education Commission of the French Consultative Assembly to continue state aid to church schools until October 1st. His action came after warnings by left-wing groups that continuance of Vichy-initiated subsidies, totalling 800 million francs annually, would inject a serious religious issue into French politics.

The compromise plan suggested by M. Capitant, in addition to continuing grants to church schools provisionally, would have given these schools the option of turning their premises over to state schools, with suitable indemnity, and would have permitted church school teachers to transfer to state schools. The plan provided that "liberty of religious instruction" should be assured in state schools, and that committees of parents should be set up to supervise religious in-

struction, which would remain optional.

Following the education minister's decision, church school principals announced it was necessary, as of April 1st, to increase wages paid to teachers and also to raise school fees.

Since the liberation, all Left parties in France have consistently called for suppression of all concessions granted by the Vichy government to church schools. They have also strongly opposed proposals for state subsidies to youth movements.

HUNGARY

Cardinal Seredi Dies

Justinian Cardinal Seredi, Primate of Hungary and Archbishop of Esztergom, is dead according to a Vatican German-

language broadcast which was reported by the Federal Communications Commission. The Cardinal, who was previously reported abducted by the Nazis, was said to have died "as a consequence of a heart attack" but the when, where, or under what circumstances of the story are not known.

As far back as 1934, he attacked totalitarian principles and ideologies. As a member of the Hungarian Upper House, he repeatedly spoke against anti-semitic laws.

Cardinal Seredi was abducted as a Nazi hostage before the Russian armies captured Esztergom, his official residence ten miles north of Budapest. The Vatican had not heard from him since Christmas, but understood that he intended to remain at his post. He would have been the first Cardinal living under Soviet occupation.

Kits for Europe's Distressed Children

By Gerda Schairer

ACROSS the water and over the frontiers small children are streaming into Sweden, in boats or by train, day and night, to escape the hardships the war has brought to their homes. Up to the present, about 70,000 children have sought shelter in Sweden. *Raedda Barnen*, the Swedish Save the Children Committee, is taking care of these children. Numerous homes in Sweden have adopted refugee children for the duration, but many of the children have to live in camps.

Recently, a group of toddlers were on a train on their way to Sweden. When they left their home country, each of them was wearing a tag around his neck showing his name and address. When they arrived at their destination, all of them had only strings around their necks—they had eaten the tags.

These small world travelers are arriving hungry and thirsty, sick, and dirty, without any kind of luggage. They are first taken to a hospital to recover from the long, cold trip; then each of them has to get a new clothing outfit, as their own things are fit only to be burned. Many of these children arrive without shoes, only with pieces of felt sewn together to make up some sort of foot-covering. Clothing is very scarce in Sweden and strictly rationed. As 600 to 700 more refugee children are pouring into the country every week, the clothing problem is most serious.

In April of last year, the Save the Children Federation received a cable from Sweden, asking urgently for children's clothing. Since then, four shipments have been sent, totaling about 80,000 pounds of children's clothing.

It is the children of America who are helping the suffering children of Europe. Used clothing is being collected throughout the United States through the schools. This clothing is recondi-

tioned and for the older children, single garments are packed into large boxes. For the small children up to school age, the Women's Council for Post-War Europe and the Save the Children Federation have worked out a project called "Kits for Europe's Children," which is to provide parcels containing all the garments which a little child needs for his comfort. There are layettes for newborn babies and kits for 12-month-old infants as well as for 2, 3, 4, and 5 year old boys and girls, with warm blankets, toothbrushes, tooth-powder and combs, and a sewing kit for the mother. About 1,000 of these kits have already reached Sweden and will be distributed through *Raedda Barnen* in Stockholm. One thousand kits are made up of about 25,000 single garments. Another 1,500 kits are ready to be shipped over with the next shipment in the middle of May.

This project has been allotted for execution to the Save the Children Federation with its central office at One Madison Avenue, New York City. The local chapters and committees of the Federation throughout the country will cooperate, while individuals and local organizations will help to sew and knit, as well as send contributions to pay for materials and meet the costs of handling and forwarding.

In order to give these gifts from American girls and women a personal touch, a postal card bearing the name and address of the donor is included in each kit. This friendship card may some day come back to the sender with a message from a mother whose child was helped and perhaps saved through the kit. A correspondence and a friendship may develop between the girls and the women of America and of Europe. Thousands of friendships thus developed and fostered may help to build the world peace.

ARMED FORCES

Fifty-One Chaplains

Killed in Action

Latest casualty figures of the armed services reveal that 51 military chaplains have been killed in action, and 53 have died and one has been killed in line of duty, since Pearl Harbor.

In addition, 14 chaplains are missing in action, 42 have been detained by the enemy and one has died while being thus detained by the Japanese.

The total number of wounded, including those who were not hospitalized, is 169, according to latest figures.

All branches of the Army, with about 7,800 chaplains, reported at latest count that 46 of their chaplains have been killed in action, 49 have died while in the line of duty, 144 have been wounded in action, one has died of disease while being detained by the enemy, 38 are being detained by the enemy, and 12 are missing in action.

All branches of the Navy, with about 2,600 chaplains, reported at last count that five chaplains have been killed in action, four have died in line of duty, one has been killed in an operational accident, four are being detained by the enemy, and 25 have been wounded in action.

Chaplain Linsley Awarded

Bronze Star

Chaplain John C. W. Linsley, Colonel, has been presented the Bronze Star medal for "meritorious service" by Maj. Gen. Howard C. Davidson, Commanding General, Tenth Air Force, Burma.

The newly decorated officer, Staff Chaplain of the Tenth Air Force, served as rector of Holy Trinity Church, Greensboro, N. C., until entering the Army.

The citation read in part: ". . . Col. Linsley displayed exceptional intelligence, energy, and administrative ability in the execution of his highly responsible duties. Working long hours in a tropical monsoon climate over a widely dispersed area, he formulated effective religious plans and policies which were instrumental in keeping at a high level the standard of chaplain service within the Tenth Air Force. His extremely meritorious service was of material aid to the operations and morale of the Tenth Air Force."

Easter Services Before Okinawa Held by Chaplain Edward Day

War knows no holiday, but Coast Guardsmen, Marines, sailors, and Seabees aboard an attack transport poised for the Allied strike against Jap-held Okinawa exercised "poetic license"—and celebrated Easter in March.

Under the guidance of Lt. Edward J. Day, USNR, who has served as chaplain aboard this invasion transport for the past 35 months, Easter services were conducted throughout Saturday, March 31st, and Yank fighting men, garbed in battle-green

and dungaree-blue, observed the resurrection of Christ a day in advance. Easter Sunday would be filled with bombs and shells as these same men smashed the Jap defenses of Okinawa to bring the war within 330 miles of the Jap homeland. Men on watch at gun and lookout stations were relieved long enough to attend religious services, then quickly returned to their posts.

Church was wherever men gathered in worship. Below-decks where the movies are shown and where, on occasions, men can buy ice cream and cokes, Chaplain Day held sway, perspiration dripping from his forehead to his vestments in the sultry atmosphere. Men in undershirts knelt and prayed. In one corner, a portable organ pealed Easter hymns. Easter bonnets were steel helmets at the sides of the men. Easter fashions were lifebelts around their waists. Easter lilies were necessarily absent.

On the benches and folding chairs they sat, heads bowed. The tousled blonde hair of a 'teen-aged Marine. The bald pate of a Seabee well in his forties. Men who were facing death were deep in contemplation of One who died and arose to live again.

Because they had to, they were doing it one day in advance. They were sure He would understand.

Chaplain Day has been aboard this Coast Guard vessel for 35 months. As the ship's chaplain, he has been present at Yank amphibious assaults on Sicily, Salerno, Normandy, and Southern France. Last May he spurned an offer of relief, turning down a chance to be with his wife and two children, Virginia and Edward, at 27 Oakridge St., Mattapan, Mass., in order to be with "his ship and his boys." During 1944, he led 348 divine services, including five on other ships without chaplains.

Yet religion is only a part of the responsibilities carried by Chaplain Day. The tremendous task of providing recreation for troops and crew is also part of his job.

"Troops are sometimes aboard ship for long periods," he explains, "and until we reach the invasion location, there's little for them to do. Their minds must be kept off thoughts of being wounded or killed; otherwise, they'd possibly go crazy. Nobody likes to face bullets, bombs and shells. Facilities to relieve this tension must be maintained."

A library as complete as that of a modern city gets a big play from all hands. Cards and games are checked in and out of the chaplain's office continuously. It's barely possible to walk the length of the ship without interrupting at least a dozen card games or a score of book-readers sprawled along passageways. And, in addition, Chaplain Day plans other forms of recreation. En route to Europe, he set up a makeshift band and played first trumpet himself, though he hadn't touched a trumpet in 22 years. In Europe, on occasions, when the Coast Guard-manned assault transport was in port, he arranged sight-seeing trips to St. Mawes, Cornwall, 12 excursions to the Isle of Capri, 10 to Rome and three to the ruins of Pompeii. In Scotland, he conducted 30 hikes to Loch Lo-

mond and other scenic points.

"We landlubbers," he remarks, "enjoy getting our toes into real earth when we get a chance."

Chaplain Day, a graduate of Harvard in 1931, is the former rector of St. Paul's Church, Overland, Mo. He became a Navy chaplain in January, 1943. His toughest job, he admits, was to properly conduct Jewish New Year services and learn to sing appropriate Jewish hymns for the occasion.

MERCHANT MARINE

Maritime Day

The Presiding Bishop calls the attention of the Church to the national observance on May 22d, of Maritime Day, which day was fixed by President Roosevelt shortly before his death. The United States Maritime Commission suggests that Churches may wish to observe the day on Sunday, May 20th, which is Whitsunday. The late President called upon the people of the United States to honor the Maritime service by displaying the flag on May 22d. Nearly 6,000 men of the Merchant Marine have given their lives supplying the armed services.

RED CROSS

Bishop Nichols' Daughter

Killed in Australia

Bishop Nichols and Mrs. Nichols at Salina received word April 20th of the death of their daughter, Miss Cecil Nichols, in an airplane crash in Australia where she was working with the Red Cross.

Two sons and another daughter of Bishop and Mrs. Nichols are in United States military service: Walter in the Navy, James in the Army, and Miss Frances with the WAC.

HOME FRONT

ODT Has "No Objection"

To Summer Bible Schools

An announcement that the Office of Defense Transportation has "no objection" to children's summer camps is applicable also to camp meetings and vacation Bible schools, it was learned in Washington.

However, it was stressed that in view of the critical transportation situation and the necessity to conserve manpower, motive power and fuel, special trains or extra sections of regular trains will not be authorized.

In announcing that there was no objection to children's summer camps, Col. J. Monroe Johnson, director of the ODT, added some restrictions that could prevent both children's camps and religious camp meetings under certain rare circumstances.

Applications must be passed on by the Office of Community War Services before an ODT permit can be issued.

Plain Talk About Church Publicity

By Donald Brieland

Church Editor, the *Evanston Review*

THE CHURCH in responding to the charge of our Lord to proclaim the Gospel to all nations has at its disposal one of the most effective means of gaining attention and stimulating interest—the daily and weekly newspapers. But in too many cases the Church has not made the most of its publicity opportunities. While some organizations spend much careful thought and hours of time on publicity campaigns, church staffs often do not know even the most elementary techniques, to say nothing of more advanced ways to get favorable attention from the reading public.

As a church editor, I should like to suggest a number of publicity methods which will be of help to the clergy and to directors of publicity.

It must be remembered, that there are variations in practice and policy that cannot be considered, but the following general matters are basic.

First, it is advisable for the priest or his publicity director to meet the church editor (or whoever handles the church page), and to build up a friendship with him. By having made this personal contact, the priest will have the best opportunity to get special publicity for church events when it is necessary. It will also be easier for him to discuss problems when they arise and thus to gain understanding. It pays dividends for the work of the church to have the support of the church editor.

Another thing that is essential to maintaining good will is to submit newspaper publicity in advance of the deadline set by the paper. Although this may seem obvious, on many newspapers the church desk is faced with the problem of late copy more often than other departments of the paper and usually for less reason. Especially now when help is short and the paper supply is curtailed, late copy will not only handicap the paper but will also result frequently in the omission of important copy.

For the sake of accuracy, church news should always be submitted in written form rather than telephoned. It should be typed, double or triple-spaced, on plain standard-sized typing paper (unless the newspaper gives other instructions). Failure to double or triple space an article often is responsible for retyping the story, a task that would otherwise be unnecessary.

The most important event—the “kernel” of the story must appear in full in the first paragraph and should include the place and time of the event near the end of the first sentence. (A newspaper story should never begin with the time element.)

It seems almost to go without saying that complete sentences are essential, but from the experience of church editors, grammatical constructions are often submitted in church publicity releases that would never be acceptable for use in the minister’s sermon.

Events should be listed in the order of their news appeal. What is the most important factor in the usual weekend news release? In most cases, it will be the sermon topic for the main Sunday morning service. For publicity use, it is well to have a title for each sermon. Not only does a title give the reader a specific thing that he may remember, but it also may cause the priest to plan his sermons earlier because he has to choose a title to meet the news deadline.

Titles should be short—not over five words, and three is even better. They must also accurately describe the content of the sermon. They must be dignified so that they are worthy of association with God’s word, rather than sensational. At the same time, they must compel the reader’s interest. Although this may seem like a difficult thing to do in such a few words, it is done effectively each week by many clergymen.

It is a common practice for the church to pad its articles with weekly meetings and other activities which may have no

general interest. If the clergyman does not demand space for such events of minor news value, it will be easier to get more space when he has an important story. Do not try to get space for, say, the Red Cross group or the choir every week, but give the group a news “plug” when special activities deserve it.

Another useful practice is to keep carbon copies of news releases submitted and to compare them with the stories as they appear in the papers. In that way, it will be easy to adapt your publicity to the style of the particular newspaper. Each publication has adopted capitalization and abbreviation and other matters of style to meet its own needs, and it is of great help if the writers of news know that style. In that way, the copy is edited less and stands the best chance of being printed in full, without alteration. Some newspapers provide a style sheet which is of help, but even without one it will not take long to learn what the particular style is.

Essential to public relations success is a file of photographs. It is well to become familiar with the newspaper terminology for the form in which photos are used. Know what a “glossy print” and a “cut” and a “mat” are, and find out which the paper can use. To begin with, a parish should have as a minimum two new poses of each of the clergymen. One of the most common complaints from publications handling church news is that they do not have new pictures of the clergy on file. When a man has been in the priesthood for 15 years, it is obviously not good publicity to run his ordination photograph.

The pictures of the church buildings should not attempt to show too much detail. A shot of the steeple or tower is effective and an interior view of the altar also is often found useful. For general publicity uses, the pictures should have no more detail than can be shown clearly in one or one and one-half columns. Unless the event is especially important, the average paper cannot give more than that amount of space to a picture.

Also, a consideration is the question of paid advertising. Although practices vary, many churches find that a paid “ad” is of real help, not only for the publicity that it gives but in the good will that it creates with the newspaper management.

If a paid advertisement is used, however, it should not contain any more copy than is absolutely needed. Too many churches fail to utilize the value of white space in advertising and thus fail to gain the reader’s attention.

If each church staff would devote at least three hours to preparing a weekly story with the guidance of these general principles plus any specific techniques which apply to a particular newspaper, churches would find this publicity of great value. The newspapers would be able to do more to help them in bearing witness to the glory of God’s kingdom.

PRAYER FOR A WAR-WEARY FRIEND

BELOVED Father of each weary soul,
Look down in mercy on Thy son distressed.
Restore to him his faltering faith
In Thy awareness and Thy love;
And let him know, without distrust,
That purpose great pervades his life;
Help him regain his peace of mind,
His cheerfulness, and self-esteem;
Let not his troubled heart be drowned
By fears conceived of desperate times.
In Thy great goodness, Lord, we pray,
Bring this, our loved one, back again.

PENNY AVERILL

The Administration of the Holy Communion

By the Rev. David R. Cochran

Rector, St. Paul's Church, Dowagiac, Mich.

Part II

WITH this historical background in mind, let us now turn to the present problem within our own Church. For at least the past 50 years the use of the common chalice has been under a steadily mounting criticism, and the alternatives of intinction and communion in one kind increasingly advocated and tried. To what extent this is true within the other Churches of the Anglican communion I do not know. The chief reasons for advocating a change in the traditional practice appear to be four:

1. First is the objection to the common chalice on hygienic grounds. It is wholly natural that this objection should arise, surrounded as we are by public health education, and the relegating of all other common drinking vessels to the dark ages. We shall consider this objection in detail in a few moments.

2. There is another objection to the chalice from the point of view of reverence and aesthetics. The fear of irreverence occasioned by the possibility of spilling the wine does not appear to be magnified to the dimensions we found in the Middle Ages, but doubtlessly it is a factor in many a priest's mind. And while beards and mustachios have largely disappeared, the use of lipstick has added a new horror to which any priest or altar guild will give ample testimony. Coupled with these objections is a rather intangible one we might call fastidiousness on the part of many laymen. To what extent this is simply a natural revulsion on sanitary and aesthetic grounds, or a more questionable dislike of having too intimate a relationship with their fellow communicants, it would be very hard to say.

3. Still another objection is the practical one of convenience and economy of time. There is no question that administering the Sacrament in the traditional way, to a large number of communicants, especially when there is but one minister, is an unwieldy affair, tedious for the congregation and backbreaking for the celebrant. Communion in one kind cuts the time of administration by more than half, and certain forms of intinction considerably shorten it. For many priests this matter of convenience is by itself sufficient reason for doing away with the chalice.

4. The fourth objection to the chalice is a rather special one, pertaining to those who suffer, or who have suffered, from alcoholism. It is felt, with reason, that receiving the wine may be a source of temptation. The Church, of course, has always insisted on the use of fermented grape juice, and our General Convention has at least once refused to alter this tradition.³⁰

These, then, are at least the chief objections to the use of a common chalice. The question as to how deeply any or all of these objections are felt by the laity, and to what extent it affects the frequency of their communions, is another matter. There are many clergy who testify to an increase of communions after the adoption of intinction or communion in one kind. On the other hand, there are many laity who, rightly or wrongly, feel deeply that any method other than the traditional one somehow spoils or mutilates their communion. Yet there can be no doubt that there is a considerable body of opinion, lay as well as clerical, which desires a change.

As to the canonical status of these two alternative methods, this is another confused problem, for it raises the whole question of the authority and interpretation of the Prayer Book. The 30th Article declares that "The Cup of the Lord is not to be denied to the Lay-people," and the rubrics specifically state that the communion shall be delivered in both kinds into the hands of the communicants. However, there are bishops who authorize the use of intinction or communion in one kind in their dioceses, and there are priests who use one or the other without episcopal sanction. The matter of the common chalice, and the possible risk of spreading infectious diseases thereby, was referred to a committee of the Lambeth Conference of 1908. The committee's report concluded with these words: "Your committee believe that it is not necessary, on the ground of any dread of such risk, to make any change in the received manner of administration; that it would be unwise to recognize and encourage by such a change an alarm which should be met by the exercise of common sense. In special cases, where exceptional circumstances seem to require a departure from the usual manner of administration, your committee advise that counsel and direction should be sought from the bishop of the diocese."³¹ The matter has been brought up repeatedly at our General Conventions, but so far no legislative action has been taken. In 1937 a motion legalizing intinction was passed by the House of Deputies, but the Bishops failed to concur because of "the lateness of the hour." In 1940 a resolution legalizing administration both by intinction and one kind was passed by the Deputies, but was referred by the Bishops to a special committee to study the matter and to make inquiry of the Lambeth Conference. At the 1943 Convention the Deputies again approved a resolution authorizing both alternative methods, but the Bishops referred it to the already existing committee. How-

ever, since it was uncertain when the next Lambeth Conference would be held, a straw vote was taken in which the Bishops approved, by a vote of two to one, of intinction or communion in one kind when authorized by the diocesan. According to Bishop Ludlow: "This action is not legislation, it is merely expressive of the mind of the House of Bishops in granting permissive use when the consent of the diocesan is first obtained. This is an interim working arrangement."³² And that is where the matter rests today.

Before proceeding any farther, it will be well to examine in detail the hygienic objection to the common chalice, since this is of such crucial importance in all discussions of the subject. As we have stated, the opinion is widespread that the chalice is a possible means of spreading infection, and medical opinion has been practically unanimous in its opposition to the common chalice. The question has been repeatedly raised in both British and American medical journals, and such organizations as the National Tuberculosis Association have passed resolutions condemning the practice.³³ By 1925, 12 states had regulations regarding the use of the common drinking cup, and one, West Virginia, had legislation forbidding the use of the common chalice, and was threatening prosecution of the Bishop.³⁴ It is reported that the use of the common chalice was forbidden in the Church of Sweden (which is in communion with the Church of England) by the Swedish Rikstag some 30 or 40 years ago.³⁵ Also, various bacteriological tests have been reported which have indicated that the chalice is a potential source of infection.³⁶

On the other hand, those who have opposed any change in the method of administration have not been silent. They have insisted that there is no reliable evidence that infections have been spread by the use of the common chalice. They point out that Anglican clergymen, who are subject to far greater risks than the laity, are nonetheless a remarkably healthy group being listed among the "preferred" risks by insurance statistics. Some have argued that "the Lord protects His ordinances" and that if the chalice is really a means of

³⁰ The Rt. Rev. Theodore R. Ludlow, writes in the *Witness*, Dec. 2, 1943.

³¹ Reported in the *Churchman*, July 1, 1943.

³² *Journal of the General Convention*, 1925, pp. 651, 652.

³³ Wilbur L. Caswell, correspondence in the *Churchman*, June 15, 1934. This fact, however, not mentioned by Brillioth in his section on the Swedish Church in the book noted above. [*ibid.*, April 22]

³⁴ Especially: Anders, H. S., *Journal of the American Medical Association*, 29:789-794, 1897 and Page, C. G., "The Common Cup," the *Churchman*, June 27, 1925. Also report of experiment at Frankfort, Ky., reported in the *Witness*, May 1, 1934.

³⁵ *Journal of the General Convention*, 1925, p. 651.

³⁶ *Proceedings of the Lambeth Conference*, 1908, p. 131.

grace it cannot at the same time be a source of infection,³⁵ although such a line of reasoning is open to serious question.

However, a new light has been thrown on the subject by some experiments conducted at the University of Chicago by two bacteriologists, Drs. William Burrows and Elizabeth S. Hemmens, and reported in the *Journal of Infectious Diseases* for November-December 1943.³⁶ This is the first really complete and scientifically controlled research on the question that has been undertaken. The bacteriologists first discuss in their report the medical evidence and tests that had hitherto been reported, including the tests we noted above, and they conclude "that hitherto available evidence is sufficiently open to criticism as to be hardly considered as contributing materially toward answering the question raised."³⁷ They indicate that there are three factors which disposed them to believe that the use of the silver chalice is quite a different class than any ordinary drinking utensil: first, the lack of any evidence tracing infection to a chalice, which they feel is very significant from an epidemiological point of view; second, the general use of purificators to wipe the chalice brim after each communicant has received; and third, the acknowledged bactericidal effect of silver and other heavy metals, which would dispose the chalice to be practically self-sterilizing. I am informed that in any water solution in a silver receptacle a small number of free silver ions are given off, which, even in inconceivably dilute concentrations "are absolute and universal germicides, guaranteed to kill any known infections in some three-quarters of a second."³⁸

The writers then proceeded to "investigate the survival of representative bacteria on the silver chalice, the extent to which bacteria may be transferred from one person to another through its agency, and the numbers of bacteria that may be recovered from its rim under conditions simulating actual use."³⁹ I shall not attempt to describe in detail these experiments, but they were conducted with the utmost scientific care, and every possible

method of administering the chalice was used, under the supervision of a priest of our Church. The conclusions reported are startling, to say the least. Even under the most favorable conditions for bacterial survival, that is, when subject A drank from the chalice, consciously trying to leave as much saliva as possible on the rim, and subject B drank from the same place, immediately, and without the rim being wiped by a purificator, even then only 0.001% of the bacteria planted in A's mouth were transferred to B. When a purificator was used, the percentage transferred dropped down to 0.00003%, and when a five minute period intervened before B drank from the chalice, no bacteria could be recovered in the wine, on the chalice, or in B's saliva! It was found, contrary to some opinions, that the purificator removed between 80-90% of the bacteria. On the basis of these, and of other tests which the investigators made, the possibility of spreading infection with a silver chalice, when a purificator is used and the chalice rotated, would seem to be negligible. In fact, on the basis of these tests, the writers proposed the following hypothetical situation: a congregation of 400 communicants, 200 of whom are infected by a highly virulent bacteria at the rate of 1,000,000 bacteria per cc of saliva, the other 200 being so susceptible and their resistance so low that a single microorganism in the mouth will produce the disease (a fantastic situation, of course). These persons are communicated in random order, the ministrant using a purificator and rotating the chalice. On this basis, only one susceptible communicant will receive a single bacterium. And remember, the tests on which this hypothetical situation is posited were all weighted heavily in favor of the bacteria. The investigators then point out that if such "a population, consisting of half susceptibles and half persons infected with such a highly virulent bacterium, is confined in a closed room for one hour, the disease will appear in epidemic form with very many more cases than can be accounted for on the basis of chalice transmission."⁴⁰ Thus, it appears that one is more liable to infection by sitting in the congregation than by receiving from a

common, silver chalice. Another inference the investigators draw, on the basis of the age specific death rates for all causes of death, is that "it would appear somewhat more dangerous to attain the age of 35 than to receive communion from the silver chalice once a year."⁴¹

There can be no doubt that these conclusions are of the highest importance to the question under discussion. While any final evaluation must wait until these tests have been duplicated and corroborated by other scientists, the basis for the chief objection to the chalice, the hygienic objection, is severely shaken. As the Rev. Dr. Bayard H. Jones has remarked: "It is very interesting to me to learn that the Church was on the right path all the time. Nobody knew about germs, or silver ions either. But what the Church did do was absolutely safe, though she did not know why she did it."⁴² It might be added, however, that we will not find completely hygienic conditions in a church any more than we will find them in our own homes. Or anywhere else, for that matter. Ask your doctor if he works under totally aseptic conditions, and if he is honest he will say No. His instruments are sterile, of course, but when he gives you a hypo he would not claim that rubbing your arm with a piece of cotton soaked in alcohol completely sterilizes the skin. All that it does is make it reasonably safe. And that, if Drs. Burrows and Hemmens are right, is what the Church does—makes it reasonably safe, if the Chalice is properly cleansed.

A further note on these experiments summarized above will be of interest. In response to a query by the present writer, one of the investigators, Dr. Hemmens, reported that the chalice used in the tests was lined with gold, which is similar to silver in its bactericidal effect. In her opinion, the condition of the surfaces would make some difference, and that a polished, clean surface would effect the greatest sterilization of the saliva. As for pewter chalices, which are still in use in some churches, Dr. Hemmens said she would expect them to be less active bactericidally, although tests would have to be run before a definite answer could be given.

(To be concluded)

³⁵ The Rt. Rev. Thomas Jenkins, correspondence, *the Churchman*, June 15, 1934.

³⁶ William Burrows and Elizabeth S. Hemmens, from the Dept. of Bacteriology and Parasitology and the Walter G. Zoller Memorial Dental Clinic, University of Chicago, "Survival of Bacteria on the Silver Communion Cup," *Journal of Infectious Diseases*, Nov.-Dec., 1943, Vol. 73, pp. 11-190.

³⁷ Burrows and Hemmens, p. 181. Commenting on these previous tests conducted by Page and others, Dr. Hemmens writes: "In the experiments which you mention, the chalice and contents were sterilized in a laboratory after having been used in service. Anything which is allowed to stand in the air, which is transported through air, covered with an unsterile cloth or handled by anyone without using sterile precautions will accumulate innumerable bacteria, the quantity depending on the length of time of exposure. The bacteria, however, will be common air inhabitants, or denizens of the air to which all of us are constantly exposed. Such contamination, although frightening to the casual layman, is of no significance in the production of disease. There are even types of bacteria which cannot be differentiated from the causative agent of tuberculosis without special tests which might be found on a chalice or in its contents under such conditions." Personal letter from Elizabeth S. Hemmens.

³⁸ Personal letter from the Rev. Dr. Bayard H. Jones, Divinity School of the University of the South.

³⁹ Burrows and Hemmens, p. 182.

⁴⁰ *ibid.*, p. 190.

⁴¹ *ibid.*, p. 189.

⁴² Letter from Dr. Jones.

RESOURCE

I COULD not say from what old store
This nutriment of power is drawn,
To sound a blast I did not mean,
To fight a battle not my own.

Weak and invincible I am;
Deformed, I lift untiring plumes.
With shaken knees and nerveless hands
I have outfaced a thousand dooms.

Ringed by the clamor of harsh steel,
I speak with silence doubly true . . .
But how to name the place I kneel,
That was the thing I never knew.

RACHEL HARRIS CAMPBELL.

Google

Family Note

THE STAFF of THE LIVING CHURCH is losing one of its best known and most valuable members, as recorded in this week's news columns. Leon McCauley, who as business manager and later as director of advertising and promotion has doubled both the size of the FAMILY and the income of THE LIVING CHURCH, has accepted a position with Nelson Brothers, the well-known Prayer Book and Bible firm, effective the first of May. Mr. McCauley has for the past two years been editor and production manager of the book publishing department of the company in New York as well as in charge of the advertising and promotion of THE LIVING CHURCH. His new position will give him the wider opportunity he has earned by his splendid record, but the FAMILY and the company will miss him.

This is the last issue in which Mr. McCauley's column, "Strictly Business," will appear. A few years ago, Mr. McCauley used to keep coming to the editorial department with items which he thought ought to be used—some related to advertising, some sentimental or amusing, some about office activities. We agreed that there was a good reason for almost every item, but didn't know quite what to do with them. The solution was to give Leon a column on page four which

immediately became one of the magazine's most popular features. It was so much the product of his own personal style and interests that we shall not try to continue it under the same title.

Every loss has its element of gain. In this case, the FAMILY gains the services of Edgar O. Dodge as Advertising Manager of THE LIVING CHURCH. Mr. Dodge is the son of E. W. Dodge, credit manager of the Morehouse-Gorham Company and has been in the employ of the company for a number of years, first in the Milwaukee office and then in New York. An ardent Churchman and capable businessman, Mr. Dodge intends to double the income of THE LIVING CHURCH again—and we fully expect him to do so. He is going to be a key man in the development of a larger, better illustrated, and more useful LIVING CHURCH after the war.

Henceforth, all correspondence connected with the advertising and general promotion of THE LIVING CHURCH should be directed to Mr. Dodge at the Milwaukee office. Correspondence relating to the payment of advertising and other accounts should be addressed to Mrs. Marie Pfeifer, also at the Milwaukee office. Mrs. Pfeifer, who is business manager of the magazine, is taking over the work of advertising credit and collections (formerly done in New York) under the new setup.

The editorial staff remains unchanged, and the circulation management remains in the capable hands of Mrs. Mer Mueller. The advertising correspondence and payments to THE LIVING CHURCH ANNUAL are also being brought to the Milwaukee office under Mr. Dodge and Mrs. Pfeifer, but the editorial office of the ANNUAL remains in New York.

The purpose of the entire staff, as hardly needs to be said is to serve THE LIVING CHURCH FAMILY and the Church. Let us know how we can help you.

The Collect

St. Philip and St. James

May 1st

“THE WAY, the Truth, the Life.” The wonderful declaration by our blessed Lord used in today's Collect challenges us to renewed and more faithful following of Him. One who would forsake sin and seek God finds in Jesus the way, the one mediator between God and man. One who would have accurate knowledge of God's will finds in Jesus the Truth, the revealer to man of the things of God. One who would escape the power of death finds in Jesus the Life everlasting. Of no other great religious leader is this true. Many can point out the direction but no other can lead into heaven but He who came down from heaven. Others may teach truly but the full truth is in Him who is the Truth. No other can give life; He has the words of eternal life who is our life. With obedience such as the Apostles showed let us set ourselves to follow Him.

Fifth Sunday after Easter

May 6th

FROM GOD all good things come. Today's Collect suggests that the good things which come to us, come not only from God but as a result of our right thinking. Not that our right thinking produces the results, but is our starting point from which we learn to desire good things, then ask for them, work for them, prepare to receive them from God and put them to use in our lives. Our dependence on God must not be such that we leave everything to Him, doing nothing ourselves. Our dependence on self must not be such that we leave God out. Coöperation is necessary, where we do our full part and by right thinking set our minds in tune with God's will and then follow His guiding. Even the thinking of good things is a gift of God and we pray that the Holy Spirit will fill our minds with those ideals which hold us close to God's will.

V-E Day Service

V-E DAY had not yet come when this was written. Although the imminent junction of the Russian and other Allied troops indicated that the day might not be far off. If it has not come by the time you read this, we suggest that (if you are parish priest) you despatch a telegram at once ordering your copies of the Service of Thanksgiving for Victory, prepared by the Anglican Society for use where authorized by the bishop.

We have sold thousands of copies of the service and have just printed 15,000 more. It is equally suitable for use at the final cessation of hostilities in the Pacific, so that there need be no fear that the leaflets will arrive too late to be of value. The large sale justifies us in asserting that those who use it will indeed be praying with the Church throughout the nation. The Church's primary act of Thanksgiving being the Holy Eucharist, the Service of Thanksgiving should of course be considered as a subsidiary, but none the less valuable observance for the great day.

Naturalness

I would rather be beaten in the right, than succeed in wrong.
—Garfield

If spirit wills, the heart need not grow old: we live by the feeling, not by days.
—Leigh Mitchell Hodges

Can the Church Heal the Sick?

By the Rev. John Gayner Banks

Director, Fellowship of Saint Luke

THE question, can the Church heal the sick, places us on the horns of a dilemma. If we say No, we deny our apostolic heritage and repudiate a vital element in the Church's evangel. But if we say Yes, the question will be raised as to why we do not pursue more vigorously this part of our Lord's commission to His followers.

This is no academic question. I write these words upon returning from a mission tour on the west coast. I am stunned by the magnitude of the task and the inadequacy of those of us who profess to believe in this commission as an integral part of the Church's Gospel.

Twenty-five years ago we were temporarily aroused in this country by the visits of James Moore Hickson and the wholesome propaganda of such men as Henry Wilson and the Society of the Nazarene, quickly followed by Robert Bell and the Life Abundant Movement, and Franklyn Cole Sherman and the American Guild of Health. These men and these movements brought the enterprise of spiritual healing vividly before our eyes for a couple of decades at least. Healing missions were everyday events in our parishes; dozens of books on healing were written and circulated by orthodox clergy and laity; and hundreds of prayer groups sprang up in rural local churches. Some of these prayer groups still continue to this day.

But the most blatant optimist would hardly dare to say that healing is a major link in the Church's program for this critical age. It is peripheral, not central.

PAST TEAMWORK

I write as one who has followed the Church's ministry of healing with keen interest on both sides of the Atlantic for a period of 25 years. I believe the Anglican contribution to this ministry has been highly significant. We are still reaping, perhaps unconsciously, rich dividends from the Emmanuel Movement of Boston. It revealed a teamwork between the Church and the medical profession which is now being sustained and extended through the Commission on Religion and Health of the General Council of Churches; it produced books that are still basic and stimulating, for example, *Body, Mind and Spirit* by Worcester and McComb. Many forget, too, that the best biography ever attempted of Mary Baker Eddy was done by a priest of our Church (Lyman P. Well, published by Macmillan in 1930) and is highly recommended by Christian scientists themselves!

Very few Church folk are joining the religious Science movement today; but clergy and laity alike are turning to contemporary movements of healing outside the Church for help and instruction simply because Mother Church does not meet their needs.

The thesis of this brief article is that the Church has the authority and the technique but is not using it in any adequate

degree. Our sacramental system, and the teaching that goes with that system, contains the essential background and foundation for a successful healing ministry. But we lack courage and enterprise in using our gifts and displaying our spiritual wares. It is no fear of heresy that holds us back and inhibits the Divine "charisma" within us, but only a lack of initiative and consecration to this great task.

THE URGENT NEED

The urgent need, and unprecedented opportunity, before the clergy of the Church just now, is not (primarily) for physical healing through prayer and faith, but for a dynamic and effectual ministry to those millions of war casualties, military and civilian, who have become the victims of nervous, mental, and emotional disorders. A few of these casualties require the services of a medical psychiatrist, but thousands of them could be successfully treated by the clergy of the Church, if only we were alert to this part of our ministry. Such books as John Rathbone Oliver's *Psychiatry and Mental Health*; L. W. Grensted's Bampton lectures, *Psychology and God*; or John Sutherland Bonnell's *Pastoral Psychiatry*, show convincingly that the clergy can do this work if they will qualify themselves for it. There are not enough medical psychiatrists to go around, and those available are all overworked. This aspect of spiritual healing could be (if we would) one of the Church's major contributions to the war effort. Most of our army and navy chaplains are alert to this need and have qualified themselves to meet it; but the parish clergy seem to be unreasonably timid.

In *The Theory and Practice of Psychiatry*, by Dr. William S. Sadler of Chicago, one of the outstanding medical psychiatrists of today, the author devotes a whole section to "Religious Therapy" and speaks enthusiastically of "The Therapeutic Scope of Religion." To quote only one sentence from this book: "*I regard prayer as a master mind cure, and personal religious*

experience as the highest and truest form of psychotherapy." (Italics are Dr. Sadler's.)

For those who need encouragement in order to do this healing work, let us summarize the resources available:

1. The original Commission of our Lord, "Heal the Sick!" [Luke 10:9], which is still part of the Presiding Bishop's charge to each newly-consecrated bishop [Prayer Book, page 547] as he delivers the Bible to the candidate.

2. The healing power of the Sacraments, not just Holy Unction, but Holy Baptism, Holy Communion, and other sacramental rites. The "Word of God" is honeycombed with healing promises and examples of divine healing. The clergy are not ordained or commissioned to be "doctors," but they are ordained and commissioned to be "faithful dispensers of the Word of God" [Prayer Book, page 540], and it is the privilege and duty of "faithful dispensers" to administer the medicines prescribed by the Great Physician! Dr. W. S. Sadler, in the book on medical psychiatry above referred to, fills three pages with the promises of healing given in Holy Scripture! What a challenge to the clergy!

3. Agencies within our own Church. [LIVING CHURCH ANNUAL for 1945, page 120]. These include mainly the Fellowship of Saint Luke, San Diego, Calif.; and the Life Abundant Movement, Black Mountain, N. C. The former of these two movements publishes a monthly magazine of healing, *Sharing*, which presents this work from various angles, including reviews of significant books, news items of healing work done in the Church, devotional aids to healing, and a monthly series on pastor psychology. The F.S.L. also publishes a home study course on healing and psychology, especially adapted for the clergy and other workers in this field.

THE HARVEST IS PLENTIFUL

On my recent mission tour I found the laity (and the "unchurched" likewise) eager for this ministry and willing to respond. But the clergy, for the most part seem to be preoccupied with so many other routine duties that they have neither time nor energy for this needed activity. Thousands are taking up healing "outside the Church," through "Unity," Divine Science, Religious Science, and other movements. How can we blame them so long as we offer so little within our parish borders? Yet the Angel of Healing still lurks in our parish churches and the Healing Christ has not withdrawn His presence! The Forward Movement has recently published an excellent manual of healing, *Hope and Courage* (100 pages, 25 cents), which will inspire confidence in any parish priest who studies its pages.

Yes, the Church can heal the sick when she looks to her Divine Lord and uses the resources He has provided for this purpose.

CHURCH CALENDAR

April

- 29. Fourth Sunday after Easter.
- 30. (Monday.)

May

- 1. SS. Philip and James. (Tuesday.)
- 6. Fifth (Rogation) Sunday after Easter.
- 7. Rogation Day. (Monday.)
- 8. Rogation Day. (Tuesday.)
- 9. Rogation Day. (Wednesday.)
- 10. Ascension Day. (Thursday.)
- 13. Sunday after Ascension Day.
- 20. Whitsunday (Pentecost).
- 21. Whitsun Monday.
- 22. Whitsun Tuesday.
- 23. Ember Day. (Wednesday.)
- 25. Ember Day. (Friday.)
- 26. Ember Day. (Saturday.)
- 27. Trinity Sunday.
- 31. (Thursday.)

LOS ANGELES

Second Chapel-Trailer Dedicated

St. Christopher's Chapel-Trailer Number 2 was recently dedicated in Los Angeles, Archbishop Owen, Primate of All Canada, being present with Bishop Stevens of Los Angeles; Bishop Gooden, Suffragan; Mrs. W. W. Pedder, president of St. Christopher's Guild; the Rev. C. L. Conder, in charge of the chapel-trailer; and the builder, A. R. Seaton; and members of St. Christopher's Guild and friends. The Guild, with the help of these friends, presented this second chapel-trailer to the diocese of Los Angeles. It will extend the work of Chapel-Trailer Number 1, presented in 1940 by the Daughters of the King and friends. Archbishop Wand of Brisbane and Metropolitan of Queensland was present on the 1940 occasion.

The diocese of Los Angeles comprises eight counties of California and contains four million persons in its area of 45,216 square miles. In a considerable part of this territory communities are growing rapidly and, because of wartime restrictions, many which could now build churches must wait.

During 1944 Chapel-Trailer Number 1 provided 257 services of worship and instruction, with attendance of 4,925. Trailer missionaries visited 28 communities. There were 15 Baptisms, 5 Confirmations, 493 Communion made, and 261 children taught directly, with 70 taught by mail. In some of the places visited, the people are now holding regular services, in houses or clubs, hoping to build. Branches of the Woman's Auxiliary have been formed. Nineteen clergy and 4 lay-readers are carrying on the work begun.

The Chapel-Trailers are complete with altar, for indoor and outdoor services, and have folding chairs and organs. When not in use, the altars are concealed, and the Chapel-Trailers become comfortable missionary homes for the clergy in charge.

On Coast-to-Coast Broadcast

The Rev. J. Herbert Smith, rector of All Saints' Church, Beverly Hills, Calif., has been asked to participate in the American Town Hall Meeting of the Air which will be broadcast from the Philharmonic Auditorium in Los Angeles, on May 3d from 5:30 to 6:30 P.M., Pacific War Time. This is a coast-to-coast broadcast over the Blue Network.

The topic will be: "Are We Losing Our Moral Standards?" The other speakers on the program with Mr. Smith will be Will Durant, Orson Wells, and Irene Dunn.

NORTHERN INDIANA

Fr. Mansel Green Leads Busy "Retirement" Life

The Rev. Mansel B. Green, who retired in 1938 from the diocese of Chicago to a small chicken ranch near South Haven, Mich., soon found himself work-

ing harder than ever in the dioceses of Western Michigan and Northern Indiana.

For the past 17 months Fr. Green has been locum tenens of the Church of the Good Shepherd, Allegan, Mich.; missing only two Sundays in that time although the church is a 70-mile round trip from his home. In addition, he makes two or three calls a week if the weather is not too inclement. Attendance has doubled in these 17 months. Easter Sunday two services were held: Sunrise Mass with choir and a short address, and Choral Holy Eucharist at 11 A.M.

Fr. Green, who will be 75 next month, writes, "It occurred to me that my experience as a war-worker might 'pep up' some of the young middle-aged men. My wife actually works at a war plant handy to our home and together we do our own housekeeping. We also have a 10-year-old granddaughter to look after as her parents also work in the same plant on another shift."

ALBANY

ACU Rally

The Albany, N. Y. branch of the American Church Union will hold a great rally for men on Whitsun Monday, May 21st, at the Church of the Ascension in Troy, N. Y.

Dr. Clark G. Kuebler, president of Ripon College, will deliver the address at the dinner. At least 200 men, including a number of the clergy, are expected to attend. The Rev. Arthur L. Bice, promotion chairman of the Albany American Church Union and rector of the Church of the Ascension, Troy, is making arrangements for the rally.

SPOKANE

53d Convocation Scores

Lowering of Moral Standards

Wartime lowering of moral standards, resulting from the worship of materialism and secularism, was roundly scored by Bishop Cross of Spokane in his opening address before the missionary district's 53d convocation, meeting April 15th and 16th at the Cathedral of St. John the Evangelist, Spokane, Wash. Denouncing drunkenness, gambling, and sexual license, the Bishop called upon the clergy to restore the reading of the Ten Commandments in church services. He also charged them to give more attention to instruction in order to combat widespread ignorance of the Church's teachings.

The district's endowment fund canon was amended to establish on an equal basis a revolving reserve fund which it is expected will be used in the postwar period to facilitate advance work within the district. The annual stated offering which has hitherto been devoted exclusively to endowment may now be designated for either fund.

Among resolutions adopted was one commemorating the 100th anniversary of

the revival of the religious life in the Anglican communion. The convocation pledged its support to the rehabilitation and advance program of the national Church. Each congregation was requested to hold a memorial service in the near future for war dead.

The Woman's Auxiliary pledged itself to intensified study of the doctrine, discipline, and worship of the Church. Careful study of the Dumbarton Oaks proposals was also recommended.

Officers generally were reelected. New members of the Executive Council are G. F. Jewett and H. V. Pierce, both of Spokane. The following were elected by the Woman's Auxiliary: Mrs. Charles Power, president; Mrs. Benjamin B. first vice president; Mrs. John Morrow, secretary; Mrs. John Reese, corresponding secretary; Mrs. Eleanor Morley, recording secretary, and Mrs. Charles Schalkle, treasurer. All are from Spokane.

SAN JOAQUIN

Forum of Better Understanding

A Forum of Better Understanding is being heard every Wednesday evening 9:45 over the Fresno, Calif., station. KMJ sponsored by three representatives of religion in the city of Fresno. These leaders who seek to promote good will through understanding are Dean James M. Mallock of St. James' Cathedral, Monsignor James G. Dowling and Rabbi David Greenberg.

To each one is assigned a particular phase of the question under discussion. Matters of religious, social, and economic importance are the subject material. The forum does not debate or decide any issue but simply seeks to present the many existing viewpoints in an effort to clear up widespread misunderstandings. Not a bit of humor is mixed in with serious discussion. Questions from the radio audience are invited.

Station KMJ has been giving 15 minutes every week to the Forum of Better Understanding since the fall of 1936, and considers the forum its best educational feature.

The Forum subscribes to the following interfaith declaration of world peace:

1. The moral law must govern world order.
2. The rights of the individual must be assured.
3. The rights of oppressed, weak or onial peoples must be protected.
4. The rights of minorities must be secured.
5. International institutions to maintain peace with justice must be organized.
6. International economic cooperation must be developed.
7. Just social order within each country must be achieved.

PENNSYLVANIA

Prayer Book Distribution

Among the recent activities of the male Protestant Episcopal Prayer Book Society of Pennsylvania has been the distribution of 242 pew-sized Prayer Books.

a small Colored mission in Washington. The society has also received many requests for the new Hymnals, which are not available at this time because of paper shortage, but these requests will be filled as soon as the books come from the publisher.

Through the Red Cross Volunteer Service for the Blind, the society has obtained a limited number of copies of the Prayer Book in braille. St. Clement's Church, Philadelphia, has sent a generous contribution to pay for the material needed and the society is anxious to place the books where they will be most helpful. A few of these braille books have already been sent to a Massachusetts institution, to Valley Forge Hospital, and to one or two blind Churchmen, who have found the book a real inspiration at their bedside.

Director of Publicity

The Rev. J. Jarden Guenther has been appointed director of publicity of the diocese of Pennsylvania and business manager of *Church News* with offices in the Church House. He will continue to serve as chairman of the Forward in Service Commission and as secretary of the Department of Christian Education. Mr. Guenther is rector of St. Peter's Church in the Great Valley, Paoli, one of the oldest parishes in the diocese.

MASSACHUSETTS

10th Convention

For the first time since his consecration years ago, Bishop Sherrill was absent from the annual convention (the 160th) of the diocese. His address at the service which it opened on April 17th, in Trinity Church, was read by the president of the organizing committee, the Rev. Henry McF. Ogilby, also secretary of the Convention.

After mention of the duties calling him from the European war area, Bishop Sherrill pronounced a memorial to the beloved and influential first Dean of the Cathedral Church of St. Paul, through the establishment of the Dean Rousmaniere Memorial Fund for the benefit of the Cathedral Church, by generosity of the late Mrs. Rousmaniere. The total of her gift is \$100,000.

A second gift to the diocese is the beautiful estate, "Briarwood" on Buzzard's Bay, Cape Cod, by the children of the late Mrs. George H. Monks: Mrs. Constance A. Pertzoff, the Rev. Gardiner Monks, and Commander John Monks. This gift commemorates a generous and devoted diocesan member and will be used as a conference center under the direction of Archdeacon Arthur O. Phinney, Clarence H. Poor, and O. Wellington Stewart. The acceptance was announced by Alexander Whiteside, senior warden of Trinity Church and member of the National Council, as chairman of the Diocesan Special Gifts Committee for the Reconstruction and Advance Fund for Missions.

Referring by name to the late Chaplain W. P. Tyler, to Chaplain Morris Arld now recovering from wounds, and to

"He First Findeth His Own Brother . . ."

We've been touching lately upon the belief that we have, that The Church is to be truly renewed in Her strength by lay effort and not by priest effort. Get us straight in this. The work of our priests is incalculable in its importance, its inspiration, and the fact that that inspiration is given them direct from God, Whose agents they are. But they are *planters* only. They sow the seed only. But the harvesting has got to be done by we lay folk, or else The Church will continue to have to take the same unnecessary lickings and poundings She has suffered over the past whenever Her adherents laid down on the job.

We think a lot about St. Andrew. We always *have* thought a lot about him. He's rather after our own heart, because he generally got out and *did* something definite. St. Andrew isn't mentioned in The Bible more than a dozen times, and in these few mentionings, outside of being "among those present," he is listed only as doing something simple and definite, but, oh so valuable to Our Lord!

For the purposes of our thought here, we are thinking that it was St. Andrew who went and found his own brother, Simon, and brought him to Jesus (St. John 1:41 and 42). Definitely a lay effort, one man simply bringing his brother to Jesus. (Did we say "simply"? Simon was his very own brother. Did you ever try to bring your very own brother to Jesus? It's the toughest job there is.) But look whom it was he brought. Apparently, only his big-mouthed brother, Simon,—given to talking out of his turn, quick on the trigger so far as his mouth was concerned, but oh, my goodness, look what and whom he became after he had gone through the fire and had had his cross consumed,—St. Peter The Rock! St. Andrew is not in the picture then. He had done his work. He did what was the first thing at hand to be done for Jesus, and unwittingly, he brought into The Church one of its greatest apostles and bishops.

We are determined in our minds that the greatest need of the Church in this, our day, is some more personal and practical discipleship like St. Andrew's. We need more "finding of our brothers." Who, after all, is our brother? Our brother is our neighbor. Our neighbor

is *every* man with whom we come in contact who needs Our Lord.

We've had our Lesser Forty Days of training during Lent. We are now in the Greater Forty Days, those days when achievement should be the order of the day. Do you, *can* you possibly feel that your job as a Christian this coming year should be marked by anything less than the bringing of one soul, your brother, your neighbor, to Christ? Think of all the possible Apostles who might be included in that great ingathering if we of The Church were only on fire for God and Jesus. Think of what it would mean if each of us Episcopalians "brought our brother" to Jesus. Think of the missions that would become parishes over night! Think of the puny, weak-kneed parishes that would become giants for The Faith; think of a redoubled, renewed, reborn Episcopal Church—which *could really be* if we all merely took on the simple, practical, but consecrated forcefulness of St. Andrew and got busy and brought another soul to Our Lord Christ. Lent trained us for just such work as that, and not merely the warming of our own souls at the Holy Places.

If we Episcopalians are worth our salt as *Christians*, we'll be up and doing something about this matter *now*, *this week*, and not tomorrow or next week—for, for a lot of us there won't be any tomorrows or next weeks. Ever think of that?

We once saw a man, just a pleasant-looking, gray-haired man of about fifty-five, lead twenty-five men into the Kingdom of God! It was all done so humbly that we were moved almost to tears at the beauty of it. One, on thinking of the backgrounds of that event, realized the tremendous amount of personal work, personal invitations, personal follow-ups and above all the gorgeous Christian personality and influence behind it all in that quiet, simple, but forceful "St. Andrew" of our day and time.

Honestly now—knowing what God, Jesus, and The Church require of us as Christians, can you *possibly* rest at ease until you, too, have brought at least a single soul to Jesus and His Holy Church? And the joy that comes when you see that soul *you* brought to God having hands laid on his head in Holy Confirmation passes understanding!

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Chaplain Raymond Hall whose experience with paratroopers includes being wounded in Normandy and taken prisoner in Holland, Bishop Sherrill called for a deeper realization of what chaplains are doing and support of their consecrated work.

Bishop Heron, reported in triple capacity as Suffragan Bishop, Archdeacon of Boston, and Superintendent of the Episcopal City Mission, one of whose activities is the Seamen's Club which has been a haven for 600,000 seamen of the United Nations.

Bishop Heron presided at the two business sessions on April 18th in New England Mutual Hall. Two outstanding addresses were given by Robert D. Jordan, director of Promotion for the National Council, and the Rev. George L. Cadigan of Salem, chairman of the diocesan Commission on Problems of Returning Servicemen.

A helpful feature for the despatch of business was the appointment of a committee consisting of three clergymen and three laymen under a clerical chairman for reports and recommendations on all resolutions likely to cause prolonged debate. The committee asked to be enlarged by the addition of two specified clergymen and then brought in recommendations which were accepted by vote.

Missions admitted as parishes to union with the Convention were: St. Stephen's, Fall River; St. Batholomew's, Cambridge; St. Luke's, Hudson; Church of the Holy Nativity, South Weymouth. The Church of St. Mary of the Harbor, Provincetown, was admitted as a parish but not in union with the Convention. Missions admitted as missions in union with the Convention were: St. Stephen's, Boston; St. Cyprian's, Roxbury; Church of Our Saviour, Somerset Centre; St. John's, Sharon; Church of Our Saviour, Arlington; Church of Our Saviour, Cliftondale.

Elections: Standing Committee, the Rev. G. M. Day and L. B. Phister. Bishop and Trustees, the Rev. F. T. Weil and Stoughton Bell. Library Board, Gordon Hutchins. Diocesan Council, *clerical*—G. O. Ekwall, C. A. Porteus; *lay*—H. B. Hebbard, U. S. Harris. Synod of New England, *clerical*—R. P. McClintock, H. L. Johnson, C. F. Hall, P. F. Sturges; *lay*—George Wainwright, A. C. Carter, E. D. Wood, V. C. Harnish. The Rev. J. R. Dallinger and the Rev. Stanley Ellis were appointed to the Board of Examining Chaplains.

NEW YORK

Yachtmen's Service

The first of what may become an annual series of services for those who sail the seas was the Yachtmen's Service held April 15th in St. Thomas' Church, Mamaroneck, N. Y. The church stands on a hill overlooking the harbor at Mamaroneck, a world-known sailing and yachting center with a land-locked harbor where boats can come right into the center of the town.

Decorated with signal flags, pennants of the sea, and life preservers, the church was crowded for the service. The Cross and Flag were carried by Navy sailors and the Bible lessons were read by a lieutenant from the Merchant Marine Academy and by a captain in the Navy. The rector, the Rev. Frank Gifford, spoke of

the late President as one who loved the sea and had prayers in memory of him.

All ushers were men in uniform, such as the Commodore of the Orienta Yacht Club and Coast Guard officers. The Rev. Dr. Harold H. Kelley, director of the New York Seamen's Church Institute, gave an inspiring message of religion and the sea.

Daughters of the King

Celebrate 60th Anniversary

The Daughters of the King celebrated their 60th anniversary on April 18th in New York City, with members present from many dioceses. The day began with Morning Prayer and a Meditation, followed by a Corporate Communion, in the Church of the Resurrection, the rector, the Rev. Gordon B. Wadhams officiating and giving the Meditation. It will be remembered that it was in this church (then called the Church of the Holy Sepulchre) that the Daughters of the King was organized in 1885, from a Senior Bible Class for Women in that parish.

At the afternoon meeting, held in the parish house of Calvary Church, the National officers were all present: Mrs. W. W. Pedder, President; Mrs. Thomas J. Shannon and Mrs. G. E. Hutchinson, Vice-Presidents; Miss Lillian J. Soper, Secretary; and Mrs. Walter P. Day, Treasurer. The Order now numbers 5,000 members, with a growing number of Junior Daughters. Among the activities of the Order are the support of a missionary to China, the maintenance of a scholarship at St. Margaret's House, Berkeley, California, and the work of the chapel-trainers in the diocese of Los Angeles.

In the evening there was a dinner at the Parkside Hotel. The speaker at the evening session following was Miss Estelle Carver of New Haven.

St. Mark's Church In-the-Bouwerie Observes Anniversary

The Presiding Bishop was the preacher at St. Mark's Church In-the-Bouwerie, New York, on April 8th, when the church began a series of special services in recognition of the 150th anniversary of the laying of the cornerstone of the present building.

Long before the existence of the present St. Mark's, the site was memorable in the history of the United States. It is the oldest religious site in use as a place of worship on Manhattan. Peter Stuyvesant had his chapel there as early as 1660 and he and many of his descendants are buried beneath the church. A British governor, Col. Henry Sloughter, is also interred in the Stuyvesant vault. Among the other notable figures who were buried in St. Mark's Churchyard are Col. Nicholas Fish; Matilda Hoffman, the sweetheart of Washington Irving; Commodore Matthew Calbraith Perry, who persuaded Japan to open her doors to the western world; and Thomas Addis Emmet, the Irish patriot.

The service on April 8th, was the first of a series of four special services to be

held on the Sundays throughout April. The Rev. Frederick S. Fleming of Trinity Church, New York, which was instrumental in helping St. Mark's to be built, will be another guest and preacher.

St. Mark's begins a four-year program with this April observance, which will be concluded in May, 1949, when the 150th anniversary of the existence of St. Mark's as a parish will be commemorated. Emphasis over that period will be laid upon developing parish foundations and building a fund for the maintenance and preservation of St. Mark's. The Rev. Richard E. McEvoy became the tenth rector of St. Mark's a year and a half ago.

EASTERN OREGON

Financial Gains Reported

at Annual Convocation

The 70-some delegates who attended the 35th annual convocation of the district of Eastern Oregon, held April 13th to 15th in Trinity Church, Bend, Ore., learned that financially it was the best year in the history of the district, all parishes having met or oversubscribed their quotas. The Rev. George R. V. Bolster is rector of Trinity Church, and Bishop Remington of Eastern Oregon presided at the meetings.

St. Stephen's parish, Baker, of which the Rev. Gerald Graham is rector, has already raised \$8,000 toward a goal of \$25,000 for the building of a new church, rectory, and parish house. The Rev. Ernest Taylor reported that St. Paul's Church, The Dalles, was put on a self-supporting basis. This makes six parishes in the district that are self-supporting. Alterations and additions to many church buildings were reported, including St. Paul's, Klaskan Falls, All Saints', Heppner, and the Church of the Redeemer, Pendleton.

The district also assumed responsibility for the upkeep due to wear and tear in the Bishop's house. In past years, this charge has been met by the Bishop himself.

HONOLULU

Observes Monastic Centenary

With the cordial approval of the Bishop of Honolulu, and in his presence, a Choral Eucharist was sung in St. Andrew's Cathedral, Honolulu, on the Feast of the Annunciation as an Act of Thanksgiving for the restoration—100 years ago—of the religious life to the Anglican communion. Only 20 years later, three sisters of the society of the Most Holy Trinity, London, came to Honolulu, and in 1867 the Holy School was begun by them. In 1917, after the United States had taken possession of the Hawaiian Islands, Bishop Frederick invited the Sisters of the Transfiguration to take charge of the Priory, and ever since they have been doing there notable work.

The celebrant of the Mass in the Cathedral at which the Bishop presided, was the Rev. Edmund L. Souder, chaplain to the Sisters, and the preacher was the Rev. Hollis H. Corey, formerly a missionary

in Japan, but more recently the priest-in-charge of Epiphany Church, Honolulu. Acting as server was the Rev. Father Noah Cho, a Korean priest recently returned from a "rugged" time on Saipan, who that same night presented 47 Korean "prisoners" to the Bishop for Confirmation. A large congregation of friends of the Sisters and students of St. Andrew's Priory were present at the centenary Mass.

OREGON

57th Annual Convention

The 57th annual convention of the diocese of Oregon, opening April 8th, at Trinity Church, Portland, heard Bishop Dagwell outline an advance postwar program to provide positions to chaplains returning to the diocese. He suggested five broad fields of expansion following these lines:

(1) An associate to the rector at Eugene, to serve as student pastor for the University of Oregon, and to give leadership in all college work within the diocese. (2) A chaplain for the asylum, schools, hospitals and correctional institutions centering around Salem. (3) A city missionary in Portland to reach the hundreds of Church families located in areas remote from the Church and to visit the hospitals and local colleges. (4) A missionary in the rural areas in Lincoln and Lane counties. (5) A missionary in Curry county in Southwest Oregon, where Bishop Jenkins since his retirement has found great opportunity for missionary work.

The Bishop reported an increase of 664 communicants during the year and an increase of 1,666 baptized persons, as well as an increase of 550 in Sunday school enrollment.

The convention unanimously granted the requests of All Saints' Church, Portland, and of St. Barnabas' Church, McMinnville, for admission on full parish status. The organization of three missions was reported: St. Mary's, Gardiner, an old congregation but never before organized; Christ Church, Oswego, whose congregation, that has been meeting in the Masonic Hall, has purchased a fine building site; St. Matthew's Church on the outskirts of Portland, whose congregation has also recently purchased a building site.

The constitution and canons were amended and rearranged to bring them into conformity with the recent rearrangement of canons of the General Convention.

Elected to the standing committee were the Rev. Lansing E. Kempton, Portland; the Rev. A. J. Mockford, Oregon City; the Rev. Edwin W. Hughes, Astoria. Judge J. Hunt Hendrickson, Portland, was elected chancellor, and W. C. Schuppel of Portland, treasurer.

As a result of a special conference with the clergy called April 10th by the Bishop, the objective for the advance work fund was raised to \$100,000, one third of which will go to the national fund, and two thirds for postwar work in the diocese.

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DEATHS

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

Richard Jones Morris, Priest

The Rev. Richard Jones Morris, canon of the Cathedral Church of Christ, Philadelphia, died April 15th at his home in Villanova, Pa., at the age of 76.

Born in Philadelphia, he was graduated from Harvard University and Philadelphia Divinity School. He was ordained priest in 1899 by Bishop Whitaker, serving as curate of St. Peter's Church, Philadelphia, in 1899, and of St. Paul's Church, Philadelphia, in 1900. He was then priest in charge of St. Martin's Church, Radnor, Pa.; rector of the Church of the Epiphany, Germantown, Pa.; curate of the Church of the Ascension, Philadelphia; and rector of Trinity Church, Ambler, Pa.

The Rev. Mr. Morris, who had been secretary of the diocese since 1920, also served as secretary to the Bishop of Pennsylvania. In 1936, he became secretary of the Examining Chaplains.

Surviving are his widow, Mrs. Mary Sellers Morris; and two daughters, Miss Mildred Morris and Mrs. Clement S. Rutter, Jr.

Lawrence F. Piper, Priest

The Rev. Lawrence F. Piper, rector of the Church of Our Saviour, Milford; and the Church of the Transfiguration, Wilton, N. H., died in Boston April 12th at the age of 58. He and his wife had gone to Boston for an opera performance.

A former executive secretary and an examining chaplain in the diocese of New Hampshire, Fr. Piper was born in Concord, N. H., on July 25, 1887. He attended St. Stephen's College and was ordained priest in 1914. He served as assistant professor of literature, St. Stephen's College; curate of Trinity Church, New York; rector of St. Andrew's Church, Buffalo, N. Y.; priest in charge of St. Luke's Mission, Concord, N. H.; and priest in charge of the Church of the Transfiguration, Derry, N. H., before going to the Church of Our Saviour in January, 1935.

The Rev. Fr. Piper was the author of *Today's Gospel*, *Today's Epistle*, and *Today's Collect* in THE LIVING CHURCH. Besides his wife, he leaves a daughter, Kathleen, and a son, Lawrence.

The burial service was conducted in the Church of Our Saviour, Milford, on April 14th by Bishop Dallas of New Hampshire. Many of the clergy attended. The committal was in Blossom Hill, Concord.

Bertha M. Garvin, Deaconess

A beautiful memorial service for Deaconess Bertha M. Garvin, who died on March 23d, at her home in Sanbornville, N. H., was held at Grace Church, New York, on April 8th. The rector, the Rev. Dr. Louis W. Pitt, officiated, and the Rev. Dr. W. Russell Bowie, rector from 1923 to 1939, delivered the address.

Deaconess Garvin graduated from the New York Training School for Deaconesses and Other Church Workers in 1900. In that year, she became secretary to the

Rev. William Read Huntington, then rector of Grace Church. After Dr. Huntington's death in 1909, Deaconess Garvin remained at Grace Church as secretary to the new rector, the Rev. Dr. Charles Lewis Slattery. When Dr. Slattery became Bishop Coadjutor of Massachusetts in 1922, Deaconess Garvin stayed as secretary to Dr. Bowie. Dr. Pitt succeeded Dr. Bowie in 1939. Deaconess Garvin remained for a few months, until failing health made it necessary for her to retire. She spent 40 years in notable service to Grace Church.

Deaconess Garvin not only knew everyone in the parish but also she knew many of the clergy and laity in the diocese of New York and in other dioceses. Her personal beauty and her lovely character drew to her all who knew her.

Percy Moore

Percy Moore, executive secretary of the Episcopal Actors Guild since 1927, died of a heart attack April 8th at the Guild's headquarters in New York. He was 67 years old.

Soon after his graduation from McGill University, Mr. Moore made his professional stage debut in Montreal as a member of a stock company. After further experience with E. H. Sothorn's repertory organization he acted with Arnold Daly in several Shaw plays. Later he appeared in *The Traveling Salesman*, *Maggie Pepper*, *The Cinderella Man*, *The Cat and the Canary*, *The Dummy*, *Adam and Eve*, *The Brat*, *The Shannons of Broadway*.

Mr. Moore was a vestryman of the Church of the Incarnation, New York, a director of the Lambs for several years, a member of the Players, and had long been active in Equity—all theatrical organizations.

He leaves a widow, Helen Stewart Moore.

Miss Virginia Lee Reese

Miss Virginia Lee Reese died March 5th in Wilmington, Del., where she had been recuperating from an illness of nearly two years and was thought to be well on the road to recovery.

Miss Reese was a native of Baltimore. Her father, as a member of Emmanuel Church, Baltimore, was active in establishing the Memorial Church.

A life-long member of Memorial Church, she was active at different times in the St. Cecilia Guild, Woman's Auxiliary, Woman's Guild, the Altar Guild, and taught in the Sunday School. In her early days, she worked for many years in the Mothers' Mission at All Saints' Church, Baltimore, of which parish her brother, the late Bishop Frederick Fox Reese, was once the rector before he became the Bishop of Georgia.

WILMINGTON

In 1910, Miss Reese went to Wilmington, Del., where she lived for 10 years with her brother, Dr. Charles Lee Reese, and his wife, who had been a close friend before her marriage to Dr. Reese. Those years were among the happiest of Miss Reese's life, both in her Church and home life. Dr. Reese was senior warden of Trinity Church and his sister worked in the Woman's Auxiliary of that parish. His principal work in Wilmington was as diocesan vice-president of the Girls' Friendly Society and as president of Old Swede Branch of the G.F.S.

Returning to Baltimore in 1920, she lived there until her illness and death.

As one of the most active members in the diocesan work of the Girls' Friendly Society in Maryland, Miss Reese was usually one of the delegates to every national and provincial council of the Girls' Friendly Society in America, at which times she served on many national committees.

AND I SAW A NEW HEAVEN AND A NEW EARTH

DEAR LORD, because Thy holy feet with mine
Now walk these paths, now rest along the way,
The roads are smooth, each resting-place a shrine;
This common world is touched with poetry.

The dawn lifts up a boundless melody,
Whose thousand golden notes all wing the sky
To join the full majestic harmony
Of heavenly choirs to which the spheres reply.

At noon, under the shadow of Thy wings,
My heart, refreshed, to Thee its hymn can raise;
By night, from star to star Thy glory rings
In never-ending echoes of sweet praise.

And all the seasons in Thy steps unroll
Their mighty scroll of beauty for my soul.

CHRISTINA CRANE.

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Confirmation at Shattuck

Bishop Keeler of Minnesota confirmed 11 cadets at Shattuck School, Faribault, Minn., on Low Sunday. This class, the third largest in the history of the school, was presented by the Rev. Joseph M. McFee, chaplain.

Letters of transfer were sent to parishes in 14 dioceses in accordance with the chaplain's insistence that a relationship be established at once with a church near the cadet's home.

Fifteen members of the class were from on-Episcopal families.

New Headmaster of

Iolani School, Honolulu

The Rev. Arthur Lyon-Vaiden, chaplain of the Episcopal Academy, Overbrook, Philadelphia, has been chosen headmaster of Iolani School, Honolulu. With Mrs. Lyon-Vaiden he expects to sail from his country around the first of July.

Mr. Lyon-Vaiden is a graduate of the University of the South, Sewanee, and of Virginia Seminary. While doing graduate study at the University of California he was curate at Christ Church, Alameda, Calif. He then served as priest in charge of St. Timothy's, Herndon, Va., and immediately prior to going to Philadelphia he was on the staff of Trinity Church, Princeton. At Church Missions House he is regarded as unusually well equipped to be headmaster of Iolani, a Church school for over 400 boys from all races in the Hawaiian Islands.

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Rev. Carroll Simcox to Become Chaplain at St. Francis House

The Rev. Carroll E. Simcox, who has been associate chaplain of the Chapel of St. John the Divine at the University of Illinois for over three years, will become the chaplain of St. Francis House at the University of Wisconsin, effective August 1st. His address will be 28 Lathrop St., Madison.

Dean C. E. McAllister Elected President of Board of Regents

Dean Charles Eldridge McAllister of the Cathedral of St. John the Evangelist, Spokane, Wash., has been elected president of the Board of Regents of the State College of Washington. He is also scheduled to deliver the baccalaureate address at the University of Idaho and at the University of Washington this year.

SEMINARIES

Canon Barnes Lectures on Pastoral Care

Taking as his theme "Social Resources of Pastoral Care," Canon C. Rankin Barnes, rector of St. Paul's Church, San Diego, Calif., gave his annual lectures at the Church Divinity School of the Pacific.

He pointed out that the ministry is a dual profession, possessing its own skills and also borrowing certain techniques from related professions. He urged the adding of these techniques from related professions.

In discussing "Pastoral Care and the New Psychology" Canon Barnes emphasized the importance of the new psychology in understanding human behavior and its causes. The second lecture, "Mental Hygiene and Pastoral Care," gave particular attention to religion's contribution to sound mental attitudes, especially in regard to the unification of personality, the element of beauty, and the dynamic power of love.

Outlining the "Social Background of the Parish," Canon Barnes emphasized the sociological truth of the oft-quoted phrase, "Ours is a peculiar parish!" Since each parish family occupies a different social setting with the community, its members can only be understood within that setting.

The fourth lecture, "The Social Case Work Method," dealt particularly with an individualized approach to adjustment problems. The one to be helped is a person, not a problem, a disease, a crime, or a sin. Listening is a fine art of great pastoral importance.

In sketching the "New Approach to Family Relations," the lecturer brought out both the Church's particular concern with this field, and the unique potential contribution through more adequate pastoral care.

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CHANGES

Appointments Accepted

Andrews, Rev. Halsey I., rector of St. Luke's Church, Hudson; St. George's Church, Maynard; and the Middlesex Mission Field in the diocese of Massachusetts, will become rector of St. John's Church, Arlington, Mass., June 1st.

Bosehard, Rev. Everett B., professor of theology at the Church Divinity School of the Pacific, will become instructor in Dogmatic Theology and Apologetics at Nashotah House, effective May 1st.

Butts, Rev. Carter F., formerly rector of Christ Church, Harvard, Ill., became assistant at St. Paul's Church, Kansas City, Kans., on March 1st.

Golden-Howes, Rev. Frederic W., formerly locum tenens of Trinity Church, St. Augustine, Fla., became rector of St. Peter's Church, Fernandina, Fla., April 15th. Address: St. Peter's rectory, Fernandina.

McCandless, Rev. Hugh D., rector of Christ Church, Suffern, N. Y., will become rector of the Church of the Epiphany, New York, June 1st.

Rivera, Rev. Victor M. (formerly signed Victor M. Rivera-Toro), formerly curate of St. John's Cathedral, Santuree, Puerto Rico, is now rector of St. Paul's Church, Visalia, Calif. The Rev. Mr. Rivera was married to Miss Barbara Ross Lamb on December 23, 1944, in St. John's Chapel, Cambridge, Mass. New address: P. O. Box 545, Visalia.

Slater, Rev. Edward, vicar of St. Cuthbert's Church, Princeton, British Columbia, Canada, will become canon of the Cathedral of St. John the Evangelist, Spokane, Wash., in June, 1945.

Smith, Rev. Harley G. Jr., formerly priest in charge of Trinity Church, Washington, Pa., became vicar of St. Luke's Church, Firestone Park, Calif., April 1st. Address: 8240 1/2 Beach Street, Los Angeles 1.

Sutton, Rev. Charles Robert, formerly assistant of All Saints' Church, Frederick, Md., became curate of the Church of the Messiah, Baltimore, on April 16th. New Address: Church of the Messiah, Baltimore 14.

Terwilliger, Rev. Robert E., formerly curate of All Saints' Church, Worcester, Mass., became assistant at Christ Cathedral, Hartford, Conn., December 1st. Address: 45 Church St., Hartford 3.

Warren, Rev. Matthew M., Director of Education of the diocese of Missouri, will become rector of All Saints' Church, Atlanta, Ga., May 15th. Address: 168 Peachtree Circle, N.E., Atlanta.

Weaver, Rev. Vernon A., rector of St. John's Church, Bellefonte, Pa., will become rector of St. Mark's Church, Lewistown, Pa., May 1st. Address: St. Mark's Rectory, Lewistown.

Ordinations

Priests

Eastern Oregon—Cook, Rev. Edward H., was ordained priest April 15th in Trinity Church, Bend, Ore., by Bishop Remington of Eastern Oregon. He was presented by the Rev. George R. V. Bolster and the Bishop preached the sermon. The Rev. Mr. Cook is priest in charge of the missions of Prineville, Cross Keys, and Madras. Address: Prineville.

Southern Ohio—Parks, Rev. Ralph, was ordained priest February 18th in St. Mary's Church, Wayneville, Ohio, by Bishop Hobson of Southern Ohio. He was presented by the Rev. Gilbert Pennock and the Rev. F. B. Atkinson preached the sermon. The Rev. Mr. Parks continues in charge of St. Mary's, Wayneville.

Tennessee—Asger, Rev. Mehdy William, was ordained priest April 9th in St. Paul's Church, Chattanooga, Tenn., by Bishop Maxon of Tennessee. He was presented by the Rev. George A. Fox and the Rev. Thorne Sparkman preached the sermon. The Rev. Mr. Asger continues as curate of St. Paul's Parish, Chattanooga. Address: 305 W. 7th St., Chattanooga 3.

Deacons

Bethlehem—David E. Richards was ordained deacon April 7th in St. Luke's Church, Scranton, Pa., by Bishop Sterrett of Bethlehem. He was presented by the Rev. Robert P. Kreidler and the Rev. John A. Richardson preached the sermon. After graduation from General Theological Seminary next month, the Rev. Mr. Richards will become deacon in charge of St. Mary's Church, Silver City, and St. George's Church, Gatun, Canal Zone.

East Carolina—Foster Nugent Cox was ordained deacon by Bishop Darst of East Carolina on April 11th in St. Anne's Church, Jacksonville, N. C. He was presented by the Rev. Messrs. Alexander Miller, Thomas P. Noe, and William J. Gordon. The Rev. Charles E. Williams preached the sermon. The Rev. Mr. Cox continues to serve St. Anne's, Jacksonville, where he had previously served as lay reader.

Long Island—George French Kempell Jr., was ordained deacon April 15th in St. Paul's Church, Glen Cove, Long Island, N. Y., by Bishop DeWolfe of Long Island. He was presented by the Rev. Lauriston Castleman who also preached the sermon. Address: 9 Woolsey Ave., Glen Cove.

New York—Frank Marechal Butler was ordained deacon March 19th in the Chapel of St. James Cathedral of St. John the Divine, New York City, by Bishop Campbell, retired, of Liberia, acting as the Bishop of New York. He was presented by the Rev. Harold H. R. Thompson who also preached the sermon. The Rev. Mr. Butler is deacon in charge of Ascension Church, West Park, and Holy Trinity Church, New York City.

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THE LIVING CHURCH



Unity Church, Highland, N. Y. Address: Box 66, West Park.

North Dakota—Wayne Leonard Johnson was ordained deacon March 23d in St. Mary's Church, Center, S. Dak., by Bishop Roberts of South Dakota. He was presented by his father, the Rev. L. Johnson, and the Rev. Darwin Kirby Jr. preached the sermon. The Rev. Mr. Johnson is continuing his studies at Seabury-Western.

Military Service

Hamblin, Rev. John F., Jr., formerly curate of Peter's Church, Essex Falls, N. J., has been commissioned Lieutenant (jg) in the USNR, and is at the Navy Training School, William and Mary College, Williamsburg, Va.

Green, Chaplain Charles B., Jr., USNR, has

returned from overseas duty, and now has the address: BOQ, Indian Head, Md.

Corrections

In the L.C. issue of March 18th, the Rev. Herbert Hawkins was incorrectly stated to be resigning as rector of St. Paul's Church, Windsor, and St. Paul's Church, White River Junction, Vt., on April 1st, instead of April 30th as is correct. Future address: Holy Cross, West Park, N. Y.

The 1945 Living Church Annual listed the Rev. C. G. Hamilton incorrectly as priest in charge of St. John's Church, Aberdeen, Miss. He lives at Aberdeen, but he is priest in charge only of St. Paul's, Corinth, Miss. The Rev. R. Barclay Johnson, formerly of St. Christopher's Church, Boulder

City, Nev., is now priest in charge of St. John's Church, Aberdeen, Miss. His address is: St. John's Rectory, Aberdeen, Miss.

Change of Address

Cameron, Rev. Kenneth W., who formerly lived at 213 Cox Ave., Raleigh, N. C., now has the address: P. O. Box 3200, Station "C," Philadelphia.

The Rt. Rev. Frank Arthur McElwain, retired Bishop of Minnesota, has given up his office address of 600 Haven St., Evanston, Ill., and is now using only his residence address, 724 Noyes St., Evanston.

Reilly, Rev. J. E., has changed his address from St. Petersburg, Fla., to Atlantic City, N. J. After May 1st he may be reached c/o General Delivery, Atlantic City.



CHURCH SERVICES



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Sundays: 7:30, 8:30, 11 a.m. & 8 p.m.; Thurs.: 10 a.m., Holy Communion and Spiritual Healing; Daily: Holy Communion 7:30 a.m., Saints' Days, 10 a.m. Choir of Men and Boys.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop
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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.
Sundays: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Sundays: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MASSACHUSETTS—Rt. Rev. Henry Knox Sherman, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop
Church of the Advent, Mt. Vernon and Brimmer Sts., Boston
Rev. Whitney Hale, D.D., Rector; Rev. Peter R. Blynn, Assistant
Sundays: 8:00 & 9:00 a.m. Holy Communion; 9:45 Matins; 10:00 a.m. Church School; 10:10 Class for Adults; 11:00 a.m. Class for Children (additional); 11:00 a.m. High Mass & Sermon; 6:00 p.m. Solemn Evensong, Sermon; 7:00 p.m. Y.P.F. Weekdays: Holy Communion 7:45 a.m. daily and 9:30 a.m. on Thursdays & Holy Days; Matins daily 7:30 a.m. and Evensong at 6:00 p.m. Service of Help and Healing, Fridays, 5:15 p.m. Confessions, Saturdays 5 to 6 p.m. and Sundays to 8:30 p.m. (and by appointment)

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MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop
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Rev. W. W. S. Hohenschild
Sundays: 8, 9:30 and 11 a.m. Wed.: H.C. 10:30 a.m. Other services announced.

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
Sundays: 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.

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Sundays: 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
Sundays: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Church of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sundays: 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. Paul T. Sargent, D.D., Rector
Sundays: 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
Sundays: 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.

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NEW YORK—(Cont.)
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Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector
Sundays: 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 12 to 1 and 4 to 5 p.m.

RHODE ISLAND—Rt. Rev. James DeWolf Ferry, 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. Wm. M. Bradner, minister in charge; Rev. L. Dudley Rapp, associate minister
Sundays: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; 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
Sundays: 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.
Sundays: 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
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