

The Living Church

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



Official U. S. Navy Photograph.

Archbishop's Arrival

Pages 3 and 12

SERVICE UNDER THE SEA

The first service conducted by a chaplain in a submarine on war patrol was held by Chaplain W. S. Brown. (See page 7.)

STRICTLY BUSINESS

IF YOU MAKE \$100,000 a year and want to give \$10,000 to the Church or the Church Literature Foundation, the net cost to you is only \$1,700, for the government otherwise takes the rest of the \$10,000 in taxes. That's a handy thing for readers to know. I picked it up from the *Episcopal Church Evangelist*, via the New York *Diocesan News*.

But seriously, the little item in the *Bulletin* is important, and it should be read by every Churchman desirous of contributing to a religious or charitable organization. The government allows an exemption of up to 15% on gifts of this sort. Every taxpayer is entitled to take, and should take, all the exemption he earns, and since the exemption actually amounts to a saving in the amount of his gifts, he will usually be able to increase the gifts.

If a Churchman, for instance, has an income of \$6,000, and gives the gifts down 25%. On an income of \$10,000, a gift of \$1,000 actually means the net cost of the gift is only \$660; increase the income to \$20,000 and the gift to \$2,000 and the cost of the gift goes to \$980. Increase the income again to \$30,000 and the gift to \$3,000 and the actual gift cost is \$1,170.

For further figures, see the publications mentioned earlier.

* * *

ENTRIES for our Church School Essay Contest have come in so plentifully I'm beginning to pity the judges. Bishop Stevens, Dr. Bell, and Guy Emery Shipler, jr., are going to have a big job. You'll find the winners in the May 14th educational issue. Watch for them!

* * *

RECENTLY we ran small miscellaneous classified ads to help readers who were unable to get results in other ways. One wanted a particular book for an old man, the other wanted a communion set for a chaplain in a poor institution. Both got results.

* * *

HERE is a comment on an Amidon ad in the March 19th issue: "To my way of thinking, it is one of the best editorials that I have seen for many a moon in any religions publication."

* * *

THE TROUBLE with spring is, it gets you. Three days ago I was shoveling fourteen inches of snow off my walks, and that day I wouldn't have minded doing this column. But today is beautiful, and I'm mighty glad this is the last paragraph!

Leon McCauley

Director of Advertising and Promotion

Good Friday Services

TO THE EDITOR: The article by the Rev. Wilfred O. Cross is of real interest [L.C., April 2d]. Some years ago I discovered that, at least for small parishes, the ordinary form of the Three Hour service with addresses on the Seven Words year after year was very unsuitable.

What I found helpful was an arrangement of the day like this:

9 or 9:30 A.M.—Morning Prayer (perhaps one hymn) and address for the children.

12-3—The Litany, the Ante-Communion with the magnificent Scriptures, Offertory, then three addresses on subjects connected with the Passion, separated by intercessions, silences, and hymns.

5 or 7:45—Evensong and perhaps, if at 7:45, choir and a visiting preacher.

If Morning and Evening Prayer are said, do not substitute hymns for the Canticles. But I think it is better to have matins at least at an earlier hour.

We now follow a slightly different plan here. We found that so few came at 12, it was better to begin the service at 1:30. The Litany, the Altar Service, then a sermon 30 to 35 minutes long, preached from the pulpit, then some prayers of intercession and at 3, the Blessing. Either arrangement seemed edifying and far better with the distinctly liturgical setting than the old service with same addresses.

(Rev.) CHARLES E. HILL.

Ballston Spa, N. Y.

Purgatory

TO THE EDITOR: I have just read the Rev. William M. Hay's "Purgatory: A Hope and an Escape" in the March LIVING CHURCH. As I read it, I could not help thinking if that is the prevalent view of the Protestant Episcopal Church, I am ashamed to belong to it.

Mr. Hay seems to hold by the gospel of works. He talks learnedly of heaven, hell and salvation, yet not once in his three columns does he even mention Christ, God's own way to salvation! Is it possible he does not believe in Christ, is not a Christian? Works? "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Gal. 2:16.

He states that only God knows on which side of the line each of us is. True, yet I believe that each of us knows if we ourselves are saved or not. If one is truly a Christian, will he not have evidence in his heart and life that he is a son of God, knowing the Lord Jesus Christ as his Saviour and that he is bound for heaven? Can he help knowing such a joyous thing? Becoming a Christian is such a definite transaction that the Bible uses the ceremony of marriage as an illustration of the relationship between Christ and the Christian.

And God is too good and full of pity to condemn us to hell without giving us a chance to repent and pay for our sins? Why should He? Has He not already been so good and full of pity that He gave His only begotten Son, that whosoever believeth in Him shall not die, but have everlasting life? What more do we need? I agree with Mr. Hay that God will never send us to hell because of any sin we may commit. But, on the other hand, He will never bring us to heaven because we have not committed those sins, nor even because we have done all the

good works in the world. The whole question hinges on one thing, and only one thing: "He that believeth in Christ is not condemned; but he that believeth not is condemned already, because he has not believed on the name of the only begotten Son of God." St. John 3:18. May I ask Mr. Hay if there is any sin more heinous or so deserving of everlasting hell as the wilful ignoring or rejection of the suffering and death of the living God for our salvation? Again: "He that believeth on the Son hath everlasting life: but he that believeth not the Son shall not see life; but the wrath of God abideth on him." St. John 3:36. Is not that clear enough to all except those who will not believe?

I would like to say with Mr. Hay, "I would bring back to men's hearts something that our time has lost, a faith" (this far only, then differ to this) in God Almighty, the Father, the Son and the Holy Ghost. I would bring back a faith in the saving blood of Christ, which is, the Bible tells us plainly, the only way to heaven. I would bring back the lost faith in God's Word, that we may once again put our faith in the doctrines it so plainly tells us, and keep away from the fond imagination of our hearts.

We recite our faith so often in the Apostles' and Nicene Creeds. Why then, can we not believe that Christ our Saviour died for our sins, and arose from the dead; that He paid the wages of our sins, and is eager and willing to welcome each and everyone of us who believes on Him to everlasting life? Need we more comfort than that, or have we lost our faith in the very cornerstone of the Holy Catholic Church?

May we say with Paul (?) in Hebrews 9:14, How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?

(Rev.) WILLIAM M. LANGE, JR.

Syracuse, N. Y.

Reprints

TO THE EDITOR: May I ask the courtesy of your columns to say that reprints of my article in the January *Harper's Magazine* can now be procured from the editor of that publication for circulation to service people, at cost, 2½ cents each. If you will do this, it will save my answering scores of inquiries.

(Rev.) BERNARD IDDIGS BELL.

Providence, R. I.

The Living Church

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

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FIRST SUNDAY AFTER EASTER

GENERAL

ANGLICAN RELATIONS

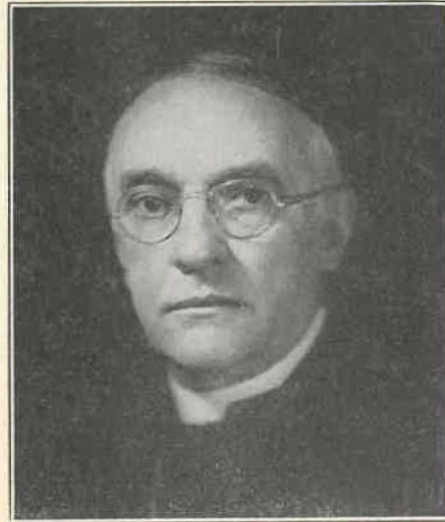
Archbishop of York Arrives

By ELIZABETH McCracken

★ The Archbishop of York arrived at New York on Maundy Thursday, April 7th, a full week before he was unofficially expected. The Presiding Bishop was out of town, keeping an important engagement made some time ago. The Rev. Dr. James Thayer Addison, vice-president of the National Council, represented Bishop Tucker. Bishop Manning likewise had appointments which could not be postponed nor delegated. The Rev. Dr. Thomas A. Sparks, canon pastor of the Cathedral of St. John the Divine, represented him.

The Archbishop acceded to the urgent request of the Department of Promotion of the National Council to hold a press conference before leaving the next evening for Washington. In order not to interfere at all with the customary Good Friday devotions, this conference was set for 10 o'clock on the morning of Good Friday. About 40 religious editors, from both the daily and the religious press, were present. The place of the conference was the Waldorf-Astoria Hotel, where the Archbishop was staying. It lasted half an hour.

The Archbishop came into the room with Dr. Addison, Canon Sparks, the Rev. John W. Irwin of the National Council, and the Rev. Dr. G. A. Ellison, His Grace's chaplain. He agreed courteously when the photographers asked him to pose for a dozen or more pictures. When he was requested to smile, he laughed and remarked, "I will try." He sat while questions were asked, but rose as he replied, even when the answer was no more than two or three words. It was quite evident that the Archbishop was accustomed to such questions as were asked, even though in a different setting. He made a short statement before the questioning began, saying that he was glad of the opportunity to make this, his first, visit to the United States. He referred to an incident which had given him confidence in the American press. As he was returning home after the enthronement of the Archbishop of Canterbury, he got into a railway carriage with four American newspaper men. They asked him if he had been to the United States and if he would like to come. He told them that he would like it, were it not that he was frightened of the American press. Whereupon, the four men assured them that he need not be afraid to say anything he chose: nothing would be printed if he



BISHOP LONGLEY: Died April 5th
(See page 5)

would just say regarding it: "That's off the record." The Archbishop then asked that what he should say now might not be put in "inverted commas" [the English expression for quotation marks], unless the whole answer was thus given, and only then after it had been checked up with the representative of the British Information Service, who was making a transcript of everything that was said by everyone at the conference.

There was a pause after this little statement. Then the questions began. The first one was as to how long the Archbishop expected to stay in this country. He

replied that he would be three weeks in the United States and one week in Canada. Next some one asked if he expected to preach in Washington, and what his subject would be. His Grace smiled, and answered that he would preach there, and that the subject would be something about Easter.

RUSSIA

The next five questions, asked by different persons, had to do with Russia. The first was, "What do you say about there being no Vicar of Christ on earth, as the Russian Patriarch has said?"

The Archbishop considered only for a moment; then he replied that the Greek and Russian Orthodox Churches were quite apart from the Roman Catholic Church and recognized no higher earthly spiritual authority than that of their own prelates. He had been in Russia only ten days, he said, on his recent visit; he neither spoke nor understood the language. Then he described the Patriarch of the Russian Church as a wonderful old man of 75 who had with him excellent Archbishops.

The second of the five questions on Russia was: "Is the Church of England nearer the Russian Church than the Roman Catholic?"

This the Archbishop answered at once, saying that the Church of England was very much nearer. He added that both Churches were together in repudiating the claims of the Pope of Rome.

The third question was: "What of religion in Russia?"

The Archbishop replied with much enthusiasm that there had been a revival of religion in Russia, especially since the war. Relatives of soldiers had heard of men killed, and buried with no religious services whatever. There has sprung up from this a demand that village churches be opened, and this was done. The Archbishop warned, however, against the idea that religion had utterly disappeared from Russia before the war. He quoted one of the Russian Archbishops as declaring: "Religious worship has *never* ceased in Russia."

The fourth question about Russia was: "Has Nazi persecution affected religion in Russia?"

The Archbishop said that he believed that it had. The people had returned to their religion, partly because of that. But he went on to say that he did not mean to imply that all Russia was again Christian, the Communist party in Russia being opposed to religion.

The fifth question referred to Bibles: "Are there Bibles in Russia now?"

His Grace seemed a bit puzzled by this

Departments

BOOKS	16	FOREIGN	9
CHANGES	23	LETTERS	2
DEATHS	21	PARISH LIFE	17
DIOCESAN	18	WAR SERVICE	7
GENERAL	3		

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question. He replied that the Russians had always had Russian and Greek Bibles, and that he did not know whether there had been any special distribution lately, or not.

In reply to a question about the Palestine problem, the Archbishop spoke at more length. It was a difficult problem and he could not see any clear-cut solution. One the one hand, England wanted as many Jews as possible to settle in Palestine and their present quota was full. On the other hand, the Arabs had been there for hundreds of years and regarded it as their country. It would appear that the Arabs had certain rights. He felt for the Jews and he felt for the Arabs. It was a difficult problem and could not be solved quickly.

OBLITERATION BOMBING

It was inevitable that the Archbishop should be asked what he thought of the bombing of German cities and what the English people thought, even though the English papers have published statements. He said that everyone in England wished to hasten the conclusion of the war, for the sake of the suffering peoples in its throes. If the bombing of German cities would hasten things, then the English people were reluctantly in favor of it as a dreadful necessity.

A question as to the rebuilding of destroyed churches was also to be expected, and Coventry was cited. The Archbishop said that he did not know whether there were other plans like the Coventry plan or not. In the course of postwar reconstruction whole communities would be moved and new churches would be built for them in the new localities. Only churches likely to be actually needed for use would be rebuilt, with the exception of historic edifices. These, where not damaged beyond repair, would be restored as monuments.

In answer to a question about the *Sword of the Spirit and Religion and Life*, the Archbishop declared that both movements, the one Roman Catholic, the other interdenominational, were fine organizations. He said that they showed how Christianity can be applied to everyday life in all its aspects.

This led to another question about social reform and the attitude of the Church of England toward it, to which the Archbishop replied that there was a great interest in it. There was no general policy. The feeling was that the Church of England, or any Church, should not commit itself to any program, but work for better vision and endeavor. The Beveridge Report, mentioned at this point, was favored by many Church of England people. He himself accepted its main suggestions.

Dr. Garbett described the education bill now before the British parliament as a good measure, declaring that while it does not give the Church of England or the Roman Catholic Church everything it wants, it is a sound bill and represents a great educational advance.

Two questions were asked regarding American politics. The first referred to a statement in the *Church of England Newspaper* about a fourth term. The Archbishop said with a smile that this paper



ARCHBISHOP OF YORK: As the pastoral staff (instead of a crozier) and the coat of arms show, this picture was taken while he was still Bishop of Winchester.

was a very good paper, but that it had no political importance, and, did not speak for the Church of England, any more than any other paper did.

The second question was: "Would you care to comment on the American political scene?"

To this the Archbishop replied that he would not dare.

Dr. Garbett in commenting on exchange visits between American and English Church representatives stated that American representatives would be welcomed warmly and that there was great value to be derived from such visits in that they ought to make for greater understanding between the countries.

His Grace did not appear to be at all tired by the conference. He sat after each answer, looking out at the group and awaiting the next question. Then he rose, and looking in the direction from which the question came, gave his answer. When he left, there was a chorus of exclamations in praise of his good humor, his courtesy, and his alertness.

Fr. Irwin announced at the end of the conference that, though it was still early in the day, the Archbishop would have no other appointments but would devote the remainder of the day to the traditional observances of Good Friday.

The Archbishop will return to New York on April 21st. He will remain until

the 28th, and will be the guest of Bishop Manning throughout the entire time. His appointments have been announced tentatively as follows:

April 16th—Sermon at the Cathedral of St. Peter and St. Paul in Washington, D. C.;

17th—Reception by the English-Speaking Union, Washington, D. C.;

18th—Two lectures at the College of Preachers, Washington, D. C.;

19th—Consecration of Dean Angus Dun as Bishop of Washington;

20th—Visit to Yale University, New Haven, Conn.

23d—Sermon at the Cathedral of St. John the Divine in New York City;

24th—Meetings with officers of the International Missionary Council; the Provisional Committee of the World Council of Churches; the Church's Committee on Coöperation with the Church of England; a visit to the General Theological Seminary;

25th—National Council; honorary degree from Columbia University; dinner as guest of Dr. Nicholas Murray Butler;

26th—Dinner as guest of the Church Club of New York;

27th—Meeting with the non-Roman clergy of Greater New York; speech at a public meeting at the Riverside Church.

On April 28th the Archbishop will leave for Chicago to fill engagements for the

remainder of the week, after which he will go to Canada as the guest of the Most Rev. Derwyn T. Owen, Archbishop of Toronto and Primate of All Canada.

EPISCOPATE

Bishop Longley Dies

Bishop Longley, retired Bishop of Iowa, died on April 5th at Charleston, W. Va., where he had been residing since his retirement on November 1, 1943.

Born in Cohoes, N. Y., in 1868, the Bishop was the son of John Thompson Longley and Maria Fulton Longley. Most of his boyhood and young manhood were spent in Troy, N. Y., where he was baptized and confirmed in St. Paul's, and where he served as a choir boy. He was educated in the public schools and at St. Paul's parochial school of that city, later entering St. Stephen's College (now Bard of Columbia University) from which he was graduated with the B.A. degree in 1891, and from which he received the M.A. degree in 1896. Graduating from the General Theological Seminary in 1894, he was granted the D.D. degree by that institution in 1920, having previously received the same degree from St. Stephen's in 1912.

Bishop Longley was ordained deacon in 1894 and priest in 1895. His first parish was St. Paul's, Troy, N. Y., which he left to become rector of Trinity Church, Milford, Mass. He later became rector of Christ Church, Binghamton, N. Y., and in 1911 took over the rectorship of St. Mark's, Evanston, Ill.

He was elected Iowa's first Suffragan Bishop in 1912; its first Coadjutor in 1917; and became Diocesan in 1929. He was president of the province of the Northwest from 1920 to 1929. He was twice a deputy to General Convention.

He had served as president of the board of trustees of St. Luke's Hospital, Davenport; as trustee of Seabury-Western Theological Seminary, Grinnell College, St. Katharine's School, Davenport, St. Monica's Home, Des Moines.

Bishop Longley was a thirty-third degree Mason and Past Grand Chaplain of the Grand Lodge of New York State. He was a member of Kappa Gamma Chi fraternity. He was an avid baseball fan and before the war devoted much of his spare time to motoring.

Upon his retirement at the age of 75, Bishop Longley with his wife, the former Hattie Eliza Minkler, moved from their Iowa home to be near their son, the Rev. Harry S. Longley, jr., rector of St. John's Church, Charleston, W. Va. Both his wife and son survive him.

Funeral services were conducted in St. John's Church, Charleston, on April 7th by Bishop McElwain. Burial was in Troy, N. Y.

Editor's Comment:

Becoming diocesan at the beginning of the depression, Bishop Longley led his diocese valiantly through the critical years and exercised sane Catholic leadership in the Church at large. May he rest in peace and may light perpetual shine upon him!

Washington Consecration Plans

His Grace Bishop Sigurgier Sigurdsson, Primate of Iceland, now in Washington, has been invited to attend the consecration of Dr. Angus Dun as fourth Bishop of Washington, April 19th, in the Washington Cathedral and 32 American bishops will attend in addition to those participating in the service, it was announced by Dr. Franklin J. Bohanan, chairman of the Committee on Arrangements.

In spite of travel difficulties a large number of acceptances have been received from high Church leaders all over the country. The list of participants to march in the procession has reached 480. Unusual interest is being displayed in the consecration, the first to be held at Washington Cathedral. The Most Rev. Cyril F. Garbett, Archbishop of York, will take part in the service. Bishop Sigurdsson will march in the procession unless it is necessary for him to return to Iceland in the meantime.

Among bishops of other Churches who have accepted invitations are: the Rt. Rev. Bishop Dionisiye, Serbian Orthodox Bishop for the United States; His Beatitude Eshai Mar Shimun XIII, Assyrian Bishop; Bishop J. Z. Jasinski, Buffalo, N. Y., Bishop J. Padewski, recently returned to this country from an internment camp in Germany, and Bishop J. Misiaszek, Scranton, Pa., representing the Polish National Catholic Church of America.

CONSECRATORS

The Most Rev. Henry St. George Tucker, Presiding Bishop, will consecrate Dr. Dun and Bishop Sherrill of Massachusetts will preach the consecration sermon. Bishop Sherrill and the Rt. Rev. Y. Y. Tsu, Bishop of Kunming, are the co-consecrators.

Dr. Dun will be presented for consecration by Bishop Hobson of Southern Ohio and Bishop Peabody of Central New York. The Litany will be read by Bishop Lawrence of Western Massachusetts. Attending presbyters will be the Rev. Charles L. Taylor, newly elected to succeed the Bishop-elect as dean of the Episcopal Theological School, Cambridge, Mass., and the Rev. John M. Burgess, chairman of the Department of Christian Social Relations of the diocese of Southern Ohio, and rector of the Church of St. Simon of Cyrene, Lockland, Ohio. The Rev. John H. Fitzgerald, Brooklyn, secretary of the House of Bishops, will be registrar.

In addition to the above named bishops, 32 have indicated that they will attend the service. They are: Bishops Beal of Panama Canal Zone; Beecher of Nebraska, retired; Budlong of Connecticut; Davenport of Easton, retired; DeWolfe of Long Island; Gardner of New Jersey; Walter H. Gray, Suffragan of Connecticut; Jett of Southwestern Virginia, retired; McClelland of Easton; McKinstry of Delaware; Pardue of Pittsburgh; Reinheimer of Rochester; Stires of Long Island, retired; Tucker of Ohio; Wroth of Erie; Washburn of Newark; Loring of Maine; Oldham of Albany; Heistand of Harrisburg; Abbott of Lexington; Goodwin, Coadjutor of Virginia; Kirchhoffer of In-

dianapolis; Larned, Suffragan of Long Island; Littell of Honolulu, retired; Ludlow, Suffragan of Newark; Roots of Hankow, retired; Sterrett of Bethlehem; Strider of West Virginia; Mason, Suffragan of Virginia; Whittemore of Western Michigan; Rhea of Idaho; Brown of Southern Virginia.

DIPLOMATIC GUESTS

Among the acceptances from the diplomatic and official residents are: The British Ambassador and the Viscountess Halifax; Sir Bajpai, Agent General for India and Lady Bajpai; the Australian Minister and Lady Dixon; the Yugoslavian Ambassador and Madame Fotitch, the Netherlands Ambassador and Madame Loudon; the Canadian Ambassador and Mrs. McCarthy; the Norwegian Ambassador and Madame Munthe de Morgentierne; the Minister from New Zealand and Mrs. Nash; the Minister of Finland and Madame Procope; the Minister of Iceland and Mrs. Thor Thors; Sir R. I. Campbell and Lady Campbell; Mr. Andre Boissier of the Swiss Embassy; Mr. and Mrs. David E. Finley; Justice and Mrs. Frankfurter; Mr. and Mrs. Charles C. Glover, jr.; Chief Justice and Mrs. D. Lawrence Groner; Admiral and Mrs. Ernest J. King; Admiral and Mrs. Emory S. Land; Secretary of Labor Frances Perkins; Speaker of the House Sam Rayburn; Justice and Mrs. Stanley Reed; Associate Justice and Mrs. Owen J. Roberts; Dr. Leo S. Rowe; Mr. and Mrs. Francis B. Sayre; and the First Secretary of the Chinese Embassy, Tswen-ling Tsiu.

Included in the list of clergy of other communions who will march in the procession are: the Rev. Dr. Seth R. Brooks, chairman of the Committee on Religious Life in the nation's capital; the Rev. S. Arthur Devan, formerly director of the General Commission on Army and Navy Chaplains; Rabbi Norman Gerstenfeld; Dr. Frederick Brown Harris, chaplain of the Senate; the Rev. Dr. Albert J. McCartney; the Rev. John W. Rustin, president of the Washington Federation of Churches; the Rev. Dr. Joseph R. Sizoo, pastor of the Collegiate Church of St. Nicholas, New York City; and Dr. Frederick E. Reissig, executive secretary of the Washington Federation of Churches.

It has been of extreme regret to the Committee on Invitations that the seating capacity of the Cathedral, approximately 2,350, has limited the number of invitations that could be issued. Of this number 1,580 have been issued for the diocese of Washington. These have been apportioned to each parish according to the number of communicant members. Approximately 500 seats are needed for those marching in the procession which includes those participating in the service and visiting bishops, all local Episcopal clergy, lay delegates to the convention, and similar groups.

Since the seating capacity is so limited provisions will be made through the use of loud speakers set up at the north and south transept entrances to enable interested persons to follow the service and hear the consecration sermon, and view the procession as it enters and leaves the Cathedral.

UNITY

Dr. Johnson Succeeds Dean Dun On Commission

Dean Dun has resigned from the Joint Commission on Approaches to Unity, to which he was appointed as a presbyter, on account of his approaching consecration as Bishop of Washington.

In his place the president of the House of Deputies, Dr. Phillips E. Osgood, has appointed the Rev. Dr. Sherman E. Johnson.

Dr. Johnson is a graduate of the Western Theological Seminary. He took his doctorate in philosophy at the University of Chicago. After serving on the faculty of Seabury-Western and Nashotah House, he became a member of the staff of the Episcopal Theological School in Cambridge. Nashotah House conferred the S.T.D. upon him.

Conclusions of Stanford Conference

Church unity was the subject debated at the annual Stanford Conference for the college youth of the diocese of California held at Stanford University, Palo Alto, Calif., March 19th. Five speakers from the university clubs of the diocese presented material on the subject, and then the matter was discussed until some conclusion could be reached. Mrs. Paul E. Langpaap, of the Carillon Club of Grace Cathedral, San Francisco, sponsored by Canon Pendergraft, opened the meeting with a discussion of the growth of the spirit of unity. William Chenney, chairman of the conference, a graduate student at the University of California, then introduced the speakers.

"We desire unity with the Presbyterians and will work for it. But we are not ready for it now," was the conclusion of the discussion group led by Miss Alice Lee Freeman of the Canterbury Club of San Jose State College, and a delegate to the Wooster Conference. "And we are going to work for unity with other Churches in addition to the Presbyterian," she added. "Because of theological differences, any move at present would create larger divisions in both Churches and disunity would result," it was concluded.

Miss Harriet Rawlins, Mills College freshman and member of the Canterbury Club there sponsored by Mrs. Florence Judd and the Rev. Mr. Stephen Green, said that her discussion group thought that unity with the Methodists might be easier than unity with the Presbyterians. "The various groups of Methodists have recently united successfully," she said; "whereas the Presbyterians are not united among themselves. We are historically closer to the Methodists, the break with Methodism having taken place more recently than the split between the Church of England and the Church of Scotland. The Methodists seem to be moving toward a similar manner of worship with their increased use of liturgical services, vestments, traditional architecture, and other symbols. The result could be a richer

Church than either of us now have; e.g., preaching would be improved if the Methodist strong emotional appeal could be combined with Episcopalian intellectual stress."

The group led by Miss Catherine Symons of Stanford's Canterbury Club and chairman of the diocesan Student Council, declared that union with the Roman Catholic Church was impossible because of the refusal of that Church to compromise. "But we all believe in the Catholic faith as taught by the universal Church and pray for the fusion of the orthodox units of Christ's Church," they added.

SOUTH INDIA PLAN

Miss June Bacon, member of the Canterbury Club at the University of California, under the direction of Marius Lindloff, discussed the South India plan of uniting local Anglicans, Methodists, and Presbyterians. Her group decided that, "In the mission field of South India uniting the Churches seems to be desirable. But class divisions, the issue of the historical episcopate, and the problem of agreeing upon a common liturgy are barriers. We should watch the process and the results of this laboratory experiment in Church unity and be guided by their experience."

The conference was concluded at a service of evening prayer in All Saints' Church, Palo Alto. The rector, the Rev. O. F. Green, preached on the urgency of unity with the Presbyterians as a first step toward healing the "wounds in the body of Christ."

At a meeting of the diocesan Student Council, sponsors of the conference, the following officers were elected for the academic year, 1944-45: Catherine Symons, Stanford, chairman; Harriet Rawlins, Mills, secretary; the Rev. Canon Allen Pendergraft, Grace Cathedral, advisor.

The council planned the annual University Day service in Grace Cathedral on Whitsunday at which Dr. Lynn Townsend White, jr., president of Mills College, will speak.

RACE RELATIONS

West Virginia Priest Appointed To Interracial Commission

The Rev. Benjamin W. Tinsley, rector of St. Matthew's Church, Charleston, W. Va., has been appointed by Governor Neely to a special interracial commission whose particular work is to prevent race riots in the crowded industrial area of the Kanawha Valley, whose chief city is Charleston.

Fr. Tinsley is also president of the "Four Freedoms Fellowship," an organization in Charleston made up of Americans of Greek, Polish, Negro, Jewish, and other stock. The Fellowship works through educational channels to spread tolerance and understanding among various racial groups. Nationally known speakers are being brought to Charleston, each to speak on one of the Four Freedoms. The Fellowship also sponsors a talent exchange bureau which provides

speakers and musicians from the various national and racial groups for different clubs and organizations.

Fr. Tinsley is well equipped to work in interracial affairs, having specialized in that field while studying at Union Seminary.

Negroes Present at Alabama Pastors' Union for First Time

For the first time in history, Negro representatives were present at the monthly meeting of the Birmingham Pastors' Union in Birmingham, Ala.

The union, at its March meeting, had voted to invite officers of the Negro Pastors' Union to attend its monthly sessions and suggested that twice a year it entertain as its guests the entire membership of the Negro organization.

The move is intended to strengthen cooperation between the two groups on questions of mutual concern by allowing the Negro officers to observe the workings of the White union and to serve as counselors when the occasion presents itself.

FINANCE

Collections Larger

Collections in expectations to April 1st were most gratifying, according to Lewis B. Franklin, treasurer of the National Council. Allowing one month for collection and remittance there was due from those dioceses which have filed their expectations the sum of \$277,977. Of this amount 108.3% was paid. This compares with 95% on April 1, 1943.

The actual amount of money collected to April 1st was greater than for the same period last year by \$67,621.32. This increase reflects not only the higher percentage of collections but the materially increased expectations. According to Dr. Franklin, more and more of the dioceses are adopting the plan of remitting each month one-twelfth of their expectation.

SOCIAL ACTION

First Woman President

Mrs. Frank H. Merrill, who was formerly Miss Eleanor Brown, has been elected president of the National Health Council for 1944. She is the first woman to be elected president since the founding of the Council in 1921.

Mrs. Merrill is a sister of the late Mrs. John M. Glenn, who was one of the most notable leaders in social work in the world.

Before her marriage in 1934, Miss Eleanor Brown did social work with the guidance of her distinguished sister in whose home she lived. Like Mrs. Glenn, she is a devoted Churchwoman. Her marriage brought her in touch with other aspects of Church work. Mr. Merrill, a prominent member of the diocese of New York, has been for many years secretary of the Program of the Church in the diocese. He is managing editor of the *Diocesan Bulletin*.

ARMED FORCES

Only One Casualty Among Chaplains of the Episcopal Church

Commenting upon recent newspaper stories reporting heavy casualties among chaplains serving in the nation's armed forces, the Rev. Henry B. Washburn, secretary of the Army and Navy Commission, said that among Episcopal chaplains there has been but one death thus far. Chaplain Frederick B. Howden, son of the late Bishop of New Mexico, died in a Japanese prison camp last year. Dr. Washburn said, "I am sure that many of our chaplains are in positions of danger, but thus far, thank heaven, all seem to have escaped death or even injury."

Chaplain Receives Silver Star

Announcement of the award of the Silver Star to Chaplain James T. Fish, formerly of Calvary Mission, Los Angeles, has reached the Army and Navy Commission. From somewhere "in the field" comes the citation for gallantry in action.

"During the period January . . . - January . . . 1944," says the citation, "in which his organization was engaged in the hazardous mission of forcing a crossing of the . . . River, he remained in the forward area under almost constant artillery fire. With no regard for personal safety, he visited and talked to men being subjected to artillery and mortar fire in forward positions, thereby greatly comforting them and increasing their self-confidence. On . . . January, still in the forward area under artillery fire, Chaplain Fish conducted religious services, for which all the men expressed their profound gratitude and admiration. The action of Chaplain Fish in remaining with and comforting his men in the face of great danger materially aided the effort of his organization and is in keeping with the highest ideals of the Church and of the armed forces."

Fliers Converted by Natives

The story of seven Navy fliers shot down in the South Pacific who were converted to Christianity by the natives among whom they took refuge is told in a dispatch to the *New York Times*. Stanley W. Tefft, 25, an aerial gunner from Toledo, Ohio, said that he and two companions, Lt. Edward Peck of Shreveport, La., and Radioman Jeff Scott of Garden City, Kans., reached the island on a raft after two and a half days at sea. They hid on the Japanese-occupied island for 87 days, guarded by the natives, whose first act was to give them a Bible. "That and our experiences made us Christian," Mr. Tefft said. "Every night they would gather around us and we took turns reading the Bible. They sang songs which we knew."

Two members of the crew of their plane also found refuge on the island, along with Lt. Ben H. King from Arkansas, the pilot, and Ensign Joe Mitchell of Davidson, Okla. Although the 200 natives knew they



Official U. S. Navy Photograph

CHIEF OF NAVY CHAPLAINS VISITS PUERTO RICO: Navy chaplains look on while Bishop Colmore of Puerto Rico converses with Captain Robert D. Workman, Chief of Navy Chaplains. Standing are Chaplains Goldberg, W. W. Elder, Boslet, and E. R. Shannon. Chaplain Shannon is a priest of the Episcopal Church.

were on the island, the Japanese patrols never found it out. Finally they all put out on rafts and were picked up by Navy planes. "The only thing that brought us back was faith," said the gunner. "You can tell the world that I am now a devout Christian."

Chaplain Holds Services Beneath the Pacific

Somewhere under the Pacific what was probably the first church service to be conducted in a submarine by a regular chaplain was held by Chaplain William S. Brown, formerly of St. Paul's Church, Toledo, Ohio. The dim light of a few bulbs flashing on polished steel in the cramped confines of the submarine served as light, and a simple cross with a small candle at each side stood on the mess counter as the men sang their hymns without the aid of an organ, and Chaplain Brown delivered his sermon.

Submarines do not ordinarily carry chaplains, but Chaplain Brown, on his way to a new station, was asked by the crew to hold the service. Religious services are usually conducted by the skippers or pharmacist's mates on undersea craft.

"I have never been or felt so close to

my listeners," said Lt. Brown. "I could look into every eye and read the thoughts on every face. And I was certainly impressed by the sincere desire of these men to carry their worship of God with them through the battles of this war, even under the sea."

Confirmation in Oregon

Bishop Dagwell of Oregon recently made a trip to Camp White, near Medford, Ore., to confirm four soldiers and two nurses soon to leave for foreign duty. The service required a trip of 640 miles.

Religious Services Increase; Attendance Declines

A total of 146,169 services were conducted by chaplains for U. S. forces throughout the world during January, an increase of 6,154 over the number reported for December, 1943, according to the Office of the Chief of Chaplains.

Attendance at the services, however, decreased from 9,506,220 in December to 8,913,440 in January.

Administrations and receptions of the sacraments also showed a decrease. There were 90,594 administrations and 1,068,920

participations in January, as compared with corresponding totals of 94,381 and 1,536,839 in the preceding month.

Hospital and guardhouse visits increased from 101,124 to 106,612, and pastoral contacts from 7,291,484 to 7,433,854 during January.

RELIEF

Committee on Overseas Relief and Reconstruction

Over one and a half million dollars was sent by the non-Roman Churches of America during the calendar year 1943 for their united overseas relief program among non-military war sufferers, according to a report just issued by Leslie Bates Moss, executive director of the Church Commit-

tee on Overseas Relief and Reconstruction.

Complete total receipts came to \$1,559,991, representing the gifts of 21 leading denominations. The united goal for this work was \$1,553,000 for the fiscal year 1942-1943, and has been raised to \$1,870,000 for 1943-44, to meet increasing needs.

Some denominations are setting aside 10% or more of their gifts as a contingent fund, so that they may be able to meet sudden emergency demands. The importance of contingent funds was apparent last year in connection with the India famine. Because the Churches could raise \$25,000 within a week, they were of real help during the actual crisis.

"No one can estimate the vast amount of relief work which will be required as occupied areas of Europe open up," said Dr. Moss. "Actual feeding and clothing operations will of course be in the hands

of the military and UNRRA, but there are many cases where the material need is secondary to the necessity for understanding and spiritual fellowship. People often need courage even more than bread.

"Present plans call for the sending of one representative from the American Protestant Churches to each liberated area as it opens up, for fellowship and to secure information concerning the needs of the Churches there and how American Churches can help."

A. L. Warnshuis, as the foreign counsellor of the Church Committee on Overseas Relief and Reconstruction, is in constant contact with government officials and with the American Council of Voluntary Service Agencies for Foreign Service.

"It is hard to predict what the situation will be in continental Europe," he says. "We know that many of the Churches have been disrupted by persecution, their buildings destroyed and their congregations scattered by bombings and deportations. There has been little opportunity for theological study, and the Churches are almost sure to be short of trained workers at the very time when they will be badly needed to organize stabilizing and coordinating programs in their communities. Simply the job of getting families reassembled after all that has befallen the various members, helping them to establish themselves in a home and to become contributing members of society again, will be a gigantic task, and one with which the local church is particularly well qualified to deal, if we can back them financially."

Sets Reconstruction Needs Of European Churches

Main postwar reconstruction needs of European religious groups are presented in a report drawn up in Geneva by the reconstruction department of the World Council of Churches, which represents 85 non-Roman communions in many countries.

The report describes the principal needs of the German Churches as the establishment of provisional Church centers in cities where practically all Church property has been destroyed by bombing raids; the rebuilding of dissolved Christian organizations, the production of Church literature and the restoration of home missions.

Most urgent needs of the French Churches are said to be the restoration of pastors to their parishes, the continuance of their salaries, and the rebuilding of destroyed Church property.

Needs of the Balkan Churches, the report states, are Bibles and other religious literature, and scholarships for theological students.

Gift to United Jewish Appeal From Presiding Bishop's Fund

A gift of \$1,000 to the United Jewish Appeal has been made from the Presiding Bishop's Fund for World Relief. The UJA is on behalf of the American Jewish Joint Distribution Committee, the United Palestine Appeal, and the National Refugee Service.

Charlie, the Hospital Orderly*

By a BRITISH CHAPLAIN IN NORTH AFRICA

IN A great hospital there are many people who work really hard without getting any praise or publicity. Everybody knows about the doctors, surgeons, and nurses, and they deserve all the kudos they get, but who ever thinks about the cooks, clerks, sanitary men, orderlies, store-keepers, post corporals, electricians, barbers, engineers or even chaplains?—not that they ask for limelight.

A hospital is a city in itself, with its laundry, its canteen, its linen stores, its tailor's shop and its chapel, besides all the usual X-ray departments, path. labs., operating theaters and eye clinics.

One man now stands out in my mind. Call him "Charlie," a night orderly. I see him because I am a chaplain and we see a lot of things quietly. Talk about the Lady of the Lamp! You should see Charlie! He is not very romantic and not at all soldierly. He wears slacks, gym shoes, a pullover when it's cold and he has a ragged moustache and a slightly bald head. Very English he is. Quiet and quick on his feet when men call . . . "Orderly" . . . "Charlie." . . . He gets no dances or dinners or rides in jeeps. Charlie may be talking to you in the Sister's Duty Room and then he just isn't there . . . he was wanted in the ward.

You've all seen a hospital ward by day. At night it's a bit different. Shadows. Quiet. Rather mysterious. And out here in North Africa it looks rather like a vast nursery with muslin-curtained cots! Mosquito nets to cover over these grown-up children, so helpless. Sick, wounded. . . . "Charlie." . . . He's there. The glaring electric lights are out but Charlie has the lantern with a soft yellow gleam.

"Get me a bottle, Charlie. . . ."

"Oh! Turn me over, Charlie, me leg hurts. . . ."

"Some water, Charlie."

Silently he moves, this unromantic, unimilitary man with the lamp.

I see him because sometimes I am there too by night. That boy who was over there; he was 21 and married. They had a child too. I shall have to write to that young wife of his now. . . . I knew the boy by day you see, when Charlie was off duty. Talked to him, made silly jokes. Played music for him and others on my violin. He was better. And then he just wasn't better. So they knocked on my door about 2 A.M. I went along. Charlie was there—and Sister. I could hear some men muttering, breathing. Set around one bed there were screens. The boy was worse. Sister came with me. Charlie slipped off on some practical errand.

"He's going," says Sister. My hand is under his shoulder. "Our Father . . ." we say, and "The Lord is my shepherd. . . ." He is absolved and blessed and as I commend his soul to God he is gone. "Yea, though I walk through the valley of the shadow. . . ." I look at Sister and she looks at me. Still, silent . . . is religion out of date at such times?

In the Duty Room Charlie has a cup of Ovaltine ready—it's 4 A.M. and chilly. They seem to slip away to their "long home" in the small hours when all the world is quiet.

On Sunday night we had prayers and music in the ward. His friends could not get to the funeral, you see. Schubert's lovely "Litany for All Souls." Death is just going home, not terrible or gruesome for the Christian. We are part of a family. Don't be afraid of "many mansions in our Father's house." Not much of a sermon. Only, the boys know me. We are a family.

But there's Charlie!

Perhaps he has a cup of tea ready.

He's up every night. . . .

*Reprinted from *Current Religious Thought*.

CHINA

Bishop in Exile

By MONTGOMERY H. THROOP

★ Bishop Gilman continues to write from Lingling, Hunan province, in the diocese of Bishop Stevens of the (English) Church Missionary Society, a city where he had taken refuge from the Japanese drive that threatened Changsha. His first letter is dated December 22d. He writes, "I had expected to spend yesterday sailing down the Siang River to the railway on my way to Kweilin, but I have been detained by two or three requests, so that now I do not expect to reach Kweilin until the middle of January. The Kwangsi-Hunan Diocese (that under Bishop Stevens) is having its annual meeting on the 14th and the Bishop has asked me to be responsible for a Quiet Day at its conclusion. As I had absolutely no reason to refuse, except that I am incompetent, I have agreed to stay and give myself some training, and, perhaps, do them no harm. "On Sunday evening we had our English language service with the Wesleyans. They are all good singers. I chose some of the Christmas hymns not so frequently used and spoke on 'The Christ Child in each one of us.' There I was asked to hold a special Christmas Eve service for the airmen. This invitation I accepted and then found that I should have to produce my own hymns! So yesterday I kept this little typewriter going with 15 sheets at a time. Although I wrote the first set backwards, I now have 45 copies of seven hymns on two sheets. I hope that I may have the right thing to say when the time comes. This is one of the opportunities which I have craved. The missionaries here (all British except Dr. Keller) take turns in having Sunday evening service.

"Much good news has come in letters [but, he complains, nobody writes from the USA]. Bishop Hall writes that the General Convention has voted a special amount to assist our work in Free China; also that machinery has been set in motion to give up the right to elect bishops serving in China. The Church in England has given its approval to the plans of Bishop Hall and Dr. Wei for the more adequate support of well-trained Chinese clergy. As the word came out at first, the emphasis seems to have been put upon the training, whereas the bishops need to be able to assure keen young men that they will be paid enough to live on if they take the training. The bishops are agreed that no matter what field of work is considered, the best man for a place is one thoroughly trained, with fine intelligence, and a fully consecrated heart.

"I am very fortunate in having found a home here where there is no rent to pay and where food is less than one-fourth what it costs in Kunming. I fear, however, that the food provided at a feast by several Chinese friends for me and all the missionary men here must have cost them a great deal. It was a sumptuous meal but had none of the usual characteristics of a regular Chinese feast. The daughters

of our hosts, who attend the Methodist school, which is at their end of the city, sang us a Christmas song and two little toddlers did a kindergarten performance. It is a great joy to see such evidence of a happy family life.

"There are several families here full of tragedy through the onslaught of tuberculosis. China can never be happy till the scientists have found a way to stamp out this scourge."

A letter dated December 31st says, "I may have luck in my traveling, but nothing to that which was vouchsafed to Miss Cox. She had a bomber plane come down on her private airfield and carry her away to Kunming. She had had news that her mother was very ill and that she must hurry home, so that this was a very welcome incident.

"We were fortunate in having overcast weather for Christmas Eve and Christmas Day, so that all the festivities everywhere went off in grand style. Over 50 men were present at my service at the airfield. Two of the carols they did not know, but the others went off with great gusto. On Christmas Day all the German Roman Catholic fathers and sisters with their orphans and all the English and American missionaries were taken out to the field and given presents and coffee. Each of the men received a carton of Old Gold cigarettes and shaving cream and soap. The ladies received tooth paste and soap. Then we had a movie, one part of which was a splendid picture and reproduced the playing of the Marine Band at Washington, which is really the President's band.

"The day after Christmas I received a Christmas cable which my sister had sent the week before. Last Monday night the Wesleyans gave their Christmas party and it was a rollicking one, quite up to the standard of those which they used to put on to the stage in Kuling (the chief summer resort of Central China). They had lots of amusing stunts. It was midnight when we got home. Tonight Bishop Stevens is giving his return party. We shall play the game of hunting for articles concealed in plain view.

"I am preaching in the church on Sunday upon the 'New Testament'. On the following Sunday I go to the airfield again. I am getting along fairly well in my preparation for the Quiet Day for the Kwangsi-Hunan clergy."

ENGLAND

Archbishops Ask Special Day Of Prayer

Stressing the "critical phase" which the war has reached, the Archbishops of Canterbury and York have recommended that the Feast of St. George, England's Patron Saint, be observed on April 23d as a special day of prayer and dedication.

In making the recommendation, the prelates, in a joint statement, called attention to the "testing experience through which we must expect to pass," and added: "Let this not be a single or spasmodic

effort, but rather a focus of continuous dedication of our country and selves in prayer for the days of war and the equally exacting days of peace."

Approves Fund Appeal for Russian Orthodox Community

An appeal for funds to set up a permanent center for the Russian Orthodox community in London has been launched with the approval of the Archbishop of Canterbury, Dr. William Temple.

The Orthodox community at present has provisional use on alternate Sundays of bomb-damaged St. Philip's Church, but there is no accommodation for the Orthodox clergy and no established community center.

It has been proposed that the new center be placed in charge of Fr. Nicolai Theokritoff and used by Metropolitan Eulogius and members of the Russian Theological Academy of Paris living in London.

Denominational Schools

To Receive Government Loans

The British government has introduced a new clause in the Education Bill authorizing the Minister of Education to advance loans to denominational schools which must be remodeled along prescribed lines. The loans will be issued at low interest rates and will be of great advantage to denominational schools unable to raise money through ordinary channels.

This is a concession to Roman Catholic members of Parliament who requested that loans be granted either free or at specially low interest rates for the reconstruction of present Roman Catholic schools.

HUNGARY

Cardinal and Reformed Church Leaders Under House Arrest

The Roman Catholic Primate of Hungary, Justin Cardinal Seredi, and two bishops of the Hungarian Reformed Church, the Rt. Rev. Lazslo Ravasz and the Rt. Rev. Imre Revesz, have been placed under house arrest by German occupation authorities, it is reliably reported in Hungarian circles in Stockholm, according to Religious News Service.

With the exception of certain matters of Church administration, the Church leaders have been prohibited from carrying on their normal work.

Like Cardinal Seredi, the Reformed Bishops Ravasz and Revesz have been consistently outspoken against Nazi influences in Hungary, and have opposed anti-Semitic and other measures adopted by the German-dominated Hungarian government.

The occupation authorities have not as yet adopted harsh measures against the churches, but feelings of anxiety persist among Hungarians, intensified by the action already taken to isolate Hungary's leading Churchmen from their followers.

Diocesan Problems of Today

By Spencer Ervin

ANALYSIS of the problems of the diocese requires an historical background. It is well known that there were no bishops in the Colonies, owing, it now appears, not so much to government opposition as to resolute and organized Puritan influence, in England and in the Colonies, operating upon a government indifferent to religion and easily intimidated. Without bishops, there were no dioceses and no diocesan influences; no shepherding of the clergy; no instruction of clergy or laity; no promotion or extension except by the lonely emissaries of the SPG.

Most early dioceses were formed by action of the parishes. The early bishops were without funds, without staff, without missionary clergy, and without leisure. They supported themselves by serving a parish. A frame of government for the dioceses was provided by the clergy, sitting by virtue of office, and by the elected lay representatives of parish corporations, joining under the presidency of the bishop in a constitutional convention, and later in successive annual diocesan conventions or councils. In the later dioceses carved out of the vast missionary territory west of the Alleghenies the model of the earlier dioceses seems to have been followed.

It took a long time for bishops to acquire diocesan funds and to organize a staff. Meanwhile, the parishes, enjoying a considerable start and developing firm local loyalties, were growing into strong ecclesiastical units with a determination to maintain at all hazards their independence of superior ecclesiastical control. The creation of so-called "diocesan" charities such as hospitals and schools added nothing to the financial strength and little to the power of the diocese, for, although financed by endowments and annual contributions given by communicants at the request or with the approval of the bishop, they were administered under secular charters which made them legally independent of the diocese. These charters usually made the bishop a director or even president of the corporation, and provided that all or a majority of the directors be Churchmen, but the independence of diocesan control conferred by the secular law, and power to amend the charter without consent of bishop or diocese, made all such provisions illusory as ties and safeguards.

The historical circumstances thus briefly reviewed, have had important influences upon the diocesan situation of today. To these influences we may now turn.

1. With some noteworthy exceptions, the American diocese lacks endowments sufficient to support and maintain an adequate episcopal and diocesan staff. If a professional diocesan staff exists, it is partly or wholly dependent upon parochial givings. The reduction or withdrawal of these can paralyze the administration and promotion upon which the advancement and maintenance of the work of the diocese depend.

2. Dependence upon volunteers has

greatly retarded progress by depriving the diocese of three vital elements of sound administration: expert knowledge (whether acquired by years of service or by special training); continuity; and executive action. The man who knows is able to save the rest of us many fruitless excursions. If to knowledge he adds years of service he can mature and guide policies. His employment provides someone to execute policies which, without him, tend to remain in the sphere of discussion. There is certainly a large place in diocesan administration for the devoted and intelligent volunteer, but it is in consultation, not administration. The volunteer ordinarily lacks time to devote to follow-up or execution. When he has attended a meeting, he is gone until the next one. Someone else has to carry out decisions. Next, we may note that reliance on volunteers for administration emphasizes economy rather than accomplishment as a major aim of administration. And finally, the absence of professionals makes it impossible to bring closer to the diocese the various church enterprises next to be mentioned. A diocese which lacks promotional, financial, educational, or social service specialists cannot expect to have much attention paid to its suggestions in these fields.

3. The various charitable enterprises which, as stated above, arose in the early days of the diocese present today serious problems. There is danger that they may at any moment drift away from diocesan control for lack of proper canonical integration with the diocese, due to their legal independence under charters granted by the State. And they are able to resist diocesan demands for modernization of their financial practices, administration, and social service objectives and standards.

4. Another legacy of the past is the strait-jacket imposed upon the diocese by lack of central direction of the religious forces and religious capital of the diocese. Man-power and money which ought to be at the disposition of the bishop and a central planning board is set off into tight little independent agencies, parochial and institutional, against which the waves of progress beat and break. While dying or defunct parishes with large endowments provide sinecures for pulpites and instruments of power for narrow-visioned vestrymen, unchurched areas cry for funds. While the secular world ridicules the Church's social service standards, self-satisfied boards of Church institutions meet to perpetuate Victorian practices. The obstruction of progress by the dead hand of the past is very great.

REMEDIES

Let us consider now whether anything can be done to improve this unsatisfactory state of affairs.

1. It is obvious that if the diocese is to be effective it must have an adequate endowment, since only this will provide the permanent staff on which efficiency chiefly

depends. An adequate endowment may be roughly defined as one which will pay episcopal salaries and expenses and the cost of a permanent staff. Creation of such an endowment benefits not only the diocese, but the parishes and missions by relieving them *pro tanto* of assessments.

It is easier to talk of the need of endowments than to raise them. However, carefully planned and persistent publicity can accomplish great things over a period of years. Ideally, such publicity should be prepared with a variety of diocesan needs in view and not merely endowment of the episcopate and permanent staff. Emphasis should be laid upon the duty of Churchmen to benefit the Church by will, and the pleasure of intelligent choice of the benefaction in one's lifetime. Not a few testators, Churchmen or not, have sums to dispose of for which they have no beneficiary in mind. Many Churchmen leave handsome bequests to secular and dissenting agencies which could be turned into Church channels by good publicity.

2. The size of a diocesan staff will depend upon the needs of the diocese and the funds available. Dioceses vary greatly. What is here said is not intended to ignore these two basic considerations.

Departments or fields of diocesan activity ordinarily requiring continuous strong leadership are these: promotion and publicity; property and finance; education; social service. These four fields will be found, in most dioceses, to include most fields of effort and to effect a convenient division of work. A diocese which can staff these with competent professionals coordinated and controlled by the bishop and some sort of small executive committee, should be able to do great things. The function of the committee attached to each department is to hear reports of progress, to aid in formulating policy, and to criticize action and administration. A small executive committee, composed of the professional head of each department and the chairman and secretary of each departmental committee, and the bishop, should meet at intervals to harmonize or adjust conflicting policies and give a single direction to the whole diocesan effort.

SURVEY

3. An important means of ascertaining diocesan needs and possibilities in all fields is the survey, or scientific study of aims, means, accomplishments, and personnel, made by qualified and detached outsiders. The subject of the survey may be the organization and functioning of the diocese as a whole; or the organization and functioning of any of its departments; or it may be any aspect of diocesan work; or some unexplored and uncharted field of service. The survey's purpose is always to guide policy and constructive future achievement. Its great possibilities and value when properly sponsored and conducted make it desirable to say something of its organization and management.

The first essential is to get the survey

started in an atmosphere of good will. No one likes to be investigated, and most people do not like to be disturbed in their accustomed ways, even when it is easily demonstrable that far better ones exist. Therefore, the first essential after the bishop has decided that a survey shall be made, and what field or fields it shall cover, is to obtain the cordial cooperation of those who work in the field to be surveyed. Probably it is better to seek this cooperation before the survey personnel has been engaged, so that this personnel may enter the diocese at the invitation of those in the surveyed area and not as imposed upon them.

Another essential is that the survey personnel and those serving in the surveyed field work together so far as possible, the former sparing no pains to obtain the cooperation of the latter.

A third means of aiding a survey is to arrange for the survey personnel and the leaders in the surveyed field to present to groups of clergy and laity from time to time their findings with such explanations of these as may aid reception.

If these precautions are observed a minimum of obstruction and a maximum of approval may ordinarily be obtained.

Surveys are well known in industry and more recently in social service. Inquiry would no doubt reveal a number of serviceable instances of surveys in the Church. Two which come to mind at once are the survey of population trends in the diocese of Oklahoma ordered about 1926 by Bishop Casady, and the "Survey of the Beneficiaries of the Program of the Church and/or the Assessment in the Diocese of New York" embodied in a report dated April 15, 1940. This survey covered diocesan administration, finance, training schools, institutions, education, congregational (as distinguished from institutional or specialized) missions, and welfare (social service).

STATE CONTROL

4. The relationship of parishes, institutions, and societies of all sorts to the diocese presents a series of interesting problems.

Religious bodies such as the Episcopal Church operate, of course, in a secular state or sovereignty. Without raising broad questions of the relationship of church and state, we may see here in America three simple questions. One is whether, within such limits as may appear to it wise, the state should confer expressly upon all religious bodies the right to govern themselves: religious home rule. Another question is: to what extent has such home rule been conferred; in how many states and with what degree of liberality? A third question is: may Churchmen actively urge the enactment of

FLAGS

BLUE flags grow tall against the sun
 Leaning with lovely arms upon
 the wind,
 But never once forgetting dignity
 Nor bending in a line undisciplined.

GENEVIEVE K. STEPHENS.

Constructive Church Unity

¶ *This thoughtful editorial appeared in January issue of Church Management, well known interdenominational Protestant Journal. The editor is Dr. William H. Leach.*

TOO much of our modern philosophy of Church unity is based on the assumption that it makes no difference what one believes. Leaders of mergers vie with one another in creating smiles by ridiculing denominational differences.

"We are all going to the same place," they say, "what difference does it make if one is a Methodist, a Baptist, a Presbyterian, or an Episcopalian?"

Well, it happens to mean a great deal if the Methodist, Baptist, Presbyterian or Episcopalian takes his Churchmanship seriously. We doubt very much if the leadership which makes light of sectarian backgrounds is a good leadership. Church unity, if it is to be effective, should recognize the historic backgrounds and basic convictions of the various denominations, not ignore them.

It is a far cry from a discussion of denominational merger to the story of the union of a single church in a small community. But this instance may be considered a laboratory experiment in unity.

Two local churches, a Baptist and a Presbyterian, decided to merge. They started with the assumption that

brotherhood was the thing. Every credal conviction and historic basis was to be subordinated to that end. To avoid being either Presbyterian or Baptist they called a Methodist minister. He was easily persuaded to forget his Methodism to join this new synthetic group. Ten years have passed. The church continues as a brotherhood but its contact with the great body of Christians has grown pretty weak. Missionary contributions have reached an all time low. The church has no affiliation with the county Sunday school association. It is a brotherhood of a very limited sort.

Church leaders, it seems to us, would do a much better job in promoting Church unity if they encouraged people to be proud of their denominational heritages. When the time comes for mergers let them feel that they have something worth while to contribute. The goal of denominational merger is to conserve the good things of each; not to preserve only the social practices upon which they can unite. A merger should be a positive, not a negative movement.

Of course this is written with the thought that the greatest thing any one church or denomination has is Christian love which begets tolerance. Possessing this no church need forsake its convictions as it plans unity with another. Without it, any worthwhile kind of unity is impossible.

proper home rule legislation where it is still needed?

The answer to the first question is that the state should expressly grant religious home rule. For although state and federal constitutional provisions make declarations which go far to favor if not to require religious home rule, there exists some restrictive legislation and a good deal of confusion, so that no answer to the second question: to what extent have the states granted home rule? can be given without a careful study of the statutes and decisions of each state. Such a study should be made by or for each diocese or group of dioceses in any state, for there can be no doubt that the answer to the third question is Yes: Churchmen should urge the enactment of home rule legislation wherever still needed.

If and when a state has conferred religious home rule (as New York and New Jersey have, and to a lesser degree, Pennsylvania) the way is then open for any diocese within the limits of such state to shape its polity subject only to the authority of General Convention.

The opportunity should then be seized to integrate the diocese by bringing under more effective diocesan control parishes and Church institutions and societies operating within the diocese. Control by the diocese is the norm. We have gone far from it and must return to it. The extreme independence enjoyed by parishes under secular charters cannot continue if the Church is to survive. The corresponding independence enjoyed by institutions

should not continue, for the same reason. Under our constitutional episcopal system, danger of episcopal tyranny is minimized by the existence of diocesan conventions, councils, and standing committees. Diocesan canons can add any additional safeguards and can provide also the machinery for integration, democratically established by the clergy and laity in diocesan convention or council.

In the light of what has been said thus far, the problems of the diocese appear as problems of organization, direction, and integration. Leadership, of which nothing has here been said, is of the first importance, but in most American dioceses leadership is still severely handicapped by defective organization, and outworn, if historically comprehensible, forms and ideas.

First let us remember that diocesan work is expert work, requiring in each of its special fields, and in the activities which support these, the continuous services of professionals. Let us recognize next that these services can become assured only by a diocesan endowment commensurate with the work to be done. Then there must be a modern orientation of policy and methods, to obtain which the survey is useful. Lastly, *a priori* obstacles to intelligent action should be cleared away by appropriate canonical legislation based upon religious home rule conferred by the state. An experienced diocesan staff, aided by devoted volunteers and led by a far-sighted bishop, can then achieve the maximum for the Church.

The Archbishop of York's Visit

THE CHURCH rejoices in the arrival of the Archbishop of York on his American tour. Distinguished occupant of a famous see, he is expected to contribute in no small measure to the strengthening of the bonds of friendship and coöperation between the Episcopal Church and the Church of England.

The unity of the Anglican communion is a reality which transcends geography, nationality, and race; it would continue to exist even if circumstances prevented the interchange of visits between England and America. Yet the bonds between the two Churches are being immeasurably strengthened by the many exchanges of visits which seem to have been increased, rather than decreased, by the war. The visit of the Archbishop of York, both because of his official position and because of his own abilities and interests, is a notable contribution to this important work.

One by-product of the Archbishop's tour will be the clarification of the relation between the Episcopal Church in the United States and the Church of England in the minds of non-Churchpeople. Clergy and the laity will be asked again and again just what tie-up there is between the two Churches; and they will find the question a difficult one to answer.

There is full intercommunion and mutual recognition between the two Churches. All the sacraments and rites of one are fully recognized by the other. But this relationship exists between many Christian groups who are not as closely united as the Anglican communion.

All Anglican Churches use the Book of Common Prayer. The same book? Well, not exactly. They are books that express the same thing, with some local differences in non-essentials. All subscribe to the Thirty-Nine Articles—except that the American Church omits one and modifies another, and no Church regards them as a complete and sufficient statement of the Faith.

Is there an international governing body? Well, no. There is the Lambeth Conference of all Anglican bishops; but it has no constitutional power to commit either a particu-

lar national Church or the Anglican communion as a whole to anything. There is the acknowledged primacy of the Archbishop of Canterbury; but he has no power to intervene in the affairs of any Anglican Church outside the province of Canterbury.

Then each national Church has the power to create, modify, and abolish doctrinal standards? Oh, no! Such a step would be unthinkable. Even a re-definition of such standards would not be undertaken without mutual consultation. The Anglican Churches move together on such matters or not at all.

Where are the doctrinal standards of Anglicanism found? In the several Anglican Prayer Books; but they do not so much define doctrine as exhibit the effects of doctrine upon the Church's life of prayer. In canon law; but each Anglican Church has its own canons, and they again do not define doctrine so much as exhibit the effects of doctrine upon Church administration. In the Thirty-Nine Articles; but they have only a subsidiary position in the Anglican doctrinal scheme. In the Holy Scriptures; but many other Churches claim equal Scriptural warrant for their quite divergent doctrinal positions. The Anglican view of the Scriptures is governed by the principle: "The Church hath authority in Controversies of Faith" (Article XX). Anglican doctrine is the teaching of the Holy Scriptures as interpreted by the undivided Christian Church. Neither the Anglican communion as a whole, nor any national Anglican Church has the power to revise the doctrine of the Holy Catholic Church; any official doctrinal development must await the day when the Catholic Church can again meet in an Ecumenical Council. In other words, there is no such thing as official Anglican doctrine; there is only an Anglican understanding of Catholic doctrine.

RESOLUTION 49 of the Lambeth Conference of 1930 gives this careful definition of the Anglican communion: "The Anglican communion is a fellowship, within the One Holy Catholic and Apostolic Church, of those duly constituted dioceses, provinces, or regional Churches in communion with the See of Canterbury, which have the following characteristics in common:

"(a) they uphold and propagate the Catholic and Apostolic faith and order as they are generally set forth in the Book of Common Prayer as authorized in their several Churches; (b) they are particular or national Churches, and, as such, promote within each of their territories a national expression of Christian life and worship; and (c) they are bound together not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the Bishops in conference."

The unifying principle of the body thus objectively defined is perhaps best expressed in the Lambeth Encyclical Letter of 1920:

"The Churches represented in [the Lambeth Conference] are indeed independent, but independent with the Christian freedom which recognizes the restraints of truth and love. They are not free to deny the truth. They are not free to ignore the fellowship."

It has been with this freedom that, for the past hundred years, the Anglican communion has moved into missionary

The Epistle

Second Sunday after Easter

April 23d

"LIVE unto righteousness." An Easter-tide injunction that may well remind us that the duties and aims of the Christian life are not left behind at Lent, but in the power of the Resurrection we should be making further efforts to live unto righteousness. Be it noted that this is an active and not passive living. It is not enough to do no sin but it is required of us that we actively do good and live righteously. It means growth in prayer, doing acts of mercy, showing the effects of God's help by our words and ways, doing God's work, manifesting God's power, and bearing witness to God's laws. Show forth righteousness in all words and deeds. Seek the comradeship of the risen Christ that you may walk with Him all your days. Regular and frequent communions will give the power to live unto righteousness.



Washington, D. C.

DEAR FAMILY: Consider Micronesia. It consists of thousands of island atolls, scattered through the vast Pacific area north of the Equator and west of the 180th meridian, almost to Japan and the Philippines. Once these islands had a native population of some 400,000. The Spaniards reduced them, over a period of several centuries, to a few tens of thousands. Then the Germans acquired most of the islands, and the population began slowly to increase. When the Japanese took the "mandate" for these islands there were reported to be about 50,000 natives. The *Japan Year Book* for 1939 gave a decrease from 50,868 to 40,406. No explanation is given; but at the same time the Japanese population in the same islands increased from about 300 in 1914 to 73,028 in 1939.

The gateway to Micronesia from America is the Marshall Islands group. This we have taken; the first pre-war Japanese territory to fall to American arms. The American flag, once raised on these islands, will not soon be lowered. Whether we like it or not, the primary responsibility for them and their inhabitants, now and after the war, will be ours. The same will be true for the rest of the islands of Micronesia—Truk and Palau and Yap and Saipan and all the other strange names that are beginning to be so much in the news. Sooner or later all of them will be taken by American arms, for they are stepping stones to the Japanese homeland, and that is our destination in the Pacific. And whether they remain under the American flag after the war, or are administered under some kind of United Nations mandate, it seems altogether probable that the United States will have the primary responsibility for them.

areas, adjusted American, Canadian, and British missionary jurisdictions, initiated an episcopal embassy in Jerusalem, conducted negotiations looking toward unity with other communions, and faced together all problems that were of common concern.

The Anglican communion is already embarked upon a far-reaching program of coöperation in missionary endeavor. Sizable sums of American money have been contributed through the National Council to the missionary work of the Church of England. The Rt. Rev. Spence Burton, SSJE, an American, has become Bishop of the see of Nassau, under the British flag. There is an "Anglo-American Committee on Missionary Coöperation" of which the Archbishop of York is the British chairman, which deals with the questions of joint Anglo-American missionary enterprise. The American branch of this committee was authorized by the House of Bishops at the 1943 General Convention to explore with the British branch "certain important proposals for the Episcopal Church to assume eventual responsibility for other missionary districts now controlled and supported by one or more of the British missionary societies."

In accordance with the principle of provincial autonomy implemented by General Convention's recent declarations with regard to the Chinese Church, the question about missionary areas is not "Who shall be the boss here?" but "Who shall help here?" There has been discussion of turning some of the job of helping the British West Indian Church, in particular, over to the nearby Episcopal Church in the USA. This could only be done, of course, by respecting the existing

What about the people of these islands? Many of them are, or have been, Christian. The Japanese have done everything possible to stamp out their Christianity, or to pervert it to a Nipponized version. Willard Price, in *Japan's Islands of Mystery* (a new and fascinating as well as authoritative book on these islands, by the way; maybe I'll review it for you soon) quotes a Japanese island governor as saying in 1935: "Until we can stop American mission education and replace it with Japanese education, we can never turn the natives our way." So the missionaries and mission teachers were expelled, or not permitted to return when they went home on furloughs.

The American government is training civil affairs experts to govern these islands. Ralph A. Bard, Assistant Secretary of the Navy, said to a graduating class of them recently that administration of occupied areas of the Pacific taken from Japan will be of primary importance from strategic and diplomatic standpoints at the end of the war.

What about the Church? Should it not be training missionaries to go into these islands as rapidly as they are liberated, or as soon thereafter as the exigencies of military operations permit them to go there? The time may be sooner than we think. Will the Church be ready, or will it lag behind?

After the war, there will be no such thing as "foreign missions." The world will be too small for such a distinction. But there will be an urgent need for Christian missionaries—men and women, priests and doctors and teachers—to go into all the world and preach the Gospel, baptizing, teaching, healing, plucking out the tares of hate and sowing the seed of Christian love.

Micronesia is a good place to begin. And it is not too soon to plan for this Christian invasion, which in the long run may prove even more important than the armed invasion that is the primary necessity today.

CLIFFORD P. MOREHOUSE.

[Opinions or assertions in this article are the private ones of the writer, and are not to be construed as official or reflecting the views of the Navy Department or the naval service at large.]

autonomy of the province of the West Indies and acting through its own constitutional authorities.

These proposals, and other missionary matters of common concern, will undoubtedly be discussed by the Archbishop with the American branch of the committee during his visit, for a meeting of the committee is one of the most important items on his agenda.

His participation in the consecration of Dr. Angus Dun as Bishop of Washington will bear further witness to the unity of the Anglican communion. This will be the first consecration of an American Bishop by an English Archbishop since the consecration of Bishops White and Provoost in 1787.

His addresses and sermons, his meetings with representatives of other Churches, and his contribution toward American understanding of Britain will serve to make his visit an event of importance in the life of the nation as well as the Church. But it is as the representative of world Anglicanism—a close-knit fellowship in Christ that transcends differences of race, nationality, and language; too strong to require cen-

PRAYER

I PRAY Thee, Father, when the dawn is breaking,
And all my day's high plans are in the making
That Thou wilt bless each useful undertaking.

ISABEL M. WOOD.

tralized authority but too full of vitality and mutual interests to continue without joint planning and consultation—that the Archbishop of York is gladly welcomed by the American Church.

Easter at Garigliano

WHAT* is the meaning of Easter? Perhaps this dispatch* from Larry Newman, International News Service correspondent with the 5th Army in Italy, tells the story better than any sermon:

"For half an hour, the war stopped in this shelltorn sector of the 5th army front this morning as Americans and Germans put aside their guns and marked the resurrection of Christ.

"Within 400 yards of the German lines in the Garigliano sector, Catholic and Protestant Easter services were celebrated on a portable altar, the services being broadcast to friend and foe alike.

"Lutheran Chaplain, Capt. Oscar Reinboth of Seward, Neb., addressed the Germans in their own language, told them the services would be broadcast and read the Easter story from the German Bible.

"A few seconds after he started speaking, the chatter of machine guns and small arms stopped. The only sounds were of heavy artillery far in the distance and the chirping of birds in olive trees surrounding the altar. Not a single bullet or shell fell in the area until the services were over.

"*'Christ died on the cross for all men, Germans and Americans alike,'* said Capt. Reinboth. *'Therefore I wish you today in the name of my soldiers a happy Easter.'*"

Easter in the hearts of plain German soldiers halted for half an hour the spirit of aggression; let us pray that that same spirit in the hearts of victor and vanquished, when this grim business is over, will rule the peace-making, and the life of the world in years to come.

America's Foreign Policy

MR. HULL'S Easter speech on America's foreign policy contained many reassurances for those who have been uneasy about the condition of our international relations. The difficult problem of applying the "recognition" formula to the French Committee of National Liberation and the Italian government of Premier Badoglio appears to be nearing a practical solution along the lines of realistic acceptance of these governments as the temporary custodians of their respective national interests and resources, without prejudice to the right of the French and Italian people to choose their own governments as soon as they are free to do so.

Many Church and interchurch groups have emphasized again and again the need for a strong international organization to maintain peace. They welcome the assertion by the Secretary of State that "we are in a stage where much of the work of formulating plans for the organization to maintain peace has been accomplished," and the care with which he is seeking the cooperation of Congress and of other nations. It is to be hoped that the main lines of this proposed organization can soon be made known to the public.

Another passage from the Secretary's address should receive the attention of Church groups interested in peace planning: "There is no hope of turning victory into enduring peace unless the real interests of this country, the British commonwealth, the Soviet Union, and China are harmonized and unless they agree and act together." Those are the realistic

**Milwaukee Sentinel*, April 10th.

words of a wise statesman. The very reason for the existence of nations is the nexus of common interests which are furthered by unified political administration. These interests can override differences of race, of language, of culture, and even—as in the case of the British commonwealth—of geography. But no idealistic statesmen, no religious pressure group, no international organization can turn a nation's policy aside from its basic interests without destroying its national existence. The strength and effectiveness of any international organization will be directly proportional to its ability to act in the interests of the nations, and to harmonize them so that sacrifices in one direction are balanced by practical gains in another.

If Christian people want to deal with national and international affairs, they must first recognize what nations are for, and make their plans and recommendations accordingly. There are many agencies whereby the American people can make, and have made in the past, contributions to the welfare of the world that involve real sacrifice to the individuals concerned. But such contributions are not the primary function of our national government, and any such activities in which the government engages must necessarily be scaled to the nation's practical interests. It is fully in the interest of all nations to establish an international authority with sufficient power to protect every nation from any combination of aggressors. The devastation and vast human wastage of two world wars are sufficient evidence of the practical necessity for organizing international relations into a reign of law based on justice. True national interest and the will of God for mankind necessarily converge; but the right way to approach the problem is not along the lines of moral exhortation, such as might be addressed to an individual; the right way is get an understanding of the interests of the various nations involved in any problem, and to reconcile those interests in so far as possible.

Afterthoughts

"THE REV. JOHN D. BODGER, Church of England missionary in New Guinea, is making a short visit in the United States and Canada. He has been in the heart of a battle area, and has led his mission-trained Christian natives in a wide variety of services to the Allied troops, these ranging from building landing strips for planes to finding and caring for wounded. He has a letter from General MacArthur expressing 'deep appreciation' for the services performed in assisting the armed forces in Papua."

—*Southern Churchman*, March 4th, p. 11

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—*Southern Churchman*, March 4th, p. 13.

Guess it must be true.

SAID LIVY, "I see the diocesan press is going political. Did you notice this picture caption in the *Long Island Tidings*?" We looked. Under a distinguished-looking clergyman's portrait appeared the words: "DEAN: ELECT WOOD."

Layettes for Destitute Babies

By Mrs. John R. Voris

THE LETTER which the editor of THE LIVING CHURCH kindly permitted to be published in the issue of March 21, 1943, brought a large number of responses from readers—particularly from members of sewing groups in the various women's organizations in the churches. This appeal was for help in furnishing layettes for babies of destitute families in the isolated rural parts of America, where Save the Children Federation is doing welfare work. The thousand complete units which have been contributed during the past year, and which have been distributed to the most needy cases,



I NEED ONE TOO! *The Save the Children Federation is asking for layettes for babies of destitute families in isolated rural areas.*

have been an encouraging beginning—but have touched only a small percentage of those who should have this help. Letters from the SCF workers, and from public health nurses voice the gratitude of all those who have received this service, but express also the disappointment that more layettes are not available. One writes: "Layettes seem to be more in demand now than any other one thing. The greatest problem of course is supplying the layettes, for, once the people know that we have some, we will never be able to meet the need. It is truly a great project." Another writes that the "demand is so great that we have had to divide the bundles, giving only half a layette to each mother." Since the unit is composed of but one change of each garment in the simplest possible layette, this seems a pity, yet is better than the total lack of clothing of which we so often get reports.

A doctor in the Great Smokies writes

us: "The nurse and I were on a case night before last where they had nothing to wrap the baby in but an old piece of a petticoat. We surely do appreciate these layettes. In behalf of our babies, we thank you very much."

One of our workers gives us another instance of this destitution. "One mother who was given a layette, was left a widow five months ago, with four other children and no way to provide for them. We knew of her condition and when the layettes arrived, I immediately sent one out to her by a social case worker. When she reached the woman's house there was not a piece of clothing ready for the baby. Some neighbor women were waiting on her. The case worker said she had never seen a person so grateful and happy as the mother was when told that her baby would have clothing. She said to her: 'God surely sent you.'"

An interesting comment comes from one of our workers in the mountains of Missouri: "This service is so unique and so helpful that the staid and cautious Ozarkian can scarcely realize that any organization should have the foresight and interest to meet the great need in this way. Babies are born into Ozark homes where no provision is made—or can be made—for their reception. In a good many instances no doctor is present."

An example of the isolation of multitudes of families in our southern mountains is expressed in this letter from Tennessee: "There is such a need for layettes in this area. I hardly know sometimes just the best thing to do. Only yesterday I carried one over to a man who will take it far back into a remote section of this county. I cannot get there by car, and it is too far for walking. You can't think of a baby coming into such a destitute home. The parents are very poor but are honest, hard working people, with six other children, all quite small. You will never know the joy these lovely layettes bring to mountain workers." The public health nurses in the areas which SCF workers are serving are delighted with this coöperation and find it of inestimable help to have the layettes provided for their most needy cases.

We need help to send more and more of these layette units. We hope to reach a much greater number this year,

A gift of \$5.00 to the Layette Committee pays for a complete layette, as the garments are made by volunteer workers and material is bought at wholesale or mill cost. This can, however, take care of but a small percentage of the number of layettes needed. We greatly need the contribution of complete units or individual garments and items by individuals and Church sewing groups. A small folder giving directions for making the layettes, and listing the items used, will be sent upon request from the Save the Children Federation, 1 Madison Ave., New York 10, N. Y. Inquiries should be addressed to Mrs. John R. Voris, chairman, Layette Committee.

HE IS RISEN!



No greater miracle of faith than this—no greater promise made and kept, He is Risen! The promise of immortality—of life after death.

Today men fight for the immortality of an ideal—for Freedom—that it may not perish from the earth.

Yet now the Faith that brought this other miracle to pass is even stronger, and they have need of it—those men who fight. They have need of Faith—but they have need of deeds too. Homely, simple deeds of making tools with which to carry on their fight.

Our skill is pledged to turning out, as fast as possible, tools which will help hasten the Day of Victory. And on that day will we turn our craftsmanship again to making instruments of tonal beauty.

M.P. MÖLLER

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BOOKS



JEAN DRYSDALE, EDITOR

Evolution

A PREFACE TO PRAYER. By Gerald Heard.
Harper Brothers. \$2.00.

This is a valuable book for two reasons. First because of the amount of real thought and study that it contains, and second, because of its criticisms of contemporary Christianity. The main theme of the book is that the unitive life to be found through prayer is the completing stage in the process of evolution. This life is found by growth from "Low Prayer" (Petition) through "Middle Prayer" (Intercession) to "High Prayer" (Contemplation). The author wishes to guide the intelligent minds of today from their concern entirely with analytical thought into the realm of integral thought.

Of primary interest is the criticism of present day Church teaching, particularly in the Roman communion, though Protestantism receives its share. The author claims that dogmatic theology has been allowed too long to govern mystical theology and moreover that Christian cosmology is an inadequate frame of reference for man to use. He offers instead the beliefs of Mahayana Buddhism. The reviewer finds this little improvement. Why cannot man be content to leave heaven to God assured that it will contain the divine presence, growth, love, and useful living?

It is unfortunate that the scope of this book will be limited in appeal, largely because its readable sections are cramped by introductions and conclusions that are phrased in a highly professorial style coupled with a tendency to use the large word whenever the smaller seems adequate. However for those willing to work at it, the book will be both stimulating and rewarding.

NORMAN L. FOOTE.

Presentation of the Faith

THE CHRISTIAN WAY IN A MODERN
WORLD. By W. Norman Pittenger. The
Cloister Press. Pp. 194. \$2.50.

Every rector will be glad to own this book which bears the distinction of being a Religious Book Club Selection—the second time the author has been so honored. For anyone in college, or who normally might be, or for any person whose mind is at once active and inquiring this book is an ideal presentation of the Faith. Though few in pages, there is more real material than can be found in most books twice as large.

Comparisons are frequently unhappy, but in this instance the reader cannot avoid thinking of another book which attempts the same general task. In the one written by Bishop Wilson called *Faith and Practice*, we perceive the careful student writing with the skill and the flavor of one whose approach is primarily homeletical, and expertly so. In Fr. Pittenger's new volume we perceive the scholar, widely versed in both theology and the sciences

of man writing with the marked skill and flavor of one whose approach is primarily pedagogical.

The author's preface contains the best summary of what he accomplishes with distinction. He quotes St. John as defining Christianity to be "The Way, which means the Truth and the Life." "There is no single description of Christianity more apt than this provided, that is, that we understand the word in its full sense. For Christianity is a three-fold Way—it is a way of *believing* about Reality, a way of *adoring* Reality, and a way of *living*, which is no mere symbol, no mere hope but a tradition of faith, worship and practice rooted in history . . . which can become also a personal affirmation, what people are crying for today, and what they are lost without, is not social security or economic security, but cosmic security."

The 14 chapters begin with the Contemporary World and why Christianity is essential. Treating Faith and Certainty, Religion and Science, Creeds and God's Attributes, the author leads the reader skillfully to the Incarnation, the Trinity, the Church, Sacraments, Eternal Life, and concludes with three valuable chapters on the Finality of Christianity, a note on "cults" and the future of the Faith. The present day collegiate will find the presentation in a familiar vocabulary, which hedges neither in areas of modern knowledge, nor in the facts of God's Revelation through His Son.

One must add a word of commendation for a war-restricted volume, beautifully printed and artistically created.

RICHARD T. LORING.

Lutheran Liturgies

STUDIES IN THE LITURGY. By F. R. Webber. Ashby Printing Co. \$2.50.

This is an excellent book written by a Lutheran liturgical scholar for Lutherans. It is a study of the rise and developments of the Roman, Anglican, and Lutheran Liturgies. It shows that the Church service is not a new thing, but a gradual development beginning with the Early Church, through the Middle Ages to the time of the Reformation, when certain changes took place. Each section of the Liturgy is studied in turn in its historical setting, and helpful suggestions made as to its proper use today. The author knows his liturgics and follows sound approaches to the varied and difficult problems arising in such a controversial field.

It is to be regretted that more use was not made of the American Book of Common Prayer rather than the English Book of Common Prayer, especially since Mr. Webber's book was written presumably for American Lutherans. For American Episcopalian readers it is thus necessary to make many outside references. In the last two chapters there are some useful suggestions made and we quote a few of them. "Our task today is to cast out ma-

The Living Church

terial which has crept into the service. In the old days of liturgical decline . . . the first step was to increase the number of hymns. The next step was to introduce an anthem. A long list of announcements is a modern innovation, so is such foolishness as the ceremonial blessing and elevation of the 'offerings.' Where old time priest elevated the Host, the present day parson elevates the coins" [page 199]. "Another absurd ghost is the procession of the choir, before and after the service. Originally this was a procession of the priests and their assistants. But to dress two score women and a half dozen men in priest's garment, and then step and jerk one's way altarward, while a youth in white gloves carries a processional cross, his right elbow extending sidewise at right angles to his shoulder, palm toward the altar, and fingers about the standard of the cross—none of this constitutes a liturgical procession" [page 216]. "The chancel choir, so enormously popular in America, is another ghost. It harks back to the days when the monks sat in stalls turned choir-wise, . . . the day came when not enough men were willing to dress in priestly raiment and stalk up the aisle. Thereupon an eccentric Anglican, named Haweis, dressed the young ladies of the parish in men's clothes (cassock and surplice) and allowed them to enter the church in procession. Times are changing. Many of the latest and finest churches in England have no provision for a chancel choir. The old English and continental west choir, either on the main floor of the nave, or in a choir loft, is gaining ground rapidly" [pages 216, 217]. A word to the wise is sufficient. Episcopalians, please read.

JAMES MURCHISON DUNCAN.

PARISH LIFE

"Just for Social Workers"

A seminar, "Just for Social Workers" was a feature of the Lenten program at St. John's Cathedral, Denver, Colo. The seminar ran four Wednesday evenings, and was sponsored by the Department of Christian Social Relations of the diocese of Colorado. The program included a meditation, followed by supper; then small groups were organized, with speakers to take up various problems of professional social workers.

Questions discussed included: "Do we need religion?"; "How to get inspiration in work, vs. too much technique"; "The Gospels a text book in casework technique"; "Relation of religious experience to emotional maturity"; "Where does the Church help or fail the social worker?"

Junior Communicant Plan

The Cathedral Junior Communicant plan, whereby the older Church school of Christ Church Cathedral, Eau Claire, Wis., attends the 8 o'clock Eucharist with breakfast and classes following, is now in its sixth year. At breakfast there is community singing of hymns and favorite songs.



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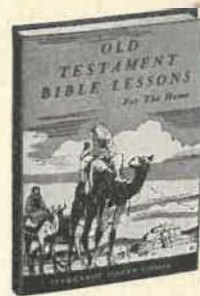
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MICHIGAN

**Rev. Richard Smith to Direct
Religious Education**

According to the announcement of Bishop Creighton of Michigan, the Rev. Richard U. Smith, assistant minister in St. Paul's Church, Flint, Mich., will join the staff of the diocese on May 8th as director of Religious Education. The Rev. Sheldon T. Harbach, who has filled this position since September 1, 1942, will continue as a member of the diocesan staff in charge of Boys' Work and Young People's Work, which he has supervised together with the work of religious education. Growth and expansion of the diocesan program has made this division of responsibility necessary, according to Bishop Creighton's announcement.

Mr. Smith has been a member of the department of Religious Education and chairman of the Church School Service Program in the diocese of Michigan since 1941.

In St. Paul's, Flint, he brought the Church school enrollment to more than 500 before the war, with the enrollment at present 420, and instituted a Cradle Roll averaging 150 children under 3 years of age. He was the director of the young people's work, a senior high school group of 50 and a junior high school group of 35. In 1940, with other downtown Flint clergy, he formed the Protestant Sunday school at the Michigan School for the Deaf, taking services and teaching student instructors. He helped to form a new chapel, St. Christopher's, Flint, in 1941, and became its vicar in 1943.

In 1941 he became chairman of the Association of Flint churches' public school program, which was responsible for the restoration of Bible literature classes in junior and senior high schools. He served as a teacher at the Central High School for two years, and this year, as chairman, raised \$30,000 to guarantee this program for five years and secure the appointment of a full-time director.

Brotherhood of St. Andrew Rally

Junior and senior chapters of the Brotherhood of St. Andrew, numbering 17 or 18 groups in 14 parishes and missions, were represented at a rally held in Christ Church, Dearborn, Mich., the evening of March 21st. More than 125 were present for the dinner and meeting.

After the dinner, there was a program featuring a clever magician and the kind of group singing one would expect from 125 young men; announcements by the Rev. Sheldon T. Harbach, diocesan director of Boys' Work, regarding the summer camping program of the diocese; and the introduction of some of the leaders in charge of the meeting, including the Rev. Walter Fry, assistant minister in St. John's Church, Detroit, the representative of the diocesan department of Boys' Work responsible for the Brotherhood of St. Andrew in the diocese of Michigan; the Rev. Allan L. Ramsay, rector of St.

Mary's, Detroit, vice-chairman of the department of Boys' Work; the Rev. John R. Scarlett, rector of St. Peter's Church, Tecumseh, Mich., and Mr. R. Merrill Bird of the Dearborn chapter, chairman for local arrangements.

The meeting was brought to a close with a service of re-dedication and admission of new members, held in Christ Church. Mr. Scarlett made an address on "You and the Brotherhood," and during the service 17 boys from various chapters were admitted to membership. Mr. Fry, Mr. Ramsay, and Mr. Harbach also participated in the service.

MINNESOTA

Lenten Clinic Proves Popular

A community and opportunity clinic was conducted at the Cathedral Church of St. Mark, Minneapolis, Minn., on Wednesdays during Lent. This clinic, planned especially to give the men of the community a spiritual and inspirational opportunity, proved so popular that many persons had to be turned away because of lack of room.

Speakers included clergymen of various religious bodies, social and welfare workers, Army and Navy officers, doctors, newspaper and radio personnel. The program, which began with a supper, was presided over by a different person each week.

On March 15th, Bishop Kemerer, Suffragan of Minnesota, the Archbishop of the Roman Catholic diocese of St. Paul, and a Jewish Rabbi, presented "Joint Action Now." Other subjects were: "Before and after our boys come home," "Our community, sick or well," "Safe-guarding our leisure—when and if we have any," and "The pay-off."

TENNESSEE

**Rev. P.R. Williams Becomes Rector
Of Christ Church, Nashville**

The Rev. Peyton Randolph Williams will assume the rectorship of Christ Church, Nashville, Tenn., succeeding the Rev. Dr. Thomas Carruthers, Bishop-elect of South Carolina. The Rev. Mr. Williams, who has been serving as rector of Christ Church, Georgetown, District of Columbia, expects to arrive in Nashville during the early part in June.

CUBA

The Bishop is Busy!

"Bishop Blankingship has a missionary district over 700 miles long and things don't happen so that he can do his work in one region and progress to the next. It is up and down and back and forth all the time," writes the correspondent from Cuba, the Ven. J. H. Townsend. "After the recent ordination in Vertientes February 27th, about the center of the island,

he had to return to Havana and then go back to Oriente province for March 6th the laying of the cornerstone at St. George's Church, Chaparra.

"This field, with Delicias, Puerto Padre, San Manuel and other places where there are British West Indians has long been the field of operations of the Rev. Cyril Piggott, who was finally ordained not so long ago after many years of faithful labor as catechist among his fellow West Indians. He is a native of Barbados and there are many "Badians" in this territory as well as Jamaicans and other islanders.

"For many years we have hoped for a church in Chaparra and at last the dream is being realized. Besides the Bishop, Archdeacon Gonzales was there with Fr. Piggott, and members of various orders, Masonic and Oddfellows, with the municipal band from Puerto Padre, the sindicato or labor union, the association of colonos (or cane planters), the Cuban veterans, the Friends' mission, and the Seventh Day Adventists. The combined choirs of Chaparra, Delicias and San Manuel intoned the service. After the impressive ceremonies the Bishop preached, and among other addresses that followed was one by Niel Hone, Esq., His Britannic Majesty's Vice-Consul for Oriente province. Later the Bishop confirmed a class in Delicias, the first since we acquired a building there for services, and then scurried back for Havana (an 18 or 20 hour train trip over night) for other appointments.

("Tourists invariably say that as their boat is going to be in Havana for a few hours, they would like to visit Santiago and see San Juan Hill. Like saying since my train is in Chicago I might as well visit Gettysburg, or as I am a few hours in Philadelphia I am going to take a peek at Plymouth Rock.")

UPPER S. C.

Another Mortgage Paid

When Bishop Gravatt made his visitation to St. Thaddeus' Church, Aiken, S. C., on March 19th, the rector, the Rev. Charles M. Seymour, jr., presented him with the satisfied mortgage on the rectory, and the Bishop offered a prayer of thanksgiving for the congregation.

Of a \$4,500 debt incurred in 1935, only \$1,500 had been paid by November, 1942, when the vestry decided to do something about it. In December \$1,750 was paid; \$775 was paid out of current funds in 1943; and the remainder was paid in 1944. Practically everyone in the congregation made some small contribution and had a part in making the parish free of debt.

PENNSYLVANIA

Settlement House Stresses Music

St. John's Settlement House, under the auspices of the Church, conducts a social service program in a section of Philadelphia that has a bad record of juvenile delinquency and adult crime. There is work for boys and girls, featuring an elaborate



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**ST. MARK,
the Lion, and the
Resurrection**

Those of us who have to make a study of Christian symbolism find ourselves at times swinging mentally between the three points of tremendous reverence, devotional significance, and occasionally a sense of far-fetchedness—for there are some symbols which make a severe strain upon our imagination. But we do certainly love the old tradition which is used to justify St. Mark's symbol, the lion.

It seems that when lion cubs are born, so the story goes, they lie apparently lifeless while their sire stalks up and down, roaring and roaring as if to say, "What's the matter with my children? Get up and get going!" And that goes on for *three days*. Then, would you believe it, the little cubs scramble up and do get going as nicely as you please. After *three days* there is life. St. Mark was so powerful a preacher on the doctrine of the Resurrection—after three days our Lord arose from the dead and was alive again forevermore—that when a symbol was sought for him, what could be more fitting than that of the Lion? And so it has stood—these many, many years.

Could anyone possibly assign the lion to any of us, as a symbol, for a similar reason? Do we ever go about even *whispering* our Lord's name to others, let alone roaring it?

We all have again just passed through that priceless spiritual experience of following our Blessed Lord in spirit as He trod that awful path to Mount Calvary, as He agonized through those six grisly hours of dying for you and for me, as He left us and entered Paradise to be with the departed souls, and then gloriously as He rose from the dead and proved Himself the Son of God! What imprint has all of it made upon you? Hasn't it cut into you deeper than ever before? Well, then, in this day of greatest need for Christians to set forth their Christianity and show it accordingly, *start roaring* the good news of the Gospel! There's a sorry, stricken, heart-aching, and badly messed world *all about you*, needing some such roarings so badly that it hurts. What a satisfaction it could be to you to realize that it was *your* roaring the good news that brought some man or woman, fellow or girl, into His holy keeping for ever and for aye!

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WEST VIRGINIA

"Cottage Meetings"

"Cottage meetings" are most successful, according to the Rev. Harry S. Longley, jr., rector of St. John's Church, Charleston, W. Va. Such meetings in the homes of parishioners a year ago in preparation for a preaching mission were found so successful that they were repeated this year during the pre-Lenten and Lenten seasons. The rector would announce on Sunday previous the homes and sections he would visit during the following week, and parishioners in that section of the city met with him there to discuss affairs of the Church, both parochial and national.

ALABAMA

Attendance Contest

Church attendance in St. John's Church, Ensley, Birmingham, Ala., should show improvement as the result of a contest begun there in February. Each Sunday morning one of the three parish organizations gets credit for the attendance: Woman's Auxiliary, Business Woman's Auxiliary, or Laymen's League. On its Sunday the sponsoring organization is expected to "get them out." First Sundays will be rotated among the organizations. Next summer the group responsible for the smallest attendance must entertain the others.

SOUTH FLORIDA

**Holy Cross Parish, Miami,
Pitches In**

During the Fourth War Loan drive, the members and friends of Holy Cross Parish, Miami, Fla., invested in a \$100 bond for each of the 192 men and women from their parish who are serving in the armed forces, and a certificate for such bond was mailed to everyone on the parish honor roll. Also the Men's Brotherhood of the parish voted to send a membership card, signed by the president and secretary, to every man in the service, and to ask parents and others to pay the membership fee of one dollar. As a result, 188 of these cards have been mailed. On March 15th, this church received an Award of Merit "in recognition of distinguished service to freedom in support of our armed forces, our allies, and our defense agencies through the War Chest of Dade County."

ARKANSAS

**Trinity Parish, Van Buren,
Celebrates 100th Anniversary**

Trinity Parish, Van Buren, Ark., will celebrate its 100th anniversary with a two-day gala observance beginning April 16th. The rector, the Rev. Harry Wintermeyer, will be joined in this celebration by Bishop Mitchell of Arkansas.

The first ordination to the ministry in the diocese took place in Trinity Church in May, 1849, when the Rt. Rev. George Washington Freeman ordained to the priesthood the Rev. W. C. Stout of Fayetteville, as recorded in the files of the *Arkansas Intelligencer* of Saturday, May 26, 1849.

The Rev. Mr. Stout served churches in the diocese for many years and was at one time rector of Trinity. From 1888 to 1891 this parish was under the rectorship of the Rev. L. F. Guerry, who later became Bishop of South Carolina. The present rector, the Rev. Harry Wintermeyer, is also serving as civilian chaplain to the men and women in the armed forces stationed at nearby Camp Chaffee.

An entry in the diary of the Rt. Rev. James Harvey Otey, dated April 5, 1843, states he "met with the Masons in lodge; walked in procession and laid the cornerstone of Trinity Church, Van Buren." Several years later a small frame building was erected on this site and used as a church. The congregation slowly collected funds for a new church building, and in 1862 the present site was purchased. Some materials for the new church, such as doors and windows, were also purchased, but were destroyed in the Civil War. Union soldiers occupied the first little church during those days. The Communion silver disappeared but most of it was later returned through the generosity of a Churchman in western New York. The set consists of a large silver flagon, two large chalices and a paten.

A letter from the Rt. Rev. Henry Champlin Lay, quoted in the *Van Buren Press* of September 21, 1866, gives the following: "Unexpectedly I have received a letter from the Rev. Mr. Franklin of Morris of Western New York, informing me that he had found the plate in question in the hands of a discharged soldier. With the assistance of some kind friends he bought it, paying for it its estimated value as old silver, \$108. Today I have received the express receipt for it and thus the Communion vessels are returned free of all cost and charges."

The present church, the second one, was completed in 1887 and was consecrated by the Rt. Rev. Henry Niles Pierce on May 1, 1894. In the winter of 1903 a parish house, the gift of Miss Clara Eno, a parishioner, was built, and it was dedicated on Christmas Eve, 1904.

A reception, planned for April 17th, will be held in the parish house immediately after an organ recital in the church. Included in the exhibit of historical records of the parish on that occasion will be the first Parish Register, which was begun in 1857, showing the first baptism, recorded in July of that year.

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DEATHS

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

Arthur Henry Austin, Priest

The Rev. Arthur Henry Austin, rector of Zabriskie Memorial Church of St. John the Evangelist, Newport, R. I., died March 22d after an illness of several months. He was 47 years old.

Fr. Austin began his duties at the Church of St. John the Evangelist in 1941, and since then has increased the congregation and done much to reduce the financial obligations of the parish. He has also served as president of the Newport Ministers' Association besides taking an active interest in general community affairs.

The Rev. Fr. Austin was born in Gainesville, Tex., October 4, 1896, the son of Henry W. Austin and Annie Malley Austin. He received his B.D. degree from the Seabury Divinity School, and after his ordination to the priesthood in 1921 became rector of the Church of the Epiphany, Denver, Colo. Five years later he went to Louisville, Ky., where he served as rector of Grace Church, for 15 years, coming to Newport in 1941. In Louisville he was active in a wide range of community and diocesan matters.

On August 9, 1927, he married Dorothy I. Sharp. They have four children, Arthur H., jr., William, John, and Mary. The two youngest boys, William and John, attend St. Michael's School, where their father was an instructor in history in 1942-1943.

Funeral services were held in the Church of St. John the Evangelist on March 24th, with interment in St. Mary's Churchyard, South Portsmouth, R. I. Bishop Perry of Rhode Island read the Burial Office, assisted by the Rev. Lauriston L. Scaife. The solemn High Mass was celebrated by the Rev. T. L. Brown, and the Rev. George P. Huntington served as deacon, with the Rev. H. Martin P. Davison as subdeacon.

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died at his home in Concord, N. H., April 4th, at the age of 61. He was born in Hingham, Mass., and graduated from Harvard with the A.B. degree in 1904. After two years of post-graduate work there, he studied at the Atelier Dequesne in Paris for two years.

Mr. Little had several years of business training with the Boston architects' firm of Cram & Ferguson before he began practice alone in 1916. He became a member of the firm of Frohman, Robb & Little in 1920, and has been a member ever since. This firm designed the Cathedral of Incarnation, Baltimore, and Trinity College Chapel, Hartford, Conn.

He belonged to the Institute of Architects, the Boston Society of Architects, the Union Club of Boston, the Harvard Musical Association of Boston, the Massachusetts Automobile Club, the Concord Social Circle, the Concord Country Club, the Harvard Club of New York, and the University Club of Washington, D. C.

Mr. Little leaves a widow, the former Miriam Barrett, a son, and a daughter.

John T. Manson

John T. Manson, president of the American Bible Society, died February 21st at his home in New Haven, Conn. Mr. Manson was born in New Haven August 30, 1861, the son of Magnus and Margaret Mowatt Manson, and was educated in the public schools. He married Mrs. Frank W. Benedict in 1908. Several years after her death in 1919 he married Mrs. Frank Dean Trowbridge.

Mr. Manson was director of the Niagara Alkali Co., the Equitable Life Assurance Society of the United States, the Security Insurance Company, and the Industrial Finance Corporation.

Interested in education, he served as a trustee of the Princeton Theological Seminary and of Lafayette College, besides being a director of the Board of Home Missions of the Presbyterian Church. The Board of Managers of the American Bible Society said of him, "To a large degree, the creative character of this period of the Society's life was due

to him, to his suggestions and judgments, but more to his convictions."

Mr. Manson was a Mason and a member of the New Haven Lawn Club, the Chemists' Club, and the Bankers' Club in New York.

James C. Tyson

James C. Tyson, for the last 14 years organist at St. Ann's Church, Brooklyn, N. Y., died March 22d at the Presbyterian Hospital at the age of 56. He was born on the Isle of Man, coming to this country in 1908. For many years Mr. Tyson directed the chorus at the Roxy Theater, New York City, and was an orchestrator for music publishing houses and for a number of orchestras, including the Philadelphia Symphony. A church organist of note, he wrote an additional verse to the hymn, "Eternal Father."

He is survived by his widow, the former Anne Roberts of Seattle, and a daughter, Mrs. John M. Milton of Setauket, N. Y. Funeral services were held March 25th at the Universal Chapel, New York City.



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!

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

DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop
St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sun.: 11:00 A.M.
All Saints', Rehoboth Beach, 9:30 A.M.

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

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

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Very Rev. P. M. Dawley, Ph.D.; Rev. G. M. Jones
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

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

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

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

Church of the Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11, M.P. & S.; 4, Healing Service, Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10; Tues., 12 Intercession for the sick

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

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

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

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. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8, 11 A.M. & 4 P.M.; Daily Services: 8:30 Holy Communion; 12:10 Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communions 8 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

PENNSYLVANIA—Rt. Rev. Oliver J. Hart, D.D., Bishop
St. Mark's Church, Locust St. between 16th & 17th Sts., Philadelphia
Rev. Frank L. Vernon, D.D., Rector
Rev. Wm. H. Dunphy, Associate Rector
Sun.: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11; Evensong & Devotions, 4; Daily: Mass, 7:30. Also Thursdays and Saints' Days, 9:30 A.M.; Evensong, 5:45 P.M. Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

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

WASHINGTON

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 P.M.
Thurs. 7:30; 11 H.C.

CHANGES

Appointments Accepted

CLARK, Rev. DAVID C., formerly rector of Emmanuel Church, Cumberland, Md., is now rector of the Church of the Good Shepherd, Lexington, Ky. Address: 241 Desha Road, Lexington, Ky.

CORRIGAN, Rev. DANIEL, formerly rector of Zion Church, Oconomowoc, Wis., is to be chaplain at St. Francis' House, Madison, Wis., succeeding the Rev. GORDON E. GILLET.

DODSHON, Rev. JOSEPH H., who retired from St. Simeon's Church, New York City, last September, has been requested to return to St. Simeon's as *locum tenens* until a rector is secured. Address: 1020 Carroll Place, New York City.

MACALLISTER, Rev. GORDON R., formerly priest-in-charge of St. James' Church, Long Beach, N. Y., is to be priest-in-charge of St. Matthias' Church, Trenton, N. J., effective May 1st. Address: 2206 Genesee St., Trenton 10, N. J.

MACCALLUM, Rev. ROBERT N., formerly rector of Trinity Church, Victoria, Tex., is to be vicar of the Church of the Holy Spirit, Gallup, N. Mex., effective May 1st.

PETERS, Rev. SYDNEY R., formerly rector of St. Thomas' Church, Farmingdale, N. Y., is now a member of the staff of the Cathedral of the Incarnation, Garden City, N. Y. Canon Peters first came to this country in 1927 as a Church Army Captain. He was graduated with honors from King's College, the University of London, in 1934. He became an American citizen in 1940.

Military Service

CARPER, Chaplain WOOD B., chaplain to Episcopal students at Princeton University, is now a chaplain in the United States Naval Reserve.

DE FOREST, Capt. JOHN, of the Church Army, formerly at Maryville College, Maryville, Tenn., is now in the U. S. Navy S. V. 12 program studying medicine at Boston University. Address: A/S John De Forest, 3 Ashcroft St., Dedham, Mass.

DUN, Rev. ANGUS, JR., curate at Christ Church, Cambridge, Mass., and son of the Bishop-elect of Washington, has been appointed a chaplain in the Army.

HUTCHINS, Rev. GORDON, JR., assistant at St. John's, Williamstown, Mass., has been appointed a chaplain in the Army.

LEATHER, Rev. JACK, of Wilkes-Barre, Pa., has been appointed a chaplain in the U. S. Naval Reserve.

LONG, Rev. ANDREW C., rector of Christ Church, New Brighton, Staten Island, N. Y., has

been appointed a chaplain in the U. S. Naval Reserve.

MALONE, Rev. EDMUND L., JR., rector of St. Mark's Church, Bay City, Tex., is to be a chaplain (1st Lt.) in the Army, effective April 29th. Address: Army Chaplains' School, Harvard University, Cambridge, Mass.

WEEMS, Rev. CHESTER LEONARD, of Kirkwood, Mo., has been appointed a chaplain in the U. S. Naval Reserve.

WELSH, Rev. STANLEY LEROY, of Hamilton, Mont., has been appointed a chaplain in the Army.

WHITESIDE, Rev. OSMOND S., of Albany, Ore., has been appointed a chaplain in the Army.

WILLIAMS, Rev. JOSEPH BARNES, assistant at Christ Church, Pelham Manor, N. Y., has been appointed a chaplain in the Army.

WRIGHT, Rev. JOHN A., rector of Christ Church, Raleigh, N. C., has been appointed a chaplain in the U. S. Naval Reserve.

New Address

The Rev. CHARLES HARRISON has moved from St. Simeon's Rectory, 1020 Carroll Place, New York, to 144 W. 70th St., New York City.

Ordinations

PRIESTS

MILWAUKEE—The Rev. BENJAMIN WALKER SAUNDERS, who formerly was a Methodist minister, was ordained to the priesthood April 5th at All Saints' Cathedral, Milwaukee, by Bishop Ivins of Milwaukee. He was presented by the Rev. Francis J. Bloodgood and will continue to serve the Church of St. John the Divine in Burlington, Wis.

ROCHESTER—The Rev. BURTIS MARSHALL DOUGHERTY was ordained to the priesthood March 31st by Bishop Reinheimer of Rochester in St. James' Church, Hammondsport, N. Y. He was presented by the Rev. Dwight W. Graham. The Rev. W. Norman Pittenger preached the sermon. The Rev. Mr. Dougherty is to be rector of St. James' Church, Hammondsport, N. Y.

DEACON

HARRISBURG—REGINALD CHARLES SCHOFIELD was ordained to the diaconate March 25th by Bishop Heistand of Harrisburg in St. James' Church, Exchange, Pa. He was presented by his father, the Ven. Squire B. Schofield. The Rev. Mr. Schofield will continue his studies at DuBose Church Training School, Monteagle, Tenn. Upon completing his theological course, he will assist his father in mission work in the Archdeaconry of Williamsport.

Church Army

KAST, Capt. ERIC, formerly at the House of Happiness, Scottsboro, Ala., is now at the Church Home, Mobile, Ala.

THOMAS, Capt. JOHN, formerly at Skyline Farms, Ala., is now in charge of the House of Happiness, Scottsboro, Ala.

MILLER, Capt. ERNEST, was dismissed from the Church Army by action of the executive committee on February 15th.

Moss, Capt. TOM, formerly at Chatham, N. Y., is now assisting at St. George's Chapel, 1223 Baker Ave., Schenectady, N. Y.

Lay Workers

Miss GLORIA JAMESON will be the advisor in Christian education at the Church of St. John the Divine, Houston, Tex., beginning June 1st. She is at present completing her studies at Columbia University for a Master's degree in Religious Education. In July she will be the director of the midget girls' session of Camp Allen, diocesan summer camp. She has previously served as director of young people's work at Trinity Church, Galveston, Tex., and as the director of a Girl Scout camp.

Corrections

The Rev. RICHARD S. KNIGHT and the Rev. ANDERS GODFREY LUND were ordained to the diaconate, not the priesthood, as reported in the issue of April 2d.

The Rev. F. L. ECKEL has gone to St. Paul's Church, Owego, N. Y., not Oswego, as reported in the issue of April 2d.

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

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FOR SALE

OAK COMMUNION Rail. Each half 6'6" long. Fancy brass supports at center. \$25.00 f.o.b. Northern Indiana. Reply Box C-1860, The Living Church, Milwaukee 3, Wis.

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LINENS AND VESTMENTS

PURE IRISH LINEN. Limited quantities of a few numbers are still available to Parishes needing replacements. Prices controlled by O.P.A. rules. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. Materials by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages. 95 illustrations. Price \$4.00. Also my Handbook for Altar Guilds. Price 50c. L. V. Mackrille, 11 W. Kirke Street, Chevy Chase, Md., 30 minutes from U. S. Treasury, Tel. Wisconsin 2752.

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ORGANIST-CHOIRMASTER, mature experience, would like change. Fifteen years in present post. Would like mixed choir and good organ. Reply Box A-1859, The Living Church, Milwaukee 3, Wis.

ORGANIST AND CHOIRMASTER wants position, many years experience. Teacher of Organ, Piano and Vocal. Excellent testimonials. Reply Box H-1861, The Living Church, Milwaukee 3, Wis.

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

CHURCH CALENDAR

April

16. First Sunday after Easter.
23. Second Sunday after Easter.
25. St. Mark (Tuesday).
30. Third Sunday after Easter.

COMING EVENTS

April

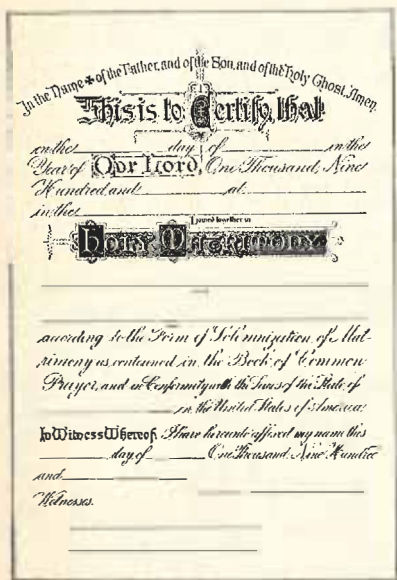
18. Meeting of the American Joint Executive Committee for the World Council of Churches.
- 18, 19. Convention of Sacramento, Sacramento, Calif.
19. Consecration of Dean Angus Dun as Bishop of Washington. Convention of Georgia, St. Paul's Church, Albany, Ga.; Convention of Southern Brazil, Church of Our Saviour, Rio Grande.
- 21-23. Convention of Eastern Oregon, St. Peter's Church, La Grande, Ore.
- 21-24. National Youth Commission, Racine, Wis. Convention of Kansas, Grace Cathedral, Topeka, Kans.
- 23, 24. Convention of Colorado, St. John's Cathedral, Denver.
- 24, 25. Convention of Salina, Church of the Holy Apostles, Ellsworth, Kans.
25. National Council, New York City; Convention of Kentucky; Convention of South Florida, All Saints' Church, Lakeland, Fla.
26. Convention of Massachusetts, Boston.
30. Convention of Nevada, Las Vegas, Nev.

of
**HOLY
 MATRIMONY**

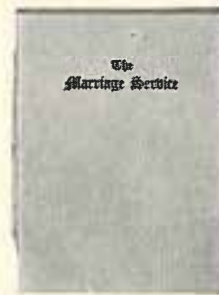


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 let no man put asunder."

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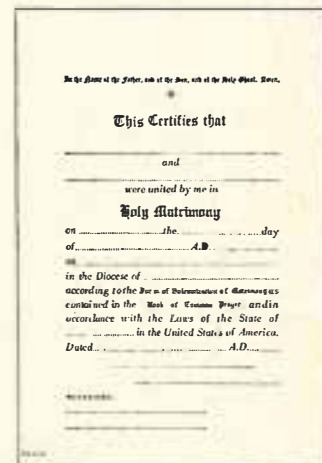
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