

The Living Church

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



Gold Stars
Bishop Conkling

CONSECRATION OF DR. MASON
Bishops Quin, Spencer, Fenner, Moore, Mason, Tucker, DeWolfe, Conkling, and Jones, at the consecration of the new Coadjutor of Dallas. [See page 5.]

STATE HISTORICAL SOCIETY
316 STATE STREET
MADISON WISCONSIN

Forthcoming Fall Books

Where Art Thou?

By C. AVERY MASON

Here are six constructive essays which deal with the important problem of freedom. The author gives the Christian definition of freedom and shows how the definition applies in man's relation to man, and in his relation to God and Christ. The chapter



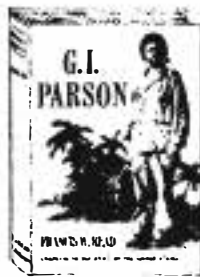
Probable price — \$1.50

headings are as follows: The Stream of Life Goes On, God and Man in a Time Like This, Christian Nurture Is a Practical Matter, The Social Implications of Christian Worship, Do We Own What We Have?, God Called You!

G. I. Parson

By CHAPLAIN FRANCIS W. READ

A cheerful, down-to-earth Army chaplain tells what his job of "spiritual maintenance" includes, and what it means to the GI's—when they're resisting a Jap breakthrough in the Aleutians, whiling away time on an Attu-bound transport, or pre-



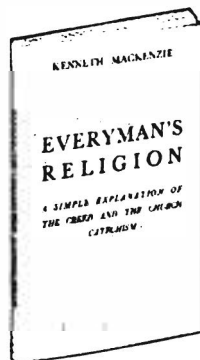
Probable price — \$1.50

paring for D-Day on Kwajalein. The first chaplain's account of the campaign in the Aleutians and the battle in the Marshalls, this book will be read and enjoyed by servicemen and civilians of every denomination.

Everyman's Religion

By KENNETH MACKENZIE

An importation from S.P.C.K., this book is a simple explanation of the Creed and the Church Catechism. The author explains why we believe in God; what we mean when we say that God is Father and Son and Holy Spirit; what Christ and



Probable price — 80 cents

Postage additional

the Holy Spirit do for us; the meaning of Heaven and Grace and of Eternal Life; what God expects from us in the way of worship and obedience, and how we may expect His help if we really wish to do His will.

Morehouse-Gorham Co.

14 E. 41st St., N. Y. 17 N. Y.

• Do any dioceses forbid or discourage specific gambling devices for Church purposes, such as bingo, raffles, etc.?

I expect that there are quite a few bishops who expressly forbid such methods, others who discourage them without expressly forbidding, and none who approve them.

• Is there any printed matter related to a locum tenens or his duties? May a man temporarily engaged during the absence or illness of a rector honorably introduce new ways, unusual ornaments or anything known to be contrary to wishes of the rector?

I do not know of any literature specifically dealing with problems of a locum tenens but any books on parish management or ministerial ethics should have some discussion of the question. Try *Decently and in Order* by Dewitt, and *Parish Administration* by Dr. Don F. Fenn, which can be obtained from the Morehouse-Gorham Co., 14 E. 41st St., New York 17, N. Y.

The rector of a parish has absolute authority over the manner of conducting services and all ornaments and utensils necessary to those services. A supply clergyman or an assistant regularly employed in the parish must conform to his directions and carry out his wishes as long as he is employed under him. This is a matter of ecclesiastical law, but is also dictated by common courtesy and common sense. At the same time there is in our Episcopal Church such a wide range of permissible variations that one often does not know that he is making an innovation until it is too late. The locum tenens should ask at the beginning about the customs of the parish, particularly with regard to those practices which have a controversial aspect, and if he finds that he is expected to do or omit something his conscience will not permit, should state so frankly and get permission for the temporary use of the ceremony or else not accept the duty.

• What Eastern Christians are united with Rome, why, and have they always been?

In practically all Eastern Orthodox countries there are small groups of Christians who are united with the Papacy but allowed to keep their national rites and customs. They are comparatively modern in origin, generally the result of Roman missionary activity or the survivors of abortive attempts at reunion. They are usually referred to as Uniat Greeks, Uniat Rumanians, etc. The best book on the Eastern Christianity is *The Orthodox Church*, by Sergius Bulgakov, Morehouse-Gorham Co., 14 East 41st Street, New York 17, N. Y.

LETTERS

Dual Ministry

TO THE EDITOR: I have just read, in your issue of September 16th, an editorial which refers to a news item in *THE LIVING CHURCH* of August 19th, concerning the Rev. Philip H. Steinmetz, who has recently been appointed vicar of St. John's Church, Ashfield, Mass., and elected pastor of the local Congregational Church.

It would have saved you considerable trouble if you had taken the pains to inquire regarding the factual accuracy of the original item before writing your editorial, as many of your arguments seem to be based upon premises which are quite different from the actual facts.

The actual facts are as follows. Both the Episcopal mission and the Congregational parish in Ashfield became vacant at approximately the same time. The Rev. Philip H. Steinmetz was appointed by the Bishop, with the advice and consent of the Board of Missions, as vicar of St. John's Episcopal Church; and he was also later, with my consent and encouragement, elected pastor of the Congregational church. Each church is to maintain its own separate worship and organization. He is to minister (as I imagine almost any Episcopal clergyman would be willing to minister in an emergency to the pastoral needs of Congregationalists) to the members of the Congregational church in Ashfield, but in this case, instead of being an emergency, it is supposed to be continuous so long as the arrangement is satisfactory to all parties concerned.

Heretofore, Ashfield, which has only two Protestant churches and a population of approximately 500, has tried to support two clergymen on rather inadequate salaries. It is now proposed to get one man at a fair and adequate salary.

It is true, as you state, that this situation has nothing to do with Canon 35, and the use of the word "ordination" was, as you state, a mistake in view of the fact that his orders are already recognized by the Congregationalists. No reordination, as such, is contemplated.

I am glad, however, that you wrote the editorial because, in your reference to Canon 35, you make certain assumptions and give interpretations with which I cannot agree. These will remain in the area of doubt and disagreement until they are tested out in some actual case and clarified. If all the inconsistencies and contradictions you point out are as you maintain, it would seem that it is high time that we either correct them or withdraw the canon. This makes it seem more important than ever before, instead of continuing to talk about church unity and doing nothing, that someone implement and put to test this canon, which, for 23 years, has been the law of the Church. We are now exploring this possibility.

These are the days which call for more than talk. The Church can ill afford to stand in judgment on the nations, or urge them to get together, unless she herself does something to heal her own divisions. We believe it is often better to try and fail, than never to have tried at all. In the meantime, we would reassure you that we intend to fulfill the canons as well as try to be Christian.

(Rt. Rev.) W. APPLETON LAWRENCE,

Bishop of Western Massachusetts.

Springfield, Mass.

Warning

TO THE EDITOR: May I call your attention to a family that goes by the name of Gordon, Jordan, and Gardner. The par-

September 30, 1945

ents are circus performers (acrobats) and the six children are all under 11 years of age. They travel in a 1934 12-cylinder Packard sedan that has been reported in its last stages in California, Texas, and Ohio—but which still keeps running merrily along. Since 1938 this family has been asking help from the clergy of the Episcopal Church, and many of them have given assistance twice. Let me illustrate.

In the August 25th number of *THE LIVING CHURCH* I had a personal notice asking that any of the brethren having dealings with this family communicate with me. Since then I have had 20 letters, one card, and two telephone calls from 15 different states as far apart as Texas, California, North Dakota, Connecticut, New Jersey, and Virginia. A recent itinerary of the family includes a stop at Sharon, Pa., on August 13th where they obtained assistance at the Episcopal Church and then called on the pastor of Sacred Heart Church across the street. On August 14th they were in Binghamton, N. Y. On August 15th they called on me in Avon, N. Y., and on August 16th visited St. James' rectory in Batavia, N. Y. They approached the Sisters of the Transfiguration at St. John's Home, Painesville, Ohio, on August 21st and obtained a change of clothing for the children, which they also asked for and may have obtained in Sharon, Pa. On August 23d they obtained another change of clothing in Cortland, N. Y. In Richmond, Va., on August 29th they obtained another change of clothing. Query. What did they do with the clothing they collected? All of this assistance came through the influence of the clergy of our Church.

Four different clergymen have offered the man steady work, which he has refused. The woman gives her home parish as St. Paul's Church, Norwalk, Conn. The rector there has offered to the man a job and says, "Bringing up six children in a motor car traveling about the country is not a situation which I feel I can approve of in any way, shape, or manner."

Those of us who have given assistance by this family include at least three bishops, as well as scores of priests of the Church, and also two Roman Catholic parishes where the circus performers represented themselves as "good Romanists." I hope that this letter will serve as a warning to all the clergy of the Church, as the family are good travelers and have already made several trips between Boston and California. It is also my suggestion that the next rector approached by Mrs. "Gardner" call in the juvenile authorities and see if something cannot be done for the children, who certainly should not be subjected to such a life.

(Rev.) DONALD C. ELLWOOD.

Avon, N. Y.

The Purpose of Communion

TO THE EDITOR: In her letter in the *L.C.*, August 26th, Mrs. Engert says our Lord at the altar would not turn away anyone who loves Him. She doesn't realize that at the first Communion service in the Upper Room only 12 persons were present and then only after almost three years' preparation. Even His mother and the faithful women and other followers were not invited to attend and make their Communion. Her argument seems to be based on a rather questionable motive for Communion—to receive a soul-stirring experience, which is not the motive given in the Prayer Book.

(Rev.) W. L. PHILLIPS.

Tucson, Ariz.

1946 Churchman's Ordo

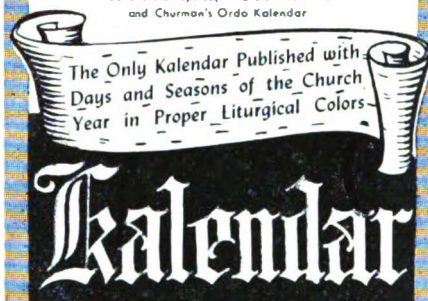
THE ASHBY CHURCHMAN'S ORDO Kalendar is an Episcopal Kalendar with the Black Letter Holy Days. It has much useful and interesting liturgical information and can be made with your own church heading. You will find the distribution of this Ordo Kalendar both profitable and helpful to your Church. It is a remarkably effective and churchly means for societies to raise funds to further their work.

WRITE FOR FREE CIRCULAR

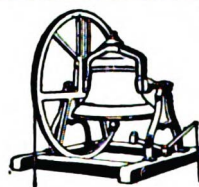
Send 25 cents for sample copy of 1946 Ordo Kalendar—postpaid.

ASHBY COMPANY • Box 421 • ERIE, PA.

Publishers of Episcopal Church Kalendar and Churchman's Ordo Kalendar



Charles A. Cornick
Designer and Worker
in Stained Glass
919 Harcourt Street Boston



MENEELY BELL CO.

22 RIVER ST.,
TROY, N. Y.

BELLS



LOYD
WALL PAPERS
ARE LASTING.
INSIST ON SEEING THEM
WHEREVER LOCATED
W.H.S. LLOYD CO., INC.
NEW YORK • CHICAGO • BOSTON • NEWARK

LESLIE H. NOBBS
536 MADISON AVE., NEW YORK CITY

Designs and Estimates for Special Requirements in Decorations MEMORIALS Furniture

"Our" English Children

A Peace-Time visit to The Living Church Nursery

By Edward Fuller

Editor of *The World's Children*, London

I HAVE just been talking with Dr. John Murray, principal of the University College of the South West of England. We were sitting in his library at Barton Place, Exeter—for Dr. Murray was, as he said, a visitor to his own home which for four and a half years past he and Mrs. Murray have generously lent for use as a nursery for little children evacuated from English cities which were especially liable to enemy attack. All is now peace, for VE-Day and VJ-Day are both past, and the terror of those frantic wartime nights, during which the nursery had a miraculous escape with nothing worse than broken windows, has become a vague memory to the children.

But there is one thing which is still a vivid memory—the man who came over from America in a bomber to see them. They still talk of that astounding visit and though planes fly but rarely in the Barton Place sky today, the children still look up whenever they see one and ask, with excitement, "Is that Mr. Morehouse's bomber?"

For it was the editor of THE LIVING CHURCH whose visit, it seems, they will never forget—the man who not only flew across the Atlantic "in a bomber," but who was an important factor in making their happy home at Barton Place possible. Readers of THE LIVING CHURCH supported this nursery from its early days and transmitted the funds through the Save the Children Federation of New York. The Federation is the American sister of the British Save the Children Fund which organized this and 25 other nurseries in collaboration with the British government.

Dr. Murray recalled this example of Anglo-American cooperation in a message which he gave me for THE LIVING CHURCH. This is what he says:

"The end of the war in Europe and the Far East necessarily brings into near prospect the end of the work which has been done in these anxious years at Barton Place under the auspices of the Save the Children Fund, first with Miss Halstead in charge and latterly with Miss Hailey. It has been, as I have seen it, satisfying and exemplary work under favoring conditions. No one could visit Barton Place without concluding that the work was well worth doing. The nation's war experience has largely converted it to a belief in nursery homes and nursery schools for the youngest children. My wife and I feel, for our parts, that what we have lost in the lengthy surrender of our home has been abundantly good for others. The interest of many Americans in the work at Barton Place has brought very substantial aid that has won cordial gratitude here. It has also brought memorable visits, among others, by Governor Allen, Dr. Voris, and Mr. Morehouse. America has played, too, the part of fairy

godmother by gifts of toys and garments and sweets. Those arrivals made red letter days for the children.

"The aid of THE LIVING CHURCH has been in this city of Exeter one of the happiest evidences of how close together America and this country have stood in the war. It was material help and spiritual support as well. That it came with so much kindness from the ends of the earth will always be one of the most touching war memories of the Exeter friends."

Kindliness—material and spiritual support—most touching war memory. Such phrases come naturally to Principal Murray who has many memories not only of wartime visits from American friends, but of his own visits to the United States.

Those visits undoubtedly were responsible for developing Dr. Murray's feeling of comradeship with the United States, an emotion which Exeter shared intensely during the war and in which the little people at Barton Place have played their part. Those who were there when Mr. Morehouse gave them each a little necklet with a cross still treasure these symbols of brotherly love—and both the staff of the nursery and the leading citizens of Exeter remember the visit of such distinguished Americans as Gov. Henry J. Allen, Dr. John Voris, and Dr. Guy Emery Shipler.

Barton Place has won the name of "the Eton of the residential nurseries." It is a lovely house, standing in pleasant grounds outside the ancient cathedral city of Exeter, and the generosity of Dr. and Mrs. Murray in leaving a great part of their own furniture there has given it an air of comfort and completeness which is not always to be found in large private houses occupied as nurseries. When the late Bishop Cecil of Exeter lived here one quiet enclosed corner of the grounds won the name of the "Bishop's garden," because he used to go there to meditate. It is still a haven of peace, but the grassy banks and wooded walks make a great appeal to the children, and they spend a large part of their time in the open-air.

I saw them playing—very busy all of them with the sort of mock-adult occupations which children find so natural and so satisfying. There was a group engaged in washing tea cups and saucers—and doing it very carefully too; here a little group was holding an imaginary tea-party; while near by a solitary little girl was concentrating all her attention on hammering wooden pegs of gay colors into holes, made for them in a stand. There is no shortage of toys and educational apparatus at Barton Place, but as so often happens the children find great happiness in playing with old tins and jars. Perhaps it makes them feel more grown-up to have "real" things to play with.

It is a happy little community at Barton Place—row a group of children, not yet

able to return home, and including some from other nurseries which have closed.

"Will people be kind to us when we get home?" asked one puzzled little boy whose ideal of worldly bliss was the nursery. Home seems very far away and an utterly incomprehensible idea to some of them. Some of the parents, alas! have forgotten their children. Some of the homes, which the children have scarcely known at all in their four or five years of life have broken up in their absence. So long as possible, the children of such homes are being kept at Barton Place; what will eventually happen to them is uncertain, but whatever their destiny, nothing can rob them of the foundations of a happy and healthy life which have been laid by their years at Barton Place.

One of the happiest of the children was a little African, from Sierra Leone, three-year-old Theodore. The white children make a pet of him, they love to stroke his woolly black hair, and one small child staring incredulously at his bare black knees, asked, "Are you black all the way up?"

I have spoken of the children of broken homes, but Barton Place has sheltered many children now happily re-united with their families. Special care has been taken by the superintendent and staff to keep in touch with the parents, both by regular letters and by encouraging visits to Barton Place. Sometimes, mothers have come to Exeter to spend their holidays there so as to be near their children, and they have visited the nursery day after day and taken the children out.

The children are very proud of their parents and show them off to the others. Sometimes, they have unusual causes for pride. As for example, the four-year-old who told me: "I've got a new Daddy now. We lost the old one, but we've got a new one"—just as one might speak of replacing a lost umbrella.

There is one child—one of a family of 11—whose mother has left them while the father is in the forces, and has disappeared without trace.

Barton Place will have to be a place of new beginnings for such children. What will be their future is at present not known, but as long as Barton Place is available they will continue their life there. When eventually they have to leave, it will be with happy memories and strong bodies and characters developing toward cooperation and unselfishness and good citizenship. For this priceless gift, THE LIVING CHURCH deserves thanks. By its generous support of the Barton Place nursery and the paternal interest which it has shown in the little people there, this magazine has not only contributed to the welfare of these children; it has added substantially to the growth of comradeship between the peoples of Britain and the United States.

GENERAL

EPISCOPATE

Bishop Roots Dies

The Rt. Rev. Dr. Logan Herbert Roots, Bishop of Hankow from 1904 to 1937, died at Mackinac Island, Mich., on September 24th. Bishop Roots, a leader in the Moral Rearmament movement, was the No. 2 member of the House of Bishops at the time of his death, although he was only 74 years old.

An account of his noteworthy life and missionary service will appear in next week's issue.

Rev. Dr. C. Avery Mason New Bishop Coadjutor of Dallas

The consecration of the Rev. Dr. Charles Avery Mason, as Bishop Coadjutor of Dallas, to succeed the Rt. Rev. Harry T. Moore who will retire at the time of the meeting of the General Convention in 1946, took place in St. Matthew's Cathedral, Dallas, on St. Matthew's Day, September 21st at 10:00 o'clock. Bishop Mason a native of St. Louis, and graduate of the Virginia Seminary, spent the first year and a half after his ordination as curate of St. Agnes Chapel of Trinity Church, New York, later becoming rector of Ascension Parish, Staten Island, N. Y. At the time of his election to the episcopate Dr. Mason was director of Forward in Service Commission of the National Council.

The long procession of bishops and diocesan and visiting clergy, headed by the choir of the cathedral and crucifers from



DR. MASON: New Coadjutor of Dallas.

the several city parishes, formed in the parish house and marched across the cathedral close into the church. The way was lined with interested Churchmen, come to pay respect to the new Bishop but unable to gain entrance to the church. An item of added interest to the procession was the presence of Greek Orthodox priests from Dallas and Fort Worth, and Sisters of St. John Baptist, who have recently opened a parochial school in St. John's Parish, Corsicana, Texas.

The Presiding Bishop acted as consecrator, and co-consecrators were Bishop Moore of Dallas and Bishop Conkling of Chicago. The presenting Bishops were the Rt. Rev. Robert N. Spencer of West Missouri, and the Rt. Rev. Goodrich R. Fenner of Kansas. The preacher was Bishop DeWolfe of Long Island. The attending presbyters were the Rev. G. F. Burrill, secretary of Forward in Service, and the Rev. A. A. McCallum, rector of St. Paul's Church, Washington, D. C. The Litany was read by Rev. Dr. C. A. Beesley of Wichita Falls, Texas, while Bishop Quin

of Texas read the gospel and Bishop Casady of Oklahoma read the epistle. Dean Gerald G. Moore, of the Dallas Cathedral, presented the evidences of election, and Chancellor Robert B. Hincks, the evidences of ordination. Consent of the standing committees was read by the Rev. Louis F. Martin, of Fort Worth; and Bishop Jones of West Texas presented the consents of bishops. The Rev. L. W. Thaxton, All Saints' Parish, Dallas, and the Rev. Sherwood S. Clayton of St. John's Parish, Fort Worth, were masters of ceremonies. The Rev. W. J. H. Petter of Greenville acted as deputy registrar.

In order that an overflow crowd unable to gain admission to the church might hear the service, loud speakers were installed in the Cathedral Hall. The first half hour of the service was broadcast over Station WBAP, Fort Worth, Texas.

On Tuesday preceding the consecration a retreat for the Bishop-elect and clergy of the diocese was conducted by the Rev. A. A. McCallum of Washington; and on Thursday evening, Dr. and Mrs. Mason, the visiting bishops and their wives were dinner guests at the home of Bishop Moore and Mrs. Moore. After the consecration a luncheon for the bishops, diocesan, and visiting clergy and family of Dr. Mason was held in the Baker Hotel. In the evening from eight to 10 o'clock in the Baker Hotel, a general reception for the Bishop and Mrs. Mason was held, with several hundred persons present.

In his sermon Bishop DeWolfe stressed the fact that "Through the centuries of change and readjustment, of new discoveries and outworn thinking, of definition and

Departments

BOOKS	18	EDUCATIONAL	22
CHANGES ..	22	FOREIGN ...	10
DEATHS ...	21	GENERAL ..	5
DIOCESAN ..	20	LETTERS ...	3
EDITORIAL ..	12	Q-BOX	2

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

Member of the Associated Church Press.

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....*Editor*
(On leave for service with U. S. Marine Corps)
PETER DAY.....*Acting Editor*
JEAN DRYSDALE.....*Managing Editor*
ELIZABETH MCCracken.....*Associate Editor*
PAUL B. ANDERSON.....*Associate Editor*
REV. HEWITT B. VINNEDGE.....*Book Editor*
EDGAR O. DODGE.....*Advertising Manager*
MARIE PFRIFFER.....*Business Manager*
MARY MUELLER.....*Circulation Manager*

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

of redefinition, the Church preserved her identity because God the Holy Ghost disowned not the episcopate. The Church is the Church today not because bishops are "out of this world" as the current phrase has it, but because God the Holy Ghost is in the Church, working upon and in and through the episcopate. The Creeds stand true, not because bishops are infallible, but because God the Holy Ghost guides the Church through her bishops into all truth.

"Jurisdiction, or the right to exercise sacerdotal functions, appertains to the episcopate, but it is only with the consent of the whole Church that individual bishops are granted specific jurisdiction. So the bishop symbolizes the wholeness of the Church. Through his office and work in Texas the whole Church throughout the world ministers in Texas, and the Church in Texas, throughout the world.

"He is primarily a chief pastor in the Church, to extend to the people committed to his care the full ministry of Jesus Christ, the Good Shepherd, who came that they might have life and have it abundantly.

"It is as essential that the bishop feed the flock with the Bread of God as with the Word of God. The celebration of the holy Eucharist in the parish and mission churches of his diocese is one of the bishop's chief duties, as it may be one of his fullest joys. The relationship of the episcopate with the Sacrament of the Altar is most close. Not the least responsibility laid upon the episcopate is the preservation of the identity of the Sacrament of the Lord's Body and Blood. The presence of the bishop at the parish altar is assurance of the flock of Christ that today's Eucharist is the same Eucharist as that celebrated in the Upper Room by Him who with His own hands took bread and said, 'This is my body which is given for you.' The flock of Christ has the right to know that it feeds indeed upon 'the one true, pure, immortal sacrifice' which cometh down out of heaven, that a man may eat thereof, and not die."

The Bishop stressed the fact that "the Church is weak in proportion to her failure to yield full response to Christ's ministry. Bishops in the Church fall short of God's will for them when they are more insistent upon doing great things for God than willing to have God do great things first in them, and then through them."

He called particular attention to the fact that "Some outside the Church—and some within—resent the bishop's faithful diligence to preach the truth, the whole truth, and nothing but the truth; or his diligence to exercise such discipline as the Book of Common Prayer clearly enjoins. Some within the Church—and some outside—delight to reduce the bishop's office and work to that of a business administrator, who is not to be trusted after he reaches the age of 72. Or, if it seems uncouth to consider the bishop to be merely a superintendent of those concerns which affect directly the temporal prosperity of the Church, there are those who stand ready to confer upon him the distinction of being a somewhat impersonal and almost anonymous confirming machine. The Pelagian

heresy, so rife in America at the moment, infects the Church through some of her adherents who find themselves quite at home in the world; it manifests itself by their sponsoring of schemes designed "to bring the Church up to date." "These sometimes sincere fold agitate now and again for Church unity on the basis of economic or social expediency, despite the fact that such programs involve on the part of the Church that which the Holy Spirit has consistently refused to allow: the rejection of the historic episcopate. I believe that the Episcopal Church has no intention to reject that episcopate. But I know that the Church needs to realize more clearly than she does at the moment her own unique vocation. She needs be more alert in recognizing the modern techniques which uses old terms for utterly new meanings. She must refuse to be tempted into conceiving the Church and the episcopate as two distinct creations, both human in origin; they are one organic entity, wrought of God. What God hath joined together, man puts asunder at his own peril. May He grant us ever to be willing that His bishops be all He means to them to be, and that the Church honor them in their office and prosper them in their work."

GIFTS

Bishop Mason received many gifts from individuals as well as from church organizations. Among them were, pectoral cross from St. Thomas' Church, Mamaroneck, N. Y., and the Church of the Ascension, Staten Island, N. Y.; bishop's ring from 100 priests of the diocese of New York; pastoral staff from All Saints' Parish, Dallas, Texas; cope and miter from the clergy of the diocese of Dallas; bishop's cassock from St. John's Church, Fort Worth; purple cassock and other episcopal vestments from St. Matthew's Cathedral, Dallas.

CONVENTION

Dr. Osgood Resigns as President Of House of Deputies

The Presiding Bishop has received from Dr. Phillips Endecott Osgood his resignation as president of the House of Clerical and Lay Deputies of General Convention. Dr. Osgood a short time ago was deposed at his own request.

As a lay communicant of the Church Dr. Osgood could still technically continue as president of the House of Clerical and Lay Deputies, but he desired to clarify his status by presenting his resignation.

CONFERENCES

Woman's Auxiliary Considers Personnel Problems

Personnel chairmen from 13 eastern dioceses attended a two-day conference called by the Woman's Auxiliary at Windham House, New York, on September 13th and 14th.

Mrs. Arthur M. Sherman, executive secretary of the Woman's Auxiliary, in opening the conference pointed out that while the office of personnel chairman is the newest in the Auxiliary, personnel is one of its oldest concerns. Mrs. Sherman made it clear that if the Church is to make a dent upon society at this critical time it is imperative that we recruit and adequately train women of the highest

THE CONSECRRATION: *Dr. Mason kneels as the bishops lay their hands upon his head and the Presiding Bishop pronounces: "Receive the Holy Ghost for the office and work of a Bishop in the Church of God."*





DEVASTATION IN ZAMBOANGA: Two servicemen and Churchmen stationed at Zamboanga, P. I.—Pfc. Theron D. Hughes of Galesburg, Ill., and SK2c George H. Kenyon of Elgin, Ill.—sent these pictures of the wrecked buildings of Holy Trinity Mission. Only foundation posts and scattered beams remain of Brent Hospital and Nurses' Home and Holy Trinity Church. In one picture, Mrs. Lund, a faithful Church worker, is shown with three other members of the parish.

Christian caliber for service in the strategic areas of the world.

After Mrs. Sherman's address, the various fields of the Church's work were described by leaders in those fields. Special emphasis was placed upon the personal qualifications and the training desirable for women workers. Miss Frances M. Young, secretary, Division of Christian Education, National Council, spoke of Religious Education and Parish Work; the Rev. Clifford L. Samuelson, associate secretary, Division of Domestic Missions, National Council, Rural Work; Dr. Glora Wysner, secretary, Personnel Committee, Foreign Missions Conference, personnel in the Postwar Overseas Field; Miss Edith Balmford, executive secretary, Church Mission of Help, Social Work; Miss Helen Turnbull, formerly secretary for College Work in New England, now director of Windham House, College Work; Miss Elizabeth Falck, missionary from the district of Shanghai, The Nurse, The Teacher, and Other Missionary Specialists.

The second day, led by Miss Ellen B. Gammack, personnel secretary of the Woman's Auxiliary, the group discussed informally qualifications, training, and salaries of women workers. All agreed that women who are to be specialists and leaders in Church work should be college graduates and should have the best possible training in their special fields. It was urged that there be also a training program to equip high school graduates for greater service as assistants and secretaries.

The extremely low salaries paid to women workers were considered a great difficulty in the job of recruiting. Several of the group considered it "immoral" to pay a salary which gives the worker a meager living and little security, especially in view of the extensive training demanded.

Specific suggestions for diocesan personnel chairmen were outlined by the group. 1. Find out what is being done in the diocese to recruit women for any field of the Church's work. 2. Work in close cooperation with the bishop, clergy, college worker, and officers of the Woman's Auxiliary in the diocese. 3. Place special emphasis upon the job of presenting to high school girls the opportunities for professional work in the Church; plan for vocational conferences for this group. 4. Make full use of summer work as a means of testing a girl's ability; some dioceses may be willing to offer scholarships to one or two girls for summer work. 5. Try to find a particular person for a particular job. 6. Arrange for publicity in diocesan and national Church papers and in local newspapers.

phasis upon the job of presenting to high school girls the opportunities for professional work in the Church; plan for vocational conferences for this group. 4. Make full use of summer work as a means of testing a girl's ability; some dioceses may be willing to offer scholarships to one or two girls for summer work. 5. Try to find a particular person for a particular job. 6. Arrange for publicity in diocesan and national Church papers and in local newspapers.

PHILIPPINES

Rev. Edward G. Mullen Returns To Manila

First member of the Episcopal mission staff to return to the Philippines will be the Rev. Edward G. Mullen, vicar of St. Luke's Church, Manila, and chaplain of St. Luke's Hospital.

Fr. Mullen notified the National Council



FR. MULLEN: Believed to be on his way to Manila.

cil from San Francisco that he had been delayed there for several days on account of transportation difficulties. It seems certain that he is now on his way, somewhere in the Pacific.

When the Japanese took the Philippine Islands, Fr. Mullen was in the United States on regular furlough. When it became impossible for him to get back to his field, he became rector, temporarily, of Trinity Church, Florence, Ala. He did considerable speaking on behalf of the Church's missionary program, visiting all parts of the country, and his presentation of missions was considered exceptionally forceful and convincing.

Before the war, Fr. Mullen's specialty was teaching psychology and psychiatric nursing. He worked with the nurses at St. Luke's, and also with nurses at the Methodist Mary Johnson Hospital, and the Insular Psychopathic Hospital, a government institution in Manila. He had been in the Orient since 1930, taking a year of language study in China, then going to Zamboanga in the Philippines, and later to Manila.

Life in Manila

In a graphic description of life in Manila, this letter from George Lo, son of a former vestryman of St. Peter's (Cantonese-speaking), Manila, tells of changes in living in that eastern city.

"There are many servicemen coming to church these days. Some coming from great distances. Our Sunday afternoon communion services are always fully attended. Bishop Binsted and Fr. Burke are kept very busy. Beside parochial work the Bishop takes great interest in the hospital work. There are endless GI callers, some times to converse until late at night. With all these there are few hours of rest until late at night. Once Bishop Binsted flew on a plane to a near-by island and confirmed a group of airmen and another time he rode on a launch to a big warship to perform the same mission. The Bishop has visited Baguio and Tagudin. Fr. Burke has visited Zamboanga. . . .

"The economic setup is dislocated. The United States Army is doing a herculean

job of restoring transportation and communications, cleaning debris, and supplying the immediate needs of the civilians. This alleviates the desperate situation. We are entitled to buy at the U. S. Army civil affairs stores some rice and canned fish at official price of \$1.16 per *ganta* (about four pounds), and \$.20 per can of fish. Limiting to half *ganta* rice and one can fish each person per week. This is, of course, not enough for our needs and the rest has to be bought in the free market at exorbitant prices. Rice at \$1.50 per *ganta*, beef at \$3.50 for two pounds. A pair of locally made shoes costs \$25; typewriter paper two and a half cents a sheet, ink a dollar for a small bottle. A residence which rented for \$15 per month prewar now calls for \$75 per month and requires six months rent in advance. They call it inflation, but I deem it economic vacuum. The best business is restaurants and hotels with thousands of soldiers buying freely which, of course, cuts into the food supply of the markets, leaving housewives weeping. The next business is souvenir business with every conceivable native curiosity bringing a good price from the gullible G.I. Joes.

"The banks were not opened until this week and when they are at last opened they announced that only new deposits are accepted. This did not help matters (as) it makes no difference to the old depositors. But even if they allow old depositors to draw their money there are few things to buy. So the real cause is lack of materials.

"You may ask then what the fire victims are doing in the face of the housing conditions. Well, the fire victims, especially the Chinese went back to their old places, dug out the rubble and with a few pieces of salvaged lumber (empty crates, flour sacks, also) form the skeleton of the house. They take the fire twisted iron roofings, straighten them and nailed overhead for roof. Well you see rows and rows of such houses in the old Chinatown, some elaborated with stone works and bricks and cement. . . . After a few weeks things are displayed again in front of these makeshift houses for sale, some that they saved from the fire, some native products brought from the provinces, some manufactured by hands from native materials. Thus begins again the Commerciates Chinos from scratch. . . .

"The St. Peter's and St. Stephen's Churches continue to hold their services at St. Luke's Church and their future is bright. I hope the reconstruction campaign in the States is progressing so that we can rebuild again our churches and missions very soon."

FINANCE

Cathedral Campaign Postponed

Bishop Manning of New York has announced the postponement of an organized campaign to raise \$10,000,000 for the Cathedral of St. John the Divine, so that the Reconstruction and Advance Fund campaign may come first.

Bishop Manning emphasized that "this decision has been made not through any special request or suggestion, for none has been made, but solely because, eager as

we are to go forward with the building of our great metropolitan cathedral, and deeply as we believe in its value to the whole Church as a mighty and far-reaching missionary influence as to which we receive many testimonies from the missionary fields we believe that the first place should now be given to the urgent needs and opportunities represented by the appeal of the Reconstruction and Advance Fund, and we are acting on this conviction. It is for this reason also that I am devoting our clergy conference in October to consideration of the call of the Reconstruction and Advance Fund to our diocese."

Bishop Manning added that the decision was not influenced by a very large gift which is to come to the Cathedral, because, he said, "This wholly unexpected news came to us two months after our decision to postpone our organized campaign was made and put on record."

ARMED FORCES

Chaplain Dubois Appointed to Special Work by Gen. Eisenhower

Chaplain Albert J. Dubois, at present serving as chaplain of the Seine Base Sector in Paris, has been named by General Eisenhower as a member of the Theater General Board of the United States forces in the European Theater. This board has been set up to make a thorough study of operations in the European Theater and to prepare a report and recommendations for the War Department. Chaplain Dubois will be one of four chaplains assigned to study all phases of the work of chaplains in World War II in the European Theater. They will make an intensive study of all types of installations and interview chaplains of all ranks and types of assignment.

LEGISLATION

McCollum vs. Champaign School Board

The question of whether churches and schools can legally cooperate in weekday religious education was the center of national attention September 10th to 14th when suit was brought by Mrs. Vashti McCollum, Champaign, Ill., against the city's school board contending such classes are violations of the principle of separation of church and state.

The case now rests with the three judges of the Sixth Illinois Circuit, who will make their decision about November 28th. Whatever their ruling, it will be carried to the State Supreme Court and will then be appealed to the United States Supreme Court.

Action was brought by Mrs. McCollum, professed atheist, who claimed her ten-year-old son, James Terry, was embarrassed by teasing from his schoolmates because he did not enroll in the classes. Through her attorney, Landon L. Chapman, who represented her on behalf of the Chicago Civil Liberties Committee, she appealed to forbid the classes on the claim

they violated the United States Constitution and the Illinois statutes.

Basing its contention on the same legal principle, an intervening petition was made by Mr. and Mrs. Elmer C. Bash and daughter, Wanda, ninth grade student in Champaign. Attorneys for the defense, John L. Franklin representing the Champaign School Board, and Abe Peterson and Owen Rall of Chicago representing the Bash family, declared that removal of classes in religion would deprive Wanda of her freedom of choice in school subject matter and would be an unjust infringement of her rights.

ACU

First Midwest Priests' Institute

"The Priestly Life in the 20th Century" was the general subject of the first priests' institute held in the Midwest, September 10th to 14th, DeKoven Foundation, Racine, Wis.

Similar to those held at Kent, Conn., under the auspices of the American Church Union, the conference, under the chairmanship of Fr. Joseph, OSF, was attended by 84 men—two seminarians, 80 priests, and two bishops—representing 19 dioceses.

Scheduled speakers and their subjects were: Rev. C. Edward Hopkin, "The Priest as Watchman"; Rev. Charles A. Clough, "The Priest as Messenger"; Rev. E. S. White, "The Priest as Steward."

One evening session, conducted by Fr. Joseph, was devoted to the organization of the institute; another to the aims and problems of the American Church Union, led by Fr. Vivan Peterson, field director of the ACU, Fr. Grieg Taber, rector of the Church of St. Mary the Virgin, New York, and Fr. William Lander, secretary-treasurer of the ACU.

Others taking part in the institute were: Bishop Sturtevant of Fond du Lac; Fr. Campbell Gray, recently released from prison camp in Manila; and Sister Mary Bianca, CSM.

WORLD COUNCIL

Extensive Relief Organization

The World Council of Churches in Geneva has decided to establish an extensive relief organization to distribute food and clothing in Europe because it believes the Allies have failed to do "an adequate job."

Charging that government programs had "broken down," Dr. W. A. Visser 't Hooft, general secretary of the World Council, asserted the United Nations Relief and Rehabilitation Administration had become "one of the greatest scandals" of wartime.

Dr. Visser 't Hooft also criticized the American Red Cross for lack of cooperation with the International Red Cross declaring that the American agency had shown little interest in the situation on the Continent.

He said the International Red Cross twice recently had pleaded with the World

council of Churches for assistance, and he observed that "the Church is perhaps the only organization which can mobilize relief through the Red Cross."

Replying to a report that American churches were critical of the World Council for not serving in the relief field, Dr. Visser 't Hooft explained that the Protestant churches had not established an agency earlier because UNRRA was expected to do the job.

Action creating the relief organization was taken at a meeting of the Council's Department of Reconstruction and Inter-church Aid. Its resolution said "alarming reports" had been received through church channels and other sources on the great material needs in many parts of Europe and the "inadequacy to meet these demands."

While Churches of Sweden and Great Britain and the Dominion will be invited to participate in the project, the major support is expected from the United States where, it was reported, the Americans "are pleading for ways to send material aid."

A communication was read from Dr. Robbins W. Barstow, director of the Commission for World Council Service in New York, announcing additional grants to aid churches in various parts of Europe.

Dr. J. Hutchinson Cockburn, director of the Council's Reconstruction Department, reported that the Church Committee on Overseas Relief and Reconstruction in New York had been designated to collect and ship supplies to Europe, and that its activities are already underway.

The American churches, he said, would be asked to collect large quantities of food and clothing, solve the problem of shipment to Europe, finance the organization of distribution, and send relief workers in addition to those who can be found on the Continent.

PROVINCES

Synod of New York and New Jersey Will Meet in Albany

Bishop Oldham, president of the Synod of Province II, has announced that the synod will hold its meeting in the city of Albany, N. Y., on October 23d and 24th, with headquarters at the Cathedral of All Saints.

The diocese of New York, where the Synod was to have been held, finds itself unable to secure hotel accommodations; and, as there has been no meeting since 1942 and this year is the only opportunity preceding General Convention, the officers have transferred the Synod to the diocese of Albany.

VISITORS

Dr. Wei Arrives in U. S.

Dr. Francis C. M. Wei, president of Hua Chung (Central China) College, arrived at LaGuardia Airport, New York, 3:30 A.M., September 21st. He visited Church Missions House, before going to Union Seminary where he will live during his stay in New York. He reported an un-

eventful flight, with some delays. He has recovered from the effects of his attack of typhus, and said that he is quite well.

Dr. Wei will lecture at Union Theological Seminary, the Episcopal Theological Seminary, Cambridge, Mass., and the Andover-Newton Theological School near Boston. He will be in the United States for a year.

FEDERAL COUNCIL

Will Establish Washington Office October 1st

The Federal Council of Churches will establish a Washington office on October 1st to furnish information and advice on legislative matters of interest to the Churches, it was announced at the fall meeting of the Council's executive committee. Coöperating in the venture are the Home Missions Council of North America and the International Council of Religious Education.

Dr. Benson Y. Landis will be full-time secretary of the office. He has been released for one year from his duties as associate secretary of the Federal Council's Department of Research and Education, and as secretary of the joint committee on Town and Country.

Plans for the Washington office were launched more than a year ago at the request of local councils of churches, pastors, and denominational agencies. Half the cost of operation will be borne by the Council, and the rest by interested denominational boards.

Three-fold purpose of the Washington office will be: 1. To furnish prompt and authoritative notice about pending legislation and governmental directives affecting the churches; 2. To explain or interpret legislative and administrative acts; 3. To indicate to interested persons proper channels for contacts in Washington.

It was stressed that the secretary will have no authority to make decisions of policy for the churches, and that action will be taken by the Federal Council only when representatives of its constituent denominations, through the Council's executive committee, have given due authorization.

ORTHODOX

Russian Archbishop Expects End Of American Church's Schism

Prospects are "very hopeful" for reconciliation of the Russian Orthodox Church in America with the Church in Russia. Archbishop Alexei Sergeev of Yaroslavl and Rostov declared in a Religious News Service interview. The Archbishop is in this country on a mission for Patriarch Alexei to end the so-called schism which arose after the Russian Revolution, when a majority of Orthodox bishops in the United States refused to recognize the jurisdiction of the Moscow Patriarchate.

A native of Moscow and one of the youngest Bishops of the Russian Church—he is 46—Archbishop Alexei has already conferred with representatives of the dis-

sident American Church, headed by Metropolitan Theophilus of San Francisco, and with Metropolitan Benjamin, Patriarchal Exarch of the Aleutian Islands and North America, and other Orthodox leaders who have remained in communion with Moscow. These talks so far have been of an exploratory character.

"The basis of reconciliation will be obedience to the spiritual jurisdiction of the Moscow Patriarchate," Archbishop Alexei declared. "It is solely a question of religious authority and has nothing to do with politics. The American Church is now the only Russian group abroad which has not been re-united with Moscow, but we are very hopeful that it will follow the example of the Russian Churches in France, Estonia, Manchuria, China, and other countries."

During his stay in this country, Archbishop Alexei will confer also with non-Roman leaders, including Bishop Tucker and Dr. Henry Smith Leiper, secretary of the American Committee of the World Council of Churches. He said he has been invited by Dr. Leiper to attend a meeting of the American Committee on October 2d. He also expects to meet Methodist Bishop G. Bromley Oxnam, president of the Federal Council of Churches.

"The Russian Orthodox Church," Alexei said, "wants to get acquainted with the churches in other countries. Hitherto, the Russian Church has been somewhat isolated. We feel it is important to have contact with other religious bodies, and that much benefit will result from friendly intercourse with churches abroad, especially those in Great Britain and the United States."

Asked if the Russian Church will join the World Council of Churches, the Archbishop said the question would require study, and added this was one reason why he is anxious to meet Protestant leaders here.

The Russian prelate said a proposal had been made to set up a world federation of Orthodox Churches, but he was doubtful whether such an organization will be created, since questions affecting Orthodox Churches are generally settled in confidences between the various Patriarchs.

He described as a development of "far-reaching significance" for the Russian Orthodox Church a recent government decree permitting the Church to re-acquire certain lands, buildings, and other properties previously confiscated, and to acquire new property as well. Disclosing that the government has turned over to the Church factories and shops for production of candles and other materials used in churches, he said means of transportation can now also be owned by the Church.

Another development of special importance, Alexei declared, was the restoration of monasteries, with all their land holdings, to the Church. More than 70 monasteries have been opened since the beginning of the year, including the major institutions at Kiev and Moscow, he said.

The Archbishop revealed that the monastery of the Holy Trinity just outside Moscow will shortly house the Orthodox Theological Institute, at present located in the capital.

JAPAN

St. Paul's University Not Damaged in Bombing

The first and only report received by the National Council about St. Paul's University, Tokyo, has been received through Lt. Warren Muenzenmayer, who is in the Army Military Intelligence Service, and who was interpreter on the plane that took the Japanese delegation from Iwo Jima to Manila for their interview with General MacArthur.

He was also interpreter to the commanding officer of the first group of airborne troops that landed at Atsugi Air Field outside Tokyo. Shortly after arriving at Atsugi he encountered a former student of St. Paul's, who informed him that the university was not damaged during the bombing, but that all of Ikebukuro and the surrounding area had been completely wiped out by fire.

Report from Kagawa

¶ *Reporting in the September 24th issue of Time, Manfred Gottfried, chief Pacific correspondent, summarized what the violence of war and bitterness of defeat has done to the faith of Toyohiko Kagawa, noted Japanese Christian leader.*

"Kagawa is a small man with a ready smile, a forthright, friendly personality, and clothes as shabby as most Japanese. I had been told he was more likely than any to speak the truth about Japanese politics. This has been a police state, but his answers, in his own emphatic brand of English, were without hesitation or circumlocution.

"I asked how Christians had fared during the war. 'We had a terrible time. All Seventh Day Adventist males were arrested. Everybody who believed in the second coming of Christ or the Last Judgment was asked to appear in court. I was three times arrested. I could not preach.'

"I remarked that he had been reported as making anti-United States propaganda. Instantly he answered: 'I did. I did intentionally. The Americans said that when America won I would become Premier of Japan. That made me and all Japanese Christians traitors. Therefore, intentionally, I said America must return to the spirit of Abraham Lincoln. I was sorry I had to come down from international Christianity to national Christianity. I had no choice.'

"'Has Japan now a real urge for freedom and democracy?' I asked. His spirited answer: 'Oh, sure! The army is gone [with a sweeping gesture]. The Potsdam Declaration promised to revive democracy in Japan—revive, not create. We are very glad. But Americans must not expect democracy here with American zip. What Americans do in one hour takes Japanese a day.'

"'There would probably be five or six parties in the new Parliament, among them liberals, capitalists, socialists. But the

Army and Navy cannot form a party. They have disappeared. Japan had a good whipping. The Emperor signed away the Army and Navy—permanently. Not just for now, but permanently.'

"Kagawa's words were not calculated, but spontaneous, ringing with conviction. Plainly he believed and rejoiced. The Japanese feel that the Emperor's peacemaking is a major revolution like that of 1869. Kagawa explained: 'Japan is like Sweden, which was once a very warlike nation. Gustavus Adolphus fought many battles, sometimes winning, sometimes losing, but in the end Sweden found that war was no use.

"'All that is past now. Prisons have been made into art galleries. Under the Shogunate Japan had 250 years of peace, developed the tea ceremony, color prints, love of nature. This terrible war experience shows us that we have made a serious mistake. The atomic bomb was rather a terrible thing, but it also shows how much Japan fell behind by neglecting culture and science. I am organizing a committee to take out all warlike sentences from schoolbooks. We are doing this without the Americans asking us, but I shall ask other nations to do the same.'

WARTIME CHRISTIANITY

"Kagawa on wartime Christianity: 'The Americans burned down 2,100,000 houses, so the common people don't like Christianity. Thousands of people—250,000—living in dugouts in Tokyo alone. More people cannot come back till we have food and houses, but winter coming, no food, no clothes, no storage. . . . March 10th, within three hours, 100,000 people killed in eastern Tokyo. Only kindness can revive Christianity, not mere words or creeds. Because of prejudice now, I don't often preach. The people need help, not words. Missionaries are no use now unless they help.'

"On Premier Prince Naruhiko Higashikuni: 'He is very liberal. He made a speech saying that Japan lacked humility and self-examination, that the Army and Navy had both made mistakes. Nobody else could have said that for fear of being killed. It showed courage even for a Prince. Japan's moral standard was not sufficient to rule over other nations. Japan discovered that. Even General Yamashita said Japan gave education but not culture.'

"On China: 'Chiang Kai-shek is great. He wins over Japan. He said: "We shall treat the Japanese people as friends." 'So Japanese intellectuals respect Chiang. I wish Soviet leaders would behave like Chiang. The Japanese were beaten to the absolute limit, yet he shows humanitarianism. A good thing.'

"On Americans: 'There are two kinds of Americans—those who follow Abraham Lincoln and those who follow Al Capone. I believe in General MacArthur and his spiritual life. In some respects he is winning us by being generous. And Japanese love American efficiency. The saying now in Tokyo's Wall Street is: "First year lack food, second year lack clothes, third year Americanization."

CHINA

First Definite Word from Shanghai

The first definite message from any of the Episcopal missionaries in Shanghai has been received, according to a statement by the Rev. Dr. James Thayer Addison. He reports that Mrs. F. L. H. Pott has just received a cable from her son in England indicating that he has received a letter dated August 28th from Mrs. Pott's daughter, Gwendolyn L. Cooper, who has been interned in Shanghai. The message said that Miss Cooper has been released, is well, and is about to visit St. John's University. She has been a teacher in China since 1915.

Bishop Gilman's Itinerary

A cable received by the Overseas Department of the National Council, from Arthur Allen, Kunming, China, dated September 12th, said that Bishop Gilman at that time was in Kunming, preparing to fly to Kweiyang, with the intention of visiting the Diocesan Middle School at Tsingchen, and going on from there to his see city of Hankow. He will probably be accompanied by Robert Kemp.

Mr. Allen added that Central China College will probably not attempt to move from its present location to its home in Wuchang before next June. He said further that Bishop Robin Chen is proceeding to visit the river stations in the Anking district and to proceed thence to Shanghai.

No direct news has yet reached Kunming from any of the internees in Shanghai.

Russian Orthodox Churches End Schism

Reunion of the Russian Orthodox Churches of Manchuria and China with the Moscow Patriarchate was disclosed by Archbishop Alexei of Yaroslavl and Rostov, who recently arrived in the United States to seek a similar reconciliation with dissident Orthodox Churches in this country.

Final details of the agreement between the Manchurian and Chinese Churches are now being discussed in Moscow with Archbishop Nestor of Harbin, Manchuria. Archbishop Alexei said. The Far Eastern Churches were formerly affiliated with the Karlovitsky Synod of Belgrade, composed of bishops and laymen who broke away from the Moscow jurisdiction after the Russian Revolution and established an independent church organization.

Initial step toward reconciliation of the Oriental Russian groups was the submission of a petition to Patriarch Alexei signed by Archbishop Nestor and two other Bishops in Manchuria, and by the Bishops of Peking, Canton, and Shanghai dioceses of China. The Manchurian dioceses embrace up to 500,000 Orthodox believers, and the Chinese areas more than 200,000.

GERMANY

Bishop Wurm Proposes Exchange Visits With Anglican Leaders

Exchange visits between Bishops of the Church of England and the Evangelical Church of Germany have been proposed by Bishop Theophilus Wurm of Wurttemberg in correspondence with Dr. G. K. A. Bell, Bishop of Chichester.

Bishop Wurm, who heads the German Church's new Provisional Council, expressed the hope that relations between the churches might be reestablished at the earliest possible moment.

He suggested that a delegation be sent from Germany to England, or that the Bishop of Chichester make a personal visit to Germany. As an alternative, he proposed a meeting in Switzerland.

Bishop Wurm said that during the war the RAF dropped a pamphlet reporting a debate in the House of Lords, and through it he learned that Dr. Bell "stood steadfast in your attitude towards Christians in Germany."

Informing Bishop Wurm that he had communicated his views to the Archbishop of Canterbury, Dr. Bell said: "You will be glad to know he has already actively intervened with official authorities with a view to renewal of contact between the Church of England and others in Great Britain and the Confessional Church, so means may be found for visits to you and maybe visits from you."

Dr. Bell expressed appreciation for the "most heartily welcome invitation to myself," and said, "I have every hope that with other Churchmen of different communions I may have opportunity to act upon it in the near future."

On Mortality Rate

Most children born in Germany during the last two years are expected to die, it was reported in Geneva by Dr. Hans Schoenfeld, staff member of the World Council of Churches.

In one typical town, Dr. Schoenfeld told the Council's Department of Reconstruction and Interchurch Aid, 99 of 108 babies born in July have already died.

He quoted Bishop Otto Dibelius of Berlin as saying that all babies born during the last 12 months in some parishes he has visited have died.

Dr. Schoenfeld said German Churchmen want concentrated foods for children and medicines. Some 300,000 Germans, he added, need insulin, and two-fifths of them will die if they don't get it.

He also said Germans will receive an average of 25 pounds of coal this winter for both cooking and heating.

ENGLAND

Propose Merger of All Financial Agencies

Merger of all agencies which deal with the financial resources of the Church of England into one central treasury is con-

September 30, 1945

templated in the final report of the financial commission named by the Church Assembly.

The commission recommends that a special committee be appointed to explore the possibility of bringing about this objective. The proposed merger would include the Ecclesiastical Commissioners and Queen Anne's Bounty, both of which handle certain revenues of the Church.

Among great financial demands facing the Church, the commission lists: training for the ministry of a large number of returning servicemen, requirements of the new Education Act, and postwar needs of overseas missions.

Inequalities in clergy salaries, described by the late Dr. William Temple, Archbishop of Canterbury, as "gross, glaring, and irrational," are not probed to any extent in the commission's recommendations. A minority report, however, is more forthright, and proposes that all parish endowments to be transferred to a central treasury and then fairly distributed.

The commission's main report suggests that at least £1,000,000 will be required for church training colleges during the next decade.

Pointing out that the average amount now contributed by each church member is about one shilling per week, the commission estimates that if this sum was doubled the Church's annual income would be increased by £5,500,000.

Memorial Fund to Renovate Westminster Abbey Chapel

A fund of £20,000, subscribed three years ago to provide a permanent memorial in Westminster Abbey to those who fell in the Battle of Britain in 1940, will be used to renovate and furnish the Abbey's easternmost chapel.

The chapel, whose windows look toward Westminster Hall, is connected with two earlier battles of Britain, the War of the Roses and the Civil War. It was originally intended to receive the remains of Henry VI, murdered in 1471, and Oliver Cromwell's body rested there for a year before being taken up and hanged at Tyburn.

A circular hole in the chapel's wall, made by a fragment of a bomb which fell in the old palace yard, commemorates the 1940 battle and will be preserved when the chapel is restored.

Religious Leaders Visit Clement Atlee on Refugee Problem

Religious leaders of several communions called upon Prime Minister Clement R. Atlee in London and stressed the plight of Polish and German refugees.

The deputation, headed by Dr. Cyril

Foster Garbett, Archbishop of York, included other representatives of the Anglican Church, as well as Roman Catholic, Free Church, and Church of Scotland leaders.

Prime Minister Atlee said the matter was already engaging the "anxious" attention of the British government, but pointed out that the problem of German refugees from Eastern Europe was not one for which the British government was in any way responsible.

He added that steps had already been taken at the Berlin Conference of the Allied powers to suspend further expulsions of refugees, pending consideration of the matter by the Allied Control Council in Germany and by the government concerned.

POLAND

Vatican Fears Consequences Of Concordat Break

Commenting on the Warsaw government's reported denunciation of the concordat established in 1925 between the Vatican and the Polish state, Vatican officials asserted the decision has no juridical value because the Holy See has not recognized the Warsaw regime.

They declared, however, that the denunciation is nevertheless of "enormous importance" to the Roman Catholic Church not only in Poland, but also in Hungary, Yugoslavia, and possibly in Austria. It is feared the "belated" protest by the Warsaw government may be the first step in a series of changes in the Polish religious situation which may have far-reaching consequences.

Spokesman for the Holy See took issue with the "pretext" of the Polish Ministers that the concordat had been violated by action of the Papal Nuncio in Berlin in handing over to German bishops the administration of Polish dioceses.

It was said that such action was taken only twice—in northern Poland—and during the war.

Vatican spokesmen pointed out that the Pope appoints Apostolic Administrators only when he does not want to recognize an existing government, as has been the case with the Warsaw government. In northern Italy last year the Pope named only administrators because appointment of bishops would have been interpreted as recognition of the Mussolini's regime.

Similarly, in Poland, the Holy See wished to avoid giving the impression of recognizing its present rulers, it was said. The Pope did not appoint any bishops, but named Apostolic Administrators and choose two Germans, since the dioceses were situated in northern Poland, where the population is bi-lingual.

The Vatican, in recent months, spokesmen said, has shown its willingness to come to some understanding with the Warsaw regime. One indication of this attitude was the Pontiff's approval of the return of August Cardinal Hlond to Poland, despite objection by Polish groups in London who are opposed to the present government in Warsaw.

© Religious News Service

CHURCH CALENDAR

September

30. Eighteenth Sunday after Trinity.

October

1. (Monday.)
7. Nineteenth Sunday after Trinity.
14. Twentieth Sunday after Trinity.
18. St. Luke. (Thursday.)

The Nursery Shelter

THE STORY goes back to June, 1941: "Thousands of pale-faced, heavy-eyed London children are taken to public shelters every night by their parents. There is a heavy atmosphere, polluted by hundreds of breaths, they are laid down to toss all through the night on old rugs, or threadbare quilts, still wearing their day clothes. Some of the children cry with unhappiness or fear; some are sick because of the heavy atmosphere, and most of them are kept awake till midnight by the talk of their elders. . . ."

"Tragedy is woven around the shelter children of London. They do not play as children should. They have lost any color that ever stained their cheeks, and they are too weary to run and laugh. Life for them is an underground existence in shelters with hundreds of grownups, where they never see the sun, never feel the wind on their cheeks, and

never, never snuggle down to sleep between sheets in a proper cot or bed" [Mary Ferguson in THE LAYMAN'S MAGAZINE for June, 1941].

It was this pitiful situation which THE LIVING CHURCH FAMILY mobilized to relieve through the Save the Children Federation and THE LIVING CHURCH NURSERY SHELTER. The British government, individuals in Britain and the United States, and other organizations all did their part. THE FAMILY'S part was the establishment of Barton Place, Exeter, as a nursery shelter for small children under 5. By August the full amount needed for one year's support of the Shelter was in hand. And to the present, more than \$16,000 has been contributed by THE LIVING CHURCH FAMILY for this great purpose, not counting the annual special contributions for Christmas gifts and parties.

The nursery shelter has provided sunshine, good food, and care, for many children. Its standard enrolment has been 40, but the total number of children calling Barton Place their temporary home has been much greater. Those reaching five years of age went on to other care, and some were able to return to their homes. Many children have been nursed back to mental health after nervous breakdowns brought on by bombing and the other tensions of life on the battlefield that was London in the days of the blitz.

As the fury and wildness of the enemy increased, Barton Place itself was damaged slightly by a bomb. The FAMILY responded with the gift of \$400 to build an air-raid shelter. Captain Morehouse, Sgt. Fred Nordhorn, and others visited the shelter from time to time and made friends with the children. Principal Murray, the owner of Barton Place, and the editor met and became friends.

Today, Barton Place is one of the few shelters still in use. The war is over, and most of the children have been able to return to their parents. At present the only children located at THE LIVING CHURCH NURSERY SHELTER are those who, as Mr. Fuller reports in his article in this week's issue, have no homes to go to. Some of them are regular shelter guests; others have been brought on from similar institutions which have closed.

The British feel that these small victims of total war should be the responsibility of their own government and welfare organizations. They appreciate deeply the help given in past years, but wish to shoulder this responsibility at once. Accordingly, we are not remitting any further money for the nursery shelter after the contributions acknowledged in our issue of August 19th. The \$950.78 received for this year's objective up to that time has been forwarded to England, but sums contributed later will be held until the donors notify us what to do with them.

It is our hope that the donors will want to use the money for relief to children in Europe — especially in France — where Save the Children Federation is doing quiet and efficient service, clothing the naked and feeding the hungry. As yet, it is not possible to do much relief work in the Balkans, but the Federation hopes to undertake a program there soon. All over Europe, this winter will be the critical winter for many thousands of children. People will die of cold and hunger unless prompt action is taken.

Dr. Visser 't Hooft's report on page 8 is, we are sorry

The Collects

St. Michael and All Angels

September 29th

IN THIS collect for the Festival of the Angels we catch a vision of God's plan for His creation in which the services of angels and men are "ordained and constituted in a wonderful orders." On the one hand we see those bright messengers who perfectly fulfill their destiny as "they always do Thee service in heaven," and on the other, ourselves, humbled by our consciousness of weakness and sin. We cry, in the words of the Psalmist, "Who is man that Thou art mindful of him?" And the answer comes, "Thou hast made him a little lower than the angels to clothe him with glory and honor." We are challenged to take our place in a great company — the Church Militant here on earth; the glorious band of saints and angels in heaven — to complete His plan — "that Thy Will may be done on earth as it is in heaven." Grant, Lord, to each of us this day such vision of Thy purpose for us, such strength and courage in the sure knowledge that Thy angels always "succour and defend" us, that with them and all Thy saints, we may give ourselves utterly to Thy service.

Nineteenth Sunday after Trinity

October 7th

LAST Sunday's collect was a reminder of our baptismal vows. Today's may be used as a renewal of our Confirmation blessings, when the Holy Spirit was given us that we might never be without God's help. We cannot please God without His grace. In great terror, or dire need, men call out to God for help. But we are taught that *in all things* we are to seek the direction and guidance of the Holy Ghost. Perhaps our difficulty lies in our unwillingness to ask direction, to pray that we may be put on the right path. Our tendency is to go ahead in our own way and not to seek help until we are in difficulties. A right judgment in all things is a special gift of the Spirit, not an innate power of our own nature. Before we come to any decision we should pray that God will show us the right way (*direct*) and then repeatedly ask God to keep us in that way (*rule*). Make constant and regular use of this collect in your daily prayers.



Washington, D. C.

DEAR FAMILY: Out of the foxholes of Washington by Thanksgiving — that's my personal postwar reconversion program! With 80 points to my credit, and my present assignment in the Marine Corps nearly completed, I am hoping to begin my terminal leave in November, and by Turkey Day I expect to be promoted to the exalted rank of Civilian, First Class.

If these plans go through on schedule — and they are still subject to circumstances beyond my control — I expect to be back on the job as editor of *THE LIVING CHURCH* and vice-president of the Morehouse-Gorham Co. by December 1st. In preparation for that happy day, I have recently spent a week in New York conferring with the president of the company, my cousin Linden H. Morehouse, and the acting editor of *THE LIVING CHURCH*, Peter Day, in regard to future plans — and also looking for a place to live. For it has been decided that my "base of operations" hereafter will be the New York office, rather than the Milwaukee one as heretofore.

I know that readers will agree with me that Peter Day has done a truly notable job as acting editor during my absence on military leave. For nearly three years he has been in full charge of *THE LIVING CHURCH*, guiding it through the vicissitudes of wartime publication under the handicaps of paper rationing, manpower shortage, and other difficulties too numerous and painful to mention. Even more important than that has been his skillful direction of editorial policy, and the actual writing of the great majority of the editorials. In an early issue I plan to write more about this. But just now I want to assure *THE LIVING CHURCH FAMILY* that Mr. Day's scholarship and ability are going to be just as important a factor in the postwar *LIVING CHURCH* as they have been in the war years.

When I resume active work as editor of *THE LIVING CHURCH*, Mr. Day will become executive editor — a new title that will also mean a new and highly important position. For between us, Peter Day and I have plans for a bigger and better postwar *LIVING CHURCH*, which will require the best efforts of both of us. Actually, we shall be co-editors, for the editorial writing will be divided between us and the shaping of policy will be a matter of coöperation and joint responsibility.

As presently planned, I shall have my office at the New York headquarters of Morehouse-Gorham Co. (14 E. 41st St.) and

he will have his at the office of publication (744 N. Fourth St.) in Milwaukee. My job will be the general editorial direction, the maintenance of editorial contacts (particularly in the East), and the writing of many of the editorials. In addition, I shall be in charge of the procurement of book manuscripts for Morehouse-Gorham Co. and the general supervision of production of all of our books except text-books — the special responsibility of Linden Morehouse, who is also in overall command as president of the company.

Mr. Day's job, as executive editor, will be the sharing of editorial direction and the writing of editorials, and the administration of the Milwaukee office, with full responsibility for the production of the weekly issues. The managing editor and the news editor will operate under his direction, and *THE LIVING CHURCH* will continue to be published in Milwaukee.

In accordance with these plans, my first personal problem has been the finding of a place to live in the New York area. Any readers who have attempted that nearly impossible task know what I have been up against; the rest may be spared the harrowing details. It is enough to say that for a week Mrs. Morehouse and I were at the mercy of real estate dealers of Connecticut and Westchester county — our chosen areas — all of whom agreed that there was nothing to rent and very little to buy. But, with our customary good fortune, we finally found something that was not only satisfactory but close to ideal, and we bought it forthwith.

Our new home will be at Katonah, N. Y. — a beautiful four-acre tract of land with a Colonial house over 100 years old, remodeled into a well-equipped up-to-date residence. There we shall establish our household as soon as the Marine Corps decides that it can carry on without my services, and when spring comes we shall redecorate it to our own satisfaction. It is a lovely piece of property, and I am sure that Mrs. Morehouse and I, our three young people, our dog, and our cat, will be very happy there. We all love the country, and it will be a real pleasure to get out of a city house and into the open spaces once again.

We are also looking forward to our new church affiliations. We shall miss Christ Church, Whitefish Bay, Wis., which has been our church home ever since it was established as a mission nearly 15 years ago, and we shall miss the diocese of Milwaukee. But we shall hope to find a congenial new church home in our new neighborhood, and to have some part in the life of the great diocese of New York.

Thus, as it must to all men, the postwar world comes to the Morehouses, and to *THE LIVING CHURCH*. May it mean for all of us a more abundant life, in the service of Our Lord and of His Church.

CLIFFORD P. MOREHOUSE.

to say, quite accurate in its assertion that official relief agencies have failed to provide adequate help, and have failed still more in providing it promptly. This may not be due to any individual's fault but simply to the nature of the task. Smaller private agencies can move faster and forget about political overtones.

Save the Children Federation is not only providing for the material wants of European children, although these of course have priority in the fearful conditions of today. The Federation is also sponsoring schools — helping them to obtain supplies, buildings, money — for their work of rebuilding minds and souls.

Refugee children in Sweden and other countries are being helped by the Federation, with their support paid by American sponsors.

We are proud indeed of the superb support rendered by *THE LIVING CHURCH FAMILY* to the children of England

during the war. We feel that in serving as the clearing house for *THE FAMILY*, *THE LIVING CHURCH* has had a real part in setting forward the work of God's kingdom of righteousness and peace. May those who really did the work — the Barton Place staff, the Save the Children workers, and the thousands of contributors — receive the reward Christ promised to those who minister to His beloved little ones. And may many be moved to help those other little ones on the Continent whose need today is perhaps even more desperate than that of London children in the days of the blitz.

For the Bereaved

WE COUNT it a privilege to publish the article in this issue by Bishop Conkling of Chicago, entitled "Gold Star." Its eloquent and simple expression of the Church's message of faith and hope will find its way into many hearts.

No doubt, readers will want reprints. If so, we should appreciate their sending orders promptly so that we may undertake production. If sufficient orders are received we shall be happy to supply reprints at 5 cents each, 4 cents in quantities of 10 or more and 3 cents in quantities of 25 or more, plus postage.

Stretching a Point

IN THIS week's correspondence columns, Bishop Lawrence of Western Massachusetts has courteously undertaken to clarify the issues with respect to the acceptance of a Congregational pastorate by a priest of the Episcopal Church. We are happy to know that no reordination of the Rev. Mr. Steinmetz is contemplated, and note with interest the statement that "this situation has nothing to do with Canon 35."

Bishop Lawrence did not, of course, need to reassure anyone as to his firm purpose "to fulfill the canons as well as try to be Christian." That is to be taken for granted. Yet, in attempting to deduce from Canon 35 the terms under which a priest of the Episcopal Church *might* minister to a congregation of Congregationalists, we were well aware of the fact that we were stretching a point — and stretching it pretty far. The fact is that "formal admission into any religious body not in communion with [the Episcopal Church]" is an offense for which a presbyter must be deposed according to Canon 61, unless he formally retracts his action. The canon leaves no discretion to the standing committee, nor to the Bishop.

Well — a Congregationalist congregation which had fulfilled all the requirements of Canon 35 *might* be considered as in some sense "in communion" with the Episcopal Church. Certainly a congregation which had failed to fulfill them

would be "a religious body not in communion with this Church." Canon 35 is a very poor canon. It asks Congregational churches to withdraw themselves from their own fellowship and does not admit them fully into ours. It does not (and cannot) provide presbyters of this Church with the right to revise the Prayer Book for the satisfaction of their own congregations, much less dispense with it altogether. But it is all that stands between the Rev. Mr. Steinmetz and mandatory deposition.

Canon 61 seems harsh. In essence, it forbids the private undertaking of a venture in Church union by an individual priest. It requires his bishop to depose him for doing so whether or not he has committed an error of faith or conduct, whether or not he intends to be loyal to the Church of which he is a priest. Yet we believe that it is a necessary canon. No priest has the right to invent his own terms of union, and no bishop has the right to permit him to do so.

We should like to emphasize again our conviction that neither Bishop Lawrence nor Mr. Steinmetz intends to act lawlessly. Yet it is obvious that adherence to law sometimes requires the sacrifice of personal desires which seem wholly good to those who have them.

We do not see how the set-up Bishop Lawrence describes can contribute to Church unity. If he does, and sees how it can be squared with the will of the Church as expressed in its Prayer Book, constitution, and canons, we shall be happy to publish a further statement on the matter. But if he thinks that the canons are at fault, it seems to us that he should seek an amendment of the canons through the proper channels and be content to abide by the judgment of the Church as a whole as to the right road to reunion. May God grant to all who have to act in this matter wisdom to know His will and courage to do it.

Good Neighbors

By the Rt. Rev. CHARLES B. COLMORE, D.D.
Bishop of Puerto Rico

¶ *The October study theme in preparation for the Reconstruction and Advance Fund appeal is Latin America.*

LATIN American, contrary to popular belief, cannot truly be said to be Roman Catholic. Upon verbal admission of well-informed Romanists in Puerto Rico, less than 25% of the people of this island are practicing Christians and this includes not only Roman Catholics but Pentecostals and various other forms of Protestantism. There is a Roman church in every town, but two-thirds of the people live in rural districts where practically no work was done by the Roman Church. The same condition prevails in the country districts of all Central and South America.

On the other hand, for 30 years the Episcopal Church has made rural work its chief concern and many missions in the mountains have been established and served by resident priests. On the first Easter Day after the mission of the Transfiguration was built at Las Rubias, Puerto Rico, there were 130

baptisms. Now that one mission has become eighth in that locality. The police department testifies to the great improvement in the lives of the people and we know that they are now receiving the spiritual food of our Lord. Other places have been developed in a similar way.

The Episcopal Church in Puerto Rico makes no effort to proselytize Roman Catholics. Most people here as in other Latin American countries are baptized in infancy, but have had no further vital connection with the Church. Spiritualism had replaced Christianity in the lives of thousands of the people. We recognize that they have the grace of baptism and try to build on that. The spark of Christianity is here but it is in danger of being lost. The Episcopal Church is a means of saving it not only by our efforts but also by inciting the Roman Church to greater missionary endeavor.

Undoubtedly the Good Neighbor Policy was taken to Latin America by American missionaries long before the State Department conceived the idea.

That policy must not be a condescending attitude on the part of the big neighbor, but it must be spiritualized by the lives of missionaries spent among the people and given in Christlike service.

The Body of Christ must be strengthened and reinforced so that it will be a strong and effective influence in the lives of God's people. Latin America needs this as much as does North America. This can best be accomplished by the development of leadership among the nationals of each country. The Church in Puerto Rico has followed this policy for years and today 16 of the 20 priests are Spanish speaking. This leadership has been effective not only among the people to whom the Church ministers but it also has been recognized by government and other official agencies which have sought the assistance of our clergy.

The Episcopal Church in Latin America is truly a good neighbor, seeking to develop the best in their culture and to spiritualize it by our example and teaching.

Gold Stars

By the Rt. Rev. Wallace E. Conkling

Bishop of Chicago

JOHN took off for his test flight out over the Atlantic. This was to be the last before the great one for which he had been months preparing, the flight over the ocean to the other side, to share in the great battle for freedom, His plane mounted into the sky. It became a tiny speck to those who watched. Then, it was gone. Days later came the dreaded telegram from the War Office. The plane was lost! A gold star was placed after John's name. The world's way of putting it was that John's plane had crashed and that John had died. Another way would be to say that John flew into life—real life, vital, soaring, and free.

All over our country there are parents, wives, and other loved ones who wear gold stars. Brave they are to others, but within, sorrow lies deep. Heavy hearts long for comfort, and minds are questioning. It is to these that this message would come.

Many centuries ago the shepherd poet looked up into the sky, brilliant with shining stars, and thought of the greatness of God and his own human insignificance. "When I consider the stars, what is man that Thou art mindful of him?"

When I consider the stars—well, first of all, they "twinkle." There is something very living about a star. Scientists may tell us there is no life on them, but in our hearts we can never think of them as dead things. They sparkle with life. They shed a glow of warmth and cheer into men's hearts. They are alive. They give comfort and strength. They quicken hope and purpose. They inspire to life and achievement.

"Consider the stars"—What of those gold ones? John, and the many other thousands of precious sons and lovers. Here, they were of our finest; with bodies beautiful under disciplined development, with minds alert and trained, and hearts filled with the spirit of high courage and limitless sacrifice. Many went, as John did, into the new life even before a blemish had marred that body, or disease had blurred the mind or burdened the spirit. Our gold star—What can we say of him as we consider?

First of all—*he is alive*. He lives more fully than ever before. Freed from the limitations of humanity, with greater knowledge, with love increased and joy increasing, he lives! This is the greatest of the good news that Christianity has to proclaim to a world darkened, even numbed, by sorrow and death. Those who have heard it, and believed, have lived fearlessly. It gives power to laugh at death. It gives strength to face life here. It robs the grave of its terror.

We cannot read the triumph song over death as proclaimed by St. Paul in the First Epistle to the Corinthians, Chapter 15, without catching the thrill of this great truth now given to men through the Resurrection of Jesus Christ. "O death, where is thy sting? O grave, where is thy victory?"

Thanks be to God, which giveth us the victory through our Lord Jesus Christ!"

To be sure, Christians have heard but not believed. They have wept and sorrowed as those without hope. But not all! Many have listened in faith and were made strong. They have sought the victorious Lord of Life and known the confidence of His victory and the peace which passeth understanding. The gold star shines. Your gold star is not dead. He is alive. The path to this glorious knowledge for you, as for us all, leads first to Jesus Christ, the living triumphant, risen Lord. In Him we learn; we come to know. And our gold star shines with luminous brightness.

THE NEW LIFE

Little has been told us of the details of that new life with God. Human as we are, we would so like to know the little things, and sometimes, because we do not, we doubt the glorious fact of the life itself. However, there is more to know of it than we often realize. Many still make the mistake of transferring the characteristics of death to the new life—and think of sleep and inactivity. This ignores even the fact that during sleep we are not dead and inactive. Life goes on within the body and deep things are born and grow within our minds. But "the dead," as we so often mistakenly speak of them, are not dead. They are not even just asleep. *They are awake and alive and growing.*

There is a beautiful prayer which asks that they increase in knowledge and love of God, and go from strength to strength in the life of perfect service in His Heavenly Kingdom. Think well on these words! They tell us of growth in knowledge and love—of a life of service for God and with God. To use the human way of expressing it, this means that every moment they are learning some new wonder, that they are ceaselessly active in joyous service, that their love for God, and all, and for you too, is ever increasing! They have not ceased working for good. They are forever at it, vital and purposeful. They have not ceased learning; there is ever a new song upon their lips. They have not ceased loving; they love truly and deeply, ever more and more. Your heart must rejoice as you think thus of your gold star boy as he works happily there, and grows and learns. But, oh, so wonderful is the further assurance that he not only loves you, as he did here, but more and more, ever increasingly. Surely this makes this day, and every new day, more brightly golden as the gold star shines to dispel the darkness within. No matter how brilliantly the sun does shine, the day is dark for one who does not know the fire of love within. There is no darkness, even at night, for those who live in the confidence of the increasing love of bright souls.

And perhaps this is the place for us to give a needed warning. We must beware of

wrong words. We must not say, ever, "Our boy is dead." This is untrue. He went in a moment through the experience we call "death," but that was the gateway on the other side of which is the new life. He does not linger in the grave, or wherever his body might be. He is not *dead*, but alive. *Never* speak of him as *dead*. Even the word "departed," so often used by many as a substitute for "dead," has its dangers. To be sure, it is an improvement in that it implies continued living, but it must not emphasize separation. It could so easily be taken to mean increasing separation. "They are departed from us, are gone, and more and more as the years go by, are we separated." This cannot be true, for those who in faith believe their loved ones live and grow and serve in God's Kingdom.

PRAYER

The greatest spiritual activity is prayer. Prayer is the means of communication in the spiritual realm. Our Lord, we are told, constantly makes intercession. Our loved ones in the spiritual world carry on the great work of prayer. They pray prayers of penitence for sin, their own and ours and of the world. They intercede for our growth in knowledge and love. They adore with increasing joy the King in His beauty. As we, too, join in these great spiritual acts, we are united with them in Christ our Lord. Never let a day of this earthly journey pass without this union through prayer. You can pray for the growth of your boy in knowledge and love, for blessing upon him in his service for God in the heavenly Kingdom. You can give thanks for him—for what he was to you and what he achieved and for the blessings which now are his. Know that when you are uttering your petitions for earthly needs, your intercessions for others, your acts of penitence, thanksgiving, and adoration, you are uniting in a common activity with your boy who is doing the same great work, only more perfectly.

The separation which death brings is not unbridgeable. Not only is there life in and through Christ, but for those who find in Him their source of life, comes also the blessing of deepening union with all in Him. Deeper and more strong become the precious spiritual bonds; and as the earthly journey grows nearer its end, there is the confidence that when we meet again in the new life, those whom we have "loved and lost awhile," *we shall not meet as strangers.*

There must not now be need of added help to meet the common and oft recurring doubt that our precious gold star boy was "wasted." This is a deadly poisonous and satanic means of attack. No matter who is left behind, none are better off than he! Where he is and what he is doing are highest supreme gain. As months go by and the world here seems little improved, if at all, by the great sacrifices made, it would be

easy to think that youth had been grievously wasted.

Even from our limited human point of view, this is not true. As human history is viewed in the course of centuries, we see the unmistakable upward march in freedom from slavery, disease, poverty, and death. This has been possible only by the sacrifices of many. Without them we should be the poorer. To call their sacrifices wasted would be untrue, and it would be wicked.

ANOTHER WORLD

But we have more to comfort us than the testimony of human progress. We have the assurance of another world where those who have sacrificed entered into the rich reward that is theirs; who know the deeper joys of fuller life; who share most intimately in the glorious fellowship of their brethren; who likewise have found life by losing it; and who dwell in the loving companionship of Him who promised a special blessing to him who laid down his life for others; and who Himself endured the Cross for the joy that was set

before Him. That joy is now His—and your boy is there too! This is not waste!

But we do so long for the touch of the hand that is gone, the cheering smile, the loving voice. This we cannot have, and we know so little of the ways of the spirit. How are we to find the path to the new companionship? We may not hear and see and touch with earthly physical means. How can we hear and see and know spiritually? How can we find the way of union in deepest truth and intimacy, bringing knowledge and inner joy and peace? The answer is found, surely, in St. Paul's words of admonition, direction, and encouragement: "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

These words follow immediately the triumphant proclamation of the victory over death through Christ. The grave and death are conquered. Life is victorious. In the face of this tremendous fact, we are to be steadfast, unmoved, and immovable, ever engaged in doing the work of the

Lord. We know now that this is not vain. We are to be workers with Christ, builders of His kingdom. The ways of the spiritual life are not strange or unusual. In our own way, in our station in life, in our homes and at work, we are to labor in the Lord. We are to carry on the building of the kingdom.

This will be to us the way of life. This will build in us the new life, sharing in the same work and life as is our boy of the golden star. Thus we shall grow daily into union with Him whom we serve. We shall grow in faith, in knowledge, and love. We shall know His peace, His joy, His life. And we shall find within us the answer to all our need.

"Lights in the world," that is what we are to be too. Stars that shine; that twinkle with merry joy; stars that steadfastly give light to comfort and cheer; stars that point the way to the bewildered and the straying.

As we do our shining now, do we take our own place beside our golden star, together in the galaxy about the throne of God.

Anglican Independence

Part II

By the Rev. Hiram R. Bennett, D.D.

Rector, Grace Church, Everett, Mass.

YET, EVEN in the eighth century, the attitude of the English bishops toward Rome was often what we might call reluctant. For example, about 740, it was proposed that difficult matters and disputed questions in the English Church should be referred to Rome, as Boniface, by this time Archbishop of Germany, had done.

"For I think," says he in a letter to Cuthbert, the Archbishop of Canterbury, "all bishops are bound to act with regard to their metropolitan, and he, to the Roman Pontiff."

But Cuthbert was not in Germany: he was in England. The memory of Theodore and the Synod of Hertford was too recent. So he called his suffragans to a synod; and with Boniface's proposal before them they resolved that if a diocesan bishop had a matter too hard for him he should bring it before the archbishop in synod, and there the archbishop should settle it. The words with which Boniface concluded his resolution from Germany were completely omitted.

"Such," concludes Bishop G. F. Brown, "is the tale our early history had to tell of the sturdy national independence of the Church of the English in its first fight against the encroachments of the Papacy." (*Theodore and Wilfrith.*)

If the great Greek light which Theodore had brought to England had been permitted to burn; if there had been a completer isolation from the growing influence of Latinism on the continent, there would have been no dimness of the independence of the Church of England. But the great schism came too soon. The English Church

had hardly found itself before the separation of East and West was brought about.

One reason for the schism was that the two parts of the Empire never really understood each other. As Dr. Bigg remarks in his *The Church's Task Under the Empire*, "a most interesting and instructive lecture might be written on the confusion, the misunderstanding, the quarrels, that arose between theologians for this little simple reason, that the Easterners could not speak Latin and the Westerners could not speak Greek."

Moreover, the island Church was subject to the violence of the enemies and invaders who came from the continent. At length William of Normandy came to claim his inheritance, and when he had conquered England, there descended upon the Church of England a horde of prelates and priests and monks from the continent, especially from France and Italy, who knew only the papal power. Many of them we honor, as Anselm and Lanfranc. They were good for the Church, yet under them the early flair for independence went beneath a still darker cloud.

Why did the West fall under the thumb of the papacy? Lord Bryce (*Holy Roman Empire*) says that the explanation is to be found in the state of the human mind during the centuries of the Middle Ages. The Middle Ages were essentially unpolitical. Ideas as familiar to the commonwealths of antiquity as to ourselves, ideas of the common good as the objective of the state, of the rights of the people, of the comparative merits of different forms of government, were to them, though sometimes carried out in fact, in

their speculative form unknown, perhaps incomprehensible. "Feudalism was the one great institution to which these times gave birth, and feudalism as a social and a legal system, only indirectly and by consequence, was a political one. Yet the human mind, so far from being idle, was in certain directions never more active; nor was it possible for it to remain without general conceptions regarding the relation of men to each other. Such conceptions were neither made an expression of the actual present condition of things, nor drawn from an induction of the past; they were partly inherited from the system that had preceded, partly evolved from the principles of that metaphysical theology which was ripening into scholasticism. Now the two great ideas which expiring antiquity bequeathed to the ages that followed were those of a World-Monarchy and a World-Religion."

Lord Bryce died before Mussolini came to the fore with his twin to Papalism—Fascism. But I think he has diagnosed the reason why the continent, and for a time England, was ruled from Rome. And during all this period Greek was not understood in the West until the taking of Constantinople by the Turks in 1453, a few years before the rise of John Colet and Desiderius Erasmus.

To be more specific concerning the hold of the Papacy on England, we note the following causes: the feudal homage paid by King John to the Pope, the fact that during the minority of Henry III Pope Honorius III was his guardian, and as such was able to impose his will in no small way—through his legates—on the direction of

public affairs. He specially earned the gratitude of the young King for the support given him by the papacy against the French. Moreover, as we have noted, there was also the coming of the Dominicans and the Franciscans, with continental associations strongly pro-papal. And then the English benefices were continually being filled with foreigners.

In spite of all this, however, the relations of the English Church with Rome during the Middle Ages were forced ones, alien not only to her genius, but also to her membership. This is shown by Dr. C. G. Coulton in an essay in *Speculum* (October, 1943), where, writing on monasteries in the Middle Ages, he contrasts continental with English monastic houses.

Latin monasticism has been—and still is—different from Greek monasticism. The one bears the Roman idea of the State: *status*; the other that of the Greek *polis*. And for the centuries of the Middle Ages England was in the *status* of the Romans. But it will be well for us to keep in mind, as we trace the growth of Anglicanism, that the Greek force was ever latent. How else can we explain the Reformation which was to be?

"When we say that the Greek's whole life and morality were 'political' in the sense meant by Socrates and Aristotle, we mean something very different from the modern technical conception of politics and the State. We can realize that, if we only think of the difference between the abstract-sounding modern term 'state' . . . and the concrete Greek word 'polis,' which vividly calls up before our minds the living whole of the human community and the individual lives organically connected with it and with each other" (*Paideia*, ii, 61).

BISHOP OF LINCOLN

A brilliant character emerges from the dreary round of medieval Churchmen. It is Robert Grosseteste, Bishop of Lincoln. Born in Suffolk in 1175, he became a distinguished "master" at Oxford. He went to Paris, there studying Hebrew and Greek. His life in the Church as a reforming prelate had the effect of stirring up an interest in Greek, and in sound scholarship. Wycliffe, who was to come upon the scene less than a century after Grosseteste's death, ranks him above Aristotle (*Triol.*, IV, 3), and he frequently cites his writings in terms of high approval.

Probably no one has had a greater influence than Grosseteste upon English thought and English literature for the two centuries which followed his time. There are few books of the period which do not contain quotations from *Lincolniensis*, the *Great Clerk Grosseteste*. His biographer, Stevenson, sums up his career in such words that we are justified, as I believe, in reckoning Grosseteste as an Anglican after our own hearts. Says Mr. Stevenson:

" . . . His opposition to papal provisions, his denunciation of the abuses and corruptions connected with the existing systems of ecclesiastical administration, and his constant appeals to the authority of the Scriptures as the paramount authority in matters of faith, mark him as a pioneer and precursor of the movement which led to the English Reformation, much in the same way as he may be said to occupy a similar position in regard to the Renais-

sance. . . . Grosseteste, then, may be regarded in a three-fold aspect: first, as a reformer who sought to reform the Church from within and not from without, by the removal of existing abuses, by the encouragement he gave to the great religious revival of the early 13th century, and by the example of unflinching fearlessness and rectitude which he set in his performance of the episcopal office; second, as the leader who guided the rising fortunes of the University of Oxford, gave a powerful impulse to almost every department of intellectual activity, revived the study of neglected languages, and grasped the central idea of the unity of knowledge, with which he was the first to inspire the encyclopaedic writers and thinkers of that century; and thirdly, as the statesman who, applying to new conditions the policy associated with the name of Stephen Langton, endeavored to combine into one effort the struggle of the clergy for the liberties of the Church with the struggle of the laity for the liberties of the nation, imbued Simon de Montfort with the principles of 'truth and justice' which went far beyond the mere maintenance of the privileges of his own order, and at the same time, by his efforts to reconcile him with his sovereign and by the tenor of his actions, showed that, had he lived a few years longer, his influence would have been directed to the task of achieving by peaceful means the constitutional advance brought about by those who, taking the sword, perished by the sword." (*Life of Grosseteste*, p. 335-337.)

In short, as Mr. Stevenson reminds us, Grosseteste, in the domain of intellectual activity, may be regarded "as the founder and inspirer of what may be termed the encyclopaedic school of the 13th century, imparting to it a unity of purpose and a loftiness of conception to which those who followed him hardly ever attained, although in particular branches and on specific subjects they advanced beyond his teaching." (*l.c.* 23.)

Truly the spirit of Anglicanism has been preserved for us in the lives of such men. The leaders of the Church in the Middle Ages stand forth and show us the ancient Christian idea that private virtues cannot flourish without public virtues. Such men show us that religion and policy ought to go hand in hand, and that for the old ideal of Church and State we ought to substitute the new ideal of Church-State, which hovered before the minds of Piers Plowman and John Wycliffe.

This is the Greek idea of the *polis*, the old theocratic belief. Wycliffe revived it in the West. In the East it had never disappeared. It taught that the sovereign is the deputy of God, and that his sacred office is to see that all men, clergy and laity, do their appointed duty.

Moreover, in the West "it had been broken down by a variety of causes, such as asceticism at one extreme and barbarism at the other. The Middle Ages offer the great contrast of a Francis of Assisi and a barbaric Teutonic king. Papal domination of society was not so much a cause as a result of the causes."

WYCLIFFE'S DOCTRINE

Wycliffe's doctrine deserves study, and with it the introduction of scholarship into

the life of the clergy. Grosseteste started it and Wycliffe fostered it, but it remained for the great Dean of St. Paul's, John Colet, to bring it into fruition. It began with Colet's founding of St. Paul's School in 1512. The Tudors were now on the throne. Life was enlarging. Colet appointed William Lily as his "high master." Lily had, after graduating from Oxford (he had been trained at Magdalen), made a pilgrimage to Jerusalem. On the way home he made a prolonged stay at the Island of Rhodes, well known as a center of Greek education. And when he returned to England he began to teach Greek to the boys of St. Paul's.

About this time Erasmus (1515) published his edition of the Greek New Testament. Then his pioneering with Colet in the field of scholarship reanimated the English Church. This, says Lupton, biographer of Dean Colet, was one of the causes of the English Reformation. (Lupton, *Dean Colet*, p. 25.)

And on the continent Martin Luther was flourishing, while the Holy Roman Empire was seeking its death bed. England had not been greatly or directly influenced by the Holy Roman Empire, and because of this it was easy, comparatively, for Anglicanism to assert itself. England indeed had never acknowledged herself a part of the Holy Roman Empire; she remained aloof, like the Byzantines, from the later Latin emperors and their dependents. For: "No act of sovereignty is recorded to have been done by any of the emperors in England, though as heirs of Rome, they might be thought to have better rights over it than over Poland or Denmark." (Bryce, *Holy Roman Empire*, 186.)

The verdict of Thomas Hobbes, a century later than Colet, that "the Ghost of the Holy Roman Empire sits crowned on its grave" seems to express the complete emergence of Anglicanism into a world of its own. The Church in England was maturing, but the Anglican ethos had by now its recognized nature. The Reformers had literally *reformed* that which had existed. They stood for freedom as against compulsion. The imposing unity of the Medieval Church was built on force. That subtle, sometimes, unapparent, unity of *Ecclesia Anglicana* as we enjoy it today is built on love of freedom, respect for law, clearness of thought, reverence for truth, and the historical and judicial frame of mind.

If John Jewel and Richard Hooker were laying the foundations of religious liberty, other like-minded men were creating Elizabethan literature and parliamentary freedom with its accompanying democracy. The Church, as well as the nation, had emerged from the nursery. It had found its beginning in the culture of the Greek nation, a culture which Sir Thomas Browne "extolled on every occasion, and which he did not weary of asserting was necessary for all scholarly perfection."

The history of ecclesiastical statesmanship and Catholic theology in our communion is an honorable one. The names of our leaders and of our scholars form a consistent bond of unity. This glorious company of apostles contains such names as Theodore of Tarsus, Lanfranc, Anselm, Robert Grosseteste, Wycliffe (in his best

activity), Colet, Coverdale, Parker, Laud, Bull, Hooker, Cosin, Andrewes, Keble, Pusey, Liddon, Westcott, Lightfoot, Mahan, Gore, Hall, Gavin, DuBose, Thornton, and a host of others.

These men had their feet—both feet—firmly planted in this Church. There are, it is true, good men of today, as of every age, who look longingly at the pastures of Rome or Geneva. But I believe that the safest and surest way of making this Church effectual in a world sorely in need of religion is for us to cultivate what we have received. I rejoice, while the fog settles on the channel and circles about my head, that, under God, my feet have both been planted on the soil of my fathers. And

I can think of no wiser words than those used by John Colet. His mind was of the "Anglican" cast.

JOHN COLET

In a sermon before convocation, he reiterated that the way to reform abuses was not to alter institutions, but to reanimate them with their pristine spirit. "The way," he says, "whereby the Church may be reformed into better facion, is not for to make newe lawes. For there be lawes many, inowe, and out of nombre. . . . There are no trespaces, but there be lawes agaynst them in the body of the canon lawe. Therefore hit is no nede, that newe lawes and constitutions be made; but that those, that are mayde all redye, be kepte."

in to say a wee prayer to our Lord between buying the cabbages and seeing about the sultana cake" (41).

Such occasional outcroppings of religious smugness somewhat mar a fine story.

Report on Faith and Order

THE NATURE OF THE CHURCH. A Report of the American Theological Committee of the Continuation Committee, World Conference on Faith and Order. Chicago: Willett, Clark and Company, 1945. Pp. 127, with index. 75 cts.

This is a useful and timely book. Its appearance a little more than a year before the meeting of General Convention is highly appropriate, in view of the fact that the next Convention (like the last two) will have to face the question of a proposed basis for union with another Christian communion. Indeed this book is itself an outgrowth of the significant ecumenical movement in which most non-Roman communions throughout the world have been concerned, in considering matters of Faith and Order and of Life and Work.

It will be remembered that the last worldwide conferences on these questions were those held in 1937 at Edinburgh and Oxford, respectively. At a meeting in Switzerland, in 1938, of the Continuation Committee on Faith and Order it was voted "that the American section of the Continuation Committee be requested to appoint a Theological Committee to cooperate with the European Commission in whatever method both groups after due consultation may determine." In 1939 this proposed American Theological Committee came into being, and from its beginning has included a group of distinguished scholars, representing a number of Christian bodies in this country.

Since that time several meetings have been held, and numerous scholarly papers have been read. Moreover the Committee has sponsored the useful task of securing, from representatives of the main communions in the United States and Canada, "brief statements which would represent the chief convictions as to the nature of the Church held within each such communion today." The present book is the result of the papers so read and the statements so prepared.

Part I is the "Report on the Study of the Church." It is the work of the Rev. Prof. Clarence T. Craig, of the Oberlin Graduate School of Theology. Much credit is due Professor Craig for his great skill in drafting this report. It must have been a rather heroic task to boil down, abstract, and then synthesize the many papers read on the following controversial subjects: The Historical Beginnings of the Christian Church, The Norm or Standard of Authority for the Church, Unity and Diversity in Christian History, and The Function of the Organized Church. Each section of the report contains the gist of eight to 12 papers or discussions on the given subject, presented from as many points of view and conscientious convictions. That Professor Craig has been able to summarize such material succinctly and impartially is no small achievement.

No more valuable for purposes of study, but certainly more interesting to the aver-



REV. HEWITT B. VINNEDGE, PH.D., EDITOR

A Scottish Priest's View of the 20th Century

THE WORLD, THE FLESH, AND FATHER SMITH. By Bruce Marshall. Boston: Houghton Mifflin Co., 1945. Pp. 191. \$2.50.

One puts this book down with the sense of well being that always comes from the rapid reading of a delightful story that has been well told. One has probably read it rapidly because one is carried along by the story and finds a source of annoyance in any interruption to such pleasant reading. Beyond question this story is delightful, having for its hero a quiet, humble, understanding man of God who is at the same time nobody's fool (except perhaps Christ's, for Christ's own sake). And certainly the telling of the story is done deftly, skillfully, with craftsmanship and artistry that are never obtrusive.

One finds here, despite a provincial Scots locale, a veritable saga of the 20th century, with its inventions, its blustering, its high hopes, its paganism, its idealism, its movies, its cynicism, its dismal failures, its frightful wars. One is moved deeply by the author's hatred of sham and his passion for social justice, such as are expressed in Fr. Smith's address at his first meeting, as a canon, with the Cathedral chapter: "They hear the adulterer, the thief, and the murderer condemned from our pulpits, but not the employer of sweated labor, not the shareholder in armaments factories, not the men who make their money out of films about gangsters, not the politicians who compromise with the perpetrators of cruelty in faraway lands. They argue that, in the eyes of the Church, a man who owns shares in a company which makes its profits through underpaying Chinese coolies is a good Christian so long as he doesn't murder the friend who beats him in golf or cohabit with his parlor maid" (134). The same emphasis on the social implications of Catholic faith and action is to be found in Canon Scott's sermon at the golden jubilee of the Bishop's priesthood.

Another admirable thing in this book is

the swift skill with which the author can get to the source of an attitude or a judgment. Such is delineation of what is called "the new hypocrisy" by Fr. Smith: "In the old days people pretended to be better than they were, but now they pretend to be worse. In the old days a man said that he went to church on Sundays even if he didn't, but now he says he plays golf and would be very much distressed if his men friends found out that he really went to church. In other words hypocrisy used to be what a French writer calls the tribute vice paid to virtue, but now it's the tribute virtue pays to vice; and that, I think, is a very much worse state of affairs" (86). Such also is the hilarious description of Fr. Smith and his clerical friends at their first movie, to which they had gone to gain confirmation for their fulminations, and remained to sit through two shows, laughing, cheering, clapping.

BIGOTRY

One cannot but be disappointed that a book which has so much of good has also more than a trace of bigotry. Such is the suggestion that only the real "nobs" go to the Episcopal Cathedral. Such is the reference to three acolytes in Fr. Smith's parish who "generally went about together, since it was difficult going about with Protestant boys, as they had to try and love our Lord and not tell dirty stories because they were Catholics" (8). Such is the casual mention of "staunch Protestants who were willing to do anything for their religion except go to church" (31). And such is one part of the conversation between Fr. Smith and the uninhibited golden-girl novelist (an avowed "varietist") who seems to know about every sort of person except a "Catholic priest" because "there never seem to be any at any of the parties I go to" (106).

Conversely the author sometimes become slightly saccharin when he generalizes about the people of his own faith. Thus, all nuns (*i.e.*, all of the Roman obedience, one supposes) seem to have "sweet happy holy faces." And all Roman Catholics seem to be constantly living their religion in the workaday world, "dropping

age reader, is Part II, which bears the title, "Denominational Statements." It consists of 11 papers prepared by 12 members of the American Committee on 12 of the leading non-Roman communions to be found in the United States and Canada; the Evangelical and Reformed Church, the Lutheran Church, the Congregational-Christian Churches, the Presbyterian Church of Canada, the United Church of Canada, the Disciples of Christ, the Baptist Churches, the Church of the Brethren, the Society of Friends, the Anglican Church, the Presbyterian Church, and the Methodist Church. To assist those engaged in the task of preparing the various statements, a questionnaire was submitted for their general guidance. In it were nine searching questions, such as "In what sense did Christ 'found' the Church?"; "Has your Church a view of the relationship of the Church to Christ on which it lays special emphasis?"; "How does your Church conceive of the relation of the Church to the world? to the state? to the Kingdom of God?"; "In what way or ways does your Church consider that it is maintaining the continuity of the true Church of Christ?"

CAREFUL SCHOLARSHIP

While none of the published statements has, or claims, any official approval of the communion which it purports to describe and interpret, it may nevertheless be assumed that no author presumed to write entirely on his own responsibility. Each is a careful scholar, and one may not doubt that he sought the concurrence of fellow-members of his communion in any statement thus placed before the public. It is the opinion of this reviewer that these careful, earnest, and (I am sure) scrupulously conscientious statements ought to be read widely by Episcopalians. Some of us are only slightly aware of the vastly differing views that can be held by Christian folk of good will. I recommend the statements especially to the consideration of those lay (and some clerical persons) who think that union between ourselves and some other Christian body is a comparatively simple matter, hitherto prevented only by ill will or smugness or lack of charity. I wish it might convince them that perhaps it would be better for Christian communions to work together and dwell together in the unity of mutual respect, rather than to be organized together in an artificial unity of structure.

I have, of course, no means to judge the worth of ten of the papers in Part II; but may I be permitted to say a word in praise of the Rev. Leicester C. Lewis for his statement, "The Anglican Conception of the Church." He had no easy piece of work cut out for him, in trying to make a statement concerning a communion which has such diversity and which seem to thrive on knock-down-and-drag-out family rows. Yet I believe he has succeeded in saying that to which we can all wholeheartedly subscribe.

A short Part III concludes the book with an historical statement of its background, which was briefly summarized in the first three paragraphs of this review.

September 30, 1945

Anima Christi

There are some priceless devotions to The Lord Christ which have been passed on down to us from the earlier centuries of Christianity, and those of us of The Episcopal Church who *know* that all of the Episcopal Faith is not just what one gets *only* at an 11 o'clock Sunday morning service have been so grateful for some of those ancient Collects and devotions which have been taught us by our priests or which we have gleaned from the best of our manuals of instruction and devotion. These heirlooms of The Faith are very precious, they belonged to The Saints, and they still belong to us, unless we care so little for the depths of our Faith that we never go below the surface. We hope The Episcopal Church will begin to vigorously claim for her own and use increasingly these heart liftings of better souls than we, those who brought The Faith down to us, and who found comfort (strength) in the words that will bring comfort to us if we, too, will use them as we, on our knees, look at our crucifixes there on our walls, and think upon Him who hung there for us. We may bring others of these devotions to your attention in the days ahead, but we want now to bring to you the "Anima Christi" ("Soul of Christ"). This ancient devotion has been in The Church, we know definitely, since the Fourteenth Century, and scholars have reason to believe that it had the flavor and mellowness of antiquity upon it even then. We say quite simply to you that we love it. It always

reaches, touches, and strengthens us. We have committed it to memory long since, and hope that you, too, will; but learn it on your knees, with your eyes on your crucifix, and make it a part of your down-deep spiritual equipment.

"Soul of Christ, sanctify me:
 Body of Christ, save me:
 Blood of Christ, refresh me:
 Water from the side of Christ, wash me:
 Passion of Christ, strengthen me:
 O Good Jesu, hear me:
 Within Thy wounds, hide me:
 Suffer me not to be separated from Thee:
 From the malicious enemy, defend me:
 In the hour of my death, call me,
 And bid me come to Thee:
 That with Thy Saints I may praise Thee
 For all eternity. Amen."

We shall be ever grateful to The Reverend W. H. Elliott of England for his lovely meditations on the Anima Christi (\$0 cents, plus postage) done just a year or so ago, bringing into it a fusing of the ancient with the modern need of Our Lord. This little book might well find a nook on your very special shelf of favorites.

AMMIDON & COMPANY

Horace L. Varian

31 S. Frederick Street, Baltimore 2, Maryland

Everything for the Church but Vesture

We are now making everything in lovely Church woodwork, except pews, and have an associate who does those.

VESTMENTS for CLERGY and CHOIR

ALTAR LINENS, EMBROIDERIES, TAILORING

Episcopal Church Flags Send for Catalogue

J. M. HALL, Inc.

Office and Salesroom—
 14 W. 40th St., New York Tel. QUickering 4-3306

HEADQUARTERS
 for CHOIR GOWNS
 PULPIT ROBES
 Vestments · Hangings · Stoles
 Embroideries, Etc.
 NEW CATALOG on Request

NATIONAL CHURCH GOODS SUPPLY CO.
 Division of
 NATIONAL ACADEMIC CAP & GOWN CO.
 821-23 ARCH ST. PHILADELPHIA 7, PA.

You need THE LIVING CHURCH!

SURPLICES — STOLES
 VESTMENTS
 CHURCH HANGINGS
 ALTAR LINENS
 CASSOCKS

CLERICAL SUITS — CLOAKS
 BARATS — BARATVESTS — COLLARS — SHIRTS

Choir Vestments in All Styles
 Inquiries Invited

C. M. ALMY & SON, INC.
 562 Fifth Avenue, New York 19, N. Y.



Prayer Books and Hymnals
 Lectern Bibles
 Chancel Books

Redding & Co., 300 5th Ave. N. Y. 10

NEW HAMPSHIRE

Bequest

By the will of the late Mrs. Woodbury Langdon of Portsmouth, N. H., among many gifts to individuals and institutions, St. John's Church, Portsmouth, is remembered with a gift of \$25,000. The residuary estate is left to the Cathedral of St. John the Divine, New York City. The estate is estimated at several million dollars.

N. MEXICO & S.W. TEXAS

Depredations at St. Anne's Mexican Mission

In a letter to Bishop Stoney of New Mexico and Southwest Texas, the Rev. Sisto J. Noce, superintendent of St. Anne's Mexican Mission, El Paso, Texas, describes depredations that were committed there during the month of August. The matter was brought to the attention of the executive council of the district, which directed that Bishop Stoney notify the Roman Catholic Bishop of El Paso and the Archbishop of Santa Fe.

Bishop Stoney, in bringing the matter to the attention of these authorities, stated that while he had no idea that the officials of the Roman Church had instigated this or other similar desecrations, nevertheless the spirit of intolerance often preached by them toward other faiths could not help but inflame the ignorant; and in the light of constant public statements of good will and the need for united effort on the part of Christian people of all faiths, he urged their coöperation in discouraging this sort of thing.

The Rev. Mr. Noce's letter follows: "Last Thursday afternoon, while Mrs. Noce was at the USO and I was making some parish calls, some hoodlums broke into our building by breaking two panels

of glass in the door of my study. What I found at my return, it was sickening. Broken glass all over downstairs. They broke all the glass tops of the desks, overhead lights, pictures, candles and furniture. They broke in two and flattened the chalice and broke the cruets. My corded silk cassock and white stole were torn to ribbons. They upset the steel closet in the women's kitchen, breaking all the glasses and dishes and took \$22.50, belonging to the Boy Scouts, that I kept in my desk. They had the typewriter, electric clock, electric fan and two lamps near the door, ready to take away, but my return prevented it. They relieved themselves in the chapel and smeared human refuse on everything. They left a Catholic religious magazine in Spanish, published in Mexico City, with a marked article in which the Protestants were branded as Judas."

CALIFORNIA

Expansion Program

A program of expansion for the diocese of California was approved at the annual conference of the clergy in San Francisco.

The conference approved: 1. The Church's plan to raise \$75,000 for new buildings and reconstruction through the metropolitan area; 2. Appointment of a commission to survey new housing areas with a view to supplying Church needs; 3. Bishop Block's plan to organize the Mission Preachers' Association for the purpose of interpreting the Church's teachings to those churches already in existence; 4. The necessity for a Christian attitude toward minority racial groups in the work of the Church.

WASHINGTON

Cathedral Service for Junior Police And Citizens Corps

A service for the Junior Police and Citizens Corps was held at the Washington Cathedral on September 23d. The service was led by Chaplain James J. Sharkey, Lieutenant, USNR, who preached the sermon. Lieutenant Sharkey was attached to the U.S.S. *Honolulu* and now is on duty at the National Naval Medical Center, Bethesda, Md.

The service is being sponsored by the Department of Social Relations of the diocese of Washington to provide a stimulating religious experience for the boys and to focus attention on the work of the corps.

Among the diocesan clergy who took part were Bishop Dun of Washington, the Very Rev. John Wallace Suter, dean of the Cathedral, the Rev. W. Curtis Draper jr., canon of the Cathedral, and the Rev. J. Brooke Mosley, director of the Department of Social Relations.

Oliver Cowan of the Metropolitan Police Department of Washington organized the Junior Police and Citizens Corps about three years ago because of his con-

cern over the increase in juvenile delinquency and the rise in youthful gangs and gang rule among the Negro boys. The attention of these young groups was directed patiently and skilfully to good community organization with the resulting power to maintain law and order. The gangs were not broken up but were turned into self-governing bodies that hold regular elections and whose function it is to uphold the standards of good citizenship. The idea has met with such success that the corps now has about 10,000 members.

MICHIGAN

Three Conferences

The first major event in the program of the Department of Promotion of the diocese of Michigan for the fall and winter season was the holding of three conferences, for clergy, laymen, and women respectively, at which the 1946 program was discussed and other important matters were presented. Officials of the diocese were well pleased with the spirit of the conferences.

The series began with a clergy seminar and conference at the University of Michigan Union, Ann Arbor, from September 10th to September 14th, inclusive. About 80 clergy were in attendance. The subject of the seminar was "The Doctrine of the Incarnation," and this part of the conference was led by the Rev. Richard S. Emrich, Ph.D., of the Episcopal Theological School, who conducted two periods daily, morning and evening, on the topic.

Other leaders included Bishop Creighton of Michigan, on "The Church and the World Today"; the Rev. Messrs. G. Paul Musselman of St. Alban's, Highland Park, chairman of the diocesan Department of Promotion, and Gordon Matthews, executive secretary of the diocese, "The Diocesan Program for 1946"; the Rev. Irwin C. Johnson, of St. John's Church, Detroit, "The Reconstruction and Advance Fund and the Herman Page Foundation"; and Bishop Aldrich, Coadjutor of Michigan, "The Diocesan Missionary Program."

Nearly 100 laymen from most of the parishes and missions in the diocese met in St. Paul's Church, Jackson, on September 15th and 16th, for the annual conference of laymen. The same diocesan leaders conducted this conference, on substantially the same subjects, with the addition of George Bortz, chairman of the diocesan Department of Finance, on "The Program of the Diocese for 1946."

The conference of women of the diocese was held in Christ Church, Dearborn, on September 17th, and was attended by about 100 persons. The meeting opened at 10:30 A.M. with a devotional period conducted by the Rev. Mr. Matthews. Speakers also included the Rev. Mr. Musselman and the Rev. Lawrence E. Midworth, of Epiphany Church, Detroit. The conference was under the auspices of the diocesan Woman's Auxiliary, and Miss Elizabeth S. Thomas of Highland Park, the president of the Michigan branch, was in charge of the meeting.

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Alter Cloths—Embroideries
Priest Cloaks—Robes—Collars
Custom Tailoring for Clergymen

**1837 Church Vestment Makers
Over One Hundred Years 1945**

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



ST. HILDA GUILD, Inc.

CHURCH VESTMENTS ALTAR LINENS
Ecclesiastical Embroidery
147 E. 47th Street NEW YORK
Conferences with reference to the adornment of Churches.

Old Embroidery Transferred
Telephone: Eldorado 5-1058

SEE THE

Peabody LINE

OF
FOLDING AUDITORIUM CHOIR
AND SUNDAY SCHOOL CHAIRS

Write for Catalog and Prices

THE PEABODY COMPANY
BOX 20 NORTH MANCHESTER, IND.



Chair No. 78

DEATHS

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

Frederic W. Fitts, Priest

The Rev. Frederic Whitney Fitts, rector of St. John's Church, Roxbury Crossing, Mass., for the past 37 years, died from a heart attack on September 21st at his home in Roxbury. The years since his ordination to the diaconate by Bishop William Lawrence in 1901, and to the priesthood by Bishop George Worthington in 1902, have been passed in the diocese of Massachusetts, except a very short period as curate of Calvary Church, New York City.

Fr. Fitts was born in Lowell, Mass., son of Frank Eugene and Charlotte Isadora (Whitney) Fitts, on April 11, 1872. He graduated from the Massachusetts Institute of Technology in 1893, and from Harvard University in 1902, after having received his degree of B.D. from the Episcopal Theological School, Cambridge, in 1901. He was associate priest of St. Stephen's Church, Boston, 1902-1907; and associate rector of St. John's, Roxbury, for a year, before becoming its rector in 1908. In 1917, he married Clara E. Atwood, a talented illustrator and author of books for children, who survives him.

Fr. Fitts had always taken a prominent place in his diocese, having been president of the standing committee and member of the diocesan council and many commissions. He was chaplain of St. Luke's Convalescent Home, Roxbury, a diocesan philanthropy. St. John's Church, Roxbury, was one of the few Episcopal churches in this country using the old Sarum ritual and scheme of liturgical colors; and Fr. Fitts was a lecturer of great interest on Church symbolism.

Funeral services were held in St. John's Church, Roxbury, on September 24th with the Bishop of the diocese officiating; interment was in Lowell, Mass.

Frank H. Stedman, Priest

The Rev. Frank Holt Stedman, canonically connected with the diocese of Massachusetts, where he was rector of St.

Peter's Church, Jamaica Plain, until his retirement three years ago, died at his summer home in New Sharon, Me., on September 14th, and was buried from the Jamaica Plain church on September 18th with Bishop Sherrill officiating. Mr. Stedman had spent his winters in Penny Farms, Fla. He was 71 years of age, and was born in Cambridge, Mass., son of George Herbert and Gratia (Holt) Stedman. He was a graduate of Western Reserve University, 1903, and of the Episcopal Theological School, Cambridge, 1906. He had been rector of parishes in Ohio, Wisconsin, Maine, and Texas, and in the latter had been in Sweetwater and Taylor before returning to Massachusetts in 1931.

He is survived by his wife, the former Marion Murray of Delaware, Ohio, and by his son, Frank H. Stedman jr.; two daughters, Mrs. John Wegel and Mrs. Eugene Tuck; a brother, James H. Stedman; and a sister, Miss Edith G. Stedman, former missionary in the district of Hankow, China, and now director of personnel at Radcliffe College, Cambridge, Mass.

T. Picton Warlow

Judge T. Picton Warlow of Orlando, chancellor of South Florida, died suddenly in Brevard, N. C., on September 13th. He was spending a brief vacation there and had seemed in good health until his brief illness, which resulted in death.

The burial service was held by Bishop Wing and Dean Johnson in St. Luke's Cathedral on September 17th, and Masonic rites were said at the grave.

Born in India in 1865, of British parentage, he came to Orlando in 1884, making that his home, became a naturalized citizen, and has worked zealously for the Church, the community, and the State. He was admitted to the bar in 1888 and had practiced law in Orlando from that time. He was county solicitor in 1907-08 and was judge of the criminal court of record from 1911 to 1925.

He was the close friend of Bishop Gray and of Bishop Mann through the whole of their service in South Florida, as well as of Bishop Wing since he came in 1925. In 1934 he was appointed chancellor by Bishop Wing, and he had earlier served as vice-chancellor, assisting the Hon. Louis C. Massey, then chancellor and his law partner, from 1908 for several years while Mr. Massey had to be often absent on business.

Judge Warlow has helped in the Cathedral parish since it was first organized and has repeatedly been a delegate to the diocesan convention, aiding both diocese and parish, always a devoted Churchman.

A prominent Mason, he was past master of Orlando Lodge 69, and past grand master of the Grand Lodge of Florida. In 1894 he married Miss Hallie Wright of Orlando, who died 12 years ago. He is survived by a son, T. Picton Warlow jr., of Orlando; by two daughters, Mrs. Grace Barr of Orlando, and Mrs. George Strickland of Milwaukee, Wis., and by six grandchildren.

SCHOOLS

FOR BOYS

CATHEDRAL CHOIR SCHOOL

NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination.

The CANON PRECENTOR, Cathedral Choir School
Cathedral Heights, New York City

DeVEAUX SCHOOL

1852—1945

A military Church school founded for the express purpose of establishing full scholarships for boys of fine character and exceptional ability, provided their fathers are deceased. Thorough preparation for college; tuition, board, room and laundry for boys whose fathers are living, grades seven and eight, \$950.; grades nine to twelve \$1,000. For catalog, address THE HEADMASTER, DeVeaux School, Niagara Falls, New York.

THE MERCERSBURG ACADEMY

A well-equipped and beautifully located preparatory school, 90 miles from Washington, 9000 alumni from 48 states, 30 foreign nations, 616 graduates now in 124 colleges. Mercersburg develops self-reliance, good judgment. Every boy joins a literary society, studies public speaking, 17 tennis courts, 3 football fields, gymnasium, etc. Many Olympic team members, Rhodes scholars. Famous chapel and earlton Junior school. Founded 1836. Catalog. CHARLES S. TIPPETTS, PH.D., LITT.D., Headmaster
MERCERSBURG, PA.

FOR GIRLS

KEMPER HALL

KENOSHA, WIS.

Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior School department. Beautiful lake shore campus.

For catalog, address: Box LO.

MARGARET HALL

under Sisters of St. Anne
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated. Includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding. Board and tuition, \$750.

FOR CATALOG AND VIEW FOLDER, ADDRESS: MOTHER RACHEL, O.S.A., BOX B, VERSAILLES, KY.

Saint Mary's School

College Preparatory and
General Courses

For catalog address

THE SISTER SUPERIOR

Peekskill

New York

SPECIAL

The Hospital of Saint Barnabas and the University of Newark offer a full course in
NURSING

to qualified High School graduates. Scholarships available. Classes enter in February and September

Apply to — Director of Nursing
Hospital of Saint Barnabas
685 High St., Newark, N. J.

SCHOOLS

COLLEGES

CARLETON COLLEGE

Laurence M. Gould, D.Sc., President

Carleton is a co-educational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions.

Carleton College

Northfield

Minnesota

DEACONESSES TRAINING SCHOOL

TRAINING FOR CHURCH WORK
is offered to qualified women at
THE NEW YORK TRAINING SCHOOL
FOR DEACONESSES AND
OTHER CHURCH WORKERS

Write to: Deaconess Ruth Johnson
St. Faith's House, 419 West 110th St.
New York 25, New York

September 30, 1945

If...

the Church is important to you, it is important for you to support and make use of the Church institutions listed here.

CLASSIFIED

ANNOUNCEMENTS

Caution

WOODS, D. W.—Caution is suggested in dealing with a man by the name of D. W. Woods, in clerical garb, posing as a clergyman of the Church from Moberg, S. D., who is abroad cashing worthless checks. It is reported that Mr. Woods is sought by the FBI and any knowledge of his whereabouts should be reported promptly to the nearest FBI office. Further information may be secured from the Rev. Louis H. Matheus of Trinity Church, Ottumwa, Iowa.

ALTAR BREAD

ALTAR BREAD made at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. Prices and samples on application.

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

BOOK FINDING SERVICE

I WILL SEARCH for out-of-print books you want but can't locate. Anglican religious books a specialty. Edna M. Walter, 436 Columbus Ave., Boston 16, Mass.

BOOKS BOUGHT AND SOLD

CATALOG No. 25, listing nearly 4,000 used religious books, free upon request. Large or small libraries purchased. Send list. Baker's Bookstore, Grand Rapids 6, Mich.

CAR WANTED

HAS SOME liberal-hearted Churchman a good old Pierce Arrow or Ford or something in between, with or without a top, which he will sell to a needy clergyman who at present has no car. Please write The Living Church, Box G-2995, Milwaukee 3, Wis., stating make, model, year, mileage and price. What better use could be found for that unused car you have kept for sentimental reasons but have no real need for?

CHURCH ENVELOPES

CHURCH and Church School weekly collection envelopes—both duplex and single. Write for prices and samples. MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

CHURCH FURNISHINGS

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

FOLDING CHAIRS. Write for prices. Standard Mfg. Co. Dept. LC Cambridge City, Indiana

ANTIQUE SANCTUARY LAMPS. Robert Robbins, 1755 Broadway, New York City.

GUILD OF THE ASCENSION

THE GUILD OF THE ASCENSION seeks to develop the spiritual life by encouraging method. The Guild had the help of the late Bishop Frere in its formation in 1919. It provides a suitable, simple Rule for Laypeople, another for Theological Students, and a third for Priests. The Warden is about to compile a new list of members and would welcome new members. Address the Rev. Charles E. Hill, Twin Oaks, Williamstown, Mass.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

EDUCATIONAL

DEACONESSES

New York Training School Ready for Second Year

The New York Training School for Deaconesses and Other Church Workers, which is situated at St. Faith's House in the Close of the Cathedral of St. John the Divine, New York City, is ready for the second year of its re-opening under the leadership of Deaconess Ruth Johnson. The autumn term will begin on October 10th, with a senior class of three, a junior class of three, and two special students. One of the special students has passed her canonicals and is to be set apart as a deaconess in the course of the year, after taking "refresher" courses.

The faculty is as follows: The Rev. Dr. Charles N. Shepard, warden of the school, will teach Old Testament History and Literature, as for a number of years past. The Rev. Canon Thomas A. Sparks will continue to teach Church History. The Rev. W. Norman Pittenger, of the General Theological Seminary, will continue to give the courses in Christian Doctrine, Christian Ethics, and Worship. The New Testament courses will be given by the Rev. John W. Wing jr., of the General Theological Seminary. Other courses will be: Religious Education, Psychology, and Parochial Ministration, by the Rev. John H. Rosebaugh; Orientation in Social Work, by Miss Daphne Hughes; Missions, by Mrs. Claude L. Pickens jr.; Recreational Activities for Children, by Miss Mary S. Shafer of Teachers' College; the Choral Service, by the Rev. Canon James Green of the Cathedral of St. John the Divine; and Parochial Ministration by Deaconess Johnson and Deaconess Clara Searle, her assistant, supplementing the course of Fr. Rosebaugh.

In addition to the courses, there will be the customary Friday evening lectures throughout the year, given by experts in various fields relating to Church life and work. The first of these will be a series of four lectures, to be given in Advent by the Rev. Canon Edward N. West, on Church Art.

CHANGES

Appointments Accepted

Avery, Rev. Frederick H., rector of St. Paul's Church, San Rafael, Calif., is to become rector of the Church of the Ascension, Denver, Colo., on November 1st. Address: 901 Lafayette St., Denver.

Bond, Rev. B. Forest, rector of St. Luke's Church, Brockport, N. Y., has accepted a call to become rector of St. Matthew's Church, Toledo, Ohio, effective November 1st.

Brittain, Rev. Gail, formerly curate of Trinity Church, Fort Wayne, Ind., has been priest in charge of St. James Church, Goshen, Ind., since September 8th. Address: 105 South Sixth St., Goshen.

Dunbar, Rev. Spence, rector of St. David's, Washington, D. C., has been rector of St. Andrew's Church, Fort Pierce, Fla., since September 1st.

Easter, Rev. George H., is now deacon in

CLASSIFIED

HAMMOCKS

REV. A. S. ASHLEY, 247 West 109th St., New York City, is continuing the sale of his double mesh hammocks. Mr. Ashley would appreciate your interest in his work. These hammocks will last life-time. They are made of double mesh cotton cord and have the only improvised ropes making it possible to sit in hammock, with pillow in back, and read or write. Price \$10.00. Send check only, upon delivery of hammock.

LINENS AND VESTMENTS

SURPLICE LINEN 40 in. wide now in stock, also Altar and Vestment qualities. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London. Linens and materials by the yard. Surplices, exquisite altar linens, stoles, burse, and veils. See my new book, Church Embroidery, a complete instruction; 128 pages; 95 illustrations. Price \$4.67. Also my Handbook for Altar Guilds. Price, 50 cts. L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md., 30 minutes from U. S. Treasury, Tel. Wisconsin 2752.

POSITIONS OFFERED

BUSINESS COUPLE living in Connecticut village will make home for lady who will take charge of four-year-old boy and house. Substantial salary. Ample time off. Within easy distance churches, New York City, amusements. Reply Box A-2993, The Living Church, Milwaukee 3, Wis.

WANTED—Registered Nurse for Church Home. Interesting work. Fair salary. Reply Box H-3001, The Living Church, Milwaukee 3, Wis.

WANTED—RECTOR for old established small parish in leading educational city in Southern state. Evangelical Churchman. Reply Box O-2994, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

SOCIAL WORKER; two years experience in the field, thirty years old, executive ability, has established department of social work in new community, good personality, wishes job with permanency and opportunity for advancement. Interested in working for Church agency. Reply Box C-3000, The Living Church, Milwaukee 3, Wis.

PRIEST; 38; graduate engineer; married, two children; seven years in parochial ministry, four years teaching, desires position with private school as chaplain or teacher of physics and mathematics. Salary, \$3600.00. Wm. C. Taylor jr., 202 Harrison Court, Biloxi, Miss.

FORMER PRACTICING ATTORNEY, soon to be ordained priest, desires rectorship medium sized parish. Middle age, good health, family of three adults. Aggressive Churchmanship. Opportunity for service more important than salary. Reply Box C-2997, The Living Church, Milwaukee 3, Wis.

ARMY CHAPLAIN, soon to be released from military service, invites correspondence from Bishops and Vestries seeking a Rector. On active duty past 3 1/2 years, overseas 2 years; veteran of Pacific campaigns. Age 41—married. Anglican Catholic but not necessarily an extreme ceremonialist. Excellent references from present Diocese, but does not wish to be limited to one diocese in selecting field for post-war ministry. Reply Box R-2998, The Living Church, Milwaukee 3, Wis.

PRIEST, married, desires parish in East or Midwest. Sound Churchmanship. Reply Box C-2999, The Living Church, Milwaukee 3, Wis.

RATES: (A) All solid copy classifications, 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Church Services, 25 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (D) Minimum price for any insertion is \$1.00. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue if is designed for.

CHANGES

Charge of St. Stephen's Church, La Salle, and the Church of the Redeemer, Niagara Falls, N. Y. Address: 8560 Krull Parkway, Niagara Falls.

Evans, Rev. John H., assistant minister of St. Stephen's Church, Pittsfield, Mass., will become rector of the Church of the Good Shepherd, Fitchburg, Mass., on October 7th.

Fairfield, Rev. Leslie L., formerly missionary to China, will become vicar of Grace Mission, Chicopee, Mass., on October 21st. Address: 156 Springfield St., Chicopee.

Farrell, Rev. Hugh R., chaplain of St. Thomas Chapel, College Station, Texas, will become associate rector of St. Paul's Church, Waco, Texas, on October 15th. Address: P. O. Box 1014, Waco.

Gibson, Rev. Theodore R., priest in charge of St. Cyprian's Church, Hampton, and St. Augustine's Church, Newport News, Va., will become

vicar of Christ Church, Coconut Grove, Miami, Fla., on October 1st. Address: 8504 Douglas St., Miami 33.

Gill, Rev. J. M. B., for the past eight years vicar of St. Luke's Church, Lakeview, and the Church of Our Saviour, Summer Lake, Ore., will become executive secretary for the district of Eastern Oregon on October 1st. Address: Box 296, Pendleton, Ore.

Gossling, Rev. Thomas Leslie, formerly rector of the Church of the Advocate, Philadelphia, became priest in charge of Trinity Church, Buckingham, and St. Philip's, New Hope, Pa., on July 1st. Address: Durham Road, Buckingham, Pa.

Holmes, Rev. John G., formerly rector of St. Saviour's, Nelson, B. C., has been rector of St. Luke's, Coeur d'Alene, Idaho, since September 1st. Address: 505 Wallace Avenue, Coeur d'Alene.

Hoskin, Rev. Walter E., rector of St. Thomas Church, Berea, Ohio, has accepted a call to be

the rector of the Church of the Epiphany, Urbana, Ohio, effective October 10th.

Jackson, Rev. Eric W., formerly a chaplain in the British Maritime service, canonically connected with the diocese of Colombo, Church of India, Ceylon, and Burma, became priest in charge of Trinity Church, Menlo Park, Calif., on September 1st. As soon as his letter dismissory is received by the Bishop of California, he will assume the title of rector.

Kelker, Rev. Stephen M., who has been employed as personnel director of the C. L. Gouglar Machine Co., Kent, Ohio, during the war, has accepted a call to become rector of Christ Church, Lima, Ohio, effective October 1st.

Krentler, Rev. George F., formerly curate of the Church of St. Anthony of Padua, Hackensack, N. J., has been curate of the Church of St. Mary the Virgin, New York, since September 1st. Address: 144 W. 47th St., New York 19.

Luckenbill, Rev. F. Graham, formerly rector of



CHURCH SERVICES



GO TO CHURCH! That slogan, sounded around the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

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

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

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, rector; Rev. Edward Jacobs
Sun.: 8, 9:30 and 11 a.m. H.C.; Daily: 7 a.m. H.C.

LONG ISLAND—Rt. Rev. James Pernetto DeWolfe, D.D., Bishop; Rt. Rev. John Inley B. Larned, D.D., Suffragan Bishop

Paul's Church of Flatbush, Church Ave. and St. Paul's Place, Brooklyn. B.M.T. Subway, Brighton Beach Line to Church Avenue Station.
Rev. Harold S. Olafson, D.D., Rector
Sun.: 7:30, 8:30, 11 a.m.; Thurs.: 7:15 & 10 a.m., Holy Communion and Spiritual Healing; 7:15 Saints' Days. Choir of Men and Boys

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. and Saints' Days: 10

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

MASSACHUSETTS—Rt. Rev. Henry Knox Sherill, 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
Sun.: 7:15 a.m. Matins; 7:30 and 8:15 a.m. Holy Communion; 9:15 a.m. Parish Mass with Instruction, followed by Church School; 11 a.m. Solemn Mass and Sermon; 6 p.m. Solemn Evensong and Sermon
Daily: 7:15 a.m. Matins; 7:30 a.m. Holy Communion; 9:30 a.m. Thursdays and Holy Days, Holy Communion (additional); 6 p.m. Evensong
Fridays: 5:30 p.m. Service of Help and Healing
Confessions: Saturdays, 5 to 6 p.m., and 7 to 8 p.m. (and by appointment)

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop; Rt. Rev. Donald B. Aldrich, D.D., Bishop Coadjutor

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 and 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis

Rev. W. W. S. Hohenschild
Sun.: 8, 9:30 and 11 a.m.; Wed.: H.C. 10:30 a.m.
Other services announced.

Trinity Church, 616 N. Euclid, St. Louis

Rev. Richard E. Benson
Sundays: Masses 7:30 and 11 a.m.
First Sundays: 9 a.m. only

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York

Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days and 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (sung); Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. and 10th St., New York

Rev. Roscoe Thornton Foust, Rector
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers.
Church is open 24 hours a day.

Church of Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11 M.P. and S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. and Saints' Days, 11 H.C.; Prayers daily 12-12:10

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

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

St. Bartholomew's Church, Park Ave. and 51st St., New York 22, N. Y.

Rev. Geo. Paul T. Sargent, D.D., Rector
8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon
Weekdays: Holy Communion Wednesday 8 a.m.; Thursdays and Saints' Days at 10:30 a.m. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 a.m. Church School; 11 Morning Service and Sermon; 4 p.m. Evening Service and Sermon. Weekdays Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grieg Taber
Sun. Masses: 7, 9 and 11 (High)

NEW YORK—(Cont.)

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

Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 and 11 a.m.
Daily Services: 8:30 a.m., Holy Communion
Thursdays: 11 a.m., Holy Communion

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

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

Trinity Church, Broadway and Wall St., New York

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

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

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

Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector
Sun.: Holy Eucharist, 8 a.m.; Matins, 10:45 a.m.; Sung Eucharist & Brief Address, 11 a.m.; Evening Prayer, 4 p.m.
Daily: Matins, 7:30 a.m.; Holy Eucharist, 7:45 a.m.; Thursday, 7:00 a.m.; Evening Prayer & Intercessions, 5:30 p.m.
Confessions: Saturday, 4 to 5 p.m.

PITTSBURGH—Rt. Rev. Austin Pardue, D.D., Bishop

Calvary Church Shady and Walnut Avenues, Pittsburgh, Pa.

Rev. Lauriston L. Scaife, S.T.D., Rector (on leave with the Army Forces); Rev. Jean A. Vaché; Rev. Francis M. Osborne
Sundays: 8, 9:30, 11 a.m., and 8 p.m.
Holy Communion: Tues., 8 a.m.; Fri., 12:00; Saints Days, 11 a.m.

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 11:00 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
Summer Schedule: Sun. Masses: 7, Low; 9:30 Sung; 11, Low; Mass daily: 7; Extra Mass Thurs. at 9:30; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

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

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

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
Very Rev. Edward R. Welles, M.A., Dean; Rev. Robert E. Merry, Canon
Sun.: 8, 9:30, 11, Daily; 12, Tues.: 7:30, Wed.: 11

CHANGES

St. Paul's Church, Lock Haven, Pa., has been assistant to the Rev. J. Moulton Thomas, St. Matthew's Church, Wheeling, W. Va., since September 15th. Address: 134 Kruger St., Wheeling, W. Va.

Madson, Rev. G. Ralph, rector of the Church of the Nativity, Dothan, Ala., and archdeacon of southeast Alabama, will become rector of St. Paul's Church, Albany, Ga., on January 1, 1946.

Morgan, Rev. Talbert, rector of All Saints' Church, Mobile, Ala., will become rector of St. Mark's Church, Brunswick, Ga., on October 1st.

Potter, Rev. Alvin B., rector of Grace Church, Ellensburg, Wash., is to become rector of St. James Church, Stanton, and St. Barnabas, Marshallton, Del., on October 15th.

Rice, Rev. Maxwell W., rector of Zion Church, Wappinger Falls, N. Y., will become vicar of Grace Mission, Dalton, Mass., on October 14th. Address: 177 High St., Dalton.

Rubino, Rev. Gerard W., formerly priest in charge of St. Mary's Church, Auburndale, N. Y., is now associate rector of St. Gabriel's Church, Hollis, Long Island. Address: 104-36-196th St., Hollis 7, L. I., N. Y.

Savor, Rev. James, formerly priest in charge of the Church of Our Saviour, Atlanta, Ga., is now rector of St. Thomas' Church, Plymouth, Ind. Address: 412 North Center St., Plymouth.

Wakefield, Rev. Francis B., rector of Holy Trinity Church, Gainesville, Fla., will become rector of All Saints Church, Mobile, Ala., on October 1st. Address: 151 Ann St., Mobile, Ala.

Changes of Address

Arterton, Rev. Frederick H., executive secretary, Division of Youth, National Council, should now be addressed at 14 Clark Street, Belmont 78, Mass., where he is serving as rector of All Saints' Church.

Creighton, Chaplain William Fr. (Lieut.), formerly reached through U. S. Navy 221, Fleet Post Office, New York, should now be addressed

at U. S. Naval Air Station, Floyd Bennett Field, Brooklyn, N. Y.

Dubois, Chaplain A. J., (Major, ChC), formerly addressed at Hq 22 Corps, APO 250, New York, should now be addressed at Hq Seine Base Sec APO 887, New York.

Hall, Rev. J. J. D., formerly at 860 W. 45th St., New York, has moved to 335 W. 51st St., New York, where he is principal of St. Paul's House, Inc., a newly formed center for students for Christian work, emphasizing open air and telephone evangelism.

Ticknor, Rev. Henry W., formerly at 123 5th St., N.E., Washington 1, D. C., may now be reached at Aurora, N. C.

Marriages

Hoffman, Rev. J. Ogden Jr., to Miss Eleanor Jane Cary on August 10th in Trinity Church, Newton Center, Mass., by the rector, the Rev. Frederick M. Morris. The Rev. Mr. Hoffman is vicar of St. Timothy's Church, Compton, Calif. Address: 509½ West School St., Compton.

Church Services near Colleges

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

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

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

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

AMHERST COLLEGE AND MASSACHUSETTS STATE COLLEGE—Grace Church, Amherst, Mass.

Rev. Jesse M. Trotter, Rector
Sunday Services: 8 & 11 a.m.

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

Rev. H. Ross Greer, Rector
Services: 8:30 & 11 a.m. Every Sunday

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

Rev. Charles Townsend, D.D., Rector
Sun.: 8, 9:30, 11 a.m. & 5 p.m.
Daily: 7:30 a.m. & 5:30 p.m.

UNIVERSITY OF CALIFORNIA—St. Mark's Church, Berkeley, Calif.

Rev. Russell B. Staines, Rector
Sunday Services: 7:30, 11 a.m. & 6:45 p.m.; Canterbury Club, Sunday 6 p.m.

UNIVERSITY OF CALIFORNIA, L. A.—St. Alban's Church, Westwood, Los Angeles, Calif.

Rev. Gilbert Parker Prince
Sun.: 8, 9:30, 11 a.m.; Wed.: 7:30 p.m.; 1st and 3d Thrs.: 7 a.m., 2d and 4th Thrs.: 6 p.m.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City

Rev. Stephen F. Bayne Jr. (in U. S. Navy)
Rev. Otis R. Rice, Acting Chaplain
Sun.: M.P. & SERMON 11 a.m.; H.C. 9 a.m. and 12:30 p.m.
Daily (exc. Sat.): 12 noon; Wed.: H.C. 8:20 a.m.

CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn.

Rev. Frank S. Morehouse, Rector
Sunday Services: 8 & 11 a.m.

CORNELL UNIVERSITY, ITHACA COLLEGE—St. John's Church, Ithaca, N. Y.

Rev. Gerald B. O'Grady, Jr., Chaplain
Barnes Hall: Sun. at 9 a.m., Wed. at 7:30 p.m.
St. John's: Sun at 8, 9:30, 11; Canterbury Club, Sun. at 5 p.m.

DENISON UNIVERSITY—St. Luke's Church, Granville, Ohio

Rev. W. C. Seitz, S.T.D., Gambier, Ohio, Priest in Charge
Sunday Services: 8:45 & 11 a.m.

DUKE UNIVERSITY—The Episcopal Church at Duke University, Durham, N. C.

Rev. H. N. Parsley, Chaplain
Sundays: 8 a.m. H.C. in Univ. Chapel; 6:30 p.m. Canterbury Club

HARVARD, RADCLIFFE, M.I.T.—Bishop Rhinelander Memorial, Christ Church, Cambridge, Mass.

Rev. Frederic B. Kellogg, Chaplain
Sun.: 8, 9, 10 & 11:15 a.m., 8 p.m.; Canterbury Club 6 p.m.; Wed.: (H.C.) at 8 a.m.

UNIVERSITY OF ILLINOIS—Chapel of St. John the Divine, Champaign, Ill.

Rev. William Ward, S.T.M., Chaplain
Sundays: 8 & 10:30 a.m. Holy Communion

UNIVERSITY OF IOWA—Trinity Parish, Iowa City, Iowa

Rev. Frederick W. Putnam, Rector
Sundays: 8 & 10:45 a.m.; Canterbury Club: 4 p.m.
Wednesdays: 7 & 10 a.m. H.C. in Chapel
Holy Days as announced

MICHIGAN STATE NORMAL COLLEGE—St. Luke's Church, Ypsilanti, Mich.

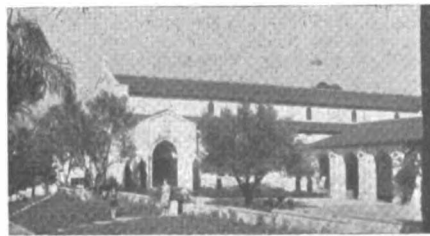
Rev. R. L. DeWitt, Rector
Sunday Services: 8 & 11 a.m.; Canterbury Club: 7:30 p.m.

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

Rev. Killian Stimpson, Rev. Carl E. Wilke
Sun.: 8, 9:30, 11 a.m.; Daily: 7:30 a.m.

UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska

Rev. L. W. McMillin, Priest in Charge
Sunday Services: 8:30 & 11 A.M.
Others as announced



**ST. ALBAINS CHURCH
LOS ANGELES**

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.

Rev. Horace E. Perret, Th.D., Rector
Sunday Services: 8 & 11 a.m.
Wednesday and Holy Days: 9:30 a.m.

UNIVERSITY OF NORTH CAROLINA—The Chapel of the Cross, Chapel Hill, N. C.

Rev. David W. Yates; Rev. Emmet Gribbin
Sunday Services: 8 & 11 a.m., and 8 p.m.

OKLAHOMA COLLEGE FOR WOMEN—St. Luke's Church, Chickasha, Okla.

Rev. H. Laurence Chownis, Vicar
Sunday Services: 8, 9, 9:45 & 11 a.m.

SALEM COLLEGE & ACADEMY—St. Paul's Church, Winston-Salem, N. C.

Rev. James S. Cox, Rector
Sundays: 8, 9:45, 11 a.m. & 5:45 p.m.

SANTA BARBARA COLLEGE, UNIVERSITY OF CALIFORNIA—Trinity Church, Santa Barbara, Calif.

Rev. Richard Flagg Ayres, Rector
Sun.: 7:30, 9:30 & 11 a.m.; 7:30 p.m. Evensong

UNIVERSITY OF TEXAS—All Saints' Chapel & Gregg House, Episcopal Student Center, 209 W. 27th St., Austin, Texas

Rev. J. Joseph Meakin Harte, Chaplain
Sundays: 8, 9:30, 11 & 6 p.m.
Weekdays: 12 noon daily; Wed.: 10 a.m. & Fri. 7 a.m.

UNION COLLEGE—St. George's Church, Schenectady 5, N. Y.

Rev. G. F. Bamaach, B.D., Rector
Sundays: 8 & 11 a.m., 7:30 p.m.
Holy Communion: Holy Days, Tuesdays & Thursdays 10 a.m.
Daily: M.P. 9:30 a.m., E.P. 5 p.m.

WELLS COLLEGE FOR WOMEN—St. Paul's, Aurora, N. Y.

Rev. T. J. Collar, Rector
Sundays: 7:30, 9:45, 11 a.m.
Holy Days and Fridays: 7 a.m.

UNIVERSITY OF WISCONSIN—St. Andrew's Church, 1833 Regent St., Madison 5, Wis.

Rev. Edward Potter Sabin, Rector
Sun.: 8 & 10:45 H.C.; Summer 7 & 9:30 H.C.
Weekdays: 7:15 H.C. except Wed. 9:30 H.C.
Penance: Sat. 5-6 and 7:30

UNIVERSITY OF WISCONSIN—St. Francis House, 1001 University Ave., Madison 5, Wis.

Rev. Carroll E. Simcox, Chaplain
Sundays: 8 and 10:30 H.C.; Evening Devotions 7 p.m.
Weekdays: Mon., Wed., Fri. H.C. 7 a.m.; Tues and Thurs. 8 a.m.; Sat. 9 a.m. Evening Prayer: daily except Sat. 5 p.m.; Confessions Sat. 7-8 p.m.

YALE UNIVERSITY—Christ Church, New Haven, Conn.

Rev. Clark Kennedy, Rector; Rev. William G. Kibitz; Rev. Robert C. Dentan
Sundays: Holy Communion 8 & 9:30 a.m., Solemn Mass & Sermon 11 a.m.
Daily: Holy Communion 7:30 a.m.