

The Living Church

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

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AT ST. JAMES', HARTFORD, CONN.

The boys of the choir are shown in this unposed photograph, taken as the procession was entering the church. The Rev. George Guinness is rector.

STRICTLY BUSINESS

I WONDER how book readers are going to receive the changes that are bound to come, as this emergency continues, in the appearance of their reading matter. First, probably, will come books bound in half-cloth; then books with paper labels instead of stamping; and finally just plain paper bindings. At least, so it appears, judging from the book cloth situation today; and already some publishers have tried the innovations.

THE SCARCITY of cloth, and even of all the other materials, is really only one of the minor problems of publishers today. The big problem is labor. Workers just aren't to be had. (And the religious publisher, with his smaller field and smaller profit, is undoubtedly harder hit than the lay publishers.)

The root of his problem, of course, lies in the fact that publishing has not been declared an essential industry. It is, certainly, from any point of view. It would be difficult to think of many industries more necessary to the welfare and morale of the country, or more important as a bulwark of democracy. Yet Washington has continually refused to act, and the reasons for refusal to act have been rather vague.

MRS. JEAN DRYSDALE, book editor of THE LIVING CHURCH, has just pointed out the extraordinary number of splendid books that are appearing in the religious field this summer. She is now well into her plans for reviews of many of these (including not a few by new reviewers), and she says she's going to be able to run a good many more reviews than we formerly ran.

This, I'm certain, will please our readers, for I'm sure they average five times as many books read a year as the general public does.

SPECIAL ISSUES of THE LIVING CHURCH, devoted to a particular diocese, are proving even more popular than we'd originally anticipated. There was, at least at the beginning, always a hesitancy for fear we'd get together something our readers in dioceses not being featured wouldn't like. But now the opposite seems to be true.

Many comments have come in about the recent New York issue. Those from outside that diocese have been just as enthusiastic as those from within.

And I'm glad to announce now that we're at the moment engaged in formulating plans for several other "specials." From now on we'll probably do a few each year.

Lean McCauley

Director of Advertising and Promotion.

Union With Presbyterians

TO THE EDITOR: May I ask a inch or two more in your columns concerning the continued controversy over "Basic Principles" and the activities of our Commission on Approaches to Unity? As a former associate member of that Commission, I know from the inside how it works. As I read all the letters and editorials in our American Church papers for and against the methods proposed for attaining organic union between Episcopalians and Presbyterians, I am more and more convinced that our brethren who are working for this short-cut to organic union honestly feel that there would be something satisfactory—in other words, satisfactory to our Lord as well as to themselves, by attaining unity through ambiguity. Such a man-made parody of the unity for which our Lord prayed and, as our Great High Priest in Heaven now prays, can be accomplished by clever compromise.

Unity and Sanctity

It would seem to me that the true unity for which our Lord prayed while on earth, and for which we can devoutly be assured He still prays, can be obtained not by controversy or by compromise, but only by sanctity. In other words, through the operation of the Holy Spirit. Before He prayed "that they all may be one" He stated "and for their sakes I sanctify Myself that they also might be truly sanctified." The unity for which He prayed was the unity of the Holy Trinity "that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

Such divine unity, which is the only true organic unity, is the work of God the Holy Ghost. He it is who also "maketh men to be of one mind in an house."

Wouldn't it be more consistent with the penitence we should have for our "unhappy divisions" and with the humility that should be born of such penitence, if we should use all our spiritual energy at present in co-operating with the Holy Spirit in His divine energy, to make men to be of one mind in the Anglican house?

✠ SPENCE BURTON, SSJE,
Bishop of Nassau.

Nassau.

Remarriage

TO THE EDITOR: A question and answer in Bishop Wilson's Question Box in your issue of June 6th shows clearly a muddled state of mind on the subject of "remarriage" after divorce, which has been prevalent in the discussion of the subject for many years, and which I have never seen answered in print.

It would seem that the mere ceremony of "remarriage" and that alone is taken to be the offence against Divine Law, and that if the parties afterward say they ought not to have done it, they should be allowed to receive the sacraments without breaking up their establishment.

In fact, however, the sin lies not merely in some ceremony purporting to be a marriage, but in two people not entitled to marry each other living together as man and wife. This is a continuing sin and is little affected, ecclesiastically speaking, by the

compliance with legal formalities. Hence such people cannot be absolved or admitted to Holy Communion as long as they keep up their sinful relation. Absolution is dependent on repentance, and there is no repentance until there is at least the firm resolution to stop sinning. A relapse into sin after such a resolution and absolution is quite another matter. When Our Lord forgave the woman in adultery he didn't say, "It's all right to go on living with your partner in sin"; He said, "Go, and sin no more."

Until this principle that forgiveness is conditioned on repentance and renouncing of sin is generally recognized, we will never reach a real solution of this question.

(Rev.) J. THEODORE BLACK.

Philadelphia.

BISHOP WILSON'S REPLY

TO THE EDITOR: The Rev. J. Theodore Black is quite right when he says that the mere ceremony of remarriage after divorce is not the real issue in Church discipline. The real issue is, of course, the living together of the two persons involved following such remarriage. It is generally assumed that the one includes the other and that a simple reference to remarriage covers the whole ground.

Fr. Black is also correct when he says that our present canonical legislation is not entirely satisfactory. He might have gone further by saying that no canonical legislation ever will be satisfactory. Circumstances are too varied and human life itself is too complex for any canon to meet all situations with full justice and a reasonable degree of Christian charity. People, and especially young people, easily become frightened and bewildered when faced with the collapse of romantic ideals. Frequently there are conflicting factors which make an honest decision difficult for the wisest judgment. Driven by uncontrollable circumstances people will take steps which are hard to correct at a later date. This is why the Church believes that standards must be upheld and at the same time opportunities must be left open for disciplinary adjustments. "Whatsoever ye shall bind on earth"—said our Lord. It might be possible to lay down absolutely rigid regulations and insist on them without the slightest deviation. Such a course would be logically consistent and humanly indefensible.

Let me illustrate with an actual case. An 18-year-old girl married hurriedly and later divorced her husband because he beat her brutally. After an interval she married another man, lived with him 20 years, established a sound home life, brought up several children. She had never had any connection with the Church and knew nothing of the Church's rule regarding Christian marriage. Her children came to Sunday school, were baptized and ready for confirmation. Through the children the mother became interested in the Church and make her request of the Bishop that she might be confirmed with her children. Would Fr. Black have refused? Would he have insisted that that home of 20 years standing must be broken up with all the hardship it would bring to the innocent children? Which is the primary business of the Church—to execute laws or to minister to people? It is all very well to plead a moral principle but there are too many divorce cases where several moral principles are inextricably tangled. There must be rules but one of them is the rule of Christian charity.

✠ FRANK E. WILSON.
Bishop of Eau Claire.

Eau Claire, Wis.

GENERAL

EPISCOPATE

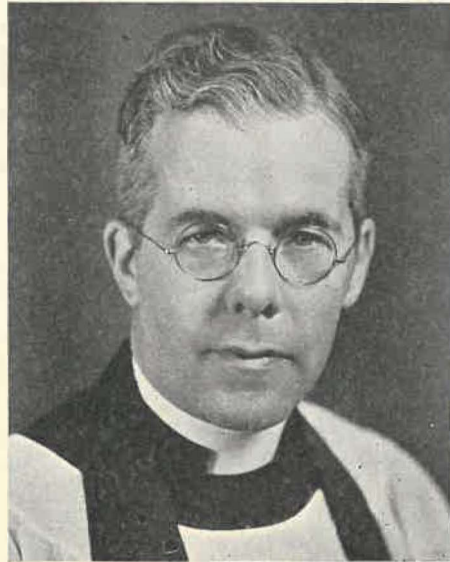
Dr. Wroth Elected Bishop of Erie

The diocese of Erie elected the Rev. Edward Pinkney Wroth, rector of Trinity Memorial Church, Warren, Pa., as Bishop, to succeed Bishop Ward whose resignation became effective June 1st.

Bishop Ward has headed the diocese since 1921, and he is past the usual retiring age of 68.

Dr. Wroth has been at Trinity since 1930. He is a native of Maryland, attended school in Baltimore, then Trinity College and the Virginia Theological Seminary. He was ordained to the diaconate in 1917 and to the priesthood the following year. Most of his ministry before coming to Warren was spent in the dioceses of Maryland and Washington. He is 44 years old. He is a member of the diocesan standing committee, chairman of the department of Christian education, and a member of the board of examining chaplains.

Election was on the eighth ballot.



DR. WROTH: Elected Bishop of Erie to succeed Bishop Ward.

Bishop Parsons, chairman; Bishops Fenner of Kansas, Strider of West Virginia, the Rev. Messrs. Angus Dun, Francis J. Bloodgood (secretary), Theodore O. Wedel, Alexander C. Zabriskie, Howard Chandler Robbins; Messrs. William L. Balthis, J. C. Spaulding, Kenneth C. M. Sills.

CONVENTION

Transportation Arrangements

The local General Convention committee is urging members of the Convention to make arrangements early for transportation to and from Cleveland. The Convention will run from Saturday, October 2d to Monday, October 11th, and the committee explains that the dates were "necessitated by the exigencies of available hotel accommodations," and that they "accentuate transportation difficulties, especially marked at week ends, and emphasize the importance of coöperation on the part of those necessarily attending the Convention, in relieving our transportation systems, which are heavily overburdened in war service."

The committee offers the following suggestions:

Arrange to arrive in Cleveland if possible, on Friday, October 1st.

As far as possible, use day trains rather than sleeping cars.

Make, and where possible, purchase, all necessary reservations as early as they can be had, for both the going and returning trips.

Remember that in these times of congested traffic, the shortest and quickest routes are not always the most comfort-

UNITY

Adoption of "Basic Principles" Not to Be Sought

A division of opinion among the members of the Commission on Approaches to Unity will be reflected in two reports to be submitted to General Convention, it became clear at the last meeting of the Commission before Convention, held June 14th to 17th in New York.

One report (probably the majority re-

port) will ask approval by Convention of the underlying assumptions of the "Basic Principles for a United Church," proposed recently as a basis for union between the Episcopal Church and the Presbyterian Church in the U.S.A. It was agreed at the meeting that the report would not press for outright adoption of "Basic Principles."

The other report, which will probably be signed by a minority of the Commission, will take the ground that the underlying assumptions of "Basic Principles" are contrary to the teaching of the Anglican communion.

The Commission met on June 17th with the Presbyterian Department of Church Coöperation and Union. At this meeting the Presbyterian members required that "Basic Principles" provide for the participation of presbyters in the consecration of bishops. They made clear their belief that the episcopate was an office, not an order distinct from the presbyterate.

The reports, it was indicated, will be made public in the near future.

METHODISTS

A committee of the Episcopal Commission met with a committee of the corresponding Methodist Commission on June 14th, to continue exploratory conferences. The Presbyterian Department of Church Coöperation and Union has several times declined to take part in these conferences, although it has been invited to do so.

Members of the Episcopal Commission present at the four-day meeting included:

The Living Church

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

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able routes, and alternative routes can often be wisely utilized.

The committee states that information as to routes and trains between Cleveland and important cities and gateways is being assembled and will be available upon request. The local committee cannot undertake to make reservations, which should be made by persons intending to be at the Convention.

Expressing regret for the difficulties of travel at this time, the committee "is confident that those attending will understand and cooperate, and trusts that the heartiness of Cleveland's welcome will atone for any inconvenience attending the journey."

INTERCHURCH

Dr. Hodgson Arrives in U. S.

Well known leader and teacher of the Church of England, the Rev. Dr. Leonard Hodgson, canon of Christ Church, Oxford, and Regius Professor of Moral and Pastoral Theology in the University of Oxford, has arrived in the United States for a number of conferences and speaking engagements.

Dr. Hodgson, on arrival in New York, talked of the Church in wartime, saying that the effect of war on religion is difficult to assess. "I'd say it is about fifty-fifty," he said. "There are those whose faith is shattered by the horrors of war, and others find in the depths, the knowledge of the love of God."

Financial support of the Church is greater in England than it was for some time before the war, Dr. Hodgson declares. He warns against the assumption that this is entirely due to fresh interest in the Church and its work. "We must remember too," he said, "that people really haven't much else for which to spend their money. The government takes a good deal, and with nearly everything rationed, there is a surplus for giving to the Church and other humanitarian enterprises."

Dr. Hodgson is theological secretary and general secretary of the continuation committee of the World Conference on Faith and Order, and is meeting on several occasions with American members of this group. His schedule in the United States includes a sermon at the Washington Cathedral Sunday, June 20th; a visit to the Virginia Theological Seminary, Alexandria; a meeting with the Cincinnati Council of Churches; a series of lectures on theology at the Union Theological Seminary, New York City; lectures at the School of Religion, Pittsburgh; conferences with Episcopal Church leaders in New York on relationships between the Church of England and the Episcopal Church, especially with regard to overseas missionary work; conference with Russian Orthodox leaders in New York; and in late July he will be chaplain at a Chautauqua conference. He hopes to return to England early in August.

The most significant religious trend in England, Canon Hodgson considers to be the Religion and Life Week, in which the English Church "combines forces with other religious bodies, in a definite campaign to present the Christian claim

unitedly to the people of whole cities. It started in three places, and now operates in hundreds of places."

THE WAR

Canon Hodgson has little to say about the hardships of war, inferring that Britain is carrying on as Britain might be expected to carry on. He spoke of the destruction of church buildings, and told of elaborate surveys and plans for reconstruction after the war. He emphasized that the destruction may have a bright side, in that it will permit relocation of church buildings, and redrawing of parish lines, in accord with actual needs. There have been great population shifts, he explained, due to the removal of war industries to safe locations, and it cannot be foretold whether these people will remain in their new locations, or return to the



CANON HODGSON: To consult with religious leaders in U.S.A.

cities from which they came. After the war, Canon Hodgson believes the Church will be stronger and more efficiently organized and operated.

Dr. Hodgson is well known in this country, having been professor of Christian Apologetics in the General Theological Seminary, New York City, and preacher and lecturer in many of the United States. He sees a closer relationship between the Church of England and the Episcopal Church in the United States, because of the work of the Anglo-American committee, and to the financial aid given by the Episcopal Church to British Missions. He believes that such relationships will be especially valuable in the promotion of Christian missions after the war.

Dinner For Canon Hodgson At Town Hall Club

The Commission on the World Conference on Faith and Order entertained Canon Leonard Hodgson to dinner at the Town Hall Club, New York City, on Tuesday, June 15th. Among the guests were the leaders of many communions.

FINANCE

Church Deductions in Tax Returns

Clergymen and lay church officials are urged in a statement issued by Dr. Roswell P. Barnes, associate general secretary of the Federal Council of Churches, to acquaint their constituencies with current tax exemption privileges applicable to gifts to religious, charitable, or educational organizations.

The newly-enacted tax law, Dr. Barnes stated, makes no specific provision for the advance deduction of gifts to such institutions, nor does the short form of the income tax return now used by "many millions" of taxpayers mention the fact that a deduction of 15% is permitted under Internal Revenue laws.

"With the inauguration of the procedure of withholding tax money at the source of wages and salaries," the church leader explained, "our people will have substantially reduced current cash incomes. They must be reminded that they can claim deduction credit for contributions when they file their annual income tax returns.

"Throughout our entire history, governments have encouraged free churches and voluntary educational and social enterprise. It is important that in the current critical financial situation of the nation, religious leaders, both lay people and clergymen, now become centers of information and education on tax questions."

HAWAII

Youth Problem Solved

After organized sports and recreation were discontinued at Paauilo, Hawaii, when war began, the Rev. W. Arthur Roberts, in charge of St. Columbia's Mission in this plantation community, noticed that the young people were becoming restless and noisy and the young men were spending much time in poolrooms. With the support of the plantation manager, he organized a committee, who started a softball league with four teams for girls, four for boys, and five for older men, the young people paying 25 cents for membership, and the men \$1 a year. Every team has Filipino, Japanese, Portuguese, and part-Hawaiian players. At times a crowd of 400 comes to watch the games.

At two other places, southeast along the coast, Fr. Roberts has helped reorganize the Boy Scouts who were disbanded when war began, and he has classes in religious teaching for them, "all fine boys," he says, "and good material for the future." He has been impressed with the fine spirit shown by the young Japanese-Americans in his parish. "Who knows," he asks, "but another Kagawa may rise from among them to become an apostle to the post-war Orient?"

Among more personal affairs, Fr. Roberts just mentions, without comment on current events, that the old family refrigerator has broken down beyond repair and that although they had a permit and a priority for a new one, there are no more on hand and none expected.

ENGLAND

Slump in Candidates For Ministry

Continued decreases in the number of candidates for ordination in the Church of England are reported by the Church Assembly's central advisory council of training for the ministry.

In 1941-42 the number of candidates admitted to the diaconate was 345 as compared with 418 in 1940-41 and 562 in 1939-40. Entries for the general ordination examination in 1942 were 641 as compared with 767 in 1941. These figures indicate that there will be a small supply of candidates in 1944 but very few after that year. So far five theological colleges have closed and nine more have amalgamated, and it is probable that at least two will close during this summer.

Reception For American Chaplains

Colonel James L. Blakeney of the Chaplains Corps of the United States Army, accompanied by Chaplains Chester R. McClelland, Furman E. Jordan, Maurice W. Reynolds, Eugene Graebner, John E. Foley and Joseph D. Andrew,* was the chief guest of honor at a reception given by the Nikaeon Club at 19 Dean's Yard, Westminster, on May 26th, when the gathering included Archbishop Germanos of Thyateira with the Orthodox clergy of London, the Swedish, Norse, Finnish, Swiss, and other chaplains, Drexel Biddle, the Bishops of Derby, Exeter, Oxford, St. Albans, Salisbury, Truro and Worcester, Viscount Sankey, Ian C. Hannah, M.P., the Chaplain-General to the Forces, Dr. Kulski, Sir Ronald Storrs, and Ivor Thomas, M.P.

The Bishop of Gloucester, chairman of the Church of England Council on Foreign Relations welcomed the guests on behalf of the Club.

American Ambassador Addresses Manchester Meeting

Two items of recent news from the British Isles throw light on the way in which new links are being formed in Britain between "religion" and "life."

Some 1,300 persons on June 4th attended a meeting in Manchester arranged by local businessmen who desire to bring commerce and business under the direct control of Christian principles. A speech was made by John S. Winant, the American Ambassador, and the following resolution was adopted:

"That the fundamental principle of Christianity should be acknowledged afresh by the nation as the mainspring for public and private actions, and as a touchstone whereby individuals and the country shall judge one policy against another."

Another interesting feature is the development of the movement for appointing chaplains to factories. According to the *Glasgow Herald* for June 3d, the Rev. W.

*None of the chaplains named is a priest of the Episcopal Church.

Bodin, who was released from his church in Dundee to organize the Church of Scotland's industrial chaplaincies, recently stated that 90 ministers are now acting as chaplains in shipyards, war factories, and industrial undertakings of all kinds all over Scotland. Speaking of the response which the movement had received from managements and workers, Mr. Bodin said that when he began making contacts he found both managements and workers a little shy at first, but on the whole they responded quickly.

"There are some anti-Church people among them," he said, "and there are some people who are against religion, associating it with 'dope' to keep them quiet. But after I had met with them and told them frankly what the Church was trying to do, they seemed intrigued by the fact that the Church was ready to go out of its way to come to them. I think the scheme should go on after the war. The Church of Scotland is doing this work as the National Church in Scotland. As a National Church it belongs to the people, and the fact that many of the people do not belong to it only increases its responsibility."

Dr. Niebuhr's Addresses

Dr. Reinhold Niebuhr, distinguished American theologian, is at present in Britain, and his addresses are making a deep impression. Recently he addressed a gathering of Christian leaders called together by the British Council of Churches in London. It was presided over by Dr. James Hutchison Cockburn. Dr. Niebuhr dealt with the importance of Anglo-American friendship in the post-war world. He suggested that the most important contribution that churches could make to international understanding was to bring home to their own nations the importance of the Christian values of contrition and forgiveness.

Bishop of Ripon in Desert Hospital

Dr. Geoffrey, Bishop of Ripon, who won the Military Cross in the last war, went to Egypt last November on a special mission. He worked through December with the troops in the Middle East and broadcast on Christmas Day from Cairo Cathedral. He was about to continue the tour arranged for him by the British War Office when he was taken ill. He recovered sufficiently to continue his mission, then fell ill again, this time with diphtheria and double pneumonia. He has been in a desert hospital in the Middle East ever since.

ANTIGUA

Bishop Colmore Attends Centenary Celebration

"Bishop Colmore's visit was an inspiration to us all, and we deeply appreciated it," is the comment of the Rt. Rev. George Hand, of Antigua, in recognition of the visit to the celebration of the centenary of

the enthronement of the first bishop of Antigua, of Bishop Colmore of Puerto Rico.

Bishop Hand explains that Bishop Colmore came to join the centenary celebrations as representing "a diocese whose people at one time formed part of the diocese of Antigua: the islands of Puerto Rico, St. Thomas, and St. Croix. When Puerto Rico passed over from the Spanish to America, and St. Thomas and St. Croix from Denmark to America, the Church in these islands automatically passed over to the American Church."

JAPAN

Association of Faiths

Formation in Tokyo of a "Religious Association for National Service," composed of Shintoist, Buddhist, Christian and "other" religious bodies, was announced June 15th by the Tokyo Radio in a French-language broadcast to Europe recorded in Washington by United States government monitors.

The Tokyo announcer stated:

"A decision has been reached by the various Shintoist, Buddhist, Christian, and other religious organizations in Tokyo to form a Religious Association for National Service. Membership will number 30,000. A ceremony will be held tomorrow afternoon in the Hibiya public hall. About 3,000 representatives of the different organizations will attend."

Early in April, Religious News Service reported from Stockholm that a Congress of Religions, representing Shintoism, Buddhism, Mohammedanism, and Christianity would be held in Tokyo at some future date.

Christian missionaries in East Asia, according to the Stockholm dispatch, expressed fears that the Congress might launch a move to set up Shintoism as the state religion in occupied territories.

The possibility that the newly-formed association and the projected Congress might be identical is doubted by foreign mission experts in this country. Missionary observers expressed the opinion that the new body has probably been established by an "inner clique" of leaders interested in gaining religious sanction for Japanese political moves.

It is pointed out, however, that the association may also be promoting the Congress of Religions project.

CANADA

Plans Progressing for Joint Divinity Faculty at McGill

Plans for the establishment of a Faculty of Divinity at McGill University, Montreal, consisting of the theological teaching staffs of the United Church in Canada, the Presbyterian Church, and the Anglican Church, are progressing.

A report favoring such action has been submitted to the Senate of the University. The Senate referred this report to the chief governing bodies of all three com-

munions. The United Church has approved it and the Presbyterian Church has indicated acceptance after further study.

The reply of the Anglican Church is still awaited, but it is expected that before the summer is over a favorable reply will be forthcoming. Once this has been presented, the Senate of the University will proceed further with the matter.

The proposed faculty would have eight chairs, with two professors from each of the cooperating communions, while the remaining two chairs would be filled by a professor of comparative religion and a professor of philosophy of religion, appointed by the university with the approval of all three communions.

PERU

Protestants Demand Religious Freedom

In a memorial presented to Dr. Manuel Prado, President of the Republic of Peru, Protestant leaders in that country have demanded "the free exercise of religious worship" without distinction of class, rank, or religious belief.

Peruvian churchmen laid before their President "the alarming situation created in our (Protestant) churches . . . as a result of the flagrant and unreasonable abuses committed against the liberty of conscience and of worship and of assembly" through a "campaign of persecution which the Roman Catholic Church has opened against us."

The petition, as received in New York by the Committee on Coöperation in Latin America, and translated by Religious News Service, also stated that Peruvian Protestantism "sees in all this a carefully prepared plan to undo the Protestant cause." The memorial listed among major grievances the ban on the distribution of Protestant Scriptures and on the public preaching of the Gospel, and the order of the Ministry of External Affairs excluding Protestant missionaries from Peru but permitting the entry of Roman Catholic missionaries of any nationality.

The petition called attention to compulsory anti-Protestant courses in Protestant colleges and deplored the teaching of matter "which violates the conscience of those who maintain those colleges."

The document further asserted that the Catholic Church in Peru depends upon the argument that the majority of Peruvians are Catholics to deny freedom to Protestants and to persecute their faith.

The petition added: "To this it is enough to reply that in Protestant countries like the United States and Great Britain, Catholics enjoy absolute freedom in the exercise of their ministry and in their propaganda. . . . In these Protestant countries, the different religious faiths live together and the law punishes those who incite or even hint at persecution because of religion."

The signers of the memorial, who said they spoke for 80,000 Protestants in Peru, reminded President Prado, that on August 27, 1940, the Senate approved a petition from the Evangelical Alliance of Peru confirming the constitutional guarantee

for the Evangelical missions to propagate their religious work.

"Yet as recently as March 17, 1943," the memorial added, "the pastoral letter of the Archbishop of Lima was, in effect, an open incitation to persecute the Protestants, sounding a call to 'the battle against Protestantism which is a dissolver of citizenship.'"

The memorial was quoted further as pointing out that "the attitude of the Roman Catholic clergy of Peru is in open contradiction to that of the hierarchy of the Roman Catholic Church in North America."

The document cited the public statement last September of the Inter-American Seminar on Social Studies, held under the auspices of the National Catholic Welfare Conference, in Washington, D. C., which termed "political systems that desire domination and carry on persecutions based on religious differences as inhuman, anti-Christian, and barbarous."

The Protestant leaders charged that the police "are threatening, in a thousand ways, those who dare to continue their religious gatherings. The distribution of the Bible, which is the Magna Charta of the Christian faith, has been prohibited in many parts of the country."

The six-page document called attention to the fact that Peru had been the first to endorse the Atlantic Charter with its "freedom of every man to worship God as he sees fit in all parts of the world." It termed the persecutions "an attack on the Constitution itself" which "would be a successful attack if the freedom which it gives should benefit some while being denied to others who have equal rights."

HOLLAND

Churches Protest Sterilization

A joint protest by Protestant and Roman Catholic Church leaders against the "infamous practice" of sterilizing Jews who have contracted "mixed marriages" has been submitted to Dr. Arthur Seyss-Inquart, Reich Commissar for the occupied Netherlands.

Signed by representatives of nine Church bodies, the protest gave the first inkling that sterilization measures are being taken against Dutch Jews married to non-Jews. So far as is known, this has not been attempted elsewhere in the German-occupied territories or even in the Reich proper.

Reports received in London by the Netherlands News Agency indicate that the practice has only recently begun, but already, the agency says, several hundred Jews have been brought from the concentration camp at Westerbork to the "Jewish Invalid" Institute in Amsterdam and confronted with the "choice" between sterilization or deportation to Poland.

Dutch medical men, it is stated, have unanimously refused to perform sterilization operations, but a number of Jews have been sterilized by German doctors.

"After many happenings in the years of occupation which have caused the Christian Churches of the Netherlands to feel forced to complain to your Excellency,

notably regarding the question of Jewish citizens," the Church spokesmen wrote, "there now occurs something so terrible that we cannot desist from addressing these words to your Excellency in the name of the Lord."

"Now a beginning has been made with the sterilization of members of so-called mixed marriages. . . . It is the last consequence of an anti-Christian racial doctrine which destroys nations and of a self-exaltation without bounds. It represents a view of the world and of life which undermines real Christian and human existence, making it ultimately impossible.

"It is the duty of Your Excellency to stop the shameful practice of sterilization," the churchmen insisted. "We do not have illusions. We are well aware that we can hardly expect that Your Excellency will heed the voice of the Church, which is the voice of the Gospel and which is the voice of God. But what we cannot expect as human beings, we dare to hope for in faith in Christ.

"The living God has the power to convert and change also Your Excellency's heart. For that we also ask God, for the good of Your Excellency and for our suffering people."

The protest was signed by leaders of the following nine Church bodies of the Netherlands: The Netherlands Reformed Church, the Roman Catholic Church, the three Calvinistic Churches, the Remonstrant Congregation, the Mennonite Church, and both Evangelical-Lutheran Churches.

CHINA

Bishop Mok Shau-Tsang Dies

The aged Chinese Bishop, Mok Shau-tsang, has recently died. He was assistant to Bishop Ronald Hall in the diocese of Victoria, Hongkong, which includes the now famous free-China province of Yunnan. Bishop Mok was designated as Bishop of Canton and was in charge of work in that city and the surrounding province of Kwantung. Consecrated in 1935, he was seventh in the line of Chinese bishops, and the second to die. When Bishop Hall was in the United States earlier in the war, he said his last word of Bishop Mok reported him, at the age of 75, riding off on the back of a motorcycle to visit distant missions.

GERMANY

31 Churches in Cologne

Destroyed by Raids

The German authorities claim that 31 churches in Cologne have been completely destroyed by Allied bombing raids, and that the cathedrals of Munster and Essen are also in ruins.

Other churches listed as totally destroyed are the 800-year-old church of St. John at Dusseldorf; the church of St. Martin at Kassel, Germany's oldest Gothic building; and the churches of St. Peter and St. Mary at Lubeck, both dating from the 13th century.

ARMED FORCES

Reward

"Today the American and Allied Forces, Army, Navy, and Marine, are reaping the fruits of the splendid missionary work that was performed 50, 25, and even 10 years ago in the Solomon Islands."

That is not the assertion of any missionary board or missionary leader. It is part of a letter to the Rev. Reginald Scott, Church of the Transfiguration, Freeport, L. I., from Lieutenant (j.g.) Robert B. Martin, jr., now in the Solomons.

"Through their Christianizing and educational methods and efforts," Lt. Martin continues, "all of the natives on Rennell, San Christobal, Guadacanal, Tulayi, Florida, Malaita, Santa Isabel, Choisel, New Georgia, and Savo Islands, are friendly to us. They detest and fear the Japanese. Bougainville Island is the only exception. A New Zealand padre explained to me that, because Bougainville had been under German domination prior to 1918, the Anglican missionaries from Australia and New Zealand were not encouraged, and in many cases were not allowed there.

"With the natives friendly to us working in the Solomons, our present operations are decidedly much easier. There are numerous instances that I could relate bearing out this statement, but, since I am a Naval aviator, those that pertain to aviators prove most vital.

"A flight of six Navy B24's took off from Guadacanal to bomb Jap airfields and gun emplacements in the Toulalay area which comprises the southern coast of Bougainville and its outlying islands. Over their objective they were attacked by 40 Zeros. Several of our planes did not return. The crew of one of these cripples was forced to bail out over the Russell Islands. These islands were not then in our possession and the Japanese maintained a considerable force there. Four of the crew managed to bail out safely, but one other was unfortunate enough to hit the horizontal stabilizer on the empanage section and both his legs were cut off. With superhuman strength he managed to pull his rip cord before he hit the water. Natives in outrigger canoes picked him up with the other Americans, hid them from the enemy, fed them all, brought word to our coast-watcher on the Islands, and nursed the injured sergeant. Four days later a Catalina from Tulayi under a fighter escort, flew to a designated spot off shore and picked up the survivors. The crippled soldier was alive, and was flown far back from the Solomons to an excellent base hospital where he received the best of surgical aid. He is now recuperating in New Zealand. He owes his life to those friendly natives."

Lt. Martin tells of another instance where "three scouting planes from one of our aircraft carriers were attacked by Zeros near Choisel Island. Friendly natives hid and succored these six American naval aviators for about six months. With great effort they managed to get word to the Americans at Guadacanal and an-

other Catalina flew up under fighter escort to pick up these men.

"Two SBD's, flying on routine search were lost because the marine pilot's navigation was in error. Fortunately they made a crash landing on the Lake on Rennell Island. Chief Tikita and his whole village rescued these aviators from the lake and kept them in the village for four days. I flew my Catalina, landed on the lake, and picked up these marines. Second Lieutenant Zuber, who has since been killed in action down there, told me that the Chief had shown him every courtesy and had given him all possible aid.

"The tales I could relate about these natives and their excellent work are prac-

Prayer for the Bereaved

¶ *With the increasingly frequent appearance in the newspapers of casualty lists from the war fronts, the Presiding Bishop urges that Christian people shall form the habit of praying regularly and earnestly for the bereaved. He suggests the following special prayer for those who have lost loved ones in the war, emphasizing that it is for use in those dioceses where it may be authorized by the Bishop:*

ALMIGHTY GOD, who didst offer Thine only Son to be made perfect through suffering, and to win our salvation by enduring the cross; sustain with Thy healing power all those whose loved ones have given their lives in the service of our country. Redeem, we pray Thee, the pain of their bereavement, that knowing their loss to be the price of our freedom, they may remember the gratitude of the nation for which they gave so costly a sacrifice. And grant, O Lord, that we may highly resolve that these dead shall not have died in vain, and that out of the agony of the present hour there may arise a new and better world in which Thy will shall rule, to the honor of Thy Son our Saviour Jesus Christ. Amen.

tically endless, but these will illustrate the splendid results of the efforts of the missionaries which are now paying dividends, not in money, but in sacred human life."

Lt. William S. Van Meter, former student at Nashotah House, Wis., writes from somewhere in New Guinea, where he is serving in the Army, that his first night on the island was spent at a mission station, which was his first chance to see foreign missions in action.

He continues: "My enthusiasm for missions is greater than ever now. The missionary was a man in his middle fifties, I would guess, well educated and well traveled. He went to the Madras Conference and was in the United States only a

year or two ago. He has served 16 years at his present post. To say that he was a most interesting man would be gross understatement. There are several schools under his supervision and the classes go through the fifth grade. The results of his work are evident in the courteous behavior of the natives there. This happened to be a Congregational Mission, but most of the work is done by the Church Missionary Society of the Church of England. The marvelous cooperation which the natives are giving to the Allied forces is due almost entirely to the training which the missionaries have given them. For a long time the missionaries were the only Europeans who remained in many areas here. All the missionaries were given opportunities to leave but they stayed at their posts. The influence of their example cannot be exaggerated.

"At another place I visited with the Bishop of New Guinea, whom I had met previously on the mainland when we were both luncheon guests of Archbishop Wand. Fr. Bartrum, assistant chaplain of the Advanced Base and formerly on the staff of the Church of the Advent, Boston, was with me. We stayed for tea and among those present was Major General Morris who commands the Australian Forces in New Guinea, and Brigadier General Cleland—there were also a few Colonels.

HOME FRONT

Children of Enemy Aliens Baptized

According to the Rev. W. Greenwood, vicar of St. James' mission, Black Mountain, N. C., unique opportunities are often accorded to otherwise unknown and unheard of small missions. Assembly Inn, Montreat, which is situated about two miles from Black Mountain was used during the past winter by the Federal Government for enemy aliens who were being detained. Among them were men, women, and children of varying racial backgrounds. Through proper arrangements with the government officials, the Church was allowed to minister to these interned aliens.

Among the group were a number of unbaptized children, from one to four years of age. The parents, when consulted, were interested in having their children baptized. Opportunity was given for a small amount of instruction to parents and such godparents as could be present. On a Sunday afternoon the spacious lobby of beautiful Montreat Inn, the center of the Presbyterian conference grounds, was transformed by the internees themselves into a veritable chapel, the setting for the baptism of eight children. Appointments were loaned by St. James' mission.

"One was deeply conscious of the presence of the Holy Spirit," said Mr. Greenwood, "as he looked from the temporary altar upon that devout group of worshippers—the large baptismal party occupying the center, and behind them nearly a hundred interested friends, likewise 'prisoners of war.'" Represented in the group were Germans and Japanese.

South India and the Anglican Communion

By the Rt. Rev. C. D. Horsley

Bishop of Colombo

THE following dioceses of our province [South India] have now approved the scheme besides the diocese of Colombo: Dornakal, Travancore, and Bombay. Travancore and Dornakal have passed it unanimously. The voting of the Bombay diocesan council was even closer than our own. The house of clergy passed the Scheme by one vote (22 to 21) and the house of laity by a majority (37 to 24). Nagpur diocesan council have met, but have postponed a decision, as they desire further information on certain points.

Certain representations are to be made by Bombay to the General Council in the hope that at least the most urgent of them will be borne in mind before any final approval is given. Our seven recommendations will likewise be put before General Council.

Meanwhile the situation is beginning to become clearer. A resolution of the C.M.S. Committee in London, which unfortunately space does not permit reproducing here, gives its unqualified support of the scheme and urges its acceptance.

It is clear to my mind that to force this issue will be (as I said in my diocesan council speech) to divide our own domestic unity into two parts, just at a time when we are learning so much from one another and achieving a greater unity amongst ourselves, which the Lambeth Fathers resolved was so desirable in the resolution of the 1930 Conference (No. 47), which I also quoted on that occasion.

The situation in the province at the moment is that two diocesan bishops, supported by their diocesan synods (Nagpur and Colombo) have invoked Canon 5 of Chapter IV of the provincial constitution. This is the minimum required under the canon. The Metropolitan is now required to refer to all the metropolitan bishops in communion with the Church of this province the question whether in consequence of, or in the event of, the adoption of a certain proposal by the General Council, the provinces over which those metropolitans respectively preside will break off communion with the Church of this province. It now rests with the Metropolitan to carry out the requirements of this canon.

THE PLEDGE

Furthermore, the Bishop of Bombay, in the January number of his diocesan magazine raised the whole question as to what the "Pledge" in the scheme implies, and states that he has received four replies from other persons concerned on the joint committee as to what that "Pledge" means. The correspondence which is printed in full shows that there is no unanimity of view. It concerns the question as to whether during the interim period of 30 years Anglican congregations will continue to be ministered to by Anglican priests or whether they may have an unepiscopally ordained minister sent to them by the

bishop. The Anglican view, broadly speaking, was that an occasional irregularity might be countenanced, but if it means a "wholesale" recognition of non-episcopal ministries during the interim period, then the Bishop of Bombay could not any longer continue to accept the scheme. He concludes with these words:—

"To some all these questionings and arguings will seem superfluous. 'Christians in South India wish to unite. Let us facilitate this to our utmost' they will say 'and not be too particular about details.' But the matter is not so simple as that. The Church was founded by Christ, not by men, and in any scheme to unite it once again we must be sure we are not setting up something invented by ourselves."

I said, in the course of my diocesan council speech, that I was in correspondence with some of the bishops of the Province of South Africa. The matter has now crystallized into a situation whereby the Archbishop of Cape Town at the request of seven bishops of that province, has sent a cable to our Metropolitan urging delay and caution with regard to the South India Scheme until such time as the Lambeth Conference has had an opportunity of reconsidering it in the light of recent revision. He has also written to the same effect to the Archbishop of Canterbury. Meanwhile, I have received the following cable from the Bishop of Bradford, Dr. A. W. F. Blunt, "Gravely concerned many details Reunion Scheme impairing Anglican witness Catholic Order." The Bishop of Bathurst, Australia, in a letter to me identifies himself in the desire to caution the Metropolitan of India until Lambeth can meet again. The Bishop of North Queensland writes similarly. The Archbishop of Brisbane, Dr. Wand (like Dr. Blunt, a noted theologian), writes as follows: "I have al-

In South India the bold scheme for uniting churches of congregational, presbyterian, and episcopal policy, has advanced to a crucial stage. In this article, which appeared in the Ceylon Churchman for April, 1943, the Bishop of Colombo describes recent developments in the Anglican communion regarding the scheme. [The diocese of Colombo consists of the entire island of Ceylon.]

ways been very anxious that a South India Scheme should go through, and I strongly supported the original proposals in Oxford and elsewhere. When, however, a loophole was left for the possible continuance of a non-episcopal ministry, after the close of the preliminary period, I felt that a line had been crossed over which I could not follow. For me the whole Scheme was possible only so long as there was a guarantee that ultimately the ministry would be episcopally ordained." In

regard to the position of bishops in matters of Faith and Order Dr. Wand says: "I should, of course, prefer to see that remain in the hands of the bishops in accordance with immemorial custom, using learned presbyters as assessors, but I should think that Catholic Order would be sufficiently safeguarded if there were arrangements in such matters for a vote by houses." This is precisely what the Lambeth Consultative Body have urged, but which the Anglican delegates on the Joint Committee have failed to secure.

My pamphlet is being re-printed by S. P. C. K. London. Air Mail cuttings of the *Church Times* of November 27th, December 4th, and December 11th have arrived. The first two issues have a printed summary of the present negotiations and how the scheme would affect the Church of England, while the last issue received (December 11th) contains a report of the Colombo diocesan council.

The Archbishop of Canterbury recently received a deputation urging caution in the matter, but I have had no details of what transpired at that interview. The *Times* (of London) however, in an editorial on March 11th, says: "the Joint Committee in India would do well to modify their declarations that 'the time for negotiation by way of criticism or amendment of the Scheme is now passed.' It suggests that the wisest course would be to postpone the whole matter to the end of the war when understanding and agreement could be reached far more easily by personal conferences than by the slow interchange of written communications."

"It would be lamentable," the *Times* adds, "if a project begun with high hopes and carried forward through many years with every prospect of success were now to be wrecked and the Scheme for Church unity end in new disunion."

The letter from Dr. John Darbyshire, Archbishop and Metropolitan of the Province of South Africa, is a long and important one. As he has given me permission to make what of it I like, I am reprinting the bulk of it as an appendix to this article.

CHURCH UNION COMMENTS

Sir George Arthur, president of the Church Union (formerly known as the English Church Union) writes to me under date 17th November, 1942 as follows:

"Your Lordship will have received a telegram asking you to exercise the powers provided in Canon V, Chapter IV, of the constitution and canons of the Church of the Indian province, and to invite the concurrence of your diocesan council. It was unanimously decided to send this telegram at a meeting of the Council of the Church Union on Wednesday, November 4th, 1942. The Council also directed that a letter should be sent by Air Mail explaining the purpose of this request.

"In the preamble to the constitution of

the Indian province it is stated that the Church of the province has no intention or desire to depart from the fundamental principles of the Catholic Faith. We have reason to know that the Scheme for Union in South India has caused much distress and perplexity in England on this very point, and grave fears are being expressed that the Scheme has not avoided the dangers for which Canon V, Chapter IV, was provided. While the Scheme was yet a matter of negotiation some indication of these difficulties was made to those responsible for it, and we do not think that it is necessary to deal here with the Scheme in detail. But we do desire to point out that as soon as action is contemplated these difficulties assume a very much more serious import, and that the decisions which are to be given by the Indian dioceses will affect not merely the Provincial Church of India but the whole Anglican communion. Our difficulties may be broadly stated under two heads:—

(1) "That in the Scheme, for which the consent of the province is asked, fundamental principles of the Catholic Faith are obscured by ambiguous and imperfectly defined statements so that the agreement given to them is not based on the acceptance of that faith but on the formulas which leave differences unsolved. It seems relevant to quote here some words from Dr. Quick: 'The first step to reconciliation is definition of differences'; and again, 'In spite of all that is said to the contrary it is confusion not definition which is the chief enemy of peace.' (*Catholic and Protestant Elements in Christianity*, pp. 2 and 25). On any theory which justifies the existence of Anglicanism the visible Church militant here on earth is in a state of confusion. This confusion is not least apparent in the sphere of thought and language when the commonest Christian terms are in use. We cannot find security for the handing on or preservation of the fundamental truths of the one Catholic and Apostolic Church in the skilfully negotiated phrases of the Scheme.

CONFUSION

(2) "In the second place we are still more concerned at the confusion which must result from the provisions for intercommunion and intercelebration which it is the declared intention of the constitution of the proposed Church of South India to maintain with all the parent bodies from which its uniting members are drawn. The several provinces and dioceses of the Anglican communion cannot avoid responsibility of being or not being in communion with the bishops of the South Indian Church. Those who refuse will have to face the problem whether they can remain in communion with the provinces or dioceses which grant it. Further, there will be numerous cases of conscience against individuals within dioceses which remain in communion with the Church of South India. The possibilities of increased confusion and even of further schism are so great that we believe Your Lordship will see the reasonableness of an appeal to the Anglican provinces before any final decisions are made in India. We would point out that it is not a matter which can be decided at a Lambeth Conference; it needs the decisions of the provincial synods. We

would also request that a reference to the provincial synods should not be restricted to their relation with the province of India but should also include their relation to the proposed Church of South India. This seems reasonable having regard to the nature of the proposals involved. It is of the essence of unity that action taken by any member of a body must affect the whole body. The delicately balanced unity which through the last four centuries has been maintained by Anglicans is no exception to this. We are longing and praying for the unity of Christendom as never before. We trust that you will not misunderstand the purport of our very considerable misgivings about the effect of the Union proposed as tending to produce a fresh and inescapable element of further confusion and possible disintegration. Our hopes and prayers are set on the most comprehensive unity and the true peace of the Church according to the mind of Christ."

FROM THE ARCHBISHOP OF CAPE TOWN

"My dear Bishop Horsley:

"First, I must apologize for never hitherto having either acknowledged or commented upon the pamphlet you so kindly sent me sometime ago concerning the proposed South India Union Scheme. It came when I was giving episcopacy some special thought and I fully intended to write to you at once but I was diverted from that intention somehow. Now that your further and fuller communications have reached me I must delay no longer. I have given a good deal of thought to your letter and the documents you enclose, and so far my thoughts have gone along these lines: Anglicans and in particular Anglo-Catholics are invited in this scheme to make greater sacrifices for the sake of unity than any of the other contracting parties (although they by submitting to the principle of episcopal government appear to be giving up some of their liberty). The traditions which the various bodies have created are in reality very little interfered with and all sorts of safeguards for liberty of worship are provided. Now it is really a glory and privilege to be the Church that sacrifices most, and I think that at least as far as the ministry is concerned the fruit of those sacrifices may be seen pretty soon. Bishops, consecrated while still holding that episcopacy is at most the most convenient form of government, may soon come to see more clearly what lies behind the doctrine of apostolic succession, and I am pretty sure that most of them will come to encourage Confirmation with the laying on of hands. It is more difficult to bear patiently the demand to have presbyters associated with the laying on of hands at the consecration of a bishop, for that goes a long way towards a denial of the authorization of the consecrated from above and the assertion that he receives his authority from the congregation. But I believe that even this may be conceded for the sake of unity so long as the Catholic principle of three episcopal consecrators is preserved. The fundamental question is how far the sacrifice of things held precious or the admission of things which seem to indicate another view than ours can go. I regret extremely that the Protestants have urged so much because they have urged things which must be a con-

stant source of questioning whether we have yielded points which make ultimate union with the Orthodox or the Syrian Churches more difficult. But speaking broadly sacrifice as far as possible is the right principle, both as showing a genuine desire to effect reunion, and as providing ease of conscience if eventually the scheme breaks down.

"But when we come to the questions involved in Chapter IX, Rules 22, 23, and 24 of the proposed constitution, I have to cry a halt. These rules seem to me, on examination, definitely to deny the Catholic and the Anglican conception of the episcopal office. (For it must be remembered that the Reformation did not destroy the upper house of convocation.) Thus by a side wind, so to speak, the view of episcopacy which we legitimately hold in any scheme of reunion without imposing it upon others, is rejected. It is no longer true that the United Church expresses no definite theory of episcopacy; the historian must see in these rules an implied denial of our theory.

"Have the framers of these rules ever considered what would come to pass if both of these rules ever became operative? If synod, after the bishops had twice refused to put a point referred to them before synod, yet passed it, could the bishops retain their sees without grievous loss of self-respect? It could only be on principle that the bishops twice refused to act; how could they then do other than resign *en bloc* if their principles were thus flouted by synod? It may be argued that this could never happen. Why then insert rules which state that synod may overrule the bishops on questions of Faith and Order?

"Do not these rules open up endless opportunities to be always subjecting the bishops to embarrassment by posing impossible things dressed up plausibly which may intrigue synod but be seen by the bishops to be mischievous?

"The scheme is to be tested for 30 years; if the Church trusts the bishops fully it will have a real chance of discovering the value of episcopal government, but if the bishops are to be thus exposed to very real embarrassment, the chances of the scheme working well are grievously reduced.

"I feel that I must add to this already long letter a few words about the proposal that the South Indian United Church should not be a part of the Anglican communion. I can see that this looked like a way out of difficulties. I believe that it involves serious difficulties. To create a new Church not within any historic communion is in effect not to create a Church but a sect. Bishops in this new Church will not be in the position of bishops in one of the Churches with whom the Church of England has imperfect relations like, say, the Old Catholics. It is a Church which has grown into being (partly at least) out of the Church of England like the Church of this province of South Africa, and to deny its bishops a place in the Anglican communion is really impossible. You can not cut off the existing bishops, and to cut off the newly consecrated ones is to vitiate their order at once.

"Bishops are the organs of the Catholic

Church. They are consecrated to be bishops of the Church of God; if a Church founded to restore unity accepts the episcopal office largely because the Anglican negotiators assert that that is the absolute *sine qua non* of their having any part in it, to say to the bishops of the Church thus founded that they are not just 'quite, quite' and so cannot be summoned to Lambeth, is a very odd way of blessing a heriocially adventurous experiment!

"If the bishops are not bishops within the Anglican communion, what will be

their status if they venture outside their province? Supposing a bishop of this new Church arrived in South Africa, these people might well say that he was just the proper kind of bishop for them, and invite him to go on a tour confirming or even to ordain; which a kindly disposed man might be misled into doing. None of us could inhibit him; he would not be within the Anglican communion. The danger may be more remote, but it illustrates the chaos of indiscipline which might result from having a number of bishops of a 'Protes-

tant' Church who possessed undeniable episcopal orders and authority but were outside the moral discipline (so to speak) of belonging to a great communion.

"I will not dilate further on this point. Indeed I wonder whether it must not be the case that I completely misunderstand the proposed arrangement.

"I am not sure whether this reply is the kind of thing you want. You must be free to use it as you wish.

"Yours very sincerely,
(Sgd.) "✠ JOHN CAPE TOWN."

Passion of Christ, Strengthen Them

By the Rev. Lee L. Rose

Missionary Repatriated From the Philippines

MUCH has been written about what is probably happening to the mission in the Philippines, but the fact remains that we know very little about it and nothing since July of last year—almost a year ago. Up until then we knew that our missionaries who had been caught in Manila and Baguio, two of our stations, had been allowed to remain in or near their homes and carry on their work under certain restrictions. We knew a bit about the workers in Upi and Zamboanga up until the time that Corregidor fell. Since that time we know nothing. And we have never known anything at all about a large percentage of the missionaries, those in Sagada, Bontoc, Besao, Balbalasang, and their outstations. Thirty-five men, women, and children on our staff were in these places—all Americans. No authentic word has reached anyone in this country about any one of them.

One person's speculation about them is just about as good as another's. There are a few things to guide us. We know the caliber of our missionaries. We know that the majority of them will be heroes. They will carry on their work uncomplainingly as best they can under present circumstances, whatever those may be. They will endure hardships like the saints of old. And don't let us wear rose-colored glasses; there will be hardships. There was never really sufficient food in the islands to feed the people there, certainly not enough in the mountains. Even rice had to be imported for the schools, hospitals, and other institutions that we had. The natives themselves used to buy rice from outside. Anything like flour or milk was imported from America and Australia, and such imports have ceased. We think ourselves self-sacrificing when we have meatless days. Try to think what every meal would be like without any form of bread or any milk or its by-products! There is a certain amount of rice, many sweet potatoes, a few vegeta-

SAGADA, during an episcopal visitation before the war. A sizable group of American workers still remains in the Mountain Province, cut off from contact with civilization, except perhaps through the Japanese occupying forces.



bles, some fruit, perhaps a cow or pig or chicken now and then (but very rarely) and a little coffee and native sugar. Now we know the natives and the love they have for the people who came to work among them; so long as they have any food they will share. Let us keep in mind that it will be a free gift, for the missionaries have nothing whatsoever to pay with. So much for food.

As to living conditions, they may have been allowed to remain in their own quarters, but we doubt it. In the stations mentioned above the only livable quarters were those built and occupied by the missionaries. Whether the Japanese have permitted them to remain there I leave to your imagination, taking it for granted that you know something about what has happened to other places that have been taken over by the Japs. Other places available would be such that they could be compared only to the roughest of rough vacation accommodations, and unfavorably at that. Strangers think of the Philippines as being warm, but in the mountains the temperature every night in the year is much lower than the 65 that we complained about last winter; 55 would be

the usual temperature from eight o'clock in the evening on. And in none of these places mentioned was fuel plentiful or cheap. Heating and cooking fuel was much more expensive than any in the States.

As to clothing, every stitch of it was imported. There was no wool, no cotton, no flax—nothing of which to weave cloth. Eighteen months have passed since Pearl Harbor. Did we kick when we were told erroneously that we would have to live on a \$40 clothing allowance? And how about three pairs of shoes a year? Think again.

Lights! Personally, I don't like to think about the lights. We take so many things for granted, don't we? Even if the current goes off at night we have candles, matches, and flashlights handy and we are always sure that the current will soon be turned on. In the places referred to above there never was electricity or gas excepting in Bontoc. Oil lamps were always used; now there will be no oil, no candles, no flashlights. Who knows if they will have matches? These were always considered a luxury by the Igorots and were a favorite form of tip by tourists. The sun sets about six o'clock at night and rises at the same time in the morning. Just contem-

plate, if you will, what complete darkness would mean to you for that length of time, no reading, no card playing—nothing. If you needed to find something for the baby you would have to use some sense besides that of sight.

Perhaps the less said about medicines and medical care, the better. We know one woman who had to have insulin. We know of a couple who needed their quinine. We know of others on diets that required food such as was not listed in that available. We have splendid nurses in the mission. We did have a couple of good native doctors up until December 8th, 1941. That is our main comfort.

Now as to treatment accorded Americans. It is a consolation to know that in Manila and in Baguio up until July of last year they received much better treatment than we had anticipated. Let us take as much comfort in that thought as we can. But let us also remember that a number of the internees at Manila and in Baguio had considerable money with them. One, we know, had 75,000 pesos when he entered. Servants were permitted to bring available food to the camp and receive money for it. Also there was the Red Cross to operate in these places. Well, perhaps people further north are better off. And perhaps isolated Jap soldiers will be better behaved, even, than soldiers under authority in Manila and Baguio. Perhaps.

Now I am not writing down these impressions to harass people, especially those who have friends and relatives they love in these places, as does the author, who wishes with all his heart that he were there. But he certainly would not expect any bed of roses if he were, nor does he believe that people should indulge in happy idle dreams. He believes that everyone who has any interest at all in the missions, the missionaries and the converts should spend as much time as he possibly can in prayer. And he thinks that everyone who professes to love a person in Bontoc or Sagada or any of the other places should offer at least one of the tasks that he performs each day as an offering to God for one of those in danger there. He believes that there should be many at the Eucharist on Sundays and week days



BONTOC: *Their situation does not call for platitudes.*

pleading for those who must be hungry. And let each one remember that the ordinary valid Eucharist is not available to those in the islands. All bread and wine was imported. How long do you think the available supply lasted?

And it is necessary to remember the task before us when the war is over and to prepare for it. The missionaries who remain at that time (Do you doubt but that some of them will be lost?) will have to be sent home. Someone must take their places immediately. The buildings, schools, homes, hospitals, etc.—will have had no repairs for how many years? It was difficult enough to keep them in decent shape under the best of conditions. What is their condition now? Personally I know that most of them will be in almost unimaginably bad condition. I know of a water system that needed \$20,000 for repairs two years ago because the pipes were all rusted and corroded. I know of schools and houses that were being destroyed by termites then and were kept standing only by constant repair and the use of chemicals no longer available. How much will be

needed to make these buildings usable and livable? Nothing is certain but that it will be an enormous amount. The war is not going to end tomorrow.

As I have said above, I do not wish to make anyone suffer; but I do not like smugness and platitudes about the situation. I have a friend who almost chokes on such a supper as baked beans and brown bread when she suddenly thinks that even such things are denied to many devoted souls out there. Does anyone have a right to perfectly dry eyes today? Naturally we do not want tears in our contact with the world; there we want brave grins. But I sometimes suspect that certain of us keep the grins even in the long watches of the night when we are alone and when we are on our knees—if we get on our knees.

Of your charity, my friends, pray for them. Pray for the Sisters. Pray for the small children. Pray for the native girls in our schools. Pray for the native nurses. Pray that the Passion of Our Blessed Lord and your tears may strengthen them.



PHILIPPINE MARKET: *Cloth, food, oil were imported.*

Today's Gospel

First Sunday after Trinity

IF they hear not Moses and the prophets neither will they be persuaded though one rose from the dead." Our Lord teaches that God's will and plan for man's salvation is made sufficiently clear in the Old Testament so that what is given there is a clear indication of what God would have us do. The New Testament shows how this plan can be appropriated by the soul and salvation secured. Our Lord's Resurrection not only opened the way through death but also confirmed and validated all that had previously been taught about God's plan. As we make our Communion we should thank God that He has so definitely made clear what He wants of us, and promise Him to be utterly attentive to His words, as they come to us through Moses and the prophets and from the lips of Him Who rose from the dead.

Uncion

VISITING the sick has come to be something of a problem. The care of sick people has undergone great changes since the turn of the century. Forty years ago they worried through an attack of this or that in their own beds in their own homes surrounded by members of the family. If friends came to inquire about them, the necessary information was given at the front door or in the living room and only those were admitted for a bedside visit whom the patient really wanted to see. After all, neighbors do not parade through somebody else's house without some sort of invitation.

Now, however, that is all different. People who fall sick of even minor illnesses are promptly rushed to a hospital. There are many reasons for it. Life in the modern apartment building is seldom adaptable to the care of a sick person. Hospitals, on the other hand, have all the equipment required for the practice of modern medicine; they have a trained staff, are prepared for emergencies—and so on. But a hospital is a public institution and during visiting hours callers may roam rather freely where they will. A "No Visitors" sign on a door is easily overlooked and the nurse on duty cannot watch everything. Certain healthy people consider themselves under a bounden duty to visit the sick. Fraternal societies announce a list of sick members and urge the brethren to call on them. Now it is true that some people become desperately lonely in the bleak surroundings of a hospital room. It is also true that in some illnesses and at some stages in an illness a patient is quite capable of any amount of ordinary visiting. But the fact remains that it is a strain on most sick people to receive callers.

We once heard a physician growl some remarks about these ministers who won't leave his patients alone but insist on exciting them when he wants to keep them quiet. Perhaps this doctor was only relieving himself of a touch of dyspepsia or possibly he had come across the occasional instance of a minister who does not know how to conduct himself in a sick room. Every priest who has acquired a degree of pastoral technique knows that there are a few things which may seem very trivial to a healthy person but which are magnified into bogies for one who is helplessly sick. Loud noises, for instance, are likely to jar the nerves of a sick person with savage intensity. The priest therefore will know that a hearty booming voice is not usually welcome in a sick room and he will make it a point to speak quietly. He will also understand that visits must be brief even when he is urged to say longer. We know one priest who makes it a rule never to sit down when he is visiting a patient. He says it is a safeguard against breaking the proper time limit. He will be very careful not to bump or shake the bed on which the patient may be lying because even such a small thing may cause the strained nerves of a sick person to quiver. He will be discreet about his conversation, discouraging the hashing over of symptoms, refraining from the recitation of the troubles of some mutual friend and finding a way of giving a cheerful twist even to gloomy facts.

When seminary students are taught some of these small matters in their course on pastoral theology, they may consider it a waste of time. Later they may be thankful if they have listened. Examining chaplains might well bear down

on such items when they are testing the fitness of candidates for Holy Orders. One is reminded of the amusing incident told of Bishop Williams of Connecticut many years ago. He not only liked to question his candidates but he sometimes demanded demonstrations of their aptitudes. On one occasion he stretched himself out on a couch assuming the role of a sick person and told the young seminarian to show him how he would make a sick call. Solemnly the young man walked across the room to the imaginary bedside, looked down at the recumbent bishop, sadly shook his head and said "What's this, John—drunk again?"

ALL of which brings us to the really important point. The priest does not make sick calls for social reasons or merely as an evidence of a kindly disposition. He goes with a purpose as a representative of the Church and he has something to do. One of the surest facts in the whole Christian tradition is that from the time of the Apostles the Church has always exercised a ministry of healing. For purposes of discussion a human being may be divided into body, mind, and soul, but actually no person is susceptible to any such separation. A human being is a unit. Body, mind, and soul are all intermingled. When a person becomes sick, he is sick as a person and he needs to be cured as a person. A diseased body will affect one's mind and soul just as an upset mind or a sin-conscious soul will have its reactions on one's physical condition. Spiritual strengthening is just as much a part of restored health as a reconditioned body. This is what the Church has to offer.

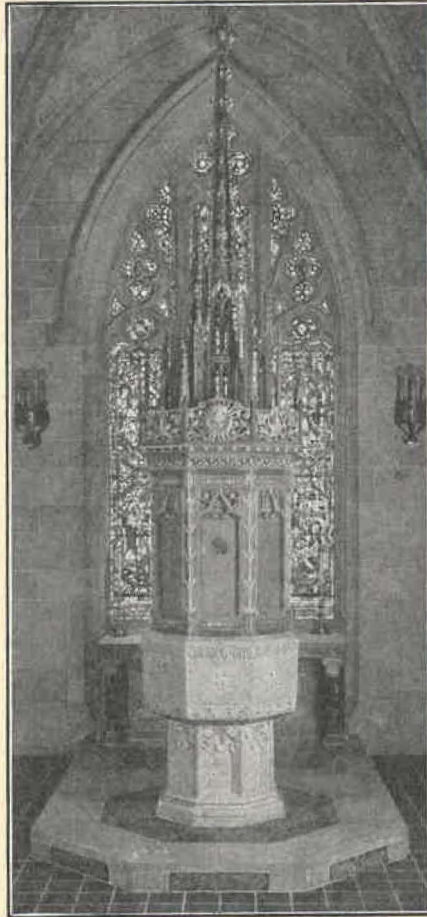
In early days the ministry of healing was accomplished by the laying-on-of-hands with prayer or the use of unction or both. The early office books contain forms to be used by the bishop in blessing the oils for the clergy to use in administering unction. For hundreds of years the anointing of the sick was a normal part of the sacramental life of the Church. During the Middle Ages it came to be associated chiefly with approaching death and began to be called Extreme Unction or the Last Rites. The Anglican Church has restored it to its apostolic place as an agency of spiritual healing. On Maundy Thursday the bishops consecrate the oils for the use of the clergy. When a person falls sick he sends for the priest as naturally as he sends for the physician. The priest makes the sign of the cross on the forehead of the patient with the consecrated oil saying the appropriate prayers and a blessing. (Consult page 320 in the Prayer Book.) This ministrations may be repeated at intervals during an illness. God works through human agents and through material objects—a truism which is the basis of everything sacramental. Particularly He works through His Church. Unction is the Church's method of bringing the healing power of God to people who need it. We know some clergy who always carry with them a small vial of consecrated oil and who have committed to memory a form of administration. They are never caught unawares. When they enter a sick room they have something to do as real and objective as the doctor who whips out his stethoscope. No, we cannot predict exact results though sometimes they are startlingly clear. It always helps and it is part of the normal ministry of the Church.

Fonts and Baptistries

ONE of the two Sacraments which the Church holds necessary for all people is Holy Baptism, but in the majority of our parish churches, if one can judge from the outward and visible symbol, Baptism is some sort of step-child of the Church and the cause of an architectural embarrassment in its buildings. The font, which used to be dignified by a separate building for itself, has in the course of years degenerated in many places into a pathetic little free-standing hand-basin. As a brilliant European remarked; "If you want to know the relative value of the soul and the body in the United States all you have to do is observe the implements they use for washing each"—in other words, our plumbing seems to have more dignity than most of our fonts.

Bad as it is however, it is heavenly compared to a hundred years ago. There is one instance in which over 60 children were baptized from the water placed in a finger-bowl because the font was inconvenient. The early accounts of the Oxford Movement mention fonts being used as receptacles for hats and hymn books, as places for storing live bait, and as watering troughs. One of the greatest churches in this country used to be fond of an Easter ditty entitled: "Fill the font with roses."

The Gothic Revival men, inspired by the discovery that Baptism was both important and necessary, tended to place fonts near the High Altar. They wished to exalt this Sacrament and the only thing that occurred to them was to place the font somewhere against the front of the building. It also meant, unfortunately, that while placing the font in a conspicuous place they had to make the font inconspicuous to keep it from attracting attention away from the Altar—hence, the poor little fonts placed precariously on a mound of wooden steps, each step too high and too narrow. These not only produced a mental hazard for the officiant, but also



lost completely the teaching quality of the ancient position of the font by the West doors as a symbol of the entrance into the Christian life.

EARLY BAPTISM

In the early church Baptism seems to have been administered by immersion in a river followed by anointing with oil. As Christianity spread and the ceremonial attendant upon this solemn rite became more dignified, baptistries were built. In these baptistries the fonts were always large enough for immersion. On Easter Even the water was blessed and the candidates were examined as to their faith and upon the triple repetition of the words "I believe" were baptized in the name of the Blessed Trinity; Confirmation, by the laying on of hands and anointing with oil, followed immediately. The immersion symbolized death to sin and the rising to newness of life. It is interesting to note that our Prayer Book still maintains this theory and also has a vestigial remnant of the Confirmation which followed. The signing of the person with the Cross dates

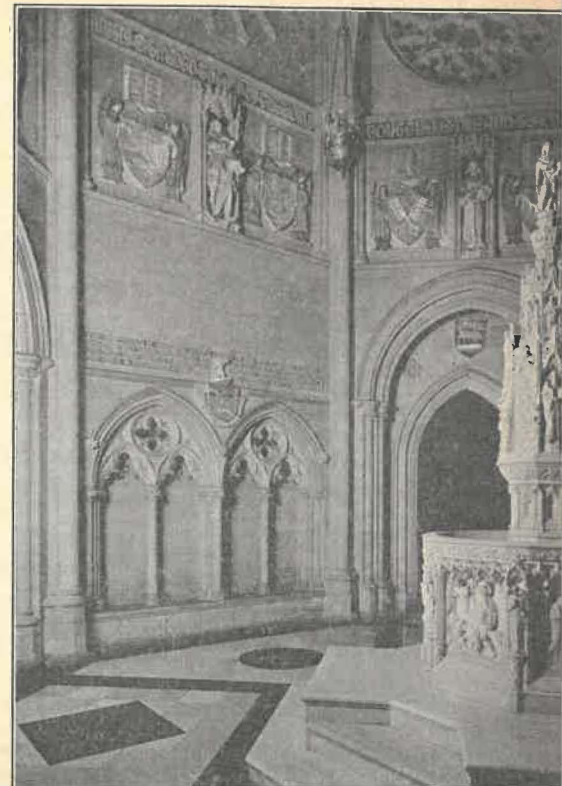
THREE BAPTISTRIES: From the simplicity of St. John's, Tuckahoe, N. Y. (sketch, left), to the magnificence of St. John's, Norristown, Pa. (above), and of the New York Cathedral (right), dignity and beauty can be readily achieved.

from the days when anointing with Chrism (holy oil blessed by the Bishop) was the usual form of Confirmation. This is still done in the Eastern Orthodox Church.

As church buildings became more unified and the parochial clergy more and more took over the ancient acts which were exclusively the bishop's privilege, such as the anointing with oil and the blessing at the end of the Communion service, there also arose the practice of infant Baptism, and fonts of tremendous proportion were no longer needed. These new fonts, however, would be considered tremendous from our point of view. They stood in solemn majesty at the West end of the church raised on one, two, or three broad stone steps, with a decent platform at the top. The fonts were from three to six feet in width, and from three to four feet high. They were of elaborately carved stone with symbolism closely related to this Sacrament. The ancient rule of "living water" was followed in that the font was always provided with a drain through which the water could flow out. The drain, of course, led directly to the earth. In order to keep the font clean, ornamental covers or canopies were soon adopted. Anyone who has seen the majestic 40 foot baldachine-like cover over the font at Durham will understand the importance of dignifying a dignified thing.

FONTS

There are of course some superb fonts and font covers in this country. St. Ignatius' Church, New York, has one of the finest; St. John's Church, Los Angeles, has one of the most impressive. The Cathedral has a baptistry in the ancient and proper sense of the word. Here, the font is dominant—the building stands exclusively for the purpose of housing it. The steps and platform are broad enough to make the use of it easy and comfortable. As a bit of architecture it is perfection—the firm of Cram and Ferguson poured all of its vast knowledge and ability into



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this unit. St. John's Church, Norristown, Pa., has a completely satisfactory baptistry. It is practical in the extreme as to the height of the font, and ease of opening the triptych-like doors of the cover. Calvert, Herrick and Riedinger turned out this thoughtful bit of work. The English firm of J. Wipfel & Co. Ltd., has been doing superb work for years. Their font cover in Grace Church, Oak Park, Ill., is a masterpiece of sturdiness and dignity.

These examples, however, are all very much in the upper brackets; the problem in the average parish church is how to dignify an ordinary font when there is a very small sum of money available with which to do it. The first thing to consider is the position of the font. If a small parish church is equipped with the useless transepts foisted on us by our Cathedral-minded grandfathers, then obviously one transept will serve to make a dignified baptistry—preferably the transept near some door, even if it be only a door to the choir room or sacristy. The average parish church needs one step of elevation for the platform of a font. The font should be free standing, that is to say far enough from the north or south wall for a person to walk all the way around it with ease. It will prove convenient to have some pews arranged choirwise as though the font were itself an altar. These pews should be sufficient distance from the edge of the platform to provide a dignified and uncrowded appearance. If no transept is available then the West end of the church will prove a fitting place for the font. If the church is entered from the side, then the font should go directly in the center of the west wall. If the church is entered from the center of the west wall then the font may form a separate place on one side of the door. The far end of the narthex or vestibule will frequently be a most satisfactory place for the baptistry. As to any loss of seating space, I would make this observation; there are few churches in the country which use every available seat every Sunday in the year, and a few less seats at the rear of the church will give space and dignity, and also will do much to eliminate the depressing and great gulf fixed between the faithful "front-seaters" and the "back-seaters."

A simple panelled reredos with a shelf for the ewer and two candlesticks can form an effective background. A cloth dossal is less expensive and in some ways more handsome. On this dossal may be suspended a simple polychromed Cross—a so-called "Baptismal Cross" will prove to be an interesting project for the older boys and men in a parish.

The treatment of the font at St. John's Church, Tuckahoe, N. Y., is a splendid example of what can be done to dignify the setting for Holy Baptism. J. M. Hall, Inc., did the dossal; Leslie Nobbs, the Cross; and the additional work necessary was done by members of the parish. One cannot enter this building without realizing that the church holds Holy Baptism to be of prime importance. After all, reduced to its simplest possible terms, a church building needs but two things for the service of its people—an altar and a font.

NEW YORK

Council of Church Women Program

The New York Council of Church Women, which is a local inter-Church fellowship through which women members of the several communions seek to serve common projects touching the religious life and the public welfare of the whole community, has recently issued its list of committees and programs. Mrs. Harold R. Sleeper is chairman of the executive committee, and president of the Council. The other committees are: the ecumenical, Mrs. Augustus Trowbridge, a prominent member of the Episcopal Church, chairman; the inter-denominational, Mrs. Howard Yergin, chairman; inter-racial, Mrs. Allan Knight Chalmers, chairman; volunteer service, Mrs. Robert W. Searle, chairman; post-war planning, Mrs. Kenneth D. Miller; for emigres, Mrs. Frederick L. Fagley, chairman; May Luncheon, Mrs. John H. Trent, chairman; World Day of Prayer, Mrs. Roy Nels Anderson, chairman.

The various committees are active in planning conferences, with experts to speak and to lead discussions. They also assemble and distribute printed material on the several subjects. Also, the committee members are ready to serve as individuals when opportunity offers.

During the past few months, the interracial committee has carried out two or three "projects," the purpose of which was to bring better understanding between Jews and Gentiles and to discuss ways of teaching children to respect people of all races. Members of the ecumenical committee will take part in two summer conferences on church unity.

Fr. Minnis to Succeed Dr. Steele at Chapel of the Intercession

The Rev. Joseph Summerville Minnis, rector of Christ Episcopal Church, Joliet, Ill., since 1932, has been appointed vicar of the Chapel of the Intercession, Trinity Parish, Broadway at 155th Street, New York City. The announcement was made in person by the Rev. Dr. Frederic S. Fleming, rector of Trinity Parish at the 11 A.M. service Sunday morning, June 20th, at the Chapel of the Intercession. The new vicar will take over his duties in New York on September 1st.

The resignation of the present vicar of the Chapel of the Intercession, the Rev. S. Tagart Steele, jr., D.D., will become effective August 1st. Dr. Steele has accepted a call to become rector of St. Luke's Church, Germantown, Philadelphia, Pa.

Youth Consultation Service Seminar

Under the sponsorship of its chaplain, the Rev. Shirley C. Hughson, OHC, the Youth Consultation Service, Church Mission of Help, of the diocese of New York,

held a seminar for its staff in May on the subject, The Use of Religion in Case Work. The panel of clergy participating in the seminar at the invitation of the chaplain, were the Rev. Stephen F. Bayne, jr., the Rev. Otis R. Rice, and the Rev. Harry Price. The agency's consulting psychiatrist, Dr. Leslie Luehrs, also attended the seminar.

Bishop Manning At Beveridge Luncheon

At the luncheon given to Sir William and Lady Beveridge at the Waldorf Astoria Hotel, New York City, on June 3d, the speakers were Judge Thomas D. Thacher, Mayor La Guardia, Bailey B. Burritt, and Sir William Beveridge. The opening prayer was offered by Bishop Manning of New York, and was as follows:

"O God the Creator and Father of all men, we pray thee to hasten the coming of victory for the forces of freedom with just and righteous peace for the sake of all mankind; and grant, we beseech thee, that the tragedy and suffering of this war may summon us to truer effort to make this a better and a more Christian world. Stir and strengthen us to do all that is in our power to make this a world in which all nations shall share justly in thy bountiful provision, a world in which through wise and enlightened measures the well-being of all shall be advanced, a world ruled not by the spirit of covetousness but by the spirit of service, a world in which men shall be delivered from the evils alike of grinding poverty and of excessive riches, and, with full freedom, shall walk in the paths of justice, peace, and world-wide brotherhood. We ask this in the Name of Christ, thy Son, our Lord, Amen."

NEW JERSEY

Archdeacon Gribbon Resigns

The Ven. Robert B. Gribbon has presented his resignation to the Cathedral Chapter with the consent of Bishop Gardner of New Jersey. Archdeacon Gribbon has accepted a call to become rector of the Church of the Holy Cross, North Plainfield, N. J., effective September 1st.

W. MASSACHUSETTS

Summer School of Religion

The Rev. Dr. Nels F. S. Ferre, of the Andover-Newton Theological School, and Mrs. E. E. Curtis, of the department of Biblical History, Wellesley College, will be on the faculty of the annual diocesan summer school of religion of the diocese of Western Massachusetts to be held at Bucksteep Manor, Becket, Mass., August 16th to 21st. Also on the faculty are the Rev. Charles F. Whiston of Ashfield, chairman of the diocesan religious education commission, who will be director and chaplain, and the Very Rev. Donald J. Campbell of Christ Church Cathedral, Springfield. Dr. Ferre will present a

The Church and Marriage

We can't help wondering, in these days of hasty and many times ill-advised marriages, just how definitely our Priests are functioning in the matter of instructing candidates for matrimony in the teaching of The Church on Marriage, and the proper linking up of its sexual side with its spiritual and material sides. We'd hate to think that The Church was encouraging and assisting in what are merely leaps into physical marriage brought about by the overly emotional strain of war-time conditions, and that our Priests were simply acting as marrying officials, after the manner of justices-of-the-peace, so to speak.

Even under decent, though high-pressure, conditions surrounding a marriage these days, there is still time to tell a girl and a man what The Church expects of them, and what they may expect from a marriage which God and His Holy Church both ordain and make possible. First of all, the Priest himself should be properly informed, so that he might properly instruct. At the time of this writing, at least 60% of our Priests have no modern and thoughtful books on Marriage on their bookshelves, and very, very few make any effort to instruct on the subject. How then can a Christian man and girl get out of their marriage all that they should, unless the highest source of teaching in all the world takes the trouble to teach them?

We have carefully built up a well selected library of books on marriage here, and we have dodged no issues. A man and a woman married with the blessing of Holy Church are entitled to know many, many things which will enhance their happiness, and that knowledge should come to them through their Church, and from no other source. We have books for Priests, and books for those about to be married, also carefully but frankly written pamphlets which priests may give to those about to be married. BUT, there is no section of our book department which is so silently left alone and dodged, as is the section on marriage, and so far as we are concerned, we think it is a shame, and we don't hesitate to say so. Perhaps those about to be married will be forced to get their instruction and proper information outside The Church. What then? Oh, the answer is so obvious.

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Summertime Reading Suggestions

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Gives an explanation of some modern difficulties about the Catholic Faith. It is not intended to be a review of Christian faith and practice, but a practical help in an attempt to state fundamental Christian truth in a way which will attract the attention of all Churchmen intent upon further seeking this truth. Price, \$1.20.

Building the King's Highway

By the Rev. Frank Dean Gifford

Thirty-two sermons, brief and easy to read, filled with good common sense and good humor. They cover many subjects, including addresses for all the chief days of the Christian Year, and some of them deal with the main articles of the Apostles' Creed. A book that is stimulating and thought-provoking. Price, \$2.00.

Christianity Is Life

By the Rt. Rev. F. W. Creighton

Especially suitable for the late 'teen age. This little book of five addresses, given by the Bishop of Michigan at a conference in that diocese, discusses the Christian ideal and way of living. Simple, vivid and direct. Price, \$1.00.

Arthur Selden Lloyd

Missionary-Statesman and Pastor

By the Rev. Alexander Zabriskie

A book filled with information interesting for all, especially for those who are studying the missionary work of the Church. "The life of Arthur Selden Lloyd brings a message which must be heard in the post-war days if we are not to have a succession of suicidal world wars." *Southwestern Episcopalian*. Price, \$3.00.

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course on Christian Convictions Concerning God and Man, and Mrs. Curtis one on *The Bible in a World at War*.

The summer school this year will be the second such conference planned for adults. Last year Dr. Adolf Keller, of Switzerland, and the Rev. Stephen S. Bayne, jr., of Columbia University, were the principal leaders.

NEWARK

Convention

Bishop Washburn of Newark in addressing the 69th annual convention of the diocese, meeting in Trinity Cathedral, Newark, N. J., expressed his views of "Basic Principles."

"There are," he said, "certain principles which are still more basic than those explicitly set forth in the document to which I have referred. The first of these is the importance of fellowship. God's desire for unbroken fellowship with man is at the heart of the doctrines of the Incarnation and the Atonement. The Church is the Body through which men enter into the richness of that fellowship. . . . No one can doubt . . . that the witness of the Church is lessened by the failure of Christians to find fellowship in a united Church. We are therefore bound in penitence to examine with hopefulness every plan advanced by sincere men toward its gradual achievement. Some progress toward that end has been made by our Joint Commission in its conversations with the Presbyterians. The Commission ought therefore to be continued because we believe in the basic principle of the importance of fellowship. . . ."

"I am confident that the Commission will be continued. As it proceeds, it must undertake and encourage among us all the study of the Church's faith, order, and worship, so that any scheme for reunion will safeguard these fundamental doctrines which are essential in our loyalty to a trust.

"No plan of union can succeed in its own purpose, nor accord with God's purpose, unless it is the expression of a mutual respect and appreciation which has grown out of good understanding. We have not yet acquired a good understanding of the Presbyterians nor they of us.

We have much in common, but there are respects in which we differ. We must therefore seek to become better acquainted with one another. . . ."

"Personally I should be unable to vote for their immediate adoption ['Basic Principles'] by General Convention this October. My fundamental reason is their lack of clarity, which would make it difficult for me to know for what my vote was being cast."

That the Christian attitude in war "demands a refusal to become the slave of hatred" was emphasized by the Bishop. "We must hate with all our hearts the blackness of men's sins, yet by the grace of God regard without hate those who sin. Such an attitude is of the essence of the Christian faith."

Bishop Washburn proposed that a memorial to his predecessor, Bishop Stear-

ly, be considered. He also spoke of the tentative exploration by the finance and advisory board for some form of consolidation of Trinity Cathedral and the foundation known as the Cathedral of All Saints.

Bishop Ludlow, Suffragan, in his address to the convention stated that "Basic Principles" represented an "honest and prayerful effort" to obey our Lord's prayer "that we all may be one."

ELECTIONS: Standing committee, Rev. Messrs. J. E. Bailey, H. G. Willis, H. T. Stetson. Deputies to General Convention, Rev. Messrs. C. L. Gompf, W. O. Leslie, A. C. Lichtenberger, L. W. Barton, H. T. Stetson; Messrs. A. S. Murray, H. Yeung, Col. L. K. Lydecker. Alternates, Rev. Messrs. D. K. Montgomery, J. A. Mitchell, W. O. Kinsolving, L. H. Hinrichs; Messrs. H. J. Russell, R. Crewe, G. A. Stephenson, F. M. Sayre.

MILWAUKEE

Annuity Retirement Contract

Bishop Ivins of Milwaukee reveals that the diocesan university commission has arranged for an annuity retirement contract for the UTO worker at St. Francis House, student center at the University of Wisconsin. Bishop Ivins says he thinks this is pioneering, but that "it is an act of justice to one of our employees." Young women of this type who prepare themselves for, and then give their lives to, the work of the Church are entitled to have the Church make some provision for their future.

The contract entered into with an insurance company provides a monthly allowance after the worker has attained the age of 60.

NORTHERN INDIANA

Council

"'Basic Principles' is not basic," said Bishop Gray of Northern Indiana in addressing the 45th annual council meeting in St. James' Church, South Bend, Ind., early in May.

"It is not basic theologically," he continued, "because it has not gone to the bottom in matters of faith. Though the Apostles and Nicene Creeds are accepted on both sides the interpretation of doctrine is left in utter confusion.

"The Presbyterian Confession of Faith and our Book of Common Prayer, both referred to, do not agree basically. 'Basic Principles' is not basic sacramentally. Two sacraments are agreed upon but there is no basic agreement as to what we each believe about them and the other sacraments are entirely left out of consideration, not even Confirmation being required. This is quite different from what we said to the Orthodox Christians of the East in 1931.

"'Basic Principles' is not basic with reference to the ministry. The diaconate is left out entirely or at best deacons are identified with licentiates. When it comes to priesthood there is great confusion of terms, so that we can each use the same words and have totally different meanings. The episcopate is so watered-down that if the proposed union should be accomplished"

the United Church would be a Presbyterian Church. 'Basic Principles' is not basic in the matter of Christian morals. In 1929 conference by direction of General Convention were instituted to make 'An active study of matters of Christian morality looking toward organic unity.' 'Basic Principles' does not go into this at all and certainly if there is to be any real unity we must agree on questions of Moral Theology.

"In the proposal of 'Basic Principles' there is no real Unity; but merely the use of empty terminology, avowedly to be interpreted differently by each constituency.

The council voted its approval of the Bishop's viewpoint on "Basic Principles." It also approved a proposed canon along the same lines as that prepared by the national Commission on Holy Matrimony, with certain clarifying amendments.

ELECTIONS: Bishop and council, the Ven. J. M. Wheatley, Rev. P. Langendorff, J. R. Flagg; Messrs. G. U. Bingham, G. Sawyer, A. L. May. Standing committee, Ven. J. McN. Wheatley, Rev. P. Langendorff, D. H. Copeland, R. J. Murphy, H. G. Kappes. Deputies to General Convention, Ven. J. McN. Wheatley, Rev. P. Langendorff, D. H. Copeland, H. G. Kappes; Messrs. F. H. Whitmore, M. M. Latta, A. L. May, Major J. H. Haberly. Alternates, Rev. Messrs. R. J. Murphy, G. J. Childs, Very Rev. E. L. Groton, L.K.D. Patterson; Messrs. E. Lehman, P. Kerr, F. B. Lewis, R. W. Paul. Woman's Auxiliary, president, Mrs. W. H. Fritz; vice-president, Mrs. E. Ong; secretary, Mrs. E. N. White; treasurer, Mrs. F. B. Lewis; UTO custodian, Mrs. C. Salisbury; supply secretary, Mrs. L. McKee; Church Periodical Club, Mrs. T. Asbury; altar guild chairman, Mrs. W. F. Thomas.

Delegates to the Triennial: Mrs. W. H. Fritz, Mrs. C. Salisbury, Mrs. F. B. Lewis, Mrs. P. Kerr, Mrs. R. G. Happ. Alternates, Mrs. G. J. Childs, Mrs. Armstrong, Mrs. G. U. Bingham, Mrs. J. B. Schick, Mrs. D. Campbell.

MASSACHUSETTS

Victory Services

Trombones, trumpets, stirring hymns, a short watchword address, combine to make effective the Victory Services held each Sunday night on the steps of St. Paul's Cathedral, Boston. Through the courtesy of the Deputy Police Commissioner, traffic is diverted from Tremont Street for that half hour. This service reaches not only the passers-by on Tremont Street but the great throng of people on Boston Common.

Sightseeing

In keeping with the traditions of Boston, a Harvard professor devotes a large amount of his free time to conducting groups of soldiers around the city, visiting and describing its landmarks. These expeditions always end at the War Shrine in St. Paul's Cathedral where the professor—Robert Hillyer, the poet—in-scribes their names in the special book listing those for whom prayers are desired.

Bicycle Rack

Grace Church in Newton, Mass., has installed a bicycle rack before its parish house for the safe keeping of the wheels of those attending Sunday services or weekday activities.

Church Management Directory For 1943 - 44

This Directory is being published on July 1, as the July issue of Church Management. In content of pragmatic and useful material it maintains the high standards of previous years. Necessary in the office of every minister and churchman. Included:

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DEATHS

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

John S. Douglas, Priest

The Rev. John Smallwood Douglas, retired, died in Summerville, S. C., April 12th, after an illness of several weeks.

The Rev. Mr. Douglas served as rector of St. Andrew's, Louisville, Ky., for 20 years, from 1917 to the time of his retirement in 1937. Bishop Clingman of Kentucky, commenting on his death, says: ". . . he rendered yeoman service to the Church in the diocese and to the General Church. He fostered every effort to bring to the diocese a fine sense of its obligation to the missionary program of the whole Church. The generous support which the diocese gave the National Church was due largely to Mr. Douglas' efforts."

He was born in Prince George's County, Md. He graduated from the Virginia Theological Seminary and was ordained deacon in 1894, and priest in 1895. He served in the diocese of Virginia as rector of Luray and Lynnwood parishes from 1894 to 1897, and as rector of Lunenburg parish from 1897 to 1899. From 1899 to 1911 he was rector of Trinity Church, Martinsburg, W. Va. In 1911 he became rector of Trinity Church, Huntington, W. Va., where he served as rector until going to St. Andrew's, Louisville.

He was a deputy to General Convention

twice for West Virginia, and six times for Kentucky, and served for many years on the standing committees of those dioceses. During his 20 years in Kentucky he gave wise Christian leadership generally to the work not only of his parish, but also his diocese, and in civic affairs of the City of Louisville.

In 1894 Mr. Douglas married Elizabeth McCauley, who survives him. Since his retirement Mr. and Mrs. Douglas had lived in Summerville, S. C. Almost up to the time of his death he was active in supply work in the diocese of South Carolina. Funeral services were held April 13th in St. Paul's, Summerville, by Bishop Thomas of South Carolina, the Rev. E. M. Dart, rector of St. Paul's, and the Rev. Frank Ambler, D.D., rector emeritus of St. Paul's. Interment was in St. Paul's churchyard.

Alfred R. Howard

Alfred Ryland Howard, 91, active member of St. Philip's Church, Palestine, Tex., and former vice-president and treasurer of the International-Great Northern Railway, died Sunday, June 13th, at the home of his son, George F. Howard, in Houston. Mr. Howard was buried from St. Philip's Church on June 14th.

He was born April 20, 1852, in the rectory of the Church of the Redeemer,

Philadelphia, where his father, the Rev. Horatio C. Howard, was rector. He moved to Texas as a young man about 1870 and rose from a laborer to the vice-presidency of the I-G. N. Railroad, retiring in 1928. He was also president of the Palestine National Bank for three years.

Mr. Howard served on the vestry and as senior warden of St. Philip's Church during the years 1890 to 1913 and 1920 to 1928. He was also active in Masonry, being a Past Grand Commander of the Knights Templar of Texas.

He is survived by three sons, George F. Howard, representative in the state legislature from Houston, Comdr. David S. Howard of the U. S. Navy, stationed in Washington, and Dr. A. Philo Howard of Houston.

Mrs. Harvey R. Keeler

Mr. Harvey R. Keeler died at Nashotah House after a brief illness on June 5th.

Surviving are two sons in Cleveland, Ohio, Robert B. and Horace B., and two daughters, Katherine, the wife of the Rev. Dr. W. Freeman Whitman of Nashotah House and Helen, the wife of the Rev. Alexander Simpson, rector of St. Luke's Church, Racine, Wis. In addition there are nine grandchildren and three great grandchildren.

Mrs. Keeler was the widow of the late Judge Harvey R. Keeler of Cleveland. In recent years she made her home with Fr. Whitman and Mrs. Whitman at Nashotah House where she endeared herself to many people including many students who graduated year by year from the House.

Funeral services were held in the Chapel of Nashotah House on June 7th, the Burial Office being said by the Rev. Alexander Simpson, the Requiem Mass celebrated by the Rev. W. Freeman Whitman, and the Absolution of the body by Bishop Ivins of Milwaukee.

Interment took place at Lakeview Cemetery, Cleveland, on June 9th, her sons-in-law officiating.

Mrs. Herbert P. Onyx

On June 1st, Mary M. H. Onyx, prominent leader of the Church Periodical Club of the Church died. For the past 40 years Mrs. Onyx has been a devoted worker and has dedicated her life to church activities, being especially interested in younger children, church school work, and missionary fields.

In the affairs of the Church Periodical Club, Mrs. Onyx activities extended over a period of 20 years during which she filled various offices of responsibility as she was called upon to do.

Mrs. Onyx was president of the Church Periodical Club of the diocese of Pennsylvania, president of the same organization in the province of Washington, and also provincial representative to the Woman's Auxiliary National Board. She was a delegate to the last Triennial meeting.

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EDUCATIONAL

Research Secretary

Frances Bailey, now working with the Rev. Matthew Warren at the experimental center for Christian Education in St. Louis, has been released for six months to serve as research secretary for the National Committee on the Training and Employment of Women for Work in the Church, the Rev. Dr. Alden Drew Kelley, committee chairman, announces. She began her work for the committee on June 15th.

Miss Bailey is a graduate of the University of California, and has done graduate work at Teachers' College, Columbia University. She has done some studying at the University of Hawaii, Honolulu, and has passed her comprehensive examinations for doctorate at Teachers' College. She has been a teacher, a scientific aide in the Bureau of Home Economics, United States Department of Agriculture, director of children's work at the Church of the Crossroads, Honolulu, and since September 1941, has been at the St. Louis research center.

LIVING CHURCH RELIEF FUND

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"Pop" Concerts

"Pop" concerts are part of the life in New England during the early summer when people flock to Symphony Hall, Boston, to sit at tables on the floor and sip innocuous beverages while an exceptionally good orchestra plays all the old favorites and some of the new ones. Parishes have risen to the occasion by subsidizing a portion of the floor space for a pleasant kind of parish party, with the profit going to such a cause as the rector's discretionary fund, as was the case recently for All Saints' Church, Brookline. A "pop" concert with home talent in the parish hall is also a local custom; St. Paul's, Brookline, for example, has made this affair an annual success. Good music under the aegis of the organist and choirmaster, appreciative listeners at small tables with

light refreshments, supplies the necessary sum for certain alterations on the church door, made necessary by civilian safety requirements.

War Shrine

Holy Trinity parish, Iron Mountain, Mich., dedicated a United Nations war shrine on Trinity Sunday. The war shrine is built up around a central panel containing a bronze relief of the Church's War Cross. On the right hand side is an American Flag and on the left a standard holding the flags of five of the United Nations. The Shrine will be open daily from 10:00 A.M. to 6:00 P.M. and a schedule of mothers and other relatives has been prepared so that each day at least one person uses the shrine.

In connection with the service of dedica-

tion copies of the Soldiers and Sailors edition of the Prayer Book were presented to 22 mothers or other relatives of the men in service as a gift from the vestry and to be sent to them. Seven additional such prayer books have been given to men in service who were former acolytes as a gift from their rector.

The war shrine was made possible by a gift from the late Mrs. E. G. Kingsford, a cousin of Mr. Henry Ford.

Home Confirmation Classes Bring Results

As a result of "home" meetings, 53 persons were presented to the Bishop of Olympia for Confirmation at St. Paul's Church, Bellingham, Washington, by the acting Rector, the Rev. Canon E. B.



CHURCH SERVICES



GO TO CHURCH! That slogan, sounded round 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!

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St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
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All Saints', Rehoboth Beach, 8, 11, and 8 p.m.

LONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., Bishop; Rt. Rev. John Inasley Blair Larned, D.D., Suffragan Bishop

St. Paul's Church of Flatbush, "In the Old Dutch Section of Brooklyn," Church Ave. and St. Paul's Place, B.M.T. Subway, Brighton Beach Line to Church Avenue Station
Rev. Harold S. Olafson, Rector
Sun.: 7:30, 8:30, 11 a.m. & 8 p.m.; Thurs.: 10 a.m., Holy Communion and Spiritual Healing; Daily: Holy Communion 7:30 a.m., Saints' Days, 10 a.m. Choir of 60 Men and Boys

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

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

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

MASSACHUSETTS—Rt. Rev. Henry Knox Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston
Rev. Whitney Hale, D.D.; Rev. David W. Norton, Jr.

Sun.: 8:00 & 9:30 a.m. Holy Communion; 10:20 Matins; 11 a.m. Sung Mass & Sermon; 5:15 p.m. Healing Service; 6 p.m. Evening Prayer. Weekdays: 7:45 a.m. Holy Communion; 7:30 a.m. Matins; 9:30 a.m. Thurs. and Holy Days. Holy Communion; Confessions: Sat. 5 to 6 p.m.

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit

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

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

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days, & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

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

Rev. Donald B. Aldrich, D.D., rector (on leave: Chaplain Corps, U. S. Navy)

Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; 5 p.m. except 1st Sun. at 8 p.m.; Daily: 8 Holy Communion; 5:30 Vespers

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

Rev. Geo. Paull T. Sargent, D.D., rector
Sun.: 8 Holy Communion; 11 Morning Service and Sermon. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

Grace Church, Broadway at 10th St., New York

Rev. Louis W. Pitt, D.D., rector
Sun.: 8, 11, 4; Noonday: Tues. through Friday, 12:30-55

Church of the 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.), 9:30 S.S., 11, 4:30; Weekdays and Holy Days, 11 H.C.; Tues. 11, Spiritual Healing; Prayers daily 12-12:10.

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

Rev. Dr. S. T. Steele
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5:15 P.M.

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

Rev. H. W. B. Donegan, D.D., rector
Sun.: 8 Holy Communion; 11 Morning Service and Sermon; Holy Communion Thurs. 12 M.

NEW YORK—Cont.

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

Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

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

Rev. Roelif H. Brooks, S.T.D., rector
Sun.: 8 & 11; Daily Services: 8:30 Holy Communion; Thurs.: 11 Holy Communion

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

Rev. Randolph Ray, D.D.
Sun.: Communion 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 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville G. Bennett, D.D., Suffragan Bishop

Trinity Church, Newport

Rev. L. L. Scaife, S.T.D., rector; Rev. K. W. Cary, Asst. rector
Sun.; 8, 11 a.m., 7:30 p.m.
Tues. & Fri., 7:30 a.m. h.c. Wed., 11; Saints' Days: 7:30 & 11

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., Bishop; Rt. Rev. Oliver J. Hart, D.D., Bishop Coadjutor

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

Rev. Frank L. Vernon, D.D., rector
Sun.: Low Mass, 8 & 9; High Mass & Sermon, 11; Evensong and Devotions, 4; Daily: Masses 7 & 7:45; also Thurs. & Saints' Days, 9:30; Confessions: Saturdays 4 to 5 & 8 to 9 p.m.

WASHINGTON

St. Agnes' Church, 46 Que St., N. W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30

Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.

Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F., 8 p.m., E.P.; 1st Sun. of month, H.C. also at 8 pm. Thurs. 7:30; 11 H.C.

Smith. Fifteen of these were all girls who made up the choir.

Bellingham, being a defense city, has workers who have strange and staggered working hours, making it nearly impossible to have a Confirmation class meet at the church at a given hour. So Mr. Smith held classes in the homes and invited the neighbors in! As a result, a large class was presented for Confirmation, and many people had the opportunity to hear about the Episcopal Church who hadn't known before.

Cotton Choppers

The YPSL of St. Paul's Church, Waco, Tex., have organized themselves into "victory units" to help meet the current farm shortage. At present they are engaged in chopping cotton around the community.

According to the Rev. Robert Brown, rector of St. Paul's, "Most of these young people have never done such arduous labor before, but moved by their religion and patriotism, are becoming increasingly more enthused in this work and heartily com-

mend it to other youth organizations. Interestingly enough, they have already found more work than they can reasonably supply."

CHURCH CALENDAR

July

1. (Thursday.)
4. Second Sunday after Trinity. Independence Day.
11. Third Sunday after Trinity.
18. Fourth Sunday after Trinity.
25. S. James. Fifth Sunday after Trinity.
31. (Saturday.)



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.

THE CHURCH SOCIETY FOR COLLEGE WORK

*earnestly solicits gifts
and bequests*



**CRANBROOK
BLOOMFIELD HILLS
Michigan**

ALFRED UNIVERSITY—Christ Chapel, Alfred, N. Y.
Rev. George Ross Morrell, Rector
Second Sunday: 9 A.M.
Other Sundays: 5 P.M.

BOWDOIN COLLEGE—St. Paul's Church, Brunswick, Me.
The Rev. Donald W. Mayberry, Rector
Sunday Services: 8 & 11:00 A.M.

UNIVERSITY OF CALIFORNIA, L.A.—St. Alban's Church, Los Angeles, Calif.
Rev. Gilbert Parker Prince, Vicar
Sunday Services: 8, 9:30, & 11 A.M.

CARNEGIE INSTITUTE OF TECHNOLOGY—The Church of the Redeemer, 5700 Forbes St., Pittsburgh
Rev. Francis A. Cox, D.D.
Sunday Services: 8 & 11 A.M., 7:30 P.M.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City
Rev. Stephen F. Bayne jr., Chaplain
Sundays: 11 A.M.
Weekdays: 12 Noon

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

HARVARD UNIVERSITY, RADCLIFFE—Christ Church, Cambridge, Mass.
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sundays: 8, 9, 10, & 11:15 A.M., 8 P.M.
Weekdays: Tues., 10; Wed., 8; Thurs. 7:30 A.M.

HASTINGS COLLEGE—St. Mark's Pro-Cathedral, Hastings, Nebr.
Very Rev. N. L. Chowenhill, Dean & Rector
Sundays: 8 A.M. Mass; 9:45 Church School; 11 Choral Mass & Sermon. Holy Days: 10 A.M. Mass

UNIVERSITY OF ILLINOIS—Chapel of St. John the Divine, Champaign, Ill.
Rev. Carrol E. Simcox, Priest
Sunday Services: 8 & 10:30 A.M.
Thursdays & Holy Days: 7:15 A.M.

MICHIGAN STATE COLLEGE—St. Paul's Church, Lansing, Mich.
The Rev. Clarence W. Brickman, Rector
Sunday Services: 8, 9:30, and 11
Chapel of Christ The King, 445 Abbott Rd., East Lansing
Wednesdays 7:10 A.M.; Sunday: 8:45 A.M.



ST. FRANCIS HOUSE, MADISON, WIS.

MILWAUKEE DOWNER, STATE TEACHERS—St. Mark's Church, Milwaukee, Wis.
Rev. Killian Stimpson, D.D., Rector
Daily Services: 7:30 A.M.
Sundays: 8, 9:30, & 11 A.M.

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

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

UNIVERSITY OF NORTH CAROLINA—Chapel of the Cross, Chapel Hill, N. C.
Rev. Alfred S. Lawrence
Rev. R. Emmet Gribbin, Jr.
Services at 8 and 11 A.M., and 8 P.M.

PRINCETON UNIVERSITY—The University Chapel, Princeton, N. J.
The Rev. Wood Carper, Chaplain to Episcopal Students
Sundays: 9:30 A.M., Holy Communion and Sermon
Weekdays: 7:30 A.M., Holy Communion

STEPHENS' COLLEGE FOR WOMEN, CHRISTIAN COLLEGE FOR WOMEN, UNIVERSITY OF MISSOURI—Calvary Episcopal Church, Columbia, Mo.
Rev. Roger W. Blanchard
Sunday Services: 8, 9:30, & 11 A.M., & 6 P.M.
Thursdays 7 A.M.

UNION COLLEGE—St. George's Church, Schenectady, N. Y.
Rev. G. F. Bambach, B.D., Rector
Sundays: 8 and 11 A.M.; 7:30 P.M. Holy Days: Holy Communion, 7 and 10 A.M. Tuesdays: 7 A.M.; Thursdays: 10 A.M. Daily: M.P. 9 A.M.; E.P. 5 P.M.

WASHINGTON UNIVERSITY—Church of St. Michael and St. George, St. Louis, Mo.
Rev. J. Francis Sant, D.D., Rector; Rev. G. Richard Wheatcroft, Curate
Sundays: 7:30 & 11 A.M.; Canterbury Club, 7:30 P.M., twice monthly.

WELLESLEY COLLEGE—St. Andrew's Church, Wellesley, Mass.
Rev. P. F. Sturges; Mrs. Edward C. Ashton
Sundays: 7:30, 9:50, 11 A.M.
Thursdays in College Little Chapel 7 A.M.

WILLIAM COLLEGE—St. John's Church, on the campus, Williamstown, Mass.
Rev. A. Grant Noble, Rector
Rev. Gordon Hutchins jr., Asst.
Sundays: 8 and 10:35 A.M., Holy Days: 7:30 A.M.

WILSON COLLEGE, PENN HALL—Trinity Church, Chambersburg, Pa.
Rev. George D. Graeff, Rector
Sundays: (1st Sun. 7:30), 8 and 11 A.M.
Holy Days: 7:30 and 10 A.M.

UNIVERSITY OF WISCONSIN—St. Francis House and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center
Rev. Gordon E. Gillett, Chaplain
Sunday: Holy Eucharist 8 & 10:30 A.M.; Evening Song 7 P.M. Weekdays: Holy Eucharist Monday, Tuesday, Thursday, Saturday, 8 A.M.; Wednesday, Friday, 7 A.M.; Daily Evening Prayer, 5 P.M.

CHANGES

Appointments Accepted

BUXTON, Rev. CLARENCE E., formerly rector of Cople Chapel, Hague, Va., and associated missions, will become rector of Pohick Church, Lorton, Va., effective August 1st.

COCHRAN, Rev. ARTHUR M., formerly priest-in-charge of St. James' Church, Charleston, W. Va., will be priest-in-charge of Meade Memorial Church, Alexandria, Va., effective July 1st.

CURTIS, Rev. IVOL L., now rector of St. Peter's Church, Cazenovia, N. Y., will become rector of St. John's Church, Jamaica Plain, Boston, Mass., September 1st.

DAHL, Rev. JOHN G., curate at St. Andrew's Church, Ann Arbor, Mich., has resigned, effective July 1st. Address: from July 2nd to August 19th, French Summer School, Middlebury College, Middlebury, Vt. After that, Church Missions House, 281 Fourth Avenue, New York, N. Y. He has accepted an appointment from the National Council to the Cathedral staff in Port-au-Prince, Haiti.

DOWNES, Rev. FRANCIS B., rector of Christ Church, Riverton, N. J., will become rector of the Church of the Epiphany, Providence, R. I., effective August 1st. Address: 405 Elmwood Avenue, Providence, R. I.

DUNN, Rev. ROBERT C., formerly priest-in-charge of St. James' Church, Pulaski, Grace Church, Mexico, and Emmanuel Church, Lacona, N. Y., will become rector of Calvary Church, Homer, and priest-in-charge of St. John's Church,

Marathon, N. Y., effective July 1st, with address at Homer.

FENTON, Rev. A. K., priest-in-charge of St. Luke's Church, Charleston, W. Va., is now priest-in-charge of St. James' Church also, in the same city.

FISHER, Rev. BENSON B., formerly assistant of Trinity Church, Covington, Ky., is now priest-in-charge of St. Thomas' Church, Morris, Ill. Address: Box 366, Morris.

FOSTER, Rev. L. RUSSELL, formerly assistant at the Church of St. John the Evangelist, Lansdowne, Pa., is now vicar of All Saints' Chapel, Lockport, N. Y. Address: 7 Vine Street, Lockport, N. Y.

HUTTON, Rev. S. JANNEY, formerly rector of the Church of the Good Shepherd, South Richmond, Va., will become headmaster of Christchurch School, Christchurch, Va., effective July 1st.

KELLERAN, Rev. HAROLD C., rector of St. Mark's Church, North Tonawanda, N. Y., will become rector of St. Andrew's Church, New Berlin, N. Y., effective September 1st. Address: St. Andrew's Rectory, New Berlin, N. Y.

MAHAGAN, Rev. JAMES E., rector of St. Paul's Church, Oxford, N. Y., will be rector of St. Mark's Church, Syracuse, N. Y., effective July 1st. Address: 1612 W. Genesee Street, Syracuse, N. Y.

MALCOLM, Rev. HARRY BROOKS, formerly rector of St. Paul's Church, Endicott, N. Y., will become rector of Grace Church, Louisville, Ky., effective July 1st. Address: 319 E. Gray Street, Louisville, Ky.

MIDWORTH, Rev. LAWRENCE E., rector of St. Thomas' Church, Trenton, Mich., has been elected rector of Epiphany Church, Detroit, effective the middle of August.

NORTON, Rev. MERRILL A., formerly rector of Emmanuel Church, Grass Valley, Calif., is now vicar of St. Paul's Church, Elko, Nev. Address: 509 Idaho Street, Elko.

ROBERTS, Rev. JOSEPH O., formerly rector of Holy Cross Memorial Church, Utica, N. Y., is now rector of St. John's Church, Marcellus, N. Y.

ROLLER, Rev. B. R., former priest-in-charge of St. Thomas' Church and associate missions, White Sulphur Springs, W. Va., is now rector of Nelson Parish, Jefferson County, W. Va. Address: Summit Point, W. Va.

SCHULTZ, Rev. JOHN A., formerly assistant priest at Grace Church, White Plains, N. Y., and Master at St. Edmund's School, Stockbridge, Mass., is now on the staff of St. Clement's Church, Philadelphia, Pa., with address: 2013 Appletree Street, Philadelphia, 3, Pa.

STURTEVANT, Rev. PETER M., formerly curate of Grace Church, Amherst, Mass., will be rector of St. Paul's Church, Brunswick, Me., and chaplain to Episcopal students at Bowdoin College, beginning July 1st. Address: St. Paul's Rectory, 27 Pleasant Street, Brunswick, Me.

WYATT, Rev. GEORGE C., JR., has been called permanently by the vestry to be rector of Christ Church, Mexico City, Mexico. Mailing address: Calle del Artículo 123 No. 134, Mexico, D.F., Mexico. Residence: Calle Luz Savinon No. 6, Colonia del Valle, Mexico, D.F.

Military Service

BENTLEY, Rev. JOHN R., formerly curate of Christ Church, Houston, Texas, has enlisted as a chaplain in the Navy and is now at Naval Chaplains' School, Williamsburg, Va.

MAYBERRY, Rev. DONALD W., has resigned as rector of St. Paul's Church, Brunswick, Me., and is now in the Navy as a chaplain.

BIERCK, Rev. WALTER H., rector of Zion Church, Greene, N. Y., is on leave of absence with the Army as a chaplain. He is now Post Chaplain at Fort Monroe, Va.

CHARTERS, Rev. LLOYD S., rector of Emmanuel Church, Norwich, N. Y., is on leave of absence with the Navy as a chaplain.

COURAGE, Rev. JACK HALDANE, curate of St. Paul's Church, Syracuse, N. Y., has resigned to enter the Navy as a chaplain.

MARTIN, Rev. JAMES H., chaplain in the Army has been advanced from Captain to Major.

MATHEWS, Rev. ALBERT K., formerly a Lt. Colonel in the Army is now a Colonel.

WEBSTER, Rev. KIRBY, in military service since January, 1941, has resigned the rectorship of the Church of the Good Shepherd, Clinton, Mass.

WIELAGE, Rev. FREDERICK H., formerly a 1st Lieutenant in the Army is now a Captain.

Changes of Address

FILKINS, Rev. WARREN V. H., formerly at 575 Kearny Ave., Arlington, N. J., now at 96 Seeley Ave., Arlington.

SAUNDERSON, Rev. JOHN DEB., formerly of Penney Farms, Fla., is now at the Morris Apartment, Lake Avenue, Woodbury Heights, N. J.

LONG, Rev. GEORGE E., is now at 3838 Cleveland Avenue, St. Matthews, Ky.

PECKHAM, Rev. JOSEPH R., formerly at 250 Hawthorne Street, Brooklyn, N. Y., is now at St. Barnabas' House, North East, Pa.

WIESBAUER, Rev. HENRY H., formerly at Erie Y.M.C.A., 10th and Peach Streets, Erie, Pa., is now at 513 W. 31st Street, Erie, Pa.

Ordinations

ARKANSAS—On June 11th, the Rev. THOMAS CLARKE BLOOMFIELD was ordained priest in the Church of the Good Shepherd, Forrest City, Ark., by Bishop Mitchell. The Rev. C. C. Burke presented the candidate and the Rt. Rev. R. Bland Mitchell preached the sermon. Mr. Bloomfield will remain as priest-in-charge of the Church of the Good Shepherd, Forrest City, St. Luke's Church, Brinkley and Grace Church, Wynne, Ark., with address at Forrest City.

FOND DU LAC—On June 29th the Rev. IRA A. ENGLAND will be ordained priest at the Church of St. Agnes by-the-lake, Algoma, Wis., by Bishop Sturtevant. He will be presented by the Rev. James M. Johnson and the Rev. Frederick D. Butler will preach the sermon. Fr. England will be vicar of St. Agnes by-the-Lake with address at 806 4th Street, Algoma, Wis.

On June 19th the Rev. LLOYD DUDLEY RAPP was ordained priest at St. Paul's Cathedral, Fond du Lac, Wis., by Bishop Sturtevant. The sermon was preached by the Rev. Merrill J. Yoh. Fr. Rapp will stay at the Cathedral as assistant to the Dean.

MARYLAND—On June 3rd at Grace and St. Peter's Church, Baltimore, Md., the Rev. A. GORDON FISCHER and the Rev. W. C. R. SHERIDAN were ordained priests by Bishop Coadjutor Powell. They were presented by the Rev. Reginald Mallett and the Rev. Arthur B. Kinsolving, and the sermon was preached by the Rev. Harry Lee Doll. Fr. Fischer will be assistant at St. Matthew's Parish, Oakland, Garrett County, Md., and Fr. Sheridan will be on the staff of Mt. Calvary Church, Baltimore, during July and August.

On June 1st in All Souls' Church, Brooklyn, Baltimore, Md., the Rev. HERSCHEL O. HALBERT was ordained priest by Bishop Powell. The Rev. Charles G. Hill presented the candidate and the sermon was preached by the Rev. Norman Pittenger. Mr. Halbert will remain as priest-in-charge of All Souls' Church with address at 2nd and Jeffrey Streets, Brooklyn, Baltimore, 25, Md.

Degrees Conferred

MALLOCH, Very Rev. JAMES M., received the honorary degree of Doctor of Divinity from the College of the Pacific, Stockton, Calif., June 6th. Dr. Malloch is the dean of St. James' Cathedral, Fresno, Calif., a member of the Fresno City Board of Education and president of the Fresno U.S.O. Council.

PEABODY, Rt. Rev. MALCOLM ENDICOTT, Bishop of Central New York, received the honorary degree of Doctor of Sacred Theology from Syracuse University, Syracuse, N. Y., May 9th.

CLASSIFIED

ANNOUNCEMENTS

Died

SISTER ALICE URSULA—The Reverend Mother Superior (Sister Alice Ursula), Community of St. John Baptist, at St. Helen's Hall, Portland, Ore., Wednesday, May 26, 1943. Daughter of the late Montreville and Mary Strickland of Washington, D. C.

ALTAR BREAD AND INCENSE

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

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

BOARDING

SHRINE MONT—See ad in Display Section.

BOOK WANTED

WE possess one new unused Anglican Missal just published by the Gavin Liturgical Foundation. Would like to exchange it for one American Missal in fair and usable condition. Reply Box L-1758, The Living Church, Milwaukee, Wis.

WANTED—A copy or copies of the original Prayer Book Reason Why. Address Mrs. Wm. T. Wright, Rutherfordton, North Carolina.

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

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