

The Living Church

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



H. G. Davis.

FR. GOODEN, BISHOP GOODEN, AND BISHOP GOODEN

Bishop Gooden, Suffragan of Los Angeles (center), and his son, the Rev. Robert B. Gooden jr., took part in the consecration service of the Very Rev. Reginald H. Gooden (right), son and brother, as Bishop of the Panama Canal Zone.

The Hope of the World

Editorial

STATE HISTORICAL SOCIETY
816 STATE STREET
MADISON WISCONSIN

F LC2 A

Answer to Dr. Easton

TO THE EDITOR: The statement written at the request of the Standing Liturgical Commission by Dr. Easton [L.C., April 8th] reveals an intention on the part of the Commission to embark upon a complete revision of the Prayer Book Epistles and Gospels. This project is one which will be viewed with alarm' by Churchmen of all traditions, despite the calm assumption of the article that the present lessons must be revised immediately.

That the lessons of the Eucharistic liturgy were originally settled upon by a series of historical accidents is in no way surprising. The history of all liturgies is a story of gradual formation by growth rather than composition by carefully-considered preliminary decision. And the universal appeal of the historical liturgies comes precisely from the fact that they were not the production of any one individual or committee, but developed as part of the life of that part of the Church which was using them. This discovery that our lessons come from a series of adjustments in older lectionaries is surely no proof that they need drastic alteration but is, rather, an argument for their retention.

According to Dr. Easton's historical review, the majority of our lessons has been in constant use since at least the seventh century. Thirteen hundred years is not an insignificant period. During this whole time millions of souls have been nurtured on these lessons and their very persistence over so many centuries would seem to argue that they had proved their worth. One wonders whether this desire to tinker with a system so firmly rooted in the ages is not due to the fact that those who are dissatisfied with it have not tested it adequately.

During my 17 years of pastoral priesthood, I have never had to omit saying Mass at least once on any Sunday and yet I have never felt the slightest dissatisfaction with these lessons. On the great majority of these Sundays I have preached to souls and have almost invariably used these lessons as a basis for my sermons. Yet I still find them completely satisfactory. These lessons have stood the test of the ages and should not be tossed aside in order to make the liturgy conform to the ideas of a small group such as this Commission.

The article in question points to the fact that a new revision of the Office Lectionary has just been completed and sealed with an explanatory book. Surely the Commission

must be aware of the very general dissatisfaction with this Lectionary. But even if it were entirely perfect, its historical background ought to cause great hesitancy about beginning to revise the lessons of the Eucharistic liturgy. The scheme of lessons in the Book of 1549 was a complete departure from the traditional lessons in the Western Office and represented the ideas either of Archbishop Cranmer or of a "commission" as to what the office lessons ought to be. Apparently no one was satisfied with this new scheme and almost immediately there began an endless series of revisions in an attempt to find lessons which would standard the test of daily use.

At the present time there are as many Office Lectionaries as there are different Prayer Books and none of them is generally satisfactory. Strangely enough, our latest effort in this matter seems largely a return to traditional Western principles which were deliberately discarded by Cranmer and, as one uses it, he can hear an echo of Cranmer's condemnation, ". . . when any boke of the Bible was begun: before three or foure Chapters were read out, all the rest were unread." Are we now to be plunged into another 400 years of change and uncertainty in the lessons of the Eucharistic liturgy because a small group does not like the ones which have been in constant use for some 1300 years?

There are a number of very practical reasons against what the Commission so lightly proposes. I limit myself to two of them. First, the present lessons represent almost the last vestige of unified liturgical action in Western Christendom. Our present system is approximately one with the systems used by all Western Christians—Catholic and Protestant—who have a liturgy. A drastic revision would destroy even this last bit of unified Christian action. As far as Anglicanism is concerned, the Prayer Books of the various provinces have been very much varied by revision but, until our 1928 revision, no one seems to have dared to change this traditional system of lessons and Anglicans all over the world were given for meditation and instruction the same scripture lessons every Sunday. If the Commission must engage itself in lesson-revision, it would serve us well by recommending that the American Church restore the traditional lessons which the 1928 revision changed.

Second, the contemplated action would immediately make useless all the wealth of devotional material based upon these lessons hitherto published in Anglicanism. A great many classical books of meditation would no longer fit the life of the American Church and new Anglican publications would be foreign to us. And the Commission cannot be ignorant of the fact that a large body of the clergy and all religious in the Church supplement the Prayer Book Office with antiphons, little hours, etc., which are largely based upon the Sunday Epistles and Gospels. Revision such as is contemplated would mean that all of this material published in Anglicanism for the prayer-life of souls would be useless in America if these souls still desired to center their daily life of prayer upon the Book of Common Prayer.

It would certainly seem that this deep craving to alter evidenced by the present Liturgical Commission ought to be curbed somewhere. We have accepted the new Lectionary wherein this small group decrees that certain verses and certain stories of Holy Scripture should not be used in the daily office. We have borne with patience the canonically-questionable schedule of psalms in which the Commission has decided for us that certain of these sources of spirit-

ual nourishment are unifying. Now we are faced with having thrust upon us the ideas of the Commission as to what the lessons of the liturgy ought to be after Christians everywhere have found them quite suitable for most of the long life of the Church. And I would very earnestly plead that we be spared the necessity of bearing with the Commission in this very vital matter.

(Rev.) L. N. GAVITT.

Albany, N. Y.

Editor's Comment:

We agree heartily that the scholarly argument to appropriateness is of little significance in comparison to the enormous weight of past and present Liturgical unity. If any revision is to be made, it ought to be in the direction of agreement with our Catholic and Protestant brethren. The long series of inadequate Lectionaries, of which the present may well be the least inadequate, is certainly a horrible example of the dangers of Liturgical intellectualism. Liturgy is public duty. Let's keep our public duty as close to the rest of Western Christianity as possible, welcoming scholarly studies but remembering first that there is nothing so antiquated as last year's scholarship and second that intellectual considerations are not the only ones on which the Church should base its judgment.

Antithesis

TO THE EDITOR: In a speech on the Church's Reconstruction and Advance Fund at our recent diocesan convention, Robert Jordan, director of Promotion for the National Council, made certain remarks implying that good Churchmen should give money to the Fund to prevent certain areas of the world's surface from being communized instead of Christianized. A number of us feel that Mr. Jordan raised a false issue and it disturbs us greatly to learn that our official Church representatives are using political prejudice to raise money.

The antithesis to Christianity is not communism but paganism. The late Archbishop William Temple once said: "Communism is after all a Christian heresy; fascism is of the devil." We feel that the thing that should

The Living Church

Established 1878

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

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

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

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disturb the Church is not communism but paganism and would like to point out that the Church's real enemies are the ideologies of the enemies of the United Nations and not the governmental set-up of one of our allies.

Mr. Jordan's moral right to make such an appeal was weakened, rather than strengthened, by a remark that it was not the sort of thing he could put in writing, but that he felt free to say it in his speech.

(Rev.) JOSEPH F. FLETCHER,
 (Rev.) ALLEN F. KREMER,
 (Rev.) WARREN MCKENNA,
 (Rev.) WILLIAM B. SPOFFORD JR.,
 (Mrs.) PAULINE F. SPOFFORD.

Boston, Mass.

Editor's Comment:

Communism means a number of different things. If Mr. Jordan had in mind atheistic Marxism, we shall leave to Fr. Fletcher and his friends the interesting task of proving that atheism is a kind of Christianity. If he was talking about the vigorous game of power politics being played by the Big Three over the corpse of Mitteleuropa, we agree that a Church executive ought to know nothing about such a sordid subject. The very essence of the game, as played by Americans, Mr. Jordan, is to pretend that we are simple country boys.

Common Cup in Communion

TO THE EDITOR: Reference is made to "The Common Cup in Holy Communion" by Bishop Ivins, published in THE LIVING CHURCH of October 8th. Concerning the findings cited about the spread of infectious diseases, it may be of interest that the Trudeau Sanatorium for tuberculosis patients has made extensive tests of drinking glasses, spoons, forks, etc., used by the patients for traces of the tubercle bacillus and found it practically nil. On the other hand, their test shows that an unprotected sneeze or cough can infiltrate the air in a room with countless germs. In other words, the medium for carrying infections of the respiratory organs is almost exclusively through the air, and not through the mouth as some people seem to imagine.

There may be some persons as Bishop Ivins suggests "who cannot overcome their physical repulsion to the use of a common cup." To these the Bishop suggests that the chalice be declined at the communion rail. Personally, I cannot help but feel that it would be an act of irreverence to refuse this sacred consecrated element when offered. It would be far more fitting, in my opinion, for those timid souls to stay in their pews and offer a spiritual communion, or else arrange with their rector for a private communion.

E. OSBORN COATES.

Ithaca, Pa.

Needed Vestments

TO THE EDITOR: I am wondering if there is any one who would be willing to make a gift to this Indian mission of a set of eucharistic vestments in plain white linen or a some suitable substitute. [Crow Creek and Lower Brule Missions, Fort Thompson, S. Dak.]

The one set now in use is the personal property of the missionary and has been in constant use for 14 years. It can not much longer resist the ravages of time.

(Rev.) STANDISH MACINTOSH.

Fort Thompson, S. Dak.



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Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



Inspiring Yourself

SEATED one day in my study, I was weary, and ill at ease. It was the hour I reserved (or tried to) for getting up my Sunday school lesson. There I was, with all my materials before me, text, note-book, Bible, concordance, and everything. But I was stuck. I couldn't move. The body was there, willing, but the spirit was cold. I just didn't have any enthusiasm for the lesson. My mind was teeming with several other, more exciting thoughts.

What would any of you have done under such circumstances? What do you do when you feel stale, and cannot "get going" on your lesson? May I help you to face the problem, and shall we try to work out, together, some solutions?

In the first place, let's have a look at a wonderful teacher in action—at yourself at your dream best. See her with her class, eager, alert, overcoming minor annoyances, holding every eye, calm, yet dynamic. She has her material well in hand. She knows what she is going to accomplish in the class period. She changes from story, to drill, to note-books at just the right time. Her words move, her questions call up joyous response. The class is not aware of any discipline, but only of a very thrilling time.

The answer? This teacher is inspiring because she is an inspired person. Yes, but what inspired her? One answer is, "Her religion." Clerly from the deep springs of a truly consecrated, devout, and disciplined Christian life come the loving zeal which motivates such teaching. It goes back a life-time.

That, however, is not our problem at the moment. The problem now is how to become inspired immediately, for the present task. One recalls the advice given to all young officers to the effect that when his men are tired, he should tighten up on his discipline. A little thought and some experience reveals that this is intended as a stimulus to the officer, who is as tired as his men. The key man is the leader, who, under temptation to let down, must yet yield the extra bit of nervous force required to maintain morale. If he fails, the whole show may go to pieces.

The teacher is always the immediate source of dynamic enthusiasm. She (or he) must never let down, never be below her best leadership. And that often calls for the exercise of plenty of will power. Most of the time, in ordinary teaching, the teacher must inspire herself.

Imagine it to be possible, just at the opening of Church school each Sunday, for the superintendent, rector, and all the teachers, to get together in a separate room for a brief pep meeting. The top leaders would inspire the rest, and all

would come out of the meeting, like a football team from the locker room, full of fresh determination to make that class period a success, to win another victory for dear old St. John's.

But since this is not done, it remains for the teacher to inspire herself. It can be done. Consider other areas of life. We do things we have to do, and warm to them as we go along. We tackle boresome routine jobs by a swift whipping up of our sense of duty, or by making the task seem vital and important.

TECHNIQUES

Here are some ways you can do it, for your weekly lesson:

1. Think of your pupils, one by one. As you do, you will begin to recall things they have said in class, and you will begin to long to bring something for each. It will personalize all your preparation. A glow of affection will begin to possess you.

2. Think of next Sunday's session as a challenge. You tighten up your determination to make it the best period ever, even though recent ones have not been so successful.

3. Surround this picture with the confident feeling of success. We give ourselves to moods, black, indulgent, degrading, unworthy. We can as well give ourselves to moods of joy and courage, of kindness, sympathy, patience—or whatever we have felt we lack. But if you approach your preparation with the old dread, faint heart, and sense of frustration, you are one with those who "kept back part of the price."

4. Work up the sensation of happiness about it. This is fun, a rare privilege! I'm going to enjoy this lesson!

5. "Come out of your corner fighting." This advice of the referee does not mean, of course, a scrappy teacher, but the attitude of attack, of keen alertness. As you imagine the opening moments, think of the atmosphere you desire, of the first word you will say, of the end you seek.

6. Renew your vocation. Say to yourself: "This is my job, my special part in God's world, in His Church. Just because I am alone, and there is no one to inspire or criticize me, I will do my level best."

Thoughts like the foregoing require only a moment. But they make the difference between good and bad teaching. We cannot always be at our best. But we must always be at our post. And we can by the frequent self-discipline of our lives do our work without slump.

But maybe it is only spring which afflicts me—and you. If so, the above may be taken, as often as required, as a spirit tonic. In spite of past victories, there is a long war ahead, in the Pacific and thousands of class-rooms. And there is a discharge in that war.

Write Dean Hoag, 508 S. Farwell St., Eau Claire, Wis., about your teaching problem.

WHITSUNDAY (PENTECOST)

GENERAL

EPISCOPATE

South Florida Consecration

The Presiding Bishop has taken order for the consecration of the Rev. Henry I. Louttit, Suffragan Bishop-elect of the diocese of South Florida. The service will take place on May 23d at Holy Trinity Church, West Palm Beach, Fla., at 11 A.M.

The consecrator will be Bishop Wing of South Florida, with Bishop Mallet of Northern Indiana and Bishop Burton of Nassau as co-consecrators. The Bishop-elect will be presented by Bishop Juhan of Florida and Bishop Carpenter of Alabama.

The Rev. Joseph M. Taylor of Miami Beach, Fla., and the Rev. William Hargrove, Fort Pierce, Fla., will be the attending presbyters.

The consecration sermon will be preached by Bishop Penick, the Litanist will be Bishop Jackson of Louisiana, and the Rev. F. J. Warnecke of Richmond, Va., will be deputy registrar.

Dean Gooden Consecrated Bishop of Canal Zone

Los Angeles touched hands with ancient Jerusalem, Antioch, and Ephesus in an age-old ceremony on May 8th, when the very Rev. Reginald Heber Gooden, former dean of Trinity Cathedral, Havana, Cuba, was consecrated Bishop of the missionary district of the Panama Canal Zone. The consecrator was the Most Rev. Henry St. George Tucker, Presiding Bishop, with the Rt. Rev. Robert B. Gooden, Suffragan Bishop of Los Angeles, father of the Bishop-elect, and the Rt. Rev. A. Hugo Blankingship, Bishop of Cuba, as co-consecrators.

The presenting bishops were Bishop Stevens of Los Angeles and Bishop Block of California. The sermon was preached by the Presiding Bishop. The Litany was read by Bishop Keeler of Minnesota and the *Veni Creator Spiritus* was sung by Bishop Sanford, retired, of San Joaquin. The Rev. Perry G. M. Austin and the Rev. Robert B. Gooden jr., brother of the Bishop-elect, were the attending presbyters. The master of ceremonies was the Rev. Douglas Stuart, and the Rev. Canon C. Rankin Barnes, was deputy registrar.

As was appropriate to the occasion the missionary spirit pervaded the service, not only in the hymns sung: "From Greenland's Icy Mountains," "O Sion, haste," and "Rise, crowned with light," but also in



Press Association.

AMERICAN MOTHER OF 1945 AND FAMILY: *Left to right, R. Gordon Auchincloss, Thomas Sibley, Orling Cannon, Stuart Auchincloss, Charles Glenn jr., Harry Cannon, Marie L. Sibley, Judy Cannon, Nancy Sibley, Hiram Sibley jr., Margaret and Georgianna Glenn, grandchildren; Mrs. Gordon Auchincloss, daughter; Mrs. Hiram Sibley, daughter-in-law; Mrs. Sibley; Mrs. Charles Glenn, Mrs. Henry Brevoort Cannon, and Mrs. Michael Gonzales, daughters; Hiram Sibley and Harper Sibley jr., sons; Mr. Harper Sibley with granddaughter Sibley Ann Auchincloss, and Henry Brevoort Cannon, son-in-law.*

the presence of Bishop Wilner, Suffragan of the Philippines, and the Rev. Canon Harvey, both of whom were repatriated from a Japanese internment camp recently, the Presiding Bishop himself for over 20 years a missionary in Japan, Bishop Blankingship of Cuba, and Bishop Reifsnider, formerly of Japan.

An ecumenical air was given to the ceremonial in the attendance of the Very Rev. Elias Sady, archpriest of the Syrian Orthodox Church; the Very Rev. E. Kalchinjian, Armenian Apostolic Church; the Rev. E. V. Kasimian, Armenian Orthodox Church; the Rev. George Mestakidis, Greek Orthodox Church. Their characteristic vestments gave color and pomp to the procession. The Protestant and educational groups were represented by the Rev. Dr. Willsie Martin, pastor of the Wilshire Methodist Church, former president of the Church Federation; Dr. Frederick Hard, president of Scripps College; and Dr. George Gleason, Presbyterian.

The day of the consecration being V-E Day, thanksgiving prayers were read by the Presiding Bishop and the Star Spangled Banner was sung.

Sixteen Bishops participated in the ceremony of laying on of hands and in addition to the Bishops already mentioned were Bishop Moulton of Utah, Bishop Parsons, formerly of California, Bishop Walters of San Joaquin, Bishop Rhea of Idaho, and

Bishop Mitchell, formerly of Arizona.

Bishop Gooden is the first native Californian to be consecrated Bishop and is the youngest Bishop in the Church. He was born in Long Beach, Calif., in 1910, the son of the Rt. Rev. Robert B. Gooden, Suffragan Bishop of Los Angeles, and was educated at Harvard School, Los Angeles, of which his father was then head master, and at Stanford University. He prepared for missionary work among Spanish-speaking people by a year's study at the University of Madrid, and took up work in Cuba, becoming dean of the Cathedral in Havana, where he met Mrs. Gooden.

The Bishop's ring was given by his family, the Bishop's cross by the American and British colony in Havana, and his vestments by Bishop Stevens and the Los Angeles Bishop's Guild.

LAYPEOPLE

Mrs. Harper Sibley Is

American Mother of 1945

The American Mother of 1945 is a noteworthy religious lay leader, Mrs. Harper Sibley of Rochester, N. Y., president of the United Council of Church Women, and active Churchwoman.

Mrs. Sibley was chosen from among 48

state mothers in an annual competition sponsored by the Golden Rule Foundation in observance of Mother's Day.

When the award was announced, Mrs. Sibley was in San Francisco to represent the 10,000,000 members of the United Council as an observer at the United Nations Conference on International Organization. She is also a member of the national board of the YWCA, and has been a member of the executive committee of the USO since 1941.

In addition, she is chairman of the sponsors of the American Mission to Lepers postwar anti-leprosy program, a member of the World Service Council, and trustee of Central China College.

Her husband is chairman of the International Committee of the YMCA, treasurer of the Federal Council of Churches, and chairman of its Church Committee on Overseas Relief and Reconstruction.

V-E DAY

Prayerful Observance

As the news of European victory came to this country, thousands throughout the land paused for prayers of Thanksgiving. As they had prayed for the success of the armed forces of the Allies during the war's darkest hours, so people prayed for guidance that would make peace equally triumphant.

NEW YORK

V-E Day in New York City was celebrated with memorable quietness. A considerable amount of paper was indeed scattered from tall office buildings and a huge crowd of 20,000 men, women, and children gathered in Times Square; but there was practically no noise or even loud talking. The celebration began on Monday, May 7th, when the unofficial word came. Many who remembered the two Armistice Days of 1918 waited until the President and Mr. Churchill broadcast the news on Tuesday, May 8th, in agreement with Premier Stalin.

The churches had announced their plans for the day well in advance. At Trinity Church, there were services every hour, from morning until evening. Most churches had special services at noon. The Cathedral of St. John the Divine was filled some time before that hour, many kneeling before the altar in the Army and Navy bay. The Rev. Canon Edward N. West made a short address.

As an ending to the service, the Hallelujah Chorus was sung. Most of the congregation joined in the singing of the hallelujahs. At this service, as at all others in the diocese on V-E Day, Bishop Manning's special prayer was offered.

Mayor La Guardia held a religious and civic celebration on the Mall in Central Park. It began at 5:30 P.M., when workers might be free to come, and ended at 10 P.M. Canon West, representing Bishop Manning, opened this celebration, with Bishop Manning's prayer. The canon returned to the Mall just before 10 o'clock, to pronounce the Benediction.

On Sunday, May 13th, in response to the President's proclamation of this day as a Day of Thanksgiving for victory, all the churches in New York City and throughout the diocese so kept the day. The prayer set forth by Bishop Manning was said, there was special music, and all the sermons dwelt on the need for praise and prayer.

The Cathedral of St. John the Divine was crowded to hear the Bishop of Rochester, at the 11 o'clock service. At Evensong in St. James' Church also he was the preacher. It seemed a happy circumstance to everyone that this distinguished English Bishop should be in the city at this time.

When the Church Missions House staff gathered in the chapel on V-E Day to participate in the special service, "Vision After Victory," led by the Rev. Dr. James Thayer Addison, they expressed in practical manner their interest in their fellow Christians in Europe. The offering of \$48.32 will be devoted to rehabilitation of churches in Europe through the World Council of Churches.

VERMONT

V-E Day found Vermont churches prepared to offer up prayers of thanksgiving. Every Episcopal church had a service and many churches joined in community services.

In Burlington there was an early celebration of Holy Communion and intercessions at noon. At the evening service held in St. Paul's Church there was a Litany of Thanksgiving and commemoration. Most parishes used the National Council's service "Vision After Victory." The rector of Brattleboro used this service at noon and contributed part of the same service to a union service held in the evening.

At Middlebury the rector conducted a service of Holy Communion in the morning, intercessions at noon, and was the master of ceremonies at a union service in the Congregational Church in the evening. Middlebury College used its regular chapel hour at 10 A.M. for a service with the president of the college speaking. The chaplain took part in the union service in town that evening.

At St. Albans there was a service of Holy Communion in the morning and the rector of St. Luke's Church took part in an union service in the evening speaking on remembrance. The rector of the church in Newport held services in his church on V-E Day and at Island Pond he joined with the Congregational Church in a service of thanksgiving on Sunday, May 13th.

SOUTH FLORIDA

Throughout South Florida, special prayers of thanksgiving, with special hymns and sermons, marked May 13th. In the Cathedral, Orlando, the choir gave suitable music in addition to hymns and prayers of thanksgiving, with large congregations attending there and elsewhere.

V-E Day itself had similar observance throughout this diocese, with special celebrations of the Holy Communion and other services attended by grateful wor-

shippers. Bishop Wing was celebrant in the Cathedral on that morning, while Dean Johnson took the services at noon and at 7:30 P.M. Daily prayers are offered for all in the armed forces.

ALABAMA

V-E Day was celebrated with open churches and many services throughout the diocese of Alabama. Most parishes had services on May 8th almost as soon as official announcement of the surrender had been given.

In the Church of the Advent, Birmingham, the rector was given advance notice that the announcement was to be made and the radio station WAPI picked up the service for transcription broadcast late in the afternoon.

Several hundred school children attended the service in St. Paul's Church, Selma.

In Dothan, because of the rector's absence, two lay readers prepared to read the service for V-E Day by rehearsing the day before. The premature announcement had been heard by several people, and they turned up at Church—and the lay readers read the service for them. The regular service was conducted next day on schedule.

QUINCY

"Peoria celebrated V-E Day the way millions of the boys, both in Europe and in the Pacific, would have wanted us to celebrate it all over the country."

The comment came from a man in uniform, newly arrived home from a German prison camp. "Peoria looks good and the quiet and meditative way victory is celebrated at home would do millions of our boys good could they but see it for themselves."

Services at noon and in the evening at St. Paul's Church were well attended, as was the Eucharist of Thanksgiving on the following morning. Members of the Canadian Legion of Peoria attended the evening service.

EAU CLAIRE

For V-E Day services Eau Claire was divided into two major groups besides the Roman Catholic and individual Lutheran services. One larger group gathered at Christ Church Cathedral, the other at the First Congregational Church, the night V-E Day was announced.

Both groups used the program printed by the Federal Council of Churches. There was no formal choir, but the packed Cathedral rang with contagious fervor. Dean Victor Hoag led the service, while the ministers of associated congregations sat together, feeling a change in leadership would make a choppy service. Bishop Horstick pronounced the Benediction with closing Collects for the San Francisco Conference, and world peace.

On Wednesday morning at ten, as long announced and prepared, there was a Thanksgiving Eucharist with the Bishop as celebrant.

OREGON

West coast cities with their close proximity to the war in the Pacific, held only

mild celebrations of V-E Day. Retail business was suspended in Portland and other Oregon cities, but factories and war industries reported no interruption in work schedules. Churches of all denominations were open and ministers reported quiet groups at prayer throughout the day and early evening. The character of Mother's Day service was changed in accordance with President Truman's suggestion. Services were held of thanksgiving for victory in Europe, with remembrance of wounded and dying.

GEORGIA

V-E Day was more generally observed by thanksgiving services in all churches and synagogues than in any other way in the diocese of Georgia. Except for a ripple of fun here and there, to all outward appearances, there was no evidence of its being any different from other week days. Banks, stores, and schools remained open, the later having special V-E programs. Everyone seemed to take the European victory seriously, realizing that the Japanese war still lies ahead.

CHICAGO

Bishop Conkling asked all the churches of the diocese to have a 40-day period of special thanksgiving—with that intention at the daily Eucharist—beginning with V-E Day. This, of course, included Sunday, May 13th, on which the churches held special thanksgiving service.

MASSACHUSETTS

Prayers of thanksgiving were offered throughout the diocese on May 13th, with All Saints' Church, Brookline, as the exemplar of a joyous service, patriotic in character, at Morning Prayer when each member of the choir, in procession, carried the country's flag. Universally, the people turned to the churches. Except for an amateurish effort at jubilation by young office workers in the business section in the morning, there was a brooding quietness over the city. Most of the business houses closed at noon.

Two pictures on V-E Day in Boston stand out. First, the Cathedral Church of St. Paul. The noontime service on its spacious porch, with the bells and the band and the short, vivid address by Dean van Etten, reached thousands in the street and on the Common opposite. Services on the hour followed during the day and throughout the entire night, sponsored by the Cathedral and the Boston Area Council of Churches.

The second picture was in late afternoon in the Italian quarter, at the Old North Church. Thirty-seven people sat in the old box pews, each with its little hasp and a name plate of its original owner on the door. The service distributed by the National Council, "Vision After Victory," was used by the vicar, the Rev. Dr. W. H. P. Hatch.

WORLD COUNCIL

Dr. Cockburn Assumes Post

Dr. J. Hutchison Cockburn, former moderator of the Church of Scotland, has arrived in Geneva to assume his duties as

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senior secretary of the Department of Reconstruction and Interchurch Aid of the World Council of Churches.

"I see an immensity of tasks and generosity required if the churches in occupied countries now liberated are to face their problems with hope," he said. "If they are not to be swamped by the tidal wave which flooded them so terribly, they will need the utmost help the churches can give."

PRESBYTERIANS

Rev. Dr. L. S. Mudge Dies

The Rev. Dr. Lewis Seymour Mudge, former stated clerk of the General Assembly of the Presbyterian Church in the United States, died April 29th of a heart attack at his home in Bryn Mawr, Pa. He was 76 years old.

Dr. Mudge served as official Church representative at world conferences in 1927, 1937, and 1938, and was credited with playing a large part in the formation of the constitution of the World Council of Churches. He was moderator of the Presbyterian General Assembly in 1931, and stated clerk from 1921 until 1938, when he became stated clerk emeritus.

Born in Yonkers, N. Y., he was the son of the Rev. Dr. Lewis Ward Mudge and a brother of three ministers. He was graduated from Princeton College in 1889, magna cum laude; and from the Princeton Theological Seminary in 1895.

Dr. Mudge was vice president of the board of trustees of the Princeton Theological Seminary, a trustee of Wilson College, president of the Presbyterian Historical Society, a former editor of *The Constitution and the Digest*, Church publication; author of *The Manual of Law of the President Church of the United States* and of many papers on ecclesiastical law and procedure. He was secretary of the Sesquicentennial Fund for Christian Faith, which raised \$10,000,000, and chairman of the drafting committee of the Joint Commission on Reunion with the Southern Presbyterian Church.

Surviving him are his wife, Anne Bolton Mudge; and their son, Lewis S. Mudge jr.

VISITORS

Interview With the Bishop of Chichester

By ELIZABETH McCracken

The Lord Bishop of Chichester, the Rt. Rev. Dr. George Kennedy Allen Bell, arrived in New York on Saturday, May 5th, with the Rev. Dr. Marc Boegner and Dr. W. A. Visser 't Hooft. They came under the auspices of the American Committee of the World Council of Churches, to confer with that committee and with the American members of the Provisional Committee. Through the great kindness of the Rev. Dr. Henry Smith Leiper, secretary of the American Committee, it was possible to have an interview with the Bishop on Monday, May 7th.

The first question asked the Bishop had to do with the Ecumenical Movement,

which, he was interested to hear, was the subject of widespread discussion among American Church people, particularly the laity. He replied at some length, saying: "Conditions differ in different countries, and that makes for different manifestations. It should never be forgotten that the Ecumenical Movement stands, in principle, for coöperation in international and social fields. At certain times, it may be more or less difficult for some religious expression to be given to such coöperation. In the Church of England, there are many who value coöperation in social and international areas, while deprecating the interchange of pulpits. But in the Church of England (which is the only Church I know), the convocations have laid it down that joint services are permissible where a particularly ecumenical object is in view. The Church recommends, or authorizes, coming together on special occasions, under authority, but does not encourage indiscriminate joint services.

"The main thing is to get the churches friendly in international matters. The different churches have their different rules. In the Anglican communion itself, different parts of it have different ways. The absolutely vital thing is that all the churches work together against the terrible evils attacking all the values of life. Christians are all more willing now to emphasize ways of life in which they agree, rather than to dwell on matters as to which their rules differ. There never was a time when it was so necessary that those who worship Christ should work together."

The Bishop paused at this point, and said with a smile: "I am on common ground with the Pope in saying that."

He then continued with the discussion of the Ecumenical Movement, saying: "The coöperation between the churches must be on a world scale. Hitherto, the churches have been far too much concerned with their own problems and projects, without waking up to the fact that it is so much easier to destroy Christianity by piece-meal attacks than to join in Christian witness with all who are witnessing, according to their rules. It is a good sign in England that so many students, young people, are very much alive to the Ecumenical Movement, in what is called the Movement for Christian Coöperation. This functions in the Roman Catholic Church through the Sword of the Spirit, and in the Church of England and the other non-Roman Churches in the Religion and Life Movement.

"I was the first English Bishop to take part in a meeting of the Sword of the Spirit. This was in London, in a theater, in 1941, when I spoke on the same platform with the Cardinal Archbishop Hinsley. He presided, and I was the Anglican speaker. At a later meeting, Archbishop Lord Lang presided and Fr. D'arcy, S.J., was the speaker."

WORLD COUNCIL

The Bishop was asked next to comment on the significance of the World Council of Churches, especially on its relation to ecumenicity. He responded with enthusiasm, saying: "I look upon the World

Council of Churches as something quite vital. It is most important that the World Council should be really ecumenical: that is to say, it should include the Eastern Orthodox Churches as well as the Anglican communion and the Free Churches. I attach the greatest importance to enlisting the sympathy of the Russian Orthodox Church, the Serbian, the Rumanian, and the Bulgarian, as well as the Church of Greece. I regard it as very important also that the World Council should have on it representatives of the younger churches (as we say): I mean the churches in Africa and Asia, and other non-European churches."

Inquiry was made as to what steps were now possible, and the Bishop said: "I went to Paris, very recently, and saw Metropolitan Eulogie, head of the Russian Church in Western Europe, and Metropolitan Seraphim, head of the Church of White Russia. Their representatives attended an ecumenical service at the British Embassy, at which Dr. Boegner, who is president of the Reformed Church of France, officiated and I preached. I had a long conversation with Metropolitan Eulogie, telling him of the expectation of a visit to London from the Metropolitan of Moscow, returning the visit of the Archbishop of Canterbury (at the time of the visit, Archbishop of York) to Moscow. That return visit will probably take place about the middle of June. Much is looked for from it, in regard to the relations of the Orthodox Church not only to the Anglican communion but also to the Ecumenical Movement, bearing in mind the fact that in many parts of Europe there are problems of relief in which the Russian Church and others in the Ecumenical Movement could do work of the greatest importance, in common.

"The immediate task facing the churches of Great Britain and the churches in the United Soviet Socialistic Republics of Russia, as well as the churches of Sweden and Switzerland, is Christian reconstruction in Europe. The churches in the liberated countries have suffered terribly during the war. The stipends of the clergy have been reduced to pittances. The means of training for ordination are almost non-existent, in addition to the fact that church buildings are destroyed. The needs of these churches must make a great appeal to the churches which have not suffered so greatly. The churches in Great Britain are trying to raise \$4,000,000 for Christian reconstruction in Europe, partly by a general appeal to societies, like the Bible Society—which has already voted \$800,000 in Bibles; and partly by appeals from the different churches to their own congregations. The Church Assembly has accepted the target of \$1,000,000, to be raised diocese by diocese in the Church of England. I am chairman of the Church Assembly Committee, and joint chairman with the Rev. M. Aubrey of the General Committee."

ARMED FORCES CANDIDATES

The Bishop, in answer to a question about the men in the armed forces who may express a desire to study for the priesthood, after the war, said: "We have



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now decided that all men in the armed forces who are thinking of ordination shall be sent to the selection center, to stay two or three days, to be tested regarding their qualifications, their sense of vocation, and their suitability. Already, a number of men have been dealt with. The work of the selection center is to recommend, or not to recommend, acceptance for training. The men recommended then have as a rule, a course of study set out at a university or a theological college, and get grants from the government on the same terms as those on which the government gives grants to other young men for study toward other professions.

"It is more and more recognized that on the quality of candidates the influence of the Church depends. This is the reason why a more systematic method is being adopted. Recently, the Commission on Training for the Ministry recommended that every candidate for ordination should receive some part of his training at a university, for a degree; or at hostel in the university, where he would receive a course from university teachers, though not a degree course. The Bishop of Durham is chairman of that commission."

WOMEN AND THE MINISTRY

The last question was in regard to the work of women in the Church of England. The Bishop replied with pleasant emphasis, saying: "The ministry of women has been much undervalued by the Church of England. We need the full-time work of qualified women. The deaconess order is a very important branch of the ministry of women. We need a great increase in that order. I ordained a deaconess two months ago. There are not many deaconesses in England, and we need many.

"As to religious communities of women, they clearly have an important function, both for the development of devotion and for practical service outside the parochial system. You, like ourselves, are celebrating this year the restoration of the religious life to the Anglican communion. The old difficulties of the relation of the religious orders to the episcopate are now satisfactorily met through an advisory council."

The Bishop had not been long enough in America for any questions about the

American Church to be desirable. He did say, without being asked, that he looked forward with keen interest to meeting American bishops and to seeing American churches. Among those bishops whom he said that he much desired, and expected, to see were Bishop Manning of New York, Bishop Conkling of Chicago, Bishop Parsons, Bishop Block of California, Bishop Dun of Washington, and Bishop Washburn of Newark. He hoped for time to visit Bishop Oldham of Albany, whom he knew well. The Bishop plans to go to California, then on the return trip to visit Chicago. From Chicago, he will go to Canada where he will spend a week with Archbishop Owen. His days in New York are full, including a sermon in the Cathedral of St. John, a great mass meeting, also in the Cathedral, and numerous meetings and conferences, arranged by Dr. Leiper. While in New York, the Bishop is staying at the General Theological Seminary.

INTERCHURCH

Bishop Peabody on Commission For World Council Service

Bishop Peabody of Central New York has been made a member of the Commission for World Council Service. He was appointed by the Rev. Douglas Horton, chairman of the American Committee of the World Council of Churches. Mrs. Henry Hill Pierce is a member of the American Committee, and the Rev. Dr. Almon R. Pepper is an alternate.

The Commission for World Council Service was organized early this year, and is closely related to the Department of Reconstruction and Interchurch Aid centered in Geneva, and the Church Committee on Overseas Relief and Reconstruction. It is to have important administrative and promotional responsibilities throughout the postwar years, and will have much to do with giving practical expression to Christian unity and ecumenical coöperation in the life of the Churches of all lands. Included in its program is work with the chaplaincy commission of the prisoner of war camps, coördination of refugee relief activities and reconstruction.

CONFERENCES

16th Shrine Mont Seminar

The 16th annual Shrine Mont Seminar for Clergy of the General Church will be held for the 11 full-day period from 6 P.M. supper on July 16th to 1 P.M. dinner on July 27th.

As heretofore, the Presiding Bishop will head the faculty as honorary dean, an elective position. Among the lecturers will be Bishop McClelland of Easton, Bishop Wroth of Erie, the Very Rev. Corwin C. Roach of Bexley Hall, and the Rev. William H. Dunphy, rector of St. Mark's Church, Philadelphia. The Rev. Edmund J. Lee, rector of Chatham Hall, will be chaplain; and the Rev. Edmund L. Woodward, director.

RUSSIA

Dr. Johnson Visits Moscow

While the huge guns of Moscow boomed their victory salute, throngs of cheering Russians jammed historic Red Square to hear Marshal Stalin celebrate the European war's end. Between the 54 salvos by the 1,000 victory guns, colored rockets were fired into the air, mingling with the red flares dropped by transport planes circling overhead.

Exuberant Russians seized Dean Hewlett Johnson as he emerged from the lobby of the Hotel National and tossed the 71-year-old dean of Canterbury into the air, demanding a speech. To them, he was an Englishman, an ally in their victory, and they loved him. With tears streaming down his face, Dean Johnson murmured his thanks.

Dr. Johnson recently arrived in Moscow in his capacity as vice-president of the London Society for Cultural Relations with the USSR, and chairman of the United Committee for Aid to the Soviet Union.

Accompanied by his personal secretary, Dr. Johnson was met at the Moscow air-drome by a delegation including V. C. Kamenev, chairman of the All-Union Society for Cultural Relations Abroad; C. A. Kolesnikov, chairman of the Soviet Red Cross; and C. A. Sarkisov, representative of the society in London.

Dr. Johnson's activities in Moscow will include conferences with leaders of the Russian Orthodox Church and visits to areas receiving aid from Great Britain. According to diplomatic circles in the capital, he will be decorated by the Soviet government for his work on behalf of Anglo-Soviet friendship.

Churches Packed for Orthodox Easter Observance

Worshippers throughout Russia jammed churches to observe Orthodox Easter. Not since 1918 have such crowds attended services. Moscow's 22 churches averaged 2,000 to 5,000 persons for midnight services and in most cases it was impossible to approach the churches long before the solemn rites began. This news was cabled from Moscow by Religious News Service.

The principal service was held in Yelovskaya Cathedral, but even more interesting were the services in the outlying churches. In the Church of St. Pimen, situated on the outskirts of the city, the whole district was thronged with people converging from all directions and bearing their *kolachi*, traditional Easter cakes, to have them blessed.

An announcement by the Moscow Radio said the military commander had lifted the curfew to facilitate attendance at services. Thousands unable to gain admittance to the churches stood outside holding small lighted candles.

Congregations included many children and young people who were witnessing such rites for the first time in their lives,

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but old people seemed to predominate. Here and there were soldiers in uniform.

Standing in the yard of St. Pimen's Church and watching the procession of priests dressed in rich regalia and moving to the accompaniment of resounding hymns, one woman was overheard saying:

"This is the first time I have come to church in years. My husband never let me go before. Now he said, 'Sonia, it's all right this year; you go to church if you want to.' It was as if a heavy stone fell off my heart."

SCOTLAND

Bishop Kenneth Mackenzie Dies

The Rt. Rev. Kenneth Mackenzie, Bishop of Argyll and the Isles, for 35 years before his retirement in 1942, died in Oban, Scotland, on April 20th. He was 81 years old.

Bishop Mackenzie was born in Edinburgh, Scotland, the youngest son of the late Lord Mackenzie, senator of the College of Justice of Scotland. He was educated at Keble College, Oxford, and Cuddleston Theological College, receiving his B.A. degree in 1887, and his M.A. degree in 1895. Ordained priest in 1891, he was curate of St. Mary Redcliff Church, Bristol, until 1895. He was curate of St. Paul's, Dundee, for the next five years, then rector there until 1907, when he became provost of the Cathedral of St. Paul in Dundee.

NORWAY

Bishop Berggrav Suspends Pastors Who Deserted the Church

Bishop Eivind Berggrav, Primate of the Norwegian State Lutheran Church, has announced the suspension of all pastors who deserted the church during the German occupation, Religious News Service reports.

The Primate's order was based on a decision by Norway's government-in-exile, which decreed that officials who collaborated with the Germans should be suspended when the country was freed.

About 50 clergymen will be affected by the decree. They were members of the Norwegian Nazi Party or were guilty of disloyalty toward the Church. Thirty "clergymen" appointed by puppet Premier Vidkun Quisling are not affected by the order, since their nominations were not legal. These individuals are expected to be banished.

The exact whereabouts of Bishop Berggrav have not yet been officially disclosed. One report stated the Bishop is in Norway and will shortly return to Oslo, his headquarters. The Norwegian Primate was recently liberated from the Nazis in a daring coup by patriots who whisked him off to an undisclosed destination.

The Bishop's signature appeared on a message from the Provisional Church Council to Norwegian clergymen giving instructions regarding celebration of the

capitulation of Germany and the close of the long drawn-out fight between the Quisling occupation regime and the State Lutheran Church. Churches celebrated the news with the pealing of bells throughout the country.

PROVISIONAL COUNCIL

The provisional council, formed after the usurpation of control by Quisling authorities in 1942, is now presumably established as the sole authority over Norway's churches. It was superseded during the occupation by a Nazi-controlled church department headed by Ragnar Skancke, a Quisling henchman.

The council consists of six prominent religious leaders who formed a "temporary church leadership" after the arrest of Bishop Berggrav. They are: Prof. Ole Christian Hallesby, the Rev. Ludwig Hope, Bishop Henrik Hille of Hamar, Bishop J. Maroni of Kristiansand, the Rev. H. E. Wisloeff, and Dean Johannes Hygen, who acted as representative of Bishop Berggrav.

Professor Hallesby and Pastor Hope were interned by the Nazis in the Grini concentration camp, while Bishops Hille and Maroni were kept under constant police surveillance. Dean Hygen was also subjected to Quisling persecution, and was forced to leave Oslo.

GERMANY

Pastor Niemoeller Sees Church As Only Hope

Germany's only hope for the future is in the Church, Pastor Martin Niemoeller declared in Cortina d' Ampezzo, Italy, in the first public statement he has made since he became a prisoner of the Nazis eight years ago.

Looking thin, but apparently in good health despite his long imprisonment, Pastor Niemoeller announced that he hopes to visit England and the United States before returning to his Dahlem parish in Berlin.

In an interview, the Berlin pastor said he believed the only way Germany can get through the next few months and begin her future is through the influence of Christianity, particularly German Protestantism, aided by American Protestants. Developing this thought, he said:

"I believe that this future will be a great one in that our people now know that all false idealisms are worthless. There is no possibility for finding a new ideal base other than in the Church. Nazism has been tried. Bolshevism is too much like Nazism to have a much better chance. There is no place for it, either, among our disillusioned people. All the old idealisms have failed us."

Pastor Niemoeller spent the first four years of his imprisonment in solitary confinement at the Sachsenhausen and Dachau concentration camps. During this period he read 300 volumes of English literature after he finally received permission to have books.

"Permission was given me," he said;

"I did not beg for it. I never begged them for anything during the eight years of my imprisonment."

Twice a month during the first four years, Niemoeller's wife was permitted to pay him a half-hour visit, but always in the presence of the Gestapo, who forbade them to talk about church affairs. The Gestapo's treatment relaxed somewhat in the fifth year, and Niemoeller thereafter was in the company of three Catholic priests in Dachau. Regarding his treatment, he said:

"I have been treated correctly. None of the guards ever touched me."

Asked why he thought he had not been killed he recalled that Hitler once said he did not want to make any martyrs.

He said that the Nazis made a few but very cautious attempts to change his feelings toward their regime, adding that he might have been released if he had agreed to leave his Dahem church.

In addition to personal hardships, Pastor Niemoeller's courage was greatly tried during the past year by the dangerous illness of his wife, and losses among his family of seven children. His eldest son was killed on February 28th, another was wounded on Palm Sunday and is reported missing, probably a Russian prisoner; while a third son was reported missing in Russia last summer. On September 13th, his 16-year-old daughter died unexpectedly.

In spite of his grief, the German pastor sustained his fellow prisoners by his own faith and courage, especially during the harrowing experiences that marked their long journey from Dachau in unheated motor coaches, during which they expected momentarily to be shot. The prisoners were all aware of the order that they should be killed rather than fall into Allied hands. However, the Nazi collapse, resulting in widespread disorganization, enabled two prisoners to escape when the caravan arrived at the village of Dobbiaco. They reached Partisans who helped elements of the American 85th Division to locate the entire group.

The scene of Pastor Niemoeller liberation was a large modern hotel on the shores of a mountain lake that mirrors the grandiose spectacle of snow-covered, pine-sloped Dolomites that tower above the famous Cortina d' Ampezzo resort. Almost his first act as a free man was to lead an evening church service. Facing a deeply-stirred congregation, which sang with him the opening hymn, he read a Scriptural Lesson from John 16:23-33, and preached a sermon on the text from Isaiah 54:10: "The mountains may tremble and the hills fall, but My mercy will not abandon you."

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INDIA

Fifth Native-born Bishop

A fifth native-born bishop for India was consecrated May 6th, if events took place as planned. The Rt. Rev. Cherakarttu Korula Jacob is the new Bishop of the diocese of Travancore and Cochin,

succeeding the Rt. Rev. Bernard C. Cornfield, who has resigned.

Bishop Jacob took a bachelor of arts degree at the University of Madras in 1911. After preparing for the ministry in India, he was ordained deacon in 1914 and priest in 1915 by the Bishop of Travancore, and served on the staff of the English Church Missionary Society for several years. He then studied at Wycliffe Hall, Oxford, and received the University of Oxford's diploma in theology in 1924. He was examining chaplain for the Bishop of Travancore, 1919-1937, and archdeacon of Mavelikara in Travancore, 1932-39. Since then he has been vice-principal of Bishop's College, Calcutta, which office has brought him into touch with every part of the Church of India.

This theological school, founded in 1820, corresponds more or less to the General Theological Seminary in the American Church though numbers are smaller in India. From the American Church's gift to British missions, early in the war, the English Society for Promoting Christian Knowledge gave \$1,000 to Bishop's College. Normally in Calcutta, the College moved inland to a place north of Delhi, in 1942 and 1943 when Calcutta was almost a battlefield.

The previous native Indian bishops are the late Azariah of Dornakal, 1912-1945; Bannerjee, assistant of Lahore, 1931; Tarafdar, assistant in Calcutta, 1935; and Mukerji, a second assistant in Lahore, 1944. A sixth is to be consecrated next November, the Rev. Lakdasa de Mel, a Ceylonese, recently appointed to be Assistant Bishop of Colombo.

ENGLAND

Sees Lack of Moral Passion

Helping Growth of Barbarism

Asserting that "our own lack of moral passion contributed to the rank growth of barbarism" in the world, Dr. J. H. Oldham said in the *Christian News-Letter* of which he is editor that "even for the infamy of German concentration camps we cannot wholly divest ourselves of responsibility."

"The inhumanity and torture being practiced in them were known in this country in the years before the war," he declared. "A few courageous individuals raised their protest and did what they could to succour the victims, but the public as a whole was apathetic and the disposition in influential quarters was to hush things up."

"The web of sin is all of one piece," he wrote. "When its most hideous manifestations strike us in the face we recoil in horror, but corruption from which they spring has lodgment in ourselves. All pride, selfishness and callous indifference to needs of others are a siding with the enemies of Christ."

"We especially need to remind ourselves of this," he added, "when we encounter revolting wickedness. We are then more than ever in danger of externalizing and localizing evil by identifying it with those guilty of these particular abominations."

WAR SERVICE

ARMED FORCES

The Parachute Parson

Chaplain Raymond S. Hall, rector of St. John's Church, Lowell, Mass., known as the "Parachute Parson," was the subject of a recent article in *Flying*.

Chaplain Hall was assigned to the paratroopers and immediately asked to take the complete physical training and learn to jump. He had been All-American swimming champion at Brown University but had not indulged in any athletics for a number of years and at first found the arduous physical training almost more than he could take. However, he went through with it and then took his training in jumping.

According to the *Flying* article, the first time he had to jump he thought of his two little boys, age five and six and wondered how he happened to be doing this voluntarily. Nevertheless, he learned to jump expertly. He has a great admiration for a man who can do it so casually that he eats an orange on the way down. Chaplain Hall does not eat anything before, during or after jumping. He has never been able to overcome entirely a "funny feeling." "However," he says that he jumps "with zest, if not abandon." Asked why he took up parachute jumping, he said simply, "It increases attendance at church. And the men can talk to me now."

EUROPE

"The Future of Europe As Benes Sees It"

"Throughout Europe there will be a definite leftward trend when the far is over," writes Edward Benes, president of the Czechoslovakian Republic, in an article in the *New York Times*, entitled "The Future of Europe as Benes Sees It." He continues:

"I believe that there will be a greater freedom for religion and the various Churches. The Soviet recognition accorded to the Orthodox Church was a deeply significant event. It implied that there is no fundamental contradiction between Communism and Christianity."

"In a leftward movement the Churches are bound to lose a certain amount of their political influence. It will be the case of the Church of Rome, too. In Czechoslovakia before the war, we succeeded in securing full freedom for the Churches within a secular state. We had no state Church and our example—it is the example of the United States—will, I think, be followed elsewhere in Europe."

"I do not anticipate any of those clashes between Church and state which went far to dissipate the earlier strength of the Third French Republic. On the contrary I believe that soon after the peace conference the religious life in Europe will be deeper and more sincere than it was in the past and that one of its immediate fruits will be far greater display of understanding and toleration in all religious matters."

The Day of the Lord Is Darkness

By Edna G. Robins

IN THE wilderness of Tekoa as he watched his flocks and tended his sycamore trees the word of the Lord came to Amos. The humble shepherd, living in simplicity, apart from the ways of men, grew to know something of the nature of God. He realized that, as Jehovah was a righteous God, so He demanded righteousness of His children. Elaborate religious ceremonies offered as a substitute for the worship of the mind and heart were not acceptable to Him. Sinless Himself, He could not tolerate sin. He could forgive the sinner only when he humbled himself and repented sincerely. Amos perceived also that Jehovah was no respecter of persons. The ordinary and insignificant people were as dear to Him as the members of the royal house; and the sins of ordinary and insignificant men were as dangerous to the nation as were the sins of the king. God had been patient with His children, but as they had turned further and further away from their Lord and had become increasingly indifferent to His will, judgment and punishment would inevitably follow. The instrument of His punishment could already be discerned in the host of the Assyrians.

When he took his flocks to the market towns where fairs were held, Amos had plenty of opportunity to observe the sins of Israel at first hand. Instead of delighting in the law of the Lord, the children of Israel delighted in material things that catered to the sins of the flesh. In contrast to the rough hard earth on which Amos slept, they reposed upon beds of ivory. The rest of Amos was accompanied by the song of the wind, the roar of the wild beasts; but they loved the noise of songs and the melody of viols, and took pleasure in feasting. As Amos watched their doom approaching, he received the command of the Lord to go and prophesy to them. Perhaps he can open their eyes to their danger, and so they may be saved.

He talks to the common people, frankly and harshly. Jehovah, who brought the children of Israel out of Egypt and was with them in the wilderness, has become weary of their indifference, of their unrighteousness, of their complacency. He has warned them by sending them plague, drought, and famine, yet they have not returned unto the Lord. The commandment of the Lord is so simple—"Seek ye me, and ye shall live." But the Israelites have become too accustomed to their luxuries. They have convinced themselves that Jehovah is their national God and they cannot believe that He would turn against them. They lend a deaf ear to Amos as he prophesies that they shall be led away into captivity. They ignore him when he declares solemnly that "the day of the Lord is darkness." Jehovah will judge Israel and will not be placated by burnt offerings.

"The day of the Lord is darkness." We are all too apt to shut our minds to the

idea of judgment. We like to dwell on the thought of God as a loving Father, kindly, easy-going, ready to overlook our little foibles, and to ignore even our serious sins. We like to think of our Lord as "tender shepherd," "gentlest Saviour," and we rely on His compassion to get us out of all our difficulties and to cleanse us at the last from all our sins. We do not realize that, because we know Jesus for our Redeemer, it is all the more serious for us if we continue impenitent in our sins. We have His example, we have His help in the sacraments of the Church, but we have also His solemn words of warning. We cannot safely impose upon His loving kindness if we refuse to listen to His teaching. Our Lord did not hesitate to give utterance to "hard sayings." He who cleansed Mary Magdalene from her sins also wielded a scourge to cleanse the Temple. His righteous wrath was aroused by the scribes and Pharisees. He had no mercy on hypocrites, who honor God with their lips but whose hearts are given over to the service of the prince of this world. For them the day of the Lord will indeed be darkness as they are sent away from the presence of God into everlasting punishment.

Again and again our Lord warned His disciples to seek the Kingdom of God, and His voice, stern and uncompromising, sounds in our ears today. When He comes to us in the Blessed Sacrament, Jesus looks searchingly into our hearts to see if the cross with which we sign ourselves so easily and frequently is impressed on our lives. He watches us with loving care to learn whether we are trying, patiently, humbly, obediently, to follow after Him

in the way of the cross—in the way of penitence. We adore our Lord present on the altar, but are we content to leave Him there while we go out and follow the call of the world to the enjoyment of selfish, frivolous, immoral delights? Do we attend High Mass regularly, taking a sensuous pleasure in the colorful pageantry, in the glow of candles, the majestic beauty of the music, the sweetness of flowers and incense, but withholding from our Lord the worship of our hearts, the offering of our lives? Many of us who enjoy the thrill of the Mass shun the discipline of the confessional. We love to think of our Lord ascended and worshiped by angels and saints. We fail to see the toiling, blood-stained figure of the Saviour whom we are called to imitate, grieving over the sins of the world. We like to see the jeweled cross but avert our eyes from the grim message of the crucifix. We let our minds dwell on the joyful invitation, "Come, ye blessed of my Father," but close our ears to the dread words, "Depart from Me, ye cursed."

The ancient Israelites heeded not the words of Amos. The Assyrians fell upon them and carried them away to serve as slaves on foreign soil. The scribes and Pharisees clung to the law of Moses and crucified the Lord; but before very long the Temple that they loved was reduced to a heap of ruins. Today we know something of the horrors of war, of the barbarous atrocities that destroy the body. We long for peace, we pray for peace, but perhaps we do not all realize that we must make sacrifices for peace. The sins of civilization—the love of luxury, the dependence on physical comforts, the indifference to the needs and sufferings of others, that brought the Israelites down to the dust—may still wreck the peace we dream of.

Amos talked to the common people, to the little man, trying to move them to the realization that they were responsible, each one, for the fate of their nation. So we, no matter how insignificant we may be, have a responsibility for the peace of the world. The commandment of Jehovah that the Israelites ignored shows us the way—"Seek ye Me, and ye shall live." If we seek Him sincerely along the way of the cross, if we approach Him day by day where He awaits us in the Holy Communion, we will find to our joy that every day is a day of the Lord, but it will be no longer a day of darkness but of rejoicing as we receive our Lord's eternal life, laying down our own selfish, wayward lives at His sacred feet. Every day we are in His presence; every day His eyes of flame search our hearts. If we go on steadily and obediently walking in His way, doing His will, we will be doing our part to help forward the peace of the world; we will be helping, though perhaps quite unaware, in raising the cross as the standard not only of our own lives but of all the world.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$633.36
B. K., Washington	100.00
F. G., Whitefield	10.00
Church of the Advent Sunday School,	
Marion, S. C.	7.26
Randolph Barton, Jr.	10.00
Mary Leighton McGanern & Richard	
Shackelford McGanern, for Barbara	
Barnes	3.00
In Memory of Ada S. Bolton	3.00
Caroline B. Cooke	2.50
	\$769.12

St. John's Church, Kunming, China

Anonymous, New York	\$ 50.00
A. L. G.	10.00
Mrs. Thomas Hodgson	10.00
Miss K. I. Cole	5.00
Mrs. Nupp	2.00
	\$ 77.00

For Mission at Two Harbors, Minn.

A. L. G.	\$ 10.00
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Greek Relief

Phyllis C. Corbett	\$ 2.00
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Kemper Hall's 75th Anniversary

"FOR EACH of us God has a perfectly definite purpose, some special task for which we are uniquely qualified. . . . If we are to do this, to use to the utmost those special talents He gave us, for His glory and to the advantage of mankind, then three things are needful:

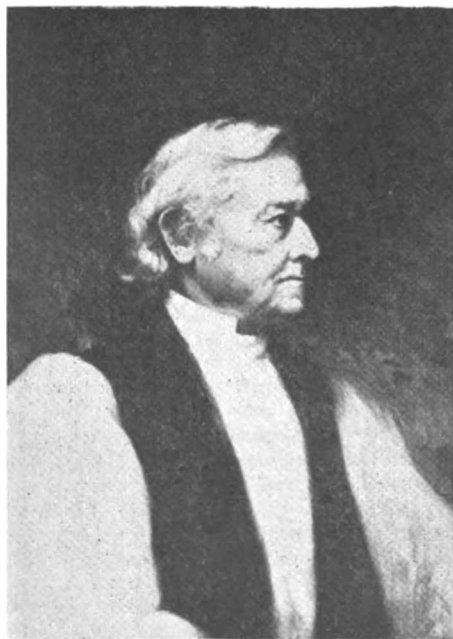
To know Him
To know the world you live in
To know and prepare yourself.

That is why you are here."

This excerpt from a recent sermon by the Rev. Parker C. Webb, chaplain of Kemper Hall, Kenosha, Wis., sums up the purpose for which the school was founded, and which has been successfully carried out since 1870. In celebrating its 75th anniversary this year, the school looks back with love and pride over the young women (3,000 and more) who have gone out from its doors, if not fully prepared to carry out God's purpose, at least headed in the right direction and with heart and mind bent on reaching the goal. The range of its influence through the lives of its graduates will never be known, but surely it has built in this nation and in missions far afield, a monument to Bishop Jackson Kemper which would satisfy his valiant spirit.

HISTORY

The history of Kemper Hall antedates its formal "founding" in 1870, for several years earlier the rector, wardens, and vestrymen of St. Matthew's Church, Kenosha, drew up a charter for a school for girls, to have "the name and style of Kenosha Female Seminary"; purchased the homestead of the Hon. Charles Durkee, with its well-built house and eight acres of



BISHOP KEMPER: *The school is a living memorial to his spirit.*



Milwaukee Journal.

ANNIVERSARY COSTUMES: *Left to right, Dorothy Schwartz (seated), Louise Morehouse, Sally Sterling, Millicent Cooke, and Agnes Coleman.*

ground on the shore of Lake Michigan, and opened a school. An amendment to the charter in 1866 provided that the bishop of the diocese be *ex officio* president of the board of trustees, thus beginning Bishop Kemper's official connection with the school. Financial difficulties during the next few years threatened to force the sale of the property, and so matters stood at the time of the death of Bishop Kemper on May 24, 1870.

COMMEMORATION

Bishop William E. Armitage, who had served as Bishop Kemper's coadjutor, realized the need for a school of this type in this part of the country and appreciated the tremendous contribution it could make to the life of the Church. He felt, too, that no more fitting commemoration than this could be erected to the memory of the first missionary bishop of the American Church and the first Bishop of the diocese of Wisconsin. At a meeting of the diocesan convention in June, Bishop Armitage presented his arguments with such force and enthusiasm that others caught the vision:

"I plead for a monument to our venerated bishop . . . not of marble, which can bear only our inscription and have no new, fresh voice to those who come after us. Let us make it a living thing—our message to generations after us. . . . Let his name be precious in the hearts and memories of hundreds and thousands in the years to come, by being associated with the bright spring-time of their lives. Let us give him a voice, that being dead he may yet speak to soul after soul of the wives and mothers of the land. I cannot overstate the importance of preserving and establishing on a permanent basis, the school which bears his name. . . . Brethren, it must be saved. It must be forever

Kemper Hall, and we must make it worthy of its name."

And so the school was reorganized in 1870, and incorporated two years later. Bishop Armitage was likewise succeeded in interesting influential Churchmen in New York and in the Church at large, and eventually the venture was given reasonably adequate financial backing. In 1878, at the earnest request of his successor, Bishop Welles, the Sisters of St. Mary undertook the direction of the school.

Since those early days, wars, revolutions, social and economic changes, and stupendous inventions which have shaken civilization to its core, have marked—or marred—the passing years, but in spite of radical changes in methods and manners, costumes and curriculum, Kemper Hall has not changed. It holds fast to the eternal verities and the "girls" who return after long absences find it essentially the same school they love and cherish in their memories. When costumes of the 70's, 90's and 20's were donned recently by some of the present students for an anniversary program, it was startling to see the transformation and to realize that, although the modern "package" has different wrappings, the young woman inside is much more akin to the grandmother for whom the intricate, old-fashioned dress was originally designed, than she is wont to admit.

CHRISTIAN EDUCATION

Kemper Hall was established with a definite purpose in mind—"to educate intelligent, accomplished, earnest Christian women." The means of achieving this goal has changed with the changing years, but the goal is fixed. High academic standards are maintained, with emphasis on social and scientific studies which help the girls to participate effectively in civic and

tional affairs, and not a few graduates are leaders in these fields as well as in cultural and philanthropic enterprises. The curriculum is broad, affording maximum opportunity for consideration of the needs of the individual, and infinite pains and patience go into the planning and counselling which this involves. The girls are sure of the sympathy and understanding which make for a real feeling of security, but in addition there is a stimulating challenge to responsibility, initiative, and coöperation.

There is opportunity for experience and experiment along many lines. Music and the fine arts, dramatics, home economics, shop, and typing afford satisfying outlets for energy and emotion and often bring unsuspected talent to the surface, or at least develop appreciation and enjoyment. One of the worth-while results of the wartime labor shortage is the students' matter-of-fact acceptance of routine duties in the telephone office, library, and dining room, or in the care of their own rooms. The experience is most valuable and their assistance materially lightens the housekeeping problem.

CHRISTIAN ATMOSPHERE

Christianity is taught in Scripture classes under the direction of the chaplain and Sisters, and through the daily services in the school chapel, but such teaching is really supplementary to that which is imbued by actually living in an atmosphere which is definitely and unashamedly Christian. That, actually, is the reason for the existence of a school such as Kemper Hall. Parents as well as priests are wakening to the fact stressed by the Archbishop of Canterbury, that "education which is not religious is atheistic, there is no middle way," and many agree with the Rev. B. I. Bell's conclusion, "the Church must maintain its own schools . . . which will teach every single subject from a Godward point of view, will help children to see God in nature; God in history; God in studio and music room; God everywhere, and to study themselves in terms of God's design."

The missionary zeal of the founders has carried over into the life of the school, not only in terms of worth-while contributions to the financial program for missions, but in continued interest that has led a number of graduates into the domestic and foreign mission fields.

The Saturday nearest May 24th, the anniversary of the death of Bishop Kemper, is kept as Founder's Day, and a special Mass of Thanksgiving will be celebrated in Kemper Hall Chapel on Saturday, May 26th, at 10:45 A.M. Bishop Ivins of Milwaukee will pontificate and Bishop Conkling of Chicago will preach. Because of the restrictions on civilian travel, distant alumnae and friends have been asked to join in a special act of thanksgiving in their own parishes on this day or the following Sunday. It is also hoped that many priests will call the attention of their people to this anniversary and offer thanks for Bishop Kemper's life and work, with special intention for the school which for 75 years has been true to its trust "that its name shall ever live and bless the Church to which his toils and prayers were given."



Allen, for McKinney.
CURRENT EVENTS CONFERENCE: Kemper girls study a map of the world.

The Bible's Tribute to the Physician

By the REV. WALTER H. STOWE, D.D.

IT WAS a physician, St. Luke, a Greek convert to Christianity, who gave us two of the most important books of the whole Bible—the Gospel according to St. Luke, and the Book of Acts of the Apostles. St. Luke's Gospel has been called by Renan "the most beautiful book in the world."

Many physicians are our friends—and warm ones—as well as our medical advisers. Today we should be especially grateful to them. They are doing a magnificent job in our Army and Navy. Ninety-seven per cent of the wounded recover from their wounds, which is an unheard of record in all history. It is due to the medical and allied professions, not forgetting the nurses (God bless them!).

On the home front our doctors are heavily overworked. The life span of the members of the medical profession averages but 57 years. In trying to save us they often kill themselves. We ought, therefore, to be exceedingly grateful.

If I could do so, I should have inscribed on beautiful parchment and framed the first 15 verses of Chapter 38 of the Book of Ecclesiasticus, and I should give a copy to every physician who would accept one, provided he would place it in his office where his patients could see and read it.

ECCLESIASTICUS 38: 1-15

Honour a physician with the honour due unto him for the uses which ye may have of him: for the Lord hath created him.

For the physician receiveth wisdom

from the most High, and he shall receive gifts of the king.

The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration.

The Lord hath created medicines out of the earth; and he that is wise will not abhor them.

Was not the water made sweet with wood, that the virtue thereof might be known?

And he hath given men skill, that he might be honoured in his marvellous works.

With such doth he heal (men), and taketh away their pains.

Of such doth the apothecary make a confection; and will not have finished his task ere health is from him upon the face of the earth.

My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole.

Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness.

Give a sweet savour, and a memorial of fine flour; and make a fat offering of thy substance without delay.

Then give place to the physician, for the Lord hath created him: let him not go from thee, for thou needest him.

There is a time when in their hands there is good success.

For they shall also pray unto the Lord, that he would prosper that which they give for ease and remedy to prolong life.

He that sinneth before his Maker will shew himself unruly before the physician.

The Hope of the World

V-E DAY was a sober day in the United States. Not only did the unfinished war with Japan weigh upon the public consciousness, but the great problem of the shape of postwar Europe was a burden of almost equal magnitude. Everyone agrees on what Naziism was; everyone is glad that it was decisively ended on the field of battle; but what is to replace Naziism in Germany remains an unsolved problem.

Another great and pressing problem is the disappearance of any important central European power. For the first time in 500 years, as *Time* pointed out last week, Eastern and Western Europe stand face to face with neither an Austria nor a Germany able to interpose an effective barrier between. A very difficult issue has already been raised in the Polish question, focusing on the Russian arrest of a group of Polish democratic leaders—or, from the Russian point of view, the British and American championing of a group of Polish anti-Russian agitators. Russia now dominates all Eastern Europe. Britain and the United States now dominate all Western

Europe. A new political alignment is inevitable, and until it has been settled one may expect crisis to follow upon crisis.

At San Francisco, a new world struggles to be born. The conference is under the handicap of being confined to the whereases and be-it-resolveds while the big three, alone or in concert, make all the practical decisions about Europe's governments and boundaries. It is already evident that Russia at the end of this war, like the United States at the end of the last, is too deeply distrustful of the goodwill of the rest of the world to commit any of its vital interests to the judgment of an international organization.

Russia has good reason to distrust the rest of the world. The Munich Conference lives in Russian memories today as an example of the celerity with which democratic statesmen can sacrifice principle and ignore Russian interests. In our own country there remains a strong isolationist and nationalist bloc, which although it is strongly anti-Russian now finds it convenient to let Russia carry the ball for absolute national

The Collects

Whitsunday

May 20th

Whitsun Tuesday

May 22d

HOW DO we honor a person? By showing appreciation of what he has done, giving heed to his words, trying to emulate him, seeking to give his work permanence. On Whitsunday we honor God the Holy Ghost. We must learn what He has and can do for us. He can give us right judgment. For this we pray, and having prayed must strive to use the precious gift. We must let our judgment be directed by the Holy Ghost, which means study, prayer, and a willingness to have our minds led into truth. We must open our hearts to His inspiration. We must keep in mind all He teaches and in turn teach and show others what we learn. We must rejoice when He shows us our errors and be thankful for the strength He gives. The Holy Spirit works within us to lead us into such ways as will bring us to complete union with God. We honor the Holy Ghost when we follow in loving obedience all His directions and suggestions. "Come, Holy Ghost, our souls inspire."

Whitsun Monday

May 21st

HOW much today's Collect teaches us about the work of the Holy Ghost. If we allow Him, He will direct and rule us that we may accomplish the will of God for us; He will strengthen us to meet bravely all afflictions; He will give us right judgment that will prevent us from error; He will lead our minds into all truth. *If we allow Him.* Not only must we pray the Father for these gifts but we should pray directly to the Holy Spirit as well, and then be ready to follow His promptings and work with Him to produce the results of His leadings. Whitsuntide calls us to renewed resolution to give more place to the work of the Holy Ghost in our prayer and life. We may well take time to examine our souls and see where we most need the direction and help of God the Holy Ghost.

YESTERDAY'S Collect helped us pray for the power of God the Holy Ghost that our lives might be perfected in God's sight. Today's Collect teaches us to pray for the aid of the Holy Spirit to the Church. Under His leadership the power of God can be manifested and the fight against sin, the world, and the devil carried on nearer to victory. There is still a personal element to be remembered: if any of us is weak in faith or devotion the Church is weakened by our failure or slackness. As we pray for the Church we must remember that it is in our power to strengthen the Church and make its work more effective. The world often judges the Church by its more unworthy members. Let us strive to uphold the Church and help manifest God's power to the world.

Trinity Sunday

May 27th

IT IS by God's gift we have His help to confess our belief in the Blessed Trinity. This truth is a revelation of God, not an invention of man. It is our duty to thank God frequently for this sure knowledge from Him of this Truth. We do not have to experiment our guess, we know the truth, or as much as is necessary for salvation. Our faith is not only a protection against error but a power we use against the devil and his falsities. As we pray to be kept steadfast in this Faith we must recall that like all prayer, the very praying entails a responsibility to do our part in fulfilling the prayer, and we must search the Scriptures to find therein the proofs of our faith and strengthen our wills with their certainty. The Collect also warns that attacks will be made on our faith, and for these we must be ready. The firmer our faith the surer our reliance on God, and the more easily we shall do what is right and pleasing to the Blessed Trinity.



Somewhere in the Pacific.

DEAR FAMILY: Aboard this transport, carrying Marines of the Fifth Amphibious Corps from Iwo Jima to a rehabilitation area, a new chapter of the Service Men's Christian League has just been organized. At the first meeting after preliminary organization, 32 members were enrolled, a project as adopted, more than \$50 was contributed toward that project, and a valuable discussion on "how we can help our chaplain" as conducted. Within a week, membership and contributions were more than doubled. Not a bad start, by any yardstick.

The Service Men's Christian League is to the men in the armed forces what the young people's organizations of the various communions are at home. In a sense it is a sort of combined Young People's Fellowship, Christian Endeavor, and Luther League—but with two significant differences. For one thing, it is interdenominational; for another, it is more definitely evangelistic and missionary than most of these organizations. Service men have a wealth of planned social and recreational activities—many as local circumstances will permit—and the only reason for having an organization under religious auspices is to serve definitely religious purposes. In that respect, the SMCL is more like the Brotherhood of St. Andrew than any other organization of our own Episcopal Church.

Every member of the SMCL signs the following "covenant," which is printed on the back of the membership card as a constant reminder:

"Trusting in the Lord Jesus Christ as my Saviour, I will endeavor—

"To maintain the habit of prayer and Bible study.

"To reverence the name of God, to make clean speech and to have a living habitual in my life, to reveal the Christian spirit publicly, administering to the needs and defending the rights of my fellow men everywhere.

"To attend and take part in divine services of worship and League activities; to maintain my interest in my home church while in my country's service.

"To bring others to Christ and to equip myself to be a useful citizen and an influential Christian on my return to civil life."

Aboard this ship, the organization of the SMCL has been brought about largely by the interest and enthusiasm of a group of enlisted men and two or three officers, guided by the leader-

ship of Chaplain Henry E. Austin, a Baptist minister. That the group has strong lay leadership is shown by the fact that, when the unit was divided between two transports on the trip to Iwo Jima, daily Bible classes and services were held on the ship that had no Protestant chaplain as well as the one on which the chaplain was embarked. It was out of the groups that gathered on these two ships on the way out that the new organization has been formed.

Officers of the Fifth Amphibious Corps branch of the Service Men's Christian League are: 1st Lt. Edwin L. Jones jr., of Charlotte, N. C., president; Pharmacist Mate (3d class) Fred A. Davis, of Detroit, Mich., vice-president; Pharmacist Mate (3d class) Robert E. Crawford, of Helena, Ark., secretary; and Cpl. John Edward Johnston, of Shannon, Miss., treasurer. It happens that the president and treasurer are Methodists, while the vice-president and the secretary are Baptists, though more than a dozen denominations are represented in the membership.

Rather surprising to some of the people at home, perhaps, is the first project adopted by this new organization. Fresh from the bitter fighting at Iwo Jima, it might naturally be supposed that these Marines and Navy corpsmen would have nothing but hatred for the Japanese. But their first project, adopted unanimously, was the purchase of 100 or more New Testaments in Japanese and Korean to be distributed among prisoners of war. And despite the fact that the men have had no regular pay day for over three months, they generously contributed well over \$1.00 per capita toward this project. Perhaps this might serve as an example to some of our good Church people at home, who are inclined to think of "missions" in terms of a few pennies a week!

It was my privilege to lead the discussion on ways of helping the chaplain in his work, and I have rarely found a more enthusiastic and coöperative group. With the enrolled membership as a nucleus, 60 or 70 men were in the discussion group. Suggestions ranged all the way from seeing that service books were made readily available on Sundays to bearing practical witness to Christ in everyday life, and bringing others to knowledge of the Christian faith.

Here is a real "cell" of militant Christianity—one of many scattered here and there throughout the armed forces, bound together with one another and with ecumenical Christianity at home through the Service Men's Christian League. Many of our own Church boys are included in this and similar chapters, through which their Christian faith is being strengthened and deepened. When they return, they should be stronger members of their home parishes and of the Church than ever before. Remember them in your prayers—and write to them as often as you can, assuring them of the continuing interest of the Church at home.

CLIFFORD P. MOREHOUSE.

sovereignty. If an international organization with real authority were proposed, American and even British support would be nearly so unanimous as it now is.

The great powers are not ready for the launching of one government for the one small world in which we live. The people who live in these countries—and in other countries—are apparently condemned for the present to live in a world in which guns continue to have the last word.

It is a gloomy picture, this, of God's erring children unwilling to listen to His voice, marking off corners of the house for themselves, hating and hurting and killing each other for lack of wisdom and grace to order their lives with mutual commodation. The best solution that the statesmen seem able to propose is that all the causes and means of war be carefully preserved, consecrated by the words, "the sovereignty of all peace-loving states," while naked power settles the disputes. The best hope is that on every disputed issue

one side will be able to make such a show of potential force that the other will be constrained to back down.

British and American political thinkers have perhaps the most subtle difficulty of all to face: the tendency to rationalize their national interests into moral terms. From outside, our national righteousness often looks a good deal more like self-righteousness. Perhaps it would be not unadulterated loss for us to face more honestly the remarkable coincidence that our actual steps in foreign policy tend to protect the interests of the United States quite as much as to advance the Kingdom of God. An example of what we mean is contained in the following sentence, quoted from a letter by a group of intelligent and politically-educated Christians: "The Church's real enemies are the ideologies of the enemies of the United Nations and not the governmental set-up of one of our allies." This might also be phrased: "The Church's real enemies are those of the state; the Church's real friends are those of the

state." We don't think that any state has advanced quite that far along the road of sanctification.

In contemplating the horrible crimes of the Nazis (which the religious press has been telling its readers about since 1933), we are in some danger of forgetting that our own sins are really the most dangerous ones we have to face; and that our worst sins are the sins that we think are virtues.

The solution of all these grievous problems will be a long process. As a religious magazine, we are not especially qualified to elaborate political policies. However, we can bear our testimony to the specific contribution that Christianity has to make. It has an understanding of God, man, and society, and their interrelations with each other; and on that basis, it offers three medicines for the world's sickness: faith, hope, and charity.

For as Christians, we know that this is God's world; that He sent His only-begotten Son to save it; that the unfolding of God's plan of redemption goes on and on, even when human blindness and obstinacy seems greatest. We know that God has chosen His Church to be the agency for the world's redemption; and that through the Church, he pours out the riches of His grace to empower men to overcome the kingdom of sin, satan, and death.

The theological and other intellectual contributions of the Church to the world in times like these are of very great value. Such are the parish forums, the discussions, the books, the resolutions and telegrams to statesmen. The voice of prophecy, submitting all human activity to the standard of God's righteousness, is also of very great value. The Church's greatest contribution, however, is not these things, but its priestly ministry of prayer and sacrament, its agelong dispensation of the gifts of God's grace.

On Pentecost, a little knot of Jews gathered in an upper room at Jerusalem. Politically speaking, they were nonentities. Intellectually, only one or two stood out above the general run of humanity. As prophets, their former record was a lame one. Their leader had made a dismal failure in this field three times in a row before cockcrow one recent morning. "But God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty." Gathered together in obedience to their departed Lord's command, they waited and prayed. And as they prayed, they were empowered by the Holy Spirit.

The results of that empowering are almost beyond description. Millions upon millions of lives have been changed, the face of the world altered, hospitals and universities and innumerable works of mercy have been brought into being, kings have trembled and fallen, and uncounted souls have been won to union with God. The Christian Church, the mystical body of Christ, has trod through the ruins of decaying empires, has survived the passing of civilizations, has healed the sick, fed the hungry, clothed the naked, and comforted the sorrowful in every continent under the sun. It was an obvious impossibility that that little group of Jewish peasants and tradesmen could set such a mighty force rolling. It was impossible, but they did it because they trusted in God, and in His means of grace.

In this Whitsuntide, let every parish church and every individual Christian think back to those earliest days of the Christian Church, and take renewed courage and direction. The Church was insignificant in those days in every respect save one: It knew itself to be the vessel of the Holy Spirit, and every individual Christian knew himself to be the temple of the Spirit. Let us stir up within ourselves the gift of the

Spirit which the apostles have passed on to us. Let us see to it that the first objective of our individual lives is holiness and that the first task of our churches is to be powerhouse of God's grace. Let us stop arguing about the relative significance of interior disposition and the sacraments, and see to it that our interior disposition is right and our sacraments constantly used. Let each one of us be a missionary and evangelist, each one on fire with the love of God. That is the Church's main job, and our main job as Christians.

ACCORDINGLY, the first and most important contribution that the individual Christian and the individual parish can make to the solution of the problem of world order is that very simple group of duties summarized on page 291 of the Book of Common Prayer: "My bounden duty is to follow Christ, to worship God every Sunday in His Church; and to work, pray, and give for the spread of His Kingdom." These duties are simple and clear-cut; but how impossibly difficult it is to do them, and keep on doing them, day in and day out. We all have a host of little excuses for not doing these little things upon which the salvation of the world depends.

Yet the power of the apostles at Pentecost is our power mediated to us by the apostolic hands of our bishops. Let us stir up that power within ourselves that through us it may be poured out upon the world. Let us, above all, remember that the only kind of Church which is fit to be the bride of Christ is a self-denying, self-forgetful, crucified Church, intent not upon its own ease or self-importance, or even safety, but upon the salvation of all men everywhere. The Church is often called the ark of salvation. But it is not, like the first ark, a refuge for a few rescued souls in the midst of the deluge. It is itself a rescue vessel, traversing dangerous seas on its errand of mercy, fulfilling its task only when it takes every risk and undergoes every hardship for the salvation of mankind.

The hope of the world, when all is said and done, rests not in organizations and conferences, nor in armies, nor in human good will, but in the endless creative activity of the Father, the redemptive activity of the Son, and the sanctifying activity of the Holy Spirit, one God, who has chosen us of His Church to be His co-workers.

THE STAINED-GLASS WINDOW

Ave Maria, gratia plena.

I'VE OFTEN watched you in the window there
Kneeling so humbly as the angel speaks;
The dazzling messenger with golden hair
Finds grace of heaven in the maid he greets.

With outstretched arm he stiffly offers you
A rigid lily, which you fail to see,
For, eyes downcast, enraptured by a new
Sweet joy, you're charmed by future mystery.

O mystic Rose, much fairer than the flowers
Which grow and bloom within your garden there
In wonder lost, you'll dream away the hours
Until you look upon the Son you'll bear.

Sweet Mary, held safe by that Son's deep love.
Look down; may sons of men your pity prove.

CHRISTINA CRANE.

MONTANA

Convention Stresses Missionary Program

Meeting in St. Andrew's Church, Livingston, Mont., on May 7th to 9th, the convention of the diocese of Montana passed a forward-looking program with a real missionary emphasis. An increased budget was adopted and the bishop and council empowered to hire a general missionary. The need is great with a considerable number of vacancies in the mission field in Montana. Reports given at convention indicated real growth during the past year. In spite of the continued decline in population in Montana the growth of the church continues. Increases were noted in the number of Church school students and teachers, in the number of Baptisms and Confirmations. Almost a 100% increase was noted in the number of Confirmations.

Main speaker at convention was the Rev. Wilburn Campbell, executive director of laymen's work. He held a conference with the laymen of the diocese, addressed the clergy and the entire convention at the annual banquet. Also present to address the women and to speak at the banquet was Mrs. Moore, provincial president of the Woman's Auxiliary.

ELECTIONS: Executive council, Rev. Messrs.

C. A. Wilson, F. A. Squires; Messrs. A. Sundahl, A. E. Griffith. Standing committee, Rev. Messrs. T. W. Bennett, C. A. Wilson, T. Ashworth; Messrs. R. S. Paulson, L. Johnson, R. J. Cottrell. Treasurer, H. Longmaid. Trustees: Episcopate fund, Rev. T. W. Bennett, Very Rev. C. A. Wilson. Examining chaplains, Rev. Messrs. N. L. Foote, G. T. Masuda, H. L. Ewan. Secretary of convention, Rev. N. L. Foote.

Woman's Auxiliary: Mrs. O. A. Honadel, president; Mrs. Howard Doggett, vice-president; Mrs. C. C. Schmitz, UTO secretary; Mrs. B. M. Palmer, supply secretary.

QUINCY

Creative Abilities Stressed At 68th Annual Synod

"The only postwar problem of deep concern to America and the world is the capacity of mankind to use human ability in creative abilities and activities," declared Bishop Essex of Quincy, in his annual address to the 68th annual synod, held May 1st and 2d in Trinity Church, Rock Island, Ill.

"In the last few years men have been taught to be stern, to kill, to destroy, and to do it first," said the Bishop. "Mental alertness, courage, the sense of struggle against wickedness, sacrifice for a great cause, the power of unified purpose, all these can be regenerated and used to build and not to tear down, to plant and not to destroy.

"For we want peace, not only among

the nations, but in our own country, in our own cities and homes, and in our life day by day. The signing of peace treaties merely releases us for a better and higher warfare for God's kingdom here on earth."

The Ven. J. McNeal Wheatley, of Fort Wayne, Ind., in his sermon at the service of Evensong, said, "It isn't hard to love God. All a man needs to do is to hunger for Christ and he will be satisfied."

"Never before has there been such need for God's grace in the world. I know someday, I pray it will be soon, my own boy will return from France or Germany, I know not where he is tonight. When he does he will look into my eyes and say, 'Dad, what have you done at home for freedom and for all mankind since we have been fighting and dying at the front?' Will our answer be no stronger than after the last war when we failed them utterly?"

At the business sessions of the synod, the Rev. Richard G. Baker of Peoria was elected secretary and John W. Potter was reelected treasurer. George L. Luthy of Peoria was elected president of the trustees of funds and property to succeed the late Charles S. Cockle. A fund to provide for the use of lay readers through the diocese was added to the budget of 1945.

The Woman's Auxiliary elected Mrs. Otto H. Seiffert of Moline, president for the third year. Other officers elected are:

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No matter what happens to Germany—or when—the cost of the war won't decrease this year.

We're building up a whole new air force. The jet-propelled plane and other technological developments have put us in a position where we either build new planes—or drop behind the parade. We did that once. We're not going to do it again.

We're now building—even with announced reductions—enough new ships to make a fair-sized navy. And we need and can use every one of them in the naval war against Japan.

It is actually cheaper—and much quicker—to give our Pacific ground forces new equipment than to try to

repair, ship, and use equipment from Europe. In addition, much of the stuff needed for the Japanese war differs from that used against Germany.

At the time this is written, our casualties are nearing the million mark in dead, missing, and wounded. Wounded men are arriving in this country at the rate of over 30,000 a month. The cost of caring for these men at the battle fronts, transporting them home, and rehabilitating them when they get here, is mounting daily.

No—this war isn't getting any cheaper. And won't for some time.

This year—2 instead of 3

We need as much War Bond money this year as we did last. But there will be only 2 War Loans this year—instead of the 3 we had in 1944.

Each of us, therefore, must lend as much in two chunks this year as we did last year in three. That's another reason why your quota in the 7th is bigger than before.

The 7th War Loan is a challenge to every American. The goal for individuals is the highest for any war loan to date. The same goes for the E Bond goal. Find your personal quota—and make it!

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Speakers at the Woman's Auxiliaries meeting were the Very Rev. Roland E. Philbrook, Dr. George T. Lawton, and the Rev. William O. Hanner.

WASHINGTON

Cathedral Seeks \$5,000,000 Building Fund

A campaign to raise at least \$5,000,000 to build the south transept and nave of Washington Cathedral—famed as the capital's "unfinished cathedral"—will get under way soon, it was announced by former Senator George Wharton Pepper, national chairman of the drive.

He emphasized that the proposed project should be a "great votive" offering, and that the appeal will be directed not only to Episcopalians, but to "all who come to our Lord."

The Very Rev. John Wallace Suter, dean of Washington Cathedral, previously had declared that the foundations of the transept and nave already laid were "crying out for the walls to rise upon them," so that the increasing throngs worshipping at the Cathedral may be adequately housed.

LONG ISLAND

Honor Richard P. Kent for 50 Years' Service

A half century of continuous active service as a vestryman and parish treasurer is a record rarely attained in the Church. Richard Peabody Kent, senior warden of the Church of the Redeemer, Merrick, Long Island, and an assistant treasurer of the National Council, completed 50 years in such a dual capacity on April 16th and the occasion was marked by a parish reception, the Rev. John E. Gerstenberg, rector, acting as master of ceremonies.

The guests of honor included Bishop DeWolfe of Long Island, Dean Hubert S. Wood of the Cathedral, Garden City, and Mrs. Wood, James E. Whitney, assistant treasurer of National Council, and Wallace Smith of the office staff of the National Council.

Bishop DeWolfe conferred upon Mr. Kent the honor of being the first, and to the present, the only member of a new Club for laymen who have served officially 50 or more years in any parish or mission of the diocese and Bishop DeWolfe signalled this honor by bestowing on Mr. Kent a decoration in the form of a pendant silver cross.

Dean Wood spoke eloquently of the devotion of the whole Kent family to the Church as he had opportunity to witness it both in New Hampshire and during his rectorship in Flushing when Mr. Kent's sisters are active workers in St. George's

Church. Mr. Kent's brother, Charles, is a warden of the Church of the Incarnation, New York City, and a sister, Ruth, is a member of the Order of the Transfiguration.

An engrossed resolution, read and presented by Mr. David A. Clarkson, Junior Warden, in behalf of the vestry and parish, and Mr. Kent was presented with a gold pen and pencil set.

Mr. Kent, in expressing gratitude for the remarks of the speakers, and for the gifts, recalled the long and valuable services rendered by others during these many years, and referred particularly to Samuel Bartow, who, in June, will have completed 50 years as sexton of the parish.

NEW YORK

Diocesan Convention
Hears Bishop Manning

The great event of the 162d convention of the diocese of New York on Tuesday, May 8th (V-E Day, as it chanced), was the presence of Bishop Manning. It was the first time that the Bishop had spoken in public since last November. The members of the convention, 1,000 in all, rose and applauded and cheered as the Bishop walked in promptly at 10 A.M., to open the convention and deliver his address. Bishop Manning's step was firm and his voice strong. He was plainly happy to be at the convention. Three sections of his address roused particularly keen interest and satisfaction. One was as follows:

"This period of enforced quiet [the months of his illness] was to me a deep experience and it raised questions in my mind as to the present and the future of our great diocese, which exercises such far-reaching influence in the life of the whole Church. My physician, however, assures me that I shall in a short time be fully myself again [applause] and able to resume my full work; and, this being the case, I shall, with great thankfulness, continue my work with you as your Bishop." [Prolonged applause and cheers.]

After adjournment, many of the clergy, from various sections of the diocese, expressed their delight at this announcement. They declared that Bishop Manning was needed as diocesan for the important work to be done in the postwar years.

The second part of the address which roused especial enthusiasm referred, though with no mention of his name, to the recent speech of John D. Rockefeller Jr., to the Protestant Council on "A Church of the Living God," in which Mr. Rockefeller expressed the opinion that sacraments and creeds were non-essential. It was this speech which led Bishop DeVolve of Long Island to urge that the Episcopal Church withdraw from the Federal Council of Churches if it failed to repudiate its "seeming approval" of Mr. Rockefeller's position. Bishop Manning made no reference to the Federal Council. He said "Pay no heed to those who tell us that the creed and the sacraments are unimportant for Christians today, that the Holy Catholic and Apostolic Church has no reality, and that we can

have Christian unity by casting aside the Christian creeds. We must all pray and work for Christian unity, but it cannot be attained in that way. There can be no such thing as a creedless Christianity, or a creedless Christian unity. A Christian is one who believes in and prays to Jesus Christ and strives by the grace and help of Christ to follow His teachings. The Christian creed is what the Gospel itself tells us about God and about the Lord Jesus Christ. A unity without the Christian creed would not be Christian unity.

"What we need now in the Church, what our returning soldiers will need when they come home, what the whole suffering and sorrowing world needs is the Christian Gospel in all its supernatural reality, truth, and power. We need, not a religion of mere intellectualism, or of vague emotionalism, or of mere humanitarianism, but of full and humble faith in God, faith in God and in Christ, faith in the glorious things declared to us and to all the world by the Scriptures, faith in the Christian creed, faith in the Holy Catholic Church with its faith, its sacraments, and its ministry, coming through all the ages from Christ and His apostles. And it is this religion in its majesty, its simplicity, and its supernatural power which is given to us in our Prayer Book." [Applause.]

The third part of the address which aroused warm applause was that in which tribute was paid to President Roosevelt. Bishop Manning said: "Here in this convention today, we think of the late President of the United States, our fellow-Churchman, our fellow-member of this diocese, a trustee of the Cathedral: Franklin Delano Roosevelt. The whole civilized world pays honor to his memory. It was he more than any other who saved us from the blind folly and the fatal consequences of isolationism, and led our nation into realization of its world responsibilities and obligations. It is to his influence that we owe the San Francisco Conference which is now meeting and which we pray and believe will have great and momentous results. We give thanks to God for Franklin Roosevelt's great services to our country and to the world in this most terrible of all wars, and to the ideal and aim of world cooperation and world peace." [Cheers.]

After delivering his address, Bishop Manning, as had been planned in advance, asked Bishop Gilbert, Suffragan of New York, to take the chair and preside to the end of the convention in his place. The Bishop then, seeming in no wise fatigued, left Synod Hall.

The routine business of the convention proceeded quickly, almost all the reports being presented by title. An exception was the report of the Social Service Commission, presented by the Rev. Dr. Elmore McKee, chairman. The name of the commission was changed to Commission on Christian Social Relations, to bring it in line with the new name of the department of the National Council. The report expressed the conviction that the function of the commission was to give permanent leadership of a general educational sort to the parishes of the diocese, in the fields of

Christian social relations. A budget of \$8,000 was requested, providing for a full-time executive secretary and the necessary incidental expenses. This sum had been approved by the diocesan Committee on Diocesan Finances and was voted with other proposed items in the diocesan budget.

Some dissatisfaction with the Hare ballot, when voting for deputies to the General Convention, was voiced. It was proposed and a motion was adopted to amend the canon which now provides that all elections shall be by the Hare ballot except that for Bishop by adding the words, "and for deputies and provisional deputies to the General Convention." Final vote on the amendment will be taken at the 1946 diocesan convention. To be ready in case it is adopted, two ballots will be prepared for that convention: the Hare form and another of the ordinary sort.

ELECTIONS: Standing committee, Rev. Dr. F. S. Fleming, C. A. Houston; deputies to provincial synod, Rev. Messrs. F. J. H. Coffin, E. Mc. McKee; Messrs. T. Bible sr., C. M. Walton jr.; provisional deputies, Rev. Frs. C. H. Graf, H. R.


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When They Return

Some months ago we touched upon the subject of the returning service men and women, and besought you all in our Churches to be up and doing in the matter of being ready with some definite and workable plan that would catch up these fellows and girls and re-knit them into the fabric of The Church, from whose bosom they have too long been absent, and from whose motherly and spiritualizing influence they have perforce been pitifully torn. As a plan for securing the revived interest of these fellows and girls in things spiritual and social, we suggested an Americanized form of Toc H, that marvelous English Order for men, born right in the midst of World War I, in the British Army and which has found its way with men wherever English is spoken—even coming right here to Baltimore and capturing for his lifetime the Grade C minus soul who pens these words. Many of you wrote us for the Toc H outline which we provided, as a basic plan for your thinking. Has your thinking progressed any? Don't tell us—*please*, that you haven't done *anything* yet about this—the most serious problem possibly which The Church has to face at this very moment.

But a form of Toc H, geared to American men and women, is not enough. What have you done in your Diocese and in your individual Churches about setting up a form of organization which will enable the service men and women of your very own parish to come and find, at the hands of their Church, every possible and intelligent assistance in re-establishing themselves in the economic scheme of things again. Many Dioceses have been on their toes, have developed thorough and

workable plans, and are hard at work reaching the individual churches with them. We hope *your* Diocese is alive, not dead, is in a state of awareness of what has been done in their stead by those who have suffered and bled, and is showing a suitable gratitude by forgetting all personal factors, and is willing to sacrifice in personal time and effort to such a degree as will, in some slight measure, repay these suffering, confused and sometimes frightened service people who have faced bullets more calmly than they can face the matter of no weekly income for themselves and those whom they love. We hope *your* Church is in a state of awareness—alive to its responsibility and its opportunity.

This is no time for half-hearted and semi-polite acquiescence on the part of our Church "higher-ups", nor for the habitual procrastination of that sort of priest who can't seem to bring himself down to earth at the right moments. We in The Church have had our fill of that sort of thing. The future of The Episcopal Church means more to us of the laity than the mere treading upon the toes of those who aren't in the van of what's really going on.

We make this solemn and definite statement of our own personal belief. If The Episcopal Church muffs the ball (and that goes for from "281" down to the smallest mission anywhere) in this matter of caring for its returning service people, then it is going to lose them to The Church, and maybe even to God, by the thousands, and She can blame no one but Her own little, smug and self-sufficient self in that event.

Get on your toes, you individuals in The Church, and do the grandest job that's come your way for years!

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WASHINGTON

50th Annual Convention

The 50th annual convention of the diocese of Washington was saddened near its closing hour by the death of Col. W. Garland Fay while sitting in his pew just after returning from the chancel where he had presented a report on Charlotte Hall Military Academy of which he was a trustee. Colonel Fay was attending the convention as a delegate from William and Mary Parish, in St. Mary's County, Md.

Recently retired from the U. S. Marine Corps, Colonel Fay had been a loyal and active Churchman for many years. Immediately after Colonel Fay was stricken the Bishop adjourned the session.

The convention was held at All Saints' Church, Chevy Chase, beginning with a service of Holy Communion for the delegates at which the Bishop of Washington was the celebrant, followed by a fellowship breakfast. The business session convened at 10:00 A.M. Bishop Dun of Washington, presiding throughout the meeting.

Ogle R. Singleton was reelected convention secretary, and the Rev. Edward S. Dunlap, and the Rev. William Curtis Draper, assistant secretaries.

The guest speaker at the dinner which followed the convention was Bishop Goodwin, Coadjutor of Virginia, who based his talk on the Reconstruction and Advance Campaign of the Church to provide a fund of \$5,000,000 to repair the waste places of the Church in war areas, and for a substantial increase in the Church's missions outside the United States and among the Negro people of the United States.

As is the custom in the diocese of Washington, a service was held on the eve of the convention. For the first time this service was held in the Cathedral and included features which proved to be a distinct advance over similar services in the past. In the massed choir were 250 voices, made up of the Cathedral choir and those of many parishes in the diocese. Litanies were said by the chairmen of the Department of Christian Education, Department of Christian Social Relations, Department of Missions and the standing committee for God's blessing on their work.

The Bishop of Washington preached the sermon the key-note of which was an appeal to repair the waste places of the earth by a generous and sacrificial support of the Church's program for Reconstruction and Advance.

ELECTIONS: Standing committee, Rev. Messrs. C. W. Lowry, C. W. Sheerin, T. O. Wedel, Edward Gabler; Dr. W. S. Bowen, Hon. W. R.

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Castle, C. F. Roberts, Executive council, Rev. Messrs. J. J. Ambler, R. S. Harp, C. R. Mengers, C. W. Sheerin, C. W. F. Smith, C. W. Wood; Messrs. D. S. Birney, E. Greene, A. C. Houghton, C. F. Roberts, T. B. Symons, E. L. Stock, sr. H. L. Rust was reelected treasurer and C. F. Wilson was reelected chancellor.

KENTUCKY

Study Peace Proposals, Bishop Admonishes Convention

Bishop Clingman called upon all Kentucky Churchmen to inform themselves on peace proposals and "to determine by grace of God to do all in our power to bring them to good success," in his annual address to the 117th convention of the diocese of Kentucky, which met in St. Andrew's, Louisville, on April 17th and 18th.

He also called for support of the general Reconstruction and Advance Fund Program. Noting the steady improvement of Church properties in the diocese, he urged churches to keep "abreast of the times with regard to insurance schedules." He added that during the last year large appreciation had taken place in property values and insurance schedules should keep pace.

Following the Bishop's address, the Rev. Edgar R. Neff, field secretary of the National Council for the province of Sewanee, gave a complete report on the Reconstruction and Advance Fund Program to be launched by the Church beginning in May and running through February, 1946.

ELECTIONS: Standing committee, Rev. Messrs. J. W. Hunter, W. H. Langley jr., R. C. Board; Messrs. A. G. Robinson, E. J. Wells, W. E. Pilcher. Executive council, Rev. C. Fletcher, Very Rev. N. E. Wicker; Messrs. P. F. Stockler, A. G. Robinson, Downey M. Gray was elected treasurer, and E. J. Wells, chancellor.

KANSAS

Convention Endorses Dumbarton Oaks

Resolutions endorsing the Dumbarton Oaks Security proposals and voicing prayers for the San Francisco Conference in meeting "its solemn obligation and responsibility" were adopted at the 86th annual convention of the diocese of Kansas, held in St. Andrew's Church, Emporia, Kans., on April 23d.

The celebrant at the diocesan Corporate Communion was the Rev. Carl W. Nau, senior priest of the diocese, assisted by the Rev. Samuel E. West, who read the Epistle, and the Very Rev. John Warren Day, who read the Gospel.

A program for church extension, particularly in rural communities, was adopted, based on an experiment being carried out in Elgin, Kans., where several months ago a downtown business house was converted into a social and recreational center for the community. The convention voted to raise \$120,000 in the diocese for extension work and the opening of new missions.

Bishop Fenner reported that total church receipts in 1944 were nearly \$266,000, as compared with over \$193,000 in

1943. He stated that the amount spent in support of the local parish in 1944 was \$16,000 more than the previous year, and that clergy salaries had increased \$4,442, or almost 8%.

The meeting went on record in favor of proposed legislation requiring physical examination for venereal diseases before persons are allowed to marry.

Balloting was according to the single transferable vote, which was provided for

SCHOOLS

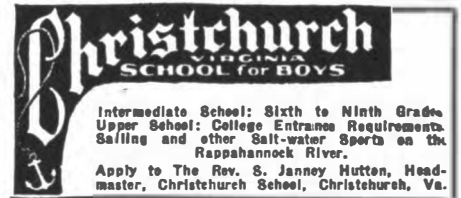
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CAUTION IS SUGGESTED in dealing with Louis Roubideaux, a Sioux Indian, who apparently has extensive knowledge of the Church. He is 5 ft. 10-11 inches tall; weighs approximately 160-170 lbs.; carries a Niobrara (Indian) Prayer Book. For further details, write to: Rev. Samuel E. West, Jr., Trinity Church, Box 153, Atchison, Kansas.

CAUTION IS SUGGESTED in dealing with a couple going by the name of Rinker, who have been reported in the vicinity of Williamsport, Pa. The man is six feet tall and has a depressed scar just above his left eye. For further details, write: Rev. Stuart F. Gast, Christ Church Parish, Williamsport 10, Pa.

Died

DIED AT HER HOME, Terre Haute, Ind., May 11, 1945, Harriette Farrington Law, in the eighty-third year of her age.

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DIOCESAN

in the canons at the last convention and put in use for the first time at this convention. Six tellers were appointed, headed by Dr. Frederick H. Guild, of the Cathedral parish.

ELECTIONS: Standing committee, Rev. Messrs. C. W. Nau (chairman), S. E. West (secretary), J. W. Day, C. R. Davies; Dr. H. W. Horn, Dr. H. M. Glover, W. M. Beall, Dr. C. Vestle. Bishop Vail Foundation, the Bishop, Dean Day, Rev. C. W. Nau; Dr. H. W. Horn, Dr. J. W. Ashton, Dr. H. O. Bullock, M. P. Fuller. Lay chancellor, W. A. Brall.

CHANGES

Appointments Accepted

Collins, Rev. Paul D., rector of St. John's parish, Poultney, Vt., and associated missions, will become rector of St. Barnabas' Church, Troy, N. Y., on June 5th. Address: 2900 Fifth Ave., Troy.

Cox, Rev. Robert E., of Grace Church, Weldon, N. C., will assume charge of Holy Trinity Church, Greensboro, N. C., on June 1st as temporary rector pending the discharge from the Army of Chaplain John C. Linsley, who has been elected rector.

Dorst, Rev. Frederick W., curate of St. Paul's Cathedral, Detroit, Mich., will become rector of St. Mark's Church, Newark, N. Y., on June 17th. Address: 103 Williams St., Newark.

Frisbie, Rev. Frank H., formerly rector of St. Luke's Church, Cambridge, N. Y., became vicar of St. Andrew's Church, Lambertville, and Calvary Church, Flemington, N. J., on May 15th. Address: St. Luke's Rectory, Cambridge.

Garrett, Rev. Eldon R., formerly rector of Christ Church, Flint, Mich., is now rector of Christ Church, Bradenton, Fla.

Harris, Rev. William M., formerly rector of St. John's Church, Oklahoma City, Okla., is now rector of St. James' Church, Leesburg, and Holy Trinity Mission, Fruitland Park, Fla.

Kennedy, Rev. James William, rector of All Saints' Church, Richmond, Va., will become rector of Christ Church, Lexington, Ky., on June 1st.

Manderbach, Rev. Aaron, vicar of Trinity Church, Collingdale, Pa., has been elected rector of St. Faith's Church, Brookline, Pa.

Rogers, Rev. H. Alfred, formerly rector of Trinity Church, Hoquiam, Wash., will become vicar of the Chapel of the Ascension, Seattle, Wash., on June 1st. Address: Viewmont Way at 34th Ave. West, Seattle 99.

Turner, Rev. Robert W., jr., formerly rector of the Church of the Messiah, Rockingham, N. C., and associated missions, became priest in charge of Christ Church, Walnut Cove, and Trinity Church, Mt. Airy, N. C., on April 2d. He is also assistant business manager of Vade Mecum Camps and Conferences. Address: Box 185, Christ Church, Walnut Cove, N. C.

Ordinations

Deacons

Maine—Barton L. Linscott was ordained deacon May 1st in St. Saviour's Church, Bar Harbor, Maine, by Bishop Loring of Maine. He was presented by Canon R. S. Hubbard and the Rev. Lee G. E. Stevens preached the sermon. The Rev. Mr. Linscott is chaplain of Farm Camp, Exeter, Maine.

Maine—Alan R. McKinley was ordained deacon May 2d by Bishop Loring of Maine in St. Luke's Cathedral, Portland, Maine. He was presented by Canon R. S. Hubbard and Canon Ralph H. Hayden preached the sermon. The Rev. Mr. McKinley will be associated with St. Luke's Cathedral during the first half of his diaconate. Address: 143 State St., Portland 3.

West Missouri—Howard Llewellyn Fairchild was ordained deacon May 5th in Grace and Holy Trinity Cathedral, Kansas City, Mo., by Bishop

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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.

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RETREATS

SOCIETY OF THE COMPANIONS of the Holy Cross Summer Retreat for Companions of friends, Adelwood, South Byfield, Mass., July 1 to 9. Conductor, the Very Rev. Charles L. Taylor, D.D., dean of Episcopal Theological School, Cambridge. Further information sent upon request made to Miss Winifred E. Hubert, Westwood, Mass.

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THE LIVING CHURCH

CHANGES

Resignations

Stevenson, Rev. Ezra R., rector of St. John's Church, Midland, Mich., for the past 23 years has resigned and retired from the active ministry.

Changes of Address

Wiesbauer, Rev. Henry H., vicar of St. John's Church, Erie, Pa., has changed his home address to: c/o Victor McDonnell, 217 E. 80th St., Erie.

Depositions

Moorehouse Lindley Johnson was deposed from the ministry on April 13, 1945, in Emmanuel Chapel, St. Luke's Cathedral, Portland, Maine, by Bishop Loring of Maine acting in accordance with the provisions of Canon 59, Section 1.

Military Service

Becker, Chaplain Michael R., USNR, has been detached from the U.S.S. Melville and is now stationed at Bronson Field, Pensacola, Fla.

Dudney, Rev. Thomas E., who has been with the Merchant Marine for the past two years, is now in the European theater. In the 1945 Annual he is listed at Christ Church, South Pittsburgh, Tenn., which his wife writes us should be changed to Sewanee, Tenn.

Corrections

In the L.C. issue of April 15th, the address of the Rev. Eugene G. E. Botelho was incorrectly given. 4838 N. Francisco Ave., Chicago 25, is correct.

The Rev. William L. Hargrave, now rector of the Church of the Holy Comforter, Miami, Fla., (L.C., May 6th) was incorrectly stated as formerly priest in charge of St. Andrew's Mission, Lake Worth, Fla., instead of formerly rector of St. Andrew's Church, Fort Pierce, Fla., as is correct. His new address is 150 S.W. 18th Ave., Miami 35, Fla.

The Rev. Wright R. Johnson was incorrectly said to be continuing his studies at Nashotah House until June instead of August as is correct, in the May 6th issue.

Spencer of West Missouri. He was presented by the Rev. Harold B. Whitehead and the Rev. Edward C. Johnson preached the sermon. The Rev. Mr. Fairchild is deacon in charge of Trinity Church, Lebanon, Mo.

Priests

East Carolina—Huske, Rev. Joseph Strange, was ordained priest by Bishop Darst of East Carolina in the Church of the Advent, Williamsport, N. C., on May 1st. He was presented by the Rev. Edwin F. Moseley and the Rev. Julien Gunn preached the sermon. The Rev. Mr. Huske is vicar of the parish of the Church of the Advent, Williamsport, N. C., in the absence of the rector, who is an overseas chaplain.

West Missouri—Lassiter, Rev. Arleigh Walter, was ordained priest May 5th in Grace and Holy Trinity Cathedral, Kansas City, Mo., by Bishop Spencer of West Missouri. He was presented by the Very Rev. C. W. Sprouse and the Rev. Edward C. Johnson preached the sermon. The Rev. Mr. Lassiter is priest in charge of St. Mary's Church, Savannah, and St. Oswald's, Fairfax, Mo. Address: Maryville, Mo.



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

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

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

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

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

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

Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
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MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis
Rev. W. W. S. Hohenschild
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Other services announced.

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

Cathedral of St. John the Divine, New York
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.

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

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

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

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

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

Rev. Geo. Paul T. Sargent, D.D., Rector
Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer

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

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

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Daily: 7:30 a.m.

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