

The Living Church

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



J. E. Payton

An Anglo-Catholic Looks at His World

Hermit B. Vinnedge

STATE HISTORICAL SOCIETY
816 STATE STREET
MADISON WISCONSIN

F LC2 A

CONSECRATION OF REDEEMER, LOUISVILLE

Bishop Clingman of Kentucky knocks at the door. The vicar, the Rev. W. F. Rennenberg, stands at the extreme left. The new church was built and paid for in five years.

(See page 23)

WIPPELL'S

World-Famed

CASSOCKS & SURPLICES



Samples sent free upon request
without cost or obligation

J. WIPPELL & Co., Ltd.
55/56, High Street, EXETER
(Also LONDON & MANCHESTER)
ENGLAND

The Payne-Spiers Studios Inc.
Studios at Paterson, N.J. & New Jersey

Church Furnishings
Carved Wood
Memorials
Tablets
Murals
Chancel Renovations
Stained Glass
.. Inquiries Solicited ..

+Shrine Mont+ Clerg. Seminar: July 16-27, \$25.
VACATIONS: May to Oct.
for clergy, laity, families and friends. In Alleghenies, west of Washington by Greyhound Bus and auto. Grounds of rare mountain beauty; mineral springs, many recreations; modern lodges, cottages, central refectory and social halls; perpetual trust of the Church. The Heart of Shrine Mont is the Cathedral Shrine of the Transfiguration. Rate—from \$18.00 to \$28.00 a week for general accommodation, refectory meals and service. Prospectus. Rev. E. L. Woodward, M.D., D.D., Dir., Shrine Mont, Orkney Springs, Va.

LETTERS

☆☆☆☆

TO THE AMERICAN PEOPLE: Your sons, husbands, and brothers who are standing today upon the battlefronts are fighting for more than victory in war. They are fighting for a new world of freedom and peace.

We, upon whom has been placed the responsibility of leading the American forces, appeal to you with all possible earnestness to invest in War Bonds to the fullest extent of your capacity.

Give us not only the needed implements of war, but the assurance and backing of a united people so necessary to hasten the victory and speed the return of your fighting men.

G. C. MARSHALL.
WILLIAM D. LEAHY.
DOUGLAS MACARTHUR.
E. J. KING.
DWIGHT D. EISENHOWER.
C. W. NIMITZ.
H. H. ARNOLD.

☆☆☆☆

Army "Protestantism"

TO THE EDITOR: This Rogation Sunday I received copies of *THE LIVING CHURCH* through the issue of April 15th with the animated discussions on Confirmation as a prerequisite to Holy Communion and your cogent editorial on "Ready and Desirous." I also received the *Holy Cross Magazine* for April with the splendid article by Fr. Haselmayer giving the reasons we Catholics believe in Confirmation as the normal prelude to Holy Communion.

There seems to be a general misconception on the part of civilian priests and laity as to the problems our Church's requirements give us who serve with the armed forces. A greater misconception seems to exist as to how the coercive power of the State and our own Army & Navy Commission affects the chaplains' solutions of these problems.

In the Navy, the arbitrary division of its men into three religious groupings causes not nearly so much trouble as does the discretionary power given its commanding officers over the chaplain's religious work. I served for a considerable time on a Navy transport, working with men of the Army, Navy, and Marines. I was surprised to discover a situation existed there which could never happen under Army regulations. My "Episcopal Holy Communion" service could not be listed on the official schedule of Church services, for I was a "Protestant" and, under this particular Command, could do as I pleased, but without publicity or sanction. Despite this difficulty of making myself known to thousands of men I managed to have an encouragingly large attendance of Churchmen Sunday after Sunday, and a good number out for daily Mass. We did not disobey any regulations, but since the men wanted the Blessed Sacrament they used the ingenuity common to fine American youth and evaded all intended barriers, with the assistance of the Roman Catholic chaplain. Of course I also conducted general worship services for thousands of Protestant troops. A Protestant chaplain had one open Communion service, poorly attended by various sectarians.

In the Army, the Chaplain is completely free to follow his conscience. His actions are protected by AR 60-5 which, in speaking of services, says, "... all according to the chaplain's creed or conscientious practice." Thus I may preach as I please, wear such vestments as I choose, and conduct such services as I select in the way I desire. The

commanding officer provides the time and place, and, in my experience, encourages religion. Presumably, many Navy chaplains work under similarly favorable conditions. Navy regulations notwithstanding.

My usual practice is to have Communion services in as many installations as possible through the whole week and to conduct such general worship services as the number of Protestants in my own unit demands. Since I must provide for men of all faiths, I arrange for transportation to Jewish and Roman Catholic services. For such Protestants who want their Communion, I obtain a chaplain whose denomination allows him to administer to anyone. Few men ever take advantage of such an opportunity, although Protestants in the Army seem to place a higher value on Communion and receive more frequently than when at home.

So much for the usual situation when battle is distant or quiescent—more men are always in the rear echelons than at the front. But there have been times when I was the only chaplain available to my men. Roman Catholics can say the Rosary together, and Jewish laymen can also care for themselves. But in practice some Jews attend my general services and some Roman Catholics attend my Mass when their own is not available. As for Protestants who have neither been confirmed nor want to be, I act exactly as I did in civilian life. I never deny the Sacrament to anyone who wants it; I never repel anyone who presents himself at the rail. But I do take other precautions to insure, so far as is possible, that I do not give offense to the worshipper or break ecclesiastical discipline. When I feel that the local situation would encourage non-Churchmen to attend my "Episcopal Holy Communion," as it rarely does, I request those wishing to receive, see the chaplain before the service. This prevents a whole congregation of unprepared, unwilling, and unqualified persons from receiving just because the crowd seems to be doing it. When the intending communicants come to me I inquire to discover if their baptism was valid and explain that it is impossible to make a *sacramental* Communion before receiving the first Sacrament of Baptism. I urge them to make a spiritual Communion while the others are at the rail, explaining that it may lead them to a Baptism which they formerly did not desire. For baptized Protestants who persevere in their intention, I explain the "ready and desirous" rubric, the doctrine of the Real Presence, and the need for serious repentance before reception, leaving the final decision in the matter to their own consciences. The whole "weeding-out" process takes but a minute and has resulted in many serious inquiries on our behalf. Needless to say, when a man is dying, I administer Holy Communion and Extreme Unction to him immediately, giving him conditional Baptism first if necessary.

The Army & Navy Commission has been the recipient of unjust criticism from some misinformed or unreasonable persons—of whom some have been Catholics—who assume that it forces our chaplains to conform to the individual churchmanship of some of its members, or in other words, that the Commission forces our Catholic chaplains to modify their beliefs or practices. In general apart from any specific cases of which I have no knowledge, the accusation is unjust and untrue. When I attended a dinner given by the Commission last September, the chaplains present were instructed to hear confessions of men who wished to marry them, to conform to all the canons of the Church, especially with regard to matrimony, to let men know that although Protestant chaplains, we are Episcopalian priests

We were, however, cautioned against using the word "Mass" in official papers lest it be confused with Roman Catholic statistics. A recent letter from the Commission to all chaplains again reminds us that we did not cease to be priests when we put on a uniform and that we must conform ourselves to ecclesiastical discipline.

Those clergy at home who think the importance of the divinely appointed Sacrament and apostolic rite of Confirmation can be minimized by changing or ignoring a rubric might do well to read Fr. Haselmayer's article in the April *Holy Cross Magazine*, as a preface to further theological study on this and other subjects related to their pan-Protestant schemes. Men in the service who have been subjected to a life of discipline will have little sympathy with those who flagrantly ignore discipline and who seek legislation to approve their violation of ancient and divinely approved law. The story of military life breaking down what is erroneously termed "sectarian lines" is a story for dilettantes only. Men in the service admire those who are willing to fight for their convictions. They despise all sham and will despise any pan-Protestant superstructure without genuine unity for its substance. They will say, as Anglo-Catholics have so often said, "Let us tolerate one another, but let us not pretend real differences do not exist. Let us as individuals, as loyal Episcopalians, loyal Presbyterians, and loyal Roman Catholics live up to the ideals of our own faith. Let us draw ourselves closer to Christ for only then will we be close to one another."

(Chaplain) JOHN AHERN SCHULTZ, USA.
Assam, India.

Editor's Comment:

The commonly-followed policy of suppressing manifestations of "denominationalism" in the Navy is contrary to official Navy policy. Navy chaplains of the Episcopal Church can easily secure recognition for their position by quoting the memorandum from the Bureau of Naval Personnel which appears in this week's leading editorial (p. 18). However, ordinary laypeople continue to experience grave difficulties in fulfilling their religious duties because of the prevailing temper of the "Protestantism" in which they are classified. What measure can be taken to secure them the freedom of religion which is their constitutional right?

The Holy Communion

TO THE EDITOR: I have followed with interest the article, "The Administration of the Holy Communion" by the Rev. David J. Cochrane. It is an excellent article, and although originally intended for the Anglican communion, it also serves to answer the questions of the Sacrament for us of the Lutheran communion.

Naturally we have not the difficulty involved in the administration of the species "in one kind," however, the question of administration of the Sacred Blood is one of great concern among those Churchmen of the Lutheran Church. Unfortunately we have a problem more nauseous than yours, that of individual or "whiskey" glasses as they are often called by some.

If this article is to be published in booklet form, I should like to have my name placed in the order list for five copies; I feel that they will be of great value in resolving some

of the unnecessary problems that occur in the Eucharist.

God speed the day when articles such as Fr. Cochrane's and others similar will bring to the Sacrament the beauty and purity due its holiness.

EDGAR S. BROWN JR.
Mount Airy, Philadelphia.

German Concentration Camps

TO THE EDITOR: It may be hard to believe when you read about it in the papers at home, but I have seen it myself in all its stark and naked cruelty, and it is a horrible sight. The camp was a new one, but in the three weeks of its opening men died of starvation at the rate of 50 a day. In one building I saw the bodies piled high like disordered cord wood; in others I saw the sick and dying lying with the dead in their own feces and vomit—no stables were filthier than these. From the gaunt, emaciated, half-crazed men there came weak cries of: "Chocolate, sugar." As we gave them what we had and plied them with cigarettes their eyes lit up and they mumbled an appreciative: "Thank you." One Dutchman of the Amsterdam underground was apprehended January 3d of this year and in these few months had lost 75 pounds. Some have died since their liberation, too exhausted and weak to take nourishment.

Across the way was a Polish women's camp of 600 where conditions were somewhat better, for these women were worked 20 hours a day—12 in factory and eight in the field. They cried with joy when they learned they were to have a Mass, their first in six years. Their heads were shaved if they were discovered with even a home-made rosary.

We held a burial service for 200 of these atrocity victims on V-E Day. Well over 5,000 German civilians filed by to view the remains laid out in state by the graves which they had dug. German officers, including generals, were made to see the horror of their own brutality. Our Division band played softly while the bodies were lowered into the graves. The local Pre-Nazi Burgomaster addressed his people to the effect that they were now being given the opportunity to right a wrong committed by the German nation. My explanatory paper was read in both English and German which was followed by the burial services of the three faiths, and the ceremony was concluded by the playing of the National Anthem and Silver Taps.

No identification of the deceased was possible, but knowing that 25% of the camp's personnel was Jewish every fourth cross has on it the imprint of the Star of David. The cemetery is beautifully located in the wooded square which faces the castle of the Archduke of Mecklenburg. It is hoped that a deep impression is thus made upon these German people, many of whom were seen to be weeping during the ceremony. One woman was overheard to say: "It is a disgrace to be a German."

Here I have the privilege of using churches for most of my services. These Lutheran churches are very dignified in their structure, and I am surprised to find the Crucifix on the altar with either Eucharistic or Office lights. Only in one church have I found the pulpit set before the altar and there it was so much lower that it did not obstruct the view of the altar nor affect its centrality in the church. My men have nick-named one of the churches the PX, because set on high is a huge Chi Rho.

GEORGE B. WOOD,
Chaplain (Maj.), USA,
Division Chaplain.

**THE ARMED FORCES
DISCOVER CHRISTIAN
MISSIONS**



The Chapel on Guaaacanal
built by native Christians

**They Found
The Church
There**

By

H. P. VAN DUSEN

An amazing, completely factual and inspiring record of what American service-men found in the Pacific islands when they came in contact with the natives. No more stirring chronicle of the real value of missions as reckoned in American lives, has ever been told—and no other book that has come out of the war contains more exciting stories. \$1.75

at all bookstores

CHARLES SCRIBNER'S SONS

DECORATION • MURALS
ALTARS • STAINED GLASS
LIGHTING FIXTURES
STATIONS • ART METAL


The name Rambusch
is your guarantee of quality

RAMBUSCH
Designers Decorators and Craftsmen
2 West 45th St., New York 19, N. Y.

**SURPLICES — STOLES
VESTMENTS
CHURCH HANGINGS
ALTAR LINENS
CASSOCKS
CLERICAL SUITS — CLOAKS
BARATS — BARAT VESTS — COLLARS — SHIRTS**

Choir Vestments in All Styles
Inquiries Invited

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



**BRONZE MEMORIALS
AND
HONOR ROLL TABLETS**

Consider carefully the manner in which you perpetuate the memories of those who served and sacrificed. Truly fitting memorials and honor roll tablets cannot be produced at this time while bronze must be devoted entirely to war uses. When the Government releases this enduring metal, we shall be ready with a complete new series of designs. These new memorials and honor rolls will reflect our thirty-five years' experience in fine bronze work. Send for our interesting and helpful brochure.

GENERAL BRONZE CORPORATION
34-37 Tenth Street
Long Island City 1, N. Y.



**SELL BIBLES
and RELIGIOUS GIFTS**

Be patriotic. Render service to your fellowmen. Supply Bibles, Testaments, Religious Books. Special gifts for service men. 64-page catalog packed with urgently needed Christian books for young and old. Amazing demand. Big commission to hustlers. Rush name for free mailing, all details.

FREE Catalog

Western Art Publishers, Dept. 126-R
257 So. Spring St., Los Angeles, Calif

The American Church Union, Inc.

Organized to defend and extend the Catholic faith and heritage of the Episcopal Church. Every loyal Churchman should be a member. Send for Statement.

GENERAL SECRETARY
Box 455 Rosemont, Pa.

RABATS \$1.50 to \$3.00

CLERICAL CLOTHING VESTMENTS FOR CLERGY AND CHOIR-ALTAR HANGINGS MATERIALS-FRINGS ORNAMENTS, Etc.

Catalog Free
THE C. E. WARD CO.
NEW LONDON, OHIO

HEADQUARTERS
for **CHOIR GOWNS
PULPIT ROBES**

Vestments · Hangings · Stoles
Embroideries, Etc.
NEW CATALOG on Request

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



**Talks
With Teachers**



VERY REV. VICTOR HOAG, EDITOR

The Daily Vacation School

“AND WHAT did we talk about last Sunday?” asks the teacher. There is a momentary lull, while minds are striving to pick up the sequence broken by six intervening days of competing interests. At last, one or two start remembering, and the connection is finally reestablished. But as likely, there is little recalled, and the teacher must make a new start.

But look in at the door of one of the vacation schools. It is a Wednesday morning. There is no question of remembering the Tuesday topic. There has been no gap. There is a continuous interest and a cumulative enthusiasm, exactly as in the public schools. The seven-day gap between sessions of the Sunday school is one of its very serious difficulties, which can never be fully overcome.

The daily vacation school meets this difficulty by meeting *every* morning for several weeks. It is no new thing, yet some parishes have never heard of it. Just what is such a school?

VACATION SCHOOL IN BRIEF

The standard school usually runs for *three weeks in July*—just enough interval after the close of public school so the children will be glad to have something to do, after running the town for a couple of weeks. The school generally is held five mornings of the week, Monday through Friday—from 9 to 11:30—although some days they get so interested it is hard to drive them home for lunch. A special group of teachers is enlisted. They need not all serve the full time. Thus, a woman is enlisted to teach the primary group three mornings, and another the remaining two. Many women, not free on Sundays, can serve here. Students home from college are available, too. The ages of children enrolled are apt to be those in the grades. Individual high school students act as assistants.

A typical morning's program runs like this:

- 9:00 Worship.
- 9:15 Character story, habit talk, or the theme story for the year.
- 9:30 Music practice.
- 9:50 Recess, recreation. Often directed games.

[Up to this point, the whole group, whether a dozen or a hundred, has remained together, in one assembly. The remaining lessons and hand-work are done by age-groups.]

- 10:10 Religious instruction by classes, and memory drill.

- 10:45 Handcrafts.
- 11:30 Closing assembly.

The above may be freely changed to meet local needs. There should be some flexibility from day to day, yet promptness and definiteness should prevail.

The staff required will be: A leader to supervise, set up, and coordinate the whole; a pianist; a skilled song leader to train in the hymns, especially the new ones; a craft or art teacher to plan the hand work and direct the teachers in it; a class teacher for each age group; a secretary. Some of these can double. The priest often serves as both director and chaplain. The class teachers need not arrive until 10 o'clock, although it is better if they are present also for the opening. A vacation school has been put over successfully by the priest and one woman assistant. But the more the better. It is a splendid training ground for young people who are to become Church school teachers in the fall.

SOME CLAIMS

The vacation school will accomplish more real Church teaching in three weeks [15 sessions of 2½ hours each] than the regular Sunday school in a full year [36 sessions of one hour]. It is fun, it is interesting. The lessons follow through. Projects are completed. Parents are interested and delighted. Many neighborhood children are attracted and later brought into parish life.

Children are at their best—no other distractions, no family trips. Play clothes—Attendance almost perfect every day. There is plenty of real, creative craftsmanship. Things started are actually finished—basketry, carpentry, sewing, dramatics. There is time to learn new hymns and other Church music. Important items of memory work are accomplished—really learned. The school can be conducted with equal success in a village or city church. It permits the teaching of a unified or unit course, built around one theme. It is a grand way to interest teachers for the Church school.

Where can one get materials? There are plenty of guides and courses from denominational sources. The diocese of Michigan has pioneered in this and has published each year a guide with a fresh course of stories and handwork.

Any young priest in a new charge, with his first summer at hand, might well consider the vacation school. If he will set out up following the established lines, he will make an impression and “break in” to the community quicker than by almost any other way.

Teachers and other interested readers with ideas, questions, problems, or suggestions in the field of Christian Education are urged to communicate with Dean Hoag at 508 South Farwell Street, Eau Claire, Wis. Please enclose stamped, addressed envelope if a personal reply is desired.

FIRST SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Chaplain Louttit Consecrated Suffragan of South Florida

Chaplain Henry Irving Louttit, a major in the United States Army, was consecrated a Bishop in the Church of God and Suffragan of South Florida in Holy Trinity Church, West Palm Beach, on May 23d; the impressive ceremony being shared by seven bishops, by nearly all the clergy of the diocese, and by as many of the laity as could be admitted to the large church which was filled to capacity.

Bishop Wing of South Florida was consecrator, with Bishop Burton of Nassau and Bishop Mallett of Northern Indiana as co-consecrators. Bishop Juhan of Florida and Bishop Carpenter of Alabama were the presenting bishops. Bishop Penick of North Carolina preached, and the Litany was read by Bishop Jackson of Louisiana. The Epistle was read by the Bishop of Northern Indiana and the Gospel by the Bishop of Nassau. The Rev. J. Mitchell Taylor of Miami Beach and the Rev. William L. Hargrave of Miami were the attending presbyters.

The Rev. James H. MacConnell of Leesburg was master of ceremonies and the Rev. J. Warnecke of Richmond, Va., was deputy registrar. Morton O. Nace of Tampa was marshal and Herbert Tuttle Gibson was warden of acolytes.

The evidence of election was given by the Hon. T. Picton Warlow, chancellor of South Florida; the testimonial of election by the Rev. G. I. Hiller, rector of Trinity Church, Miami; the evidence of

ordinations by the Rev. Tage Teisen, rector of the Church of Bethesda-by-the-Sea, Palm Beach; consents of the standing committees by the Rev. J. Martin Bram, rector of St. Andrew's Church, Tampa; and the consents of the bishops by Bishop Gribbin of Western North Carolina.

SERMON

Bishop Penick's forceful sermon compared the work of Nehemiah in rebuilding the walls of Jerusalem which war had destroyed, with America's present grave responsibility in rebuilding war's destruction. To the Suffragan Bishop-elect he said: "It is an immeasurable privilege as well as a staggering opportunity to enter upon the episcopal office at any time, particularly so at the high noon of opportunity of such a day as this. You have not come to the Kingdom at a time of ease and prosperity and peace, when ordinary leadership might be enough. Yours of necessity will be a ministry of reconstruction. You will be a member of broken things; a forgetful Church needs to be reminded of God's help in ages past—lest we forget."

Dr. Teisen had an early celebration of the Holy Communion in the Church of Bethesda-by-the-Sea for the clergy and laity who desired that Sacrament before attending the consecration.

GIFTS

Bishop Louttit's vestments were given by the congregation of St. Patrick's Church (Colored), West Palm Beach; his pectoral cross was given by Holy Trinity parish, and his ring by the clergy of the diocese. After the service a luncheon was given in the George Washington Hotel and later a reception was held in Holy Trinity parish house.

This is the first time that a bishop has been consecrated in South Florida. The offering at this service was given to Bishop Louttit for his discretionary fund.

Bishop Louttit confirmed a class in Holy Trinity Church on Trinity Sunday and that evening he also confirmed a class in St. Agnes' Church (Colored), Miami. He is now on a 30-day furlough, but expects soon to be released from the Army, where he has served four years, part of the time in the battle areas.

Knowing that this service would be held in Holy Trinity Church, where Chaplain Louttit was rector for some years prior to entering the Army, his former parishioners made a vigorous and successful effort to cancel a building debt of 20 years, enabling them to have their church consecrated, less than a month before the consecration of the Suffragan Bishop.

Rev. Mr. Hines Accepts

The Rev. John E. Hines, rector of Christ Church, Houston, Tex., has accepted his election as Coadjutor of Texas, he announced May 29th.

The Rev. Mr. Hines was elected on the third ballot on May 22d. In addition to the nominations presented by a committee [L.C., May 27th], the following men were placed in nomination from the floor:

Chaplain C. Leslie Glenn; the Rev. Joseph B. Dobbins of Temple, Texas; the Rev. Edmund H. Gibson of Galveston, Texas; the Rev. J. Thomas Bagby of Houston; the Rev. Samuel O. Capers of San Antonio; the Rev. Charles A. Sumners of Austin, Texas; the Rev. J. Lawrence Plumley of Houston; the Rev. F. Percy Goddard of Marlin, Texas; and the Rev. Frank H. Stallknecht of Bellville, Texas.

By vote of the council, the ballots of two chaplains were accepted with Bishop Quin acting as their proxy, and a nomination submitted by one of them was accepted. Bishop Quin stated that all of the chaplains from the diocese had been invited to send ballots, but that only the two had responded.

Mr. Hines became rector of Christ Church in 1941. A graduate of the University of the South and of Virginia Theological Seminary, he was the assistant at the Church of St. Michael and St. George, St. Louis, Mo., 1934-35; rector of Trinity Church, Hannibal, Mo., 1935-37; and rector of St. Paul's Church, Augusta, Ga., 1937-41. In 1943 he was elected a General Convention member of the National Council for a six-year term and became a

The Living Church

Established 1878

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

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

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

Departments

BOOKS	13	EDUCATIONAL	27
CHANGES	31	FOREIGN	9
DEATHS	29	GENERAL	5
DIOCESAN	23	LETTERS	2
EDITORIAL	18	WAR SERVICE	11
TALKS WITH TEACHERS	4		

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

Member of the Associated Church Press.

member of the National Youth Commission. He is regarded as a forceful and uncompromising preacher and an active worker in civic affairs and the Church, both national and diocesan.

A native of Seneca, S. C., he is 34 years old, married, and has three sons and a daughter. If he accepts the election and is consecrated, he will be the third Coadjutor and the fourth Bishop of the diocese in its history of 96 years. Bishop Quin was made Coadjutor to Bishop Kinsolving at the same age almost 27 years ago.

The council in its first order of business elected 19 clergy and laymen as the committee to administer the Bishop Quin Foundation, which was established as a diocesan fund by canon at the annual council. The fund now approximates \$100,000, the income, after a diocesan headquarters has been obtained, to be used for special diocesan work.

The Rev. Richard S. Watson, as chairman of the committee appointed by the executive board to present the matters of financing the salary and expenses of the bishop coadjutor, then offered his report showing the necessary budget and proportionate increases in assessments.

The Rev. George F. Cameron of Beaumont, chairman of the nominating committee, presented its report, after which other nominations were received, with ten-minute nominating and five two-minute seconding speeches allowed for each name. After the third ballot, Mr. Cameron moved that the election be made unanimous, to which both Orders acceded. Balloting had begun at 3:50 P.M. and was concluded with the report of the tellers at 5:30 P.M. A motion presented by the Rev. W. Meade Brown as chairman on dispatch of business to go into executive session during the balloting had been tabled.

Dr. Wright Elected Bishop Of East Carolina

The Rev. Dr. Thomas Henry Wright, rector of St. Mark's Church, San Antonio, Texas, will be the next Bishop of East Carolina, if he accepts the call as he is expected to do, after his unanimous election at the 62d annual diocesan convention, New Bern, May 24th.

His name was the only one presented to the convention. On the first ballot the vote



Charme Studio

REV. DR. THOMAS H. WRIGHT

was unanimous. Dr. Wright was elected to succeed Bishop Darst, who resigned May 1st because of ill health. Bishop Darst will continue to serve temporarily as acting Bishop. Dr. Wright has reported his "inclination to accept," but his preference is to give the call his consideration and prayers before reaching his final decision.

Son of the late John M. Wright and Josie Whitaker Wright, the Bishop-elect was born October 16, 1904, in Wilmington, N. C. He was graduated from the University of the South and from the Virginia Theological Seminary. Washington and Lee University has conferred the Doctor of Divinity degree on him.

Ordained to the diaconate in 1929, and to the priesthood in 1930, he served as priest in charge of Trinity Church, Lumberton, N. C.; chaplain at the University of North Carolina, and associate secretary for College Work. After a seven-year rectorship at the Robert E. Lee Memorial Church in Lexington, Va., he served as dean of Grace Cathedral, San Francisco. For almost two years he has been at St. Mark's, San Antonio.

Among other offices he has held are representative to the World Christian Student Federation meeting in Holland,

regional director of the Church Society for College Work, associate member of the Forward Movement Commission, member of the executive board and examining chaplain in the diocese of Southwestern Virginia, and trustee of the University of the South.

He is married to the former Hannah Knowlton of Charlotte, N. C. They have two sons and one daughter.

CLERICAL DIRECTORY

Supplement to Stowe's

Although a regular edition of *Stowe's Clerical Directory* has not been possible since the 1941 edition, the Church Hymnal Corporation will publish a paper bound Supplement to the edition of 1941, listing only the biographies of clergymen who have been ordained since that edition was published. An announcement stated:

"Publication of *Stowe's Clerical Directory* was taken over by the Church Hymnal Corporation in behalf of the Church Pension Fund a few years ago but, after publishing the edition of 1941, paper restrictions made it necessary for the Church Hymnal Corporation to omit the usual edition in 1944 in order to devote its entire paper quota to the publication of hymnals and prayer books.

"There have been about 785 clergymen ordained since the last edition and, of course, their biographies are relatively brief. It is hoped to distribute the supplement free of charge to all of the clergy with the 27th annual report of the Church Pension Fund, which will probably be ready for mailing some time in June. By thus distributing it free of charge, it will not come out of our current paper quota which has been devoted exclusively to the publication of a new edition of the Hymnal of 1940. The cost of the supplement will be borne by the Church Hymnal Corporation."

ORTHODOX

Russian Bishops Reject Patriarch's Terms of Union

The great council of Russian Orthodox bishops of the United States and Canada meeting in Chicago, May 22d to 25th, decided to reject the terms proposed by the patriarchate for ending the schism between the Russians in dispersion and the Church in Russia.

The terms of the patriarchal *ukase* were said to be that the American Church desert from all anti-Soviet teaching, that Metropolitan Theophilus be removed and his successor elected by an all-American *sobor* presided over by Metropolitan Alexei of Yaroslav and Rostov, and that either Metropolitan Alexei or the Exarch Benjamin or some other candidate acceptable to the Patriarch be elected head of the American Church.

A statement issued to the press by the bishops' council explained the reason for the rejection of the *ukase* as follows: "In deviating altogether toward the Patriarchate, the Russian bishops have

BALLOTING FOR THE BISHOP COADJUTOR OF TEXAS

	First		Second		Third	
	Clergy	Lay	Clergy	Lay	Clergy	Lay
Theodore N. Barth	3	4	1	0	0	0
William G. Gehri	0	0	0	0	1	0
John E. Hines	15	86	24	123	34	157
Robert A. Magill	1	3	0	0	0	0
William R. Moody	10	26	9	29	10	14
Richard S. Watson	6	10	7	10	0	3
C. Leslie Glenn	1	8	0	0	0	0
Joseph B. Dobbins	2	5	1	1	0	1
Edmund H. Gibson	3	4	1	2	0	1
J. Thomas Bagby	4	17	3	11	1	2
Samuel O. Capers	1	0	1	0	1	0
Charles A. Sumners	2	5	1	1	1	0
J. Lawrence Plumley	0	4	0	0	0	0
F. Percy Goddard	1	3	1	3	0	0
Frank H. Stallknecht	0	4	0	0	0	0
Votes Cast	49	179	49	180	48	178
Necessary to Elect	25	90	25	91	25	90

archate the Russian Church in America would destroy the connection with the Bishops in dispersion and bring to naught the decisions of the all-American *sobor* of 1937." This *sobor*, and earlier ones, had hewed out a plan of self-government which, seeking to retain spiritual ties with the Church in Russia, asserted the right of the Church in America to full political and ecclesiastical freedom. The council accordingly was inclined "to retain its [the American Church's] autonomous position and continue that administrative-independent organization which was established here by the common efforts of the clergy and laymen in connection with conditions of the American government on the foundation of full civil freedom.

"In this dilemma," the statement continues, "the great bishops' council found a middle outlet, durable and securing the smooth flow of Church life: namely the Patriarchal *ukase* was turned down, the all-American *sobor* postponed. The faithful are called upon to continue, in the spirit of evangelical peace and brotherly unanimity, the common Church life and activity under the protection of the American many-starred flag and under the defense of the Constitution of America and the laws of Canada."

The council was composed of ten bishops, including the Metropolitan and three Archbishops, representing all but a fraction of the Russian faithful in the United States and Canada.

Editor's Comment:

The desire of all Orthodox Churchmen for unity is sufficient guarantee that both the autonomous Russian Church in America and the Church in Russia, represented in the United States by the Exarch Benjamin, are earnestly and conscientiously seeking to heal the schism which grew out of the turbulent conditions of the Revolutionary period. It would be rash and foolish to impute blame to either side if this first effort has struck a snag.

NEGRO WORK

Rev. Tollie L. Caution Joins National Council Staff

The Rev. Tollie L. Caution, vicar of St. Luke's Church, New York City, joined the headquarters organization of the Church on June 1st, as secretary for Negro Work, succeeding Bishop Harris, recently consecrated Bishop of Liberia.

Mr. Caution is 43 years old, a native of Baltimore. He attended public schools here, then entered Lincoln University, graduating *cum laude*. He took his theological studies at the Philadelphia Divinity School, graduating *magna cum laude*. He took graduate work at the University of Pennsylvania, and was ordained deacon in June, 1929, and priest later in the same year.

His first work in the ministry was as vicar to the Rev. Dr. George F. Bragg, at St. James Church, Baltimore. He became vicar of St. Philip's Church, Cum-

berland, Md., and successively vicar of St. John's, Myersdale, Pa., and Holy Cross, Harrisburg, Pa., and priest in charge of St. Barnabas', Altoona, Pa.

Until 1944, Mr. Caution had been for some years rector of St. Augustine's Church, Philadelphia, a large, highly-organized parish where his work was regarded as notably successful.

Mr. Caution is president of the provincial Conference of Church Workers Among Negroes of the first and second provinces; and president of the General Alumni Association of Lincoln University.

He is married and has one son, now an aviation cadet at Tuskegee Institute.

CONFERENCES

Rural Church Work Conference Part of University of Wisconsin

By its integration as an official part of the Town-Country Leadership Summer School of the University of Wisconsin, the National Episcopal Conference on Rural Church Work attains the status of an established university course and does not come under the ban of the ODT regarding the ordinary conference or convention. Therefore, the Episcopal rural church leaders will meet as scheduled, July 9th to 20th. The Rev. Clifford L. Samuelson, associate secretary of Domestic Missions, will direct the conference, and serve on the faculty of the Leadership School.

Leader of the study of the small town will be H. Paul Douglass, director of the Committee for Cooperative Field Research of the Home Missions and Federal Councils, and leading community surveyor in the United States.

Special attention will be placed on the adjustment of the rural Church to meet community situations changed by the war. Two lecture courses are directed toward this subject: "When Veterans Come Home," by A. L. Hansen, personnel council of the University of Wisconsin; and "Personal-Family Relationships in the Postwar Period," by Regina Wieman, consulting psychologist, director of the Family Community Project. Miss Alice M. Schwiebert will again be on the faculty leading a course, "Principles and Practices of Group Work." A. F. Wileden will have the course, "Rural Community Organization." Adult education and the work of the extension agencies will be given special attention this year under the direction of E. A. Jorgenson of the agricultural extension service of the University of Wisconsin. "The Community Rural School" will be discussed by Howard A. Dawson, Department of Rural Education, National Education Association of the United States.

Episcopal Church sessions will be devoted primarily to a consideration of the program for town and country work which should be presented at the next General Convention. Another topic to receive consideration will be the report and study of lines along which the National Rural Church Institute should develop.

Episcopal Church headquarters will be

St. Francis House, 1001 University Avenue, Madison, the residence being at 636 Langdon Street. Information is available from the Rev. Clifford L. Samuelson, 281 Fourth Avenue, New York 10.

WORLD COUNCIL

Ask for Discussion Among Churchmen on Both Sides of War

The Rev. Henry Smith Leiper, secretary of the American Committee for the World Council of Churches, has made public a statement signed by 13 members and officers of the Provisional Committee of the World Council of Churches, expressing the hope that in the near future "a means may be found for frank and intimate discussions among Churchmen of both sides of the war who have sought to put the service of their Lord above every other consideration."

"Only through such meetings together," the statement said, "through speaking the truth in love and through prayer, can the deep wounds which the war has caused be healed." It expressed gratitude over the part the reawakened Church had often played during the past years "as the conscience of the nation," but warned that forgiveness will be costly and that in peace as well as in war spiritual issues are decisive and upon the Church will depend whether nations hear the message on which their life or death depends.

"For the first time in nearly six years," said the statement, "it is possible for all the churches of the western world to speak freely and listen to one another. During these long years our fellowship in the World Council of Churches has been interrupted, but, by the grace of God, has never been broken. We rejoice that now we can renew and deepen that fellowship."

The statement was signed by: Marc Boegner, Roswell P. Barnes, Samuel M. Cavert, the Bishop of Chichester, Douglas Horton, Henry Smith Leiper, J. H. MacCracken, John R. Mott, Bishop Oldham of Albany, Floyd W. Tomkins, Henry P. Van Dusen, William A. Visser 't Hooft, and Abdel Wentz.

The group, meeting informally in New York, also called for full meeting of the entire Provisional Committee presumably at Geneva, Switzerland, as soon after October 1st as possible, to be followed by an enlarged meeting, within nine months, of the Provisional Committee together with the leading non-Roman Churchmen of the world.

PRESBYTERIANS

Hear of Progress In Unity Negotiations

Commissioners to the 157th General Assembly of the Presbyterian Church in the USA were told in Minneapolis that progress is being made in negotiations toward union with the Presbyterian Church in the US (southern) and with Protestant Episcopal Church.

Dr. Henry Sloane Coffin, New York, chairman of a special committee of the

department of church coöperation and union for the Presbyterian Church in the USA, expressed hope the document of proposed union with the Episcopal Church would be in such form that it can be sent to all the churches next winter.

He said it is the intention of both Episcopalians and Presbyterians working on the drafting committee to make the proposed basis of union something much bigger than would bring about union of only two denominations.

"We hope it will be the basis for union of all Churches in the whole Reformed family," he said.

In an effort to allay fears expressed in some quarters, Dr. Coffin said, "we have consented to nothing that will prevent our ministers from being on an absolutely equal basis with those in the Protestant Episcopal Church."

Regarding the proposed union with the Presbyterian Church in the US, Dr. Ralph Waldo Lloyd, Maryville, Tenn., chairman of the Department of Church Coöperation and Union, announced the Southern Church wants no decision to be made until after the war when its chaplains and other members are back from war service.

Among recommendations of the united promotion committee accepted was one approving plans for pan-Presbyterian stewardship conferences in a few selected centers in the North and the South during 1946 in coöperation with the promotional leadership of sister Presbyterian churches.

**Dr. William Blakeman Lampe
Elected Moderator**

Dr. William Blakeman Lampe, 59, since 1920 pastor of West Presbyterian Church, St. Louis, Mo., was elected moderator of the 157th General Assembly of the Presbyterian Church in the USA at the Assembly's opening business session in Minneapolis. His election came on the second ballot.

Before going to St. Louis, Dr. Lampe served pastorates in Shelby, Iowa; Winfield, Kans., and Chicago. He is a trustee of Knox College and of Bible College of Missouri, Columbia, Mo., and is president of Westminster Foundation of Missouri. From 1929 to 1937 he was member of the permanent judicial commission of the Presbyterian General Assembly.

THE BIBLE

**Revision of Portuguese Bible
For Use in Brazil**

Three clergy of the Brazilian Episcopal Church are on the committee that is revising the Portuguese Bible for use in Brazil. Archdeacon George U. Krischke is a member of the Old Testament committee, where his knowledge of Hebrew, Greek and Latin, in addition to Portuguese, English and German, will be of great use. On the New Testament committee are Suffragan Bishop Pithan and the Rev. Egmont M. Krischke, the archdeacon's son.

This work is under the direction of the

advisory council of the two united Bible Societies (the British and Foreign and the American) and at the expense of the societies. One reason for the revision is the change in Portuguese spelling recently adopted by the Brazilian government, and the other is the feeling that a revision, by Brazilians, of the 200-year-old de Almeida text for modern Brazilian use is needed.

The Rev. William Cabell Brown, D.D., later Bishop of Virginia, took a very active part in the preparation of the so-called Brazilian Version of the Bible, which was published in 1917, after some 15 years of work. This was largely the work of North American missionaries, and as there are Brazilian scholars now available, the demand is for a more genuinely indigenous translation. Of the present committee of nearly 20 members, all but three are Brazilians.

VISITORS

Bishop of Chichester's Tour

The Bishop of Chichester visited Washington, May 20th and 21st; Chicago, May 22d; San Francisco, May 27th to 29th; and Los Angeles, May 30th to June 3d. He will continue his trip stopping in Minneapolis on June 5th; Chicago, June 6th; and Toronto, June 8th to 12th.

INTERCHURCH

**Dr. Sockman Endorses
Cape Cod Plan**

A call to the nation to unite in daily prayer was issued by Dr. Ralph W. Sockman, minister of Christ Church (Methodist) in New York in his last broadcast of the season as officiating clergyman on the National Radio Pulpit over the Red Network.

Dr. Sockman endorsed a recent editorial in the Cape Cod *Standard Times*, Hyannis, Mass., proposing the use of a seven-word prayer, "Father, Thy will be done through me," as a means of "uniting the nation behind President Truman to meet the world-wide tasks now confronting us."

Originated by a layman, and supported by Protestant, Catholic, and Jewish clergymen Dr. Sockman explained, this Cape Cod Plan of Prayer calls for the individual to use this seven-word prayer, to try sincerely to live by it himself and to secure at least seven others to do likewise.

Declaring that "America can only become a channel for God's plan if sufficient individuals pray daily to partake in it," Dr. Sockman called upon the editors of the nation to spread the idea through the press. He also urged his "7,000,000 or more" radio listeners to "offer this seven-word prayer three times a day." "Here is a proven essential practical work for God and country which each listener can join in doing with millions of others."

According to Walter Dwyer of West Dennis, Mass., originator of the Cape Cod Plan, which has spread throughout the world since Pearl Harbor, many national Church and lay leaders have endorsed the

program. Included among these are the Methodist Council of Bishops; the Presiding Bishop; Dr. Douglas Horton, minister of the General Council of the Congregational-Christian Churches; Dr. Frederick Knobel, president of the United Lutheran Church in America; Mrs. Leslie E. Swain, president of the Northern Baptist Convention; Dr. William Barrow Pugh, stated clerk, Presbyterian Church USA.

Also Leland Rex Robinson, president, American Committee for Christian Refugees; Walter White, secretary, National Association for the Advancement of Colored People; and Frank Weil, president of the National Jewish Welfare Board.

The plan has also been editorially supported by *Editor & Publisher*.

FEDERAL COUNCIL

**Evangelism Department
Expanded**

Dr. Harold H. McConnell, a member of the Board of Christian Education of the United Presbyterian Church, has been elected field secretary of the Department of Evangelism of the Federal Council.

Dr. McConnell is the third addition to the staff in recent weeks. Previously announced were the election of the Rev. Phillips Prentice Moulton to head the University Christian Missions on college campuses, and the Rev. Harry C. Muntz of Chicago to direct the National Christian Teaching Mission, under the auspices of the Department of Evangelism and the International Council of Religious Education.

Dr. B. S. Abernethy Resigns

Dr. Bradford S. Abernethy, a member of the staff of the Federal Council of Churches for four years, has resigned to become student counsellor at Rutgers University in New Brunswick, N. J. where he will have special responsibility for the guidance and development of spiritual life on the campus.

During his first two years at the Federal Council, Dr. Abernethy was a secretary of the Commission on a Just and Durable Peace. For the past two years he has directed the Commission on the Church and Minority Peoples, organized to strengthen the influence of the Church in relation to the racial and cultural problems of American life.

Plans for carrying forward the program of the Commission will be considered by the Council's executive committee. Dr. Abernethy's resignation is effective August 1st.

DEACONESSES

Miss Gladys Hall Set Apart

Miss Gladys Hall was set apart as a deaconess in St. Paul's Church, Spring Hill, Ala., by Bishop Carpenter of Alabama, on March 27th. Deaconess Hall is on the staff of deaconesses in charge of the Church Home for Orphans, Spring Hill, Ala.

JERUSALEM

Report from Fr. Bloodgood

The Rev. Francis J. Bloodgood, the Church's representative in the Jerusalem and the East Mission, reports to the Presiding Bishop on the courses for chaplains and ordinands at St. George's Hostel in Jerusalem. In a recent week American chaplains taking the courses included Chaplains Paul D. Wilbur of Washington, and Karl C. Kumm of Atlantic Highlands, N. J.

At St. George's Cathedral, Jerusalem, daily prayers are said for a diocese in the worldwide Anglican communion. On the day Dr. Bloodgood wrote, the intention was for the diocese of Dallas. "As your American chaplain," Dr. Bloodgood said, "I ask that in each Cathedral in the American Episcopal Church, special prayers be said for the Anglican Bishopric in Jerusalem on the Sunday nearest the day that American diocese is prayed for here."

SCOTLAND

Free Church Severs

Connection with YMCA

Climaxing a stormy two-hour debate, the General Assembly of the Free Church of Scotland decided by 38 votes to 28 to sever official connection with the YMCA. Action was taken because of the "unsatisfactory attitude of the YMCA toward modernist doctrines and worldly amusements."

Moving the resolution, the Rev. Kenneth Macrae, of Stornaway, praised the YMCA for its work among the British war services, but criticized a booklet published by the "Y" for servicemen, entitled, *Told in the Huts*.

"There was not," he said, "one word of Gospel in all its pages."

Interjection of a remark by another delegate concerning "purists" was greeted with hisses and scraping of feet.

Commenting on the Free Church Assembly's action, a YMCA official in Edinburgh said all recognized Christian Churches are represented on its committees, and that the booklet criticized was issued during the last war and had been out of print for 25 years.

GERMANY

Church Has Wide

Reorganization Plan

The German Evangelical Church is expected to put into effect as soon as possible a widespread reorganization plan drafted by Church leaders during the Nazi regime. Details of this plan were first received by Religious News Service through authoritative European sources late in 1944.

Chief among the proposals is creation of a new Church office—that of Arch-

bishop, or Reichbishop, of the Evangelical Church—and formation of six Church departments to be administered under his supervision. Comprising both Lutheran and Reformed elements, the German Evangelical Church is the national church of Germany, numbering, according to latest information, over 40,000,000 Evangelical Protestants, of which 34,000,000 are Lutherans.

Active coöperation will be sought with religious bodies in other countries and with the ecumenical movement through a foreign department, or bureau. A special study center will be formed within the Church to promote ecumenical thought and furnish personnel to serve as a liaison with interchurch aid agencies in Europe.

Work of the five other Church departments will deal exclusively with internal affairs. Overall concern will be to recover ground lost since Hitler's accession to power and to reestablish the Church's place among the German masses, especially among the younger elements. It is also planned to rid the Church of such non-ecclesiastical elements as the pro-Nazi Christians.

Separate departments are planned to help revive Church and Christian youth organizations; deal with problems of re-education and restoration of the Church press; carry on evangelistic missionary programs; handle matters of Church discipline and supervise ecclesiastical administration.

INDIA

Church Union in South India

A survey of the year 1944 appearing in the *International Review of Missions* of January, 1945, gives the following information on the progress of Church Union in South India:

"Although important decisions have been registered during the past years, a successful conclusion to these 25 years of negotiation still seems very distant. It is now more than three years since the Joint Committee published the 'definitive' edition of the Scheme of Union and asked the negotiating churches for a decisive verdict on it 'at the earliest possible opportunity . . . in view of the grievous and urgent need of the world for reconciliation.' The Methodist Church is committed to the scheme in its present form, but the South India United Church at its Assembly in September, 1944 (the first meeting since 1941), deferred its verdict until 1946. Five out of its eight constituent councils have accepted the scheme, but the three dissenting councils comprise more than two-thirds of the total Christian community affected and half the communicant members of the South India United Church. Voting in the dioceses of the Church of India, Burma, and Ceylon continues, and by October, 1944, ten out of 14 dioceses had registered their verdict, nine out of ten being favorable. If a tenth vote in favor is recorded, the General Council of the Church will be competent to act. It is doubtful, however, whether

the Church of India, Burma, and Ceylon any more than the South India United Church will act on a majority vote of the dioceses. Voting within the dioceses has been far from unanimous. The issues involved touch deep currents of conviction outside India as well as within, and final action will need to be taken under the pressure of something more than majority voting.

SUPPLEMENTAL ORDINATION

"Meantime the General Council of the Church of India, Burma, and Ceylon has introduced a new proposal (or an old one in a new form) into the discussion. At the meeting in February, 1944, which was evidently memorable for the whole tone of its discussions, the request was made that the negotiating churches should consider whether the deepest outstanding differences could be met by acceptance of 'supplemental ordination.' The South India United Church has tentatively looked at this suggestion and, while it seemed likely that an act of 'mutual re-commissioning without laying on of hands' might prove acceptable, the proposal in its present form has not evoked any favorable response. It is certain, however, to receive further consideration in the Joint Committee, not least because of the sense of gravity and earnestness with which the General Council has raised the matter. It cannot be expected, however, that if this line is pursued, agreed conclusions can be reached for some years. It would seem that, despite the long and earnest thought that has been given for a quarter of a century in India to the problem of organically uniting episcopal and non-episcopal churches, still profounder depths—spiritual and theological—will have to be plumbed before the solution is revealed. It may also be that the 'older' Churches have to reckon anew with the fact that a problem which they have so far failed to solve is not going to be resolved for them easily by a 'younger' Church."

POLAND

Seminaries Reopening,

Bishops at Posts

Roman Catholic seminaries in Poland, which were transformed into Nazi SS schools during the German occupation, are reopening, and deported bishops have been allowed to return. August Cardinal Hlond, Primate of Poland, declared in an interview with Religious News Service. He said that the bishops of Lodz, Lublin, Katowicz and Lomza, as well as most of the bishops of central Poland, are at their posts and have resumed their functions.

"For the moment, the Church in Poland," Cardinal Hlond said, "is suffering less than it did under the Germans, but it is harder now to get news of what is happening than during the German occupation."

The Polish Churchman, who was liberated from Nazi captivity last February by the American Ninth Army, spoke

with "pride and gratitude" of plans inaugurated by the United States hierarchy at the Orchard Lake Seminary, Detroit, to train American priests, for service to Poland.

A robust, energetic man, with wiry, short-cropped grey hair and a forceful, engaging manner, the 63-year-old prelate seemed none the worse for his prolonged period of imprisonment. He revealed that after his liberation, he had sent a letter of thanks to Gen. Dwight D. Eisenhower.

Describing the Nazi persecution of the Catholic Church in Poland, Cardinal Hlond said that when the Germans left his diocese of Posnan and Gniezno, there were only 25 priests left out of a total of 1,036 in 1939. He added that 300 of the priests are known to have been murdered, and that 189 were relegated to the general government territory, while there has been no word concerning the 500 or more priests who until recently were known to be in the Dachau concentration camp in Germany.

At least 800 Catholic nuns, the Polish Primate added, are known to have been secularized, being forced to spend six months in a retraining center to learn tasks "useful for German economy." All convents in the part of Poland annexed by the Germans were completely suppressed and converted to state purposes, he said.

© Religious News Service

RUSSIA

Release First Religious Film Since Revolution

Soviet authorities in Moscow have released a 30-minute film showing the recent election and enthronement of Patriarch Alexei of the Russian Orthodox Church. This is the first time since the Revolution that films have been devoted to a religious subject. The movie is also the first ever made of a Patriarchal election. Released on the eve of the Russian Easter, it will be exhibited in theaters throughout the country.

The film opens with "shots" of some of the major delegates to the general Church council in Moscow, with a narrator reciting their names and rank. It shows the great crowds which attended the conclave, and gives special attention to Metropolitan Benjamin, Patriarchal Exarch in North America and the Aleutian Islands. The Metropolitan is shown in several "close-ups" as he announced the vote in favor of Patriarch Alexei.

Moscow audiences, especially young people, unfamiliar with formal church services, were deeply impressed.

DENMARK

No Purge of Danish Church, Says Ecclesiastical Affairs Head

There will be no purge of the Danish Church because only ten of Denmark's clergymen were collaborationists, Arne Soerensen, minister of Ecclesiastical Af-

fairs in the new Danish cabinet, announced at his headquarters in Copenhagen.

"My great desires at the moment," he said, "are for close contact with the European church and to see a combination of Christian realism and theological steadfastness."

Mr. Soerensen, who is a prominent member of the Danish Freedom Council, asserted that "we must not go in for anti-Communism" or adopt a vindictive attitude toward Germany.

"When justice has been done to Germany," he said, "the Germans must be treated in a humane manner. Our most important task is to knit all European Christians into a single unit of action, setting before them so great a goal that they will forget themselves."

Recalling his intimate association with Kaj Munk, noted clergyman-playwright who was murdered by Danish Nazis, Minister Soerensen paid tribute to his martyred friend.

"In the Fall of 1943," he said, "we were in need of a receiving depot in West Jutland for smuggled weapons. I went to Kaj Munk, who consented to organize a local group to handle this matter. The group was set up but had no time to act before Pastor Munk was murdered."

"The cause of his murder was a New Year's sermon. On that morning, he entered the church without his vestments and in a thunderous speech denounced local farmers who were collaborating with the Germans. It was his last official appearance."

© Religious News Service

SOUTHWEST PACIFIC

Leaders of the Church

By the Rev. C. W. WHONSBON-ASTON

¶ *This is the second half of an article on Church leaders in the Southwest Pacific. The contributions of Bishop Newton of New Guinea, Bishop Strong of New Guinea, and Bishop Baddeley of Melanesia were summarized in the April 8th issue of THE LIVING CHURCH.*

A few years ago an Archbishop of Canterbury remarked, "As long as we have a Grenfell of Labrador or a Newton of New Guinea, it cannot be said that the Church lacks saints."

Some modern ideas about saints have suggested visionaries without action. That would not describe Bishop Newton. There hardly seemed an idle moment in his day when I worked under him. He enshrined solid common sense in action. Nothing that really mattered seemed to escape him.

The Australian weekly, the *Bulletin*, has a personalities page that is a gallery only for those who are worthwhile, and what they say is blunt and to the point. "Tough" was, I think, the word they had for him. He has disdained soft living. Solidly built, he could, at approaching 70, put much younger men in the shade for endurance on jungle trails, sleeping on hard floors and living on tinned bully beef.

In a missionary diocese such as New Guinea, the Bishop is the mainstay of the whole organization. Newton in every way

fitted his post. He never failed to give that spiritual leadership that is the essence of missionary life, nor did he slip on any point of vital organization. He kept in close touch with his staff by most regular letters and newsy circulars.

He resigned at 70, a very sick man, but returned to live in semi-retirement. When I was compelled by a collection of tropical complaints to leave, he volunteered to take over my mission district for the time and was there till a short time before the Japs came down. At 76 this great missionary remained in the danger zone between Milne Bay and Buna. That is the spirit.

BISHOP STRONG OF NEW GUINEA

America has met Bishop Strong. He is a worthy successor to Bishop Newton. He seemed a very young and innocent unknown quantity on the hot tropical mid-summer day he was enthroned in a great long thatched native building that was the temporary pro-Cathedral not far from the rising walls of the new concrete structure that would one day be his seat.

Hundreds of semi-naked natives had come in for the event. It is good, no doubt, that the future is sealed from our knowledge, for the tranquillity of the day would have been marred by the thought that ere long many of those present would be put to the sword and the bayonet for their faith, and some enslaved.

A striking incident occurred at the natives' reception to their new chief pastor that afternoon, when they sat around painted and bedecked with most gorgeous headdresses.

The first speaker arose and opened his address with "Bishop, why have you come here?" The silence that followed suggested the use of native rhetoric, but once more came the question and a further silence. When for the third time the challenge came, it was clear that the new Bishop was expected to answer it. His answer was simply in effect that he had come because the Lord Jesus Christ, who loves all men, had sent him.

It had been a tense moment, but hosts of tense moments were to fill the future. He who had been sent was faced with the proof of his apostolate when the Japanese descended into his diocese and martyred his priests, his sisters and some of his flock. He has proved his worth as a shepherd of souls and a leader of men.

BADDELEY OF MELANESIA

Bishop Baddeley of Melanesia, the Bishop Harold Cooper referred to as "living like a rabbit," is well known to Americans. I have heard his praises sung by generals to enlisted men.

He had certain distinct points of contact. First, he had been a combatant colonel twice decorated from the last war and knows the soldier's point of view; next, he had proved he was no "hireling" but had faced the greatest of odds, the probability of a hideous death, that his flock should not be scattered; thirdly, he is a "good mixer," just as are his brother bishops in the Pacific.

I know these men. They have shown the world that the Church does not lack vitality.

ARMED FORCES

Lt. G. H. Ziegler Released From German Prison Camp

Word has come to Bishop Ziegler of Wyoming, through the Red Cross and also from the adjutant general in Washington, of the release from a German prison camp of 1st Lt. George H. Ziegler, on May 3d. Lieutenant Ziegler was based in England as a bombardier on a flying fortress and on a mission over Germany on October 10, 1943, he and his crew had to bail out. Since then he has been a prisoner of war. Word received at Laramie on May 24th was the first news of his safety since Germany's collapse. First Lt. Fred H. Ziegler, twin brother of George, is in the field artillery in Italy.

Rev. W. N. Thomas Appointed Chief of Navy Chaplains

Rear Adm. William N. Thomas has been appointed chief of navy chaplains to succeed Rear Adm. Robert D. Workman. Admiral Thomas, whose promotion from captain to rear admiral has just been approved by the Senate. He is at present chief of chaplains at the Annapolis Naval Academy.

Chaplain Workman, who completes his eighth year in service in June as head of the Navy Chaplain Division, has been assigned to another post, but the nature of his duties has not been disclosed. He is a Presbyterian.

A Methodist, Chaplain Thomas, has been chief of chaplains at the Naval Academy since 1933. Born in Rankin County, Miss., in 1892, he attended Millsaps College, Jackson, Miss., and later studied at the Chicago Theological Seminary. He entered the Navy in January, 1918.

In addition to service at sea on six different naval vessels, his experience included two years at the Naval hospital at Fort Lyons, Colo., a period as chaplain at Annapolis in the early 20's, and in the 14th Naval District before returning to Annapolis in 1933.

Marine Chaplain Reports From Okinawa

A Marine chaplain, now on Okinawa, writes that things have quieted down, "though artillery fire moves overhead and I can see a slight sniper scuffle." He doesn't like sniper fire, saying that "it is very annoying because it is hard to detect its source." Under existing conditions, it is impossible to hold regular Church services, "for to concentrate a group of men in one spot would be foolhardy." He tells of visiting the men up on the front lines, talking with them, taking hastily scribbled messages to be mailed home, and distributing New Testaments.

Exploring the island, this chaplain discovered a small church. "It had been pretty well demolished," he said, "but I had a good chance to rummage through

what was left, for there was a lull in the fighting at the time.

"From the things I found there, and from subsequent talks with natives via an interpreter, I learned that the clergyman in charge was an native Okinawan, educated in Japan. The books from Union Seminary in New York indicate his thinking was not necessarily controlled by Japan. Shattered glasses about the size used for communion in Baptist churches point toward a Protestant group, and a picture of Wesley suggests Methodist leanings. Old Christmas and Easter cards signed with English names may testify to the rector's having acquaintances, perhaps religious, amongst white people before, and when asked if they have seen white people, the natives always refer to the Chinese who happened to visit the island. There were large picture studies of God in Nature, Easter, and numerous Old Testament subjects. The mission seems to have ceased functioning about two years ago, possibly with the beginning of Japan's war effort.

"I found the large Bible which must have stood on the altar or reading desk. It is written in Japanese, although on the cover are the gilt-lettered words 'Holy Bible,' in English. The binding is broken and a piece of shrapnel must have hit the book, for it has been considerably torn.

"There is a Japanese doctor on this island who claims to be a Christian. I hope to locate him and learn more about the mission. If I can locate any members of the congregation, they may be in a civilian compound set up near the site of the church. I plan to hold a Christian service for them in the hope that it will not only be of spiritual help to them, but also may make them realize that if we have nothing else, we have Christ in common."

Seagoing Birthday Party

It makes no difference whether it's invasion eve or not, because it's a set rule aboard one famous Coast Guard-manned assault transport, a veteran of six major invasions, that any coast guardsman having a birthday gets a party—and that means cake and ice cream.

And that's why it happened that just before coast guardsmen headed for the beaches of Okinawa, Edward L. Perkins, ship's cook 2d class, of Ocala, Fla., was down in the galley adding the finishing touches to a pair of 18-inch square, two-layer, chocolate-frosted birthday cakes. He's been doing it for the past 16 months and has whipped up anniversary cakes off the invasion coasts of Normandy and Southern France as well as Okinawa.

"Fortunately, we've never been hit or even damaged at those times," says Perkins, "so the cakes never fell."

The "birthday party" plan was started by Chaplain Edward J. Day, of Mattapan, Mass., former pastor of St. Paul's Church, Overland, Mo., from 1941 to 1943. The program guarantees every crew member a cake and a gallon of ice cream on his natal day.

Perkins, whose wife, Hattie, is now at

Palatka, Fla., has prepared 245 cakes, averaging 16 each month. Before he left the states, he personally purchased \$10 worth of birthday candles. "What's a birthday cake," asks the cake-baking Coast Guardsman, "without candles?"

Chaplain L. D. Miller Assumes Duties in Washington

Chaplain (Brig. Gen.) Luther D. Miller, recently appointed chief of chaplains, has taken over his duties in Washington, the War Department announced.

Chaplain Miller, whose appointment as chief was announced on April 1st, will serve as acting chief until June, when Chaplain (Maj. Gen.) William R. Arnold, who is completing his second tour of duty as chief of chaplains, reaches the statutory retirement age of 64. Chaplain Arnold will formally vacate the position at that time.

U. S. Lutheran Chaplain Becomes Acting Mayor of German Town

A Lutheran chaplain of the United States Army has served as acting mayor of several towns in Germany, among them Wittenberg, where Martin Luther began the Protestant Reformation in 1517 by nailing his 95 Theses to the door of the Castle Church.

According to information received, Chaplain Arthur M. Weber has been placed in temporary control of German communities through which the Army passed, pending election of a mayor by civil authorities. A fluent speaker of German, Chaplain Weber was formerly pastor of St. Michael's Lutheran Church at Fort Myers, Fla.

HOME FRONT

Veterans Administration to Set Up Chaplaincy Service

The Rev. Crawford W. Brown, former rector of the Church of the Redeemer, Elgin, Ill., has been appointed chief of the chaplain service of the Veterans Administration, effective June 1st. He will be the first chaplain ever employed by the United States Veterans Administration.

As soon as Chaplain Brown assumes his new duties, efforts will be made to procure at least 100 chaplains to serve in veterans' establishments throughout the nation, it was learned.

Brig. Gen. Frank T. Hines, administrator of veterans' affairs, announced the appointment and said that under the new chief's supervision there will be fulltime chaplains in all domiciliary homes, in all hospitals with a 500-bed capacity, and "in others where conditions warrant it."

Part-time chaplains will be employed in the smallest facilities and will be used to minister to minority groups in large hospitals, it was said.

"The religious faith of the chaplain engaged for a hospital will be determined

by the number and the faith of the patients in the institution," the announcement stated. "Denominationalism will be avoided in so far as possible, but attempts will be made to provide religious services through employment of part-time chaplains for minority groups where the number justifies it."

There are 11 domiciliary homes, and more than 70 hospitals with at least a 500-bed capacity. In many of the larger hospitals—some have 2,500 beds—four or five chaplains undoubtedly will be engaged, it was said.

The new chief of chaplains will serve under Col. George E. Ijams, administrative assistant to General Hines in charge of hospitals. Colonel Ijams is now in the Philippines.

Such matters as salaries to be paid the new chaplains, how they will be graded under Civil Service, and other organizational details connected with the new service will be settled after Chaplain Brown takes office.

Chaplain Brown was a captain in the Army Chaplains' Corps in this war and an infantry private in World War I. He studied for the ministry at Seabury Divinity School, being ordained priest in 1927 by Bishop McElwain.

Before becoming an army chaplain, Mr. Brown served 11 years as minister in Elgin. There he was chaplain of the American Legion post, president of the Rotary Club, president of the Elgin Ministerial Association, president of the Civic Music Association, and president of the Elgin Council of Christian Association.

In 1936, he was awarded the Church's distinguished service cross for outstanding work in the diocese of Chicago.

Canon Barnes Celebrates Eucharist For British Navy Men

Acting upon an advance request from a British naval vessel temporarily stationed in San Diego Bay and having no chaplain, St. Paul's Church, San Diego, provided a special Eucharist on Whitsunday morning for its personnel. Attendance was about equally divided between commissioned officers, petty officers, and "ratings." Canon C. Rankin Barnes, rector, was the celebrant.

Servicemen in San Antonio

Serving in all the areas of the fighting front are men and women who cherish happy memories of St. Mark's, San Antonio, Texas. Some of these are the sons and daughters of men who served in World War I and have experienced at first hand what they had been told about the friendly activities of this parish. As under Bishop Stevens, the rector at that time, so under Dr. Wright (and his predecessor, Bishop Jones), a very full program is carried on. The location of this parish in the midst of seven army camps within the radius of some 20 miles has made it a great center for Church work among the men and women in uniform.

On Sunday mornings two identical

services at 9:30 and 11 are held so that all who wished to worship can be seated. One young girl had previously remarked, "We have to take turns kneeling down." All servicemen and women are invited to remain for dinner in the parish house. This is served by the different organizations of women and attendance is seldom below 100, sometimes reaching 175. Girls of the parish are invited to be present.

Throughout the afternoon there are games, music and other forms of entertainment. At 4 P.M. a beautifully appointed tea is served by committees of women to which are invited the soldiers, their wives and their friends. During the Church school hour a unique class, called the "Coffee and Doughnut Class," is attended by some of the soldiers. There are religious book reviews and other interesting programs. Recently Christian doctrine has been presented and discussed with leaders from other communions.

The Army and Navy Club rooms are open continuously for week-day activities, with books and the latest magazines, a piano, victrola, billiard table and other arrangements for games and for letter-writing. Every evening has its host and hostess. One evening offers instruction in bridge playing while Wednesday evening is the great occasion when a well arranged dance takes place. The girls are especially invited and the boys are well known to the Church worker for Army and Navy personnel, Eric Harker. During Lent, a special discussion group on Monday evenings, was conducted by the rector on general theme, "The Church Looks Forward."

Beautiful and solemn memorial services for those who have given their lives in the service of their country hallow St. Mark's for many parents who have lost their sons. One very impressive memorial is an endowed scholarship at Sewanee in memory of the son of St. Mark's senior warden who left that university to enter service and was killed in France last July. This was Lt. George Gillespie.

Two other parishes in San Antonio are also active in serving men and women in uniform. Christ Church has each week a well-appointed dance and groups of women go regularly to army camps to hold parties for convalescents. St. Paul's Church has a weekly dance for the men of Fort Sam Houston and entertains regularly many of the convalescents from a near-by hospital. It is preëminently the Army church. Small parties in the home are being sponsored by St. Mark's and Christ Church and these are felt to be the most helpful service to the men who have returned from overseas.

Canadians Vote Two-Year Salary For Returning Chaplains

The Toronto Synod of the Church of England in Canada decided that arrangements should be made to pay not less than \$1,700 annually for two years to any returning military chaplains for whom civilian positions are not available.

Action was taken by the Synod when it was reported that no vacancies were open

to 46 chaplains who have returned or will return shortly from the European theater of war. It was said that several parishes were not eager to accept ex-chaplains as rectors.

Archbishop Owen of Toronto declared that returning chaplains, instead of being discriminated against, should be regarded as having additional qualities and aptitudes for ministerial service as a result of their war experience.

PHILIPPINES

Destruction in Mountain Province

A letter from a Filipino friend to the Rev. T. E. Woodward indicates that the worst fears for Church property at Sagada are justified.

"While I am writing this letter," writes the correspondent, "I can hear the heavy detonations of heavy bombs. The United States bombers are bombing the caves just south of Sagada. The Japanese are hiding in caves south and southeast of the mission compound. Sagada proper was machine gunned on May 1st. One hundred and sixty-one houses were burned by incendiary bullets, and by the Japanese after the United States planes left. The church, the boys' school, the red house, the mission gate house and the seminary building were burned. The rest were Igon houses."

The letter was dated at Sagada May 4th, so is the latest information to be received as to conditions in the Mountain Province.

PACIFISTS

Bishop Lawrence Asks Church Support for CO's

Conscientious objectors receive no pay, no disability allowance, no allowance for dependents, no death allowance from the government, Bishop Lawrence of Western Massachusetts, chairman of the Joint Committee on Conscientious Objectors points out in an appeal to the Church to help maintain the very small group of Episcopal CO's who are now working in mental hospitals, and in Civilian Public Service Camps.

"One of the four freedoms for which this country is fighting is freedom of conscience," Bishop Lawrence said. "We want the people of Germany and Japan and the other countries to have the right to worship and think with freedom of conscience. Certainly we want that right maintained here in the United States. I am sure you will agree with me that it would be unthinkable to have it otherwise in our own Church."

The last General Convention set up and authorized the Joint Commission to raise funds to meet the \$30 a month maintenance expense for CO's. "It is easy to believe in freedom of conscience for others in distant places, at no cost to ourselves," Bishop Lawrence concluded. "Here is a chance for people to show that they really believe in freedom of conscience at home within our Church, by supporting these men with whom they differ."



BOOKS



JEAN DRYSDALE, EDITOR

Retreat Addresses

LIGHT OF CHRIST. By Evelyn Underhill. Longmans, Green and Co., New York. First American Edition, pp. 107. \$1.75.

This little book contains seven addresses given at the House of Retreat, Pleshey, Essex, England, in May, 1932. That Evelyn Underhill was an accomplished conductor of retreats is evident in this excellent book, every sentence of which contributes richly to the unfolding of the mysteries of life in Christ. In the brief Memoir which prefaces the book we are told that she was accustomed to give four or five retreats yearly; and this experienced leadership gives wisdom and authenticity to the first address on Preparation for a Retreat. The purpose of a retreat is, she says, "to hear the whisper and to see the light that comes to us from beyond the world and shows us how to live." This sanity of the two-fold aspect of the truly Christian life is characteristic of all of Evelyn Underhill's utterances, in her larger, more scholarly books, in her letters, in her spoken word.

She conceives of these retreat addresses in terms of the windows of a great Cathedral, drab and lifeless when viewed from without, gloriously illumined from the interior; thus the retreatant is one who has come within, from the very fact of his presence in Retreat. As the daylight transfigures the stained glass, so the Light of Christ transforms those who look to Him. The six windows are illustrative of the Incarnation and Childhood; Christ the Teacher; Christ the Healer; Christ the Rescuer; The Cross and the Sacraments; The Glorified Life.

As an appendix there is a paper on the "Need of Retreat," a persuasive appeal for the use of the Retreat as a needed dynamic for the rebirth of the spiritual sense, "giving it another chance" to flower amid the wilderness of the world.

The addresses are informal in style and are full of incisive and homely phrase and illustration. Wit and humor sparkle throughout: ". . . the ox of passion and the ass of prejudice; animals which take up a lot of room and which I suppose most of us are feeding on the quiet;" "chewing the evangelical cud"; "cosy religious exclusiveness"; "God does not want you to be one of those lanky plants that can't . . . do without a stick. . . . 'Dear Father So-and-So is such a support to me!'; "a square meal of pure truth." She gives the mystery in and with the homeliness.

For the habitual maker of retreats these fresh and deeply perceptive addresses will bring illumination and renewal; to the unaccustomed they will be a revelation of what a retreat can mean to the over-driven or impoverished spirit. And for conductors of retreats they will furnish an example of what the Light of Christ can do when refracted through a fine and disciplined intelligence, at once docile and

adventurous, attuned to the great rhythms of life, a truly lovely instrument of the Divine Will.

Evelyn Underhill spoke of the deep things of the spirit with the quiet assurance and suavity of one who knew. On the mantelpiece of her study was a panel with the one word Eternity. Driven as she was between the life of the scholar and the spendthrift gift of herself to others, she found serenity in that great Verity. We feel the immensity of that concept in her life and in her writing.

VIRGINIA E. HUNTINGTON.

The Way of the Cross

BEYOND PERSONALITY. By C. S. Lewis. Macmillan. Pp. 68. \$1.00.

Again the reading public is indebted to the creator of *Screwtape* for a popular book in the field of religion. Please notice that I have not said "a book in the field of popular religion"; for the religion which Lewis presents and illuminates is the hard way of the Cross, not an easy approach to amiability. But here is a book that will have a great popular appeal, like the author's earlier ones. I am convinced that one reason for their appeal is that they are couched in the medium of the broadcast; and there is no medium which makes a greater demand for simplicity and succinctness.

Previous books by Professor Lewis have dealt with Christian ethics and Christian sociology and Christian apologetics. *Beyond Personality* is straight theology. It tells what the Christian religion is, and does so in terminology that almost anyone can understand with ease. As one might

expect it is liberally sprinkled with the parable, analogy, and illustrative material with which Lewis is so abundantly gifted, to the envy and despair of any preacher who reads him.

HEWITT B. VINNEDGE.

Reissue

THE MAKING OF EUROPE. By Christopher Dawson. Sheed and Ward, 1945. Pp. 317, plus maps. \$3.00.

This is a reissue, apparently with no changes, of a book which was first published in 1932 and which has been too long out of print. When it first appeared it was widely reviewed in most of the scholarly journals and generally approved as a valuable and discerning introduction to the study of that period, so obscure to most modern people, which is ordinarily called "the Dark Ages," the centuries from the fifth through the tenth, the period of confusion and slow reordering between the influx of the barbarians and the rise of the Medieval Unity, the rise of "Europe." Any extended review at this date would be superfluous; but it may be as well to recommend the book again, especially to those who have come of age since the former edition was exhausted. The book should be in the history section of almost any reputable library, public or private; and it forms fascinating reading, especially in these days when that Europe, the integration of which Mr. Dawson deals with, is apparently ending before a new barbarian invasion which comes partly from without but mostly from within. Certainly every *Christian* student would be well to know just what it is that today is perishing in Europe, since Europe and Christendom have for nearly 1,000 years been almost synonymous terms. Mr. Dawson was lecturer in the History of Culture at Exeter University in England when this book was written; he is today the distinguished editor of the *Dublin Review*.

BERNARD IDDINGS BELL.

FAITH

DEAR Lord, tho' sky is grim and harsh winds blow,
May I, in quietness, clear courage know:
And as established hills, unfathomed deep,
I, too, serene, a steadfast vigil keep
Whatever loss or pain tears heart and soul,
Thy certain, healing power shall make them whole.
No doubt nor fear can live beyond pure prayer:
Divinely sheltering wings reach everywhere.

In Thee I find all good in boundless store,
For Thou and I are one, forevermore.

MIRA CHAMBERLIN.

An Anglo-Catholic Looks at His World*

By the Rev. Hewitt B. Vinnedge, Ph.D

Professor, New Testament Languages and Literature, Nashotah House

DOES Anglicanism (especially Anglo-Catholicism) have any message for a world on fire in the crisis and the tragedy of these times? The simple answer is: Yes; it has the same answer as the Church has always had: Christ has died for sinners and has been raised to give them the new life of justification. Sinners may still meet Him at the Cross, and there keep their everlasting tryst with Him. There to meet Him and to know Him is to be saved from hell on earth and hell in the world to come.

It is my considered view that the Church's message is still one of reconciliation; its task is still the conversion of men and women (together with the institutions which they have built) to the way of Jesus; the method which it suggests for this end is still repentance. To utter anything less than this is to be recreant to our divine commission. Anything more than this ought to be simply extension in degree, and in specific application.

A second question at once arises: Do we of the Anglican communion have any monopoly on this message or task or method? My answer is No. Nevertheless, while we have no such monopoly (and to claim one would be to sin against humility and charity), we do believe that we have the means of grace, in all their fulness, to proclaim the message, to labor at the task, and to implement the method.

Much has been said and written recently to the effect that neither we nor any other part of the shattered body of Christ can speak commandingly to the world, simply because the body is not One. There seems to be an impression that if only all the separated religious bodies (churches, if you will) could get together, then the voice of Christianity would be so powerful that the world would have to listen and obey. Hence persons who hold this view would postpone utterance until somehow some sort of unity can be patched up, and the sooner the better. To this opinion I should like to make a reply in two parts. In the first place, I doubt that Almighty God is so puzzled and confused by organizations as men are. I think He would not exempt any part of His Son's body from setting forth truth, merely because it is only a part. For the second part of the reply I would direct attention to certain phases of medieval history. None can deny that in Western Europe during the Middle Ages there was Church unity. Was a united Church able to speak in terms that compelled obedience? Let us see.

It is clear that the Church exercised influence upon social, economic, and political matters during the later and cultivated period of medieval civilization, as well as during the semi-barbarism of the early Middle Ages. The sanction for this exercise was the firm conviction of the dignity and worth of every individual

human soul. All persons (even serfs) were at least theoretically regarded as one in the body of Christ, partakers in common of the love and the mercies of the Master, brought into being by the same God, and redeemed by the same Saviour. Therefore, the Church sought to do away with the destructive strife of competition in commercial and industrial enterprises. There was in the canon law the principle of the "just price" and its corollary, the "just wage." The former principle means that, regardless of supply and demand, it is contrary to the Christian law of love to receive more or to offer less than such price as reflects genuine value; that it is not brotherly to fleece or trick a fellow-Christian. The principle of the just wage means that it is un-Christian for a worker to receive more than the fair worth of his labor, and that it is unfair to give a Christian worker less than he legitimately earns. So spoke the undivided Church. Yet there were instances of social inequalities and economic injustices in the Middle Ages.

THE TRUCE OF GOD

The undivided Church had something to say also on the question of war and peace. Thus, at times, the papacy sought to become recognized as an inter-state tribunal, contending that all disputes between Christian sovereigns properly belonged within the scope of the Christian canon. It held that such violation of the peace of Christian men was a sin which the Church might properly intervene to prevent. Moreover there was an institution known as the Truce of God, which tried to mitigate the evils of private warfare, an activity which was almost chronic and widely prevalent in medieval Europe before the development of strong national monarchies in England, France, Castile, and Aragon. While it is true that only the fighting feudality (not more than 7% or 8% of the population) took part in this major outdoor sport of the Middle Ages, yet the poor people frequently suffered from having their fields ravaged, their crops burned, and their livestock stolen or killed. Certain clergy, notably in France, could not view with equanimity the spectacle of supposedly Christian persons slaying their fellow-religionists. Hence the Truce of God, which attempted to limit what might be called the open season for private warfare. Here is the text of a typical compact declaring the Truce:

"1. We command all to keep the truce from sunset on Wednesday to sunrise on Monday, and from Christmas to the octave of Epiphany, and from Septuagesima Sunday to the octave of Easter.

"2. If anyone violates the truce and refuses to make satisfaction, after he has been admonished three times, the bishop shall excommunicate him and shall notify the neighboring bishops of his action by letter. No bishop shall receive the excommunicated

person, but shall confirm the sentence of excommunication against him in writing. If any bishop violates this decree he shall be in danger of losing his rank."

The diocesan assembly was the body which enacted the Truce; the bishop and councils of prelates were the agencies of enforcement; the feudal barons were bound by oath to observe its provisions; the sole means of coercion was excommunication. While it did tend to render private warfare somewhat more difficult of prosecution, it was not sufficiently effective against the brutality of a semi-barbarous feudality. It never reached any degree of importance outside of France.

Toward the latter part of the 11th century the idea of the Truce was expanded into the institution that was called the Peace of God. Again it was only in France that any degree of success was reached, or indeed any serious effort made. Here again the bishops were the directive agencies of the movement, each diocese being the heart of a little league to enforce peace. Each of these leagues was supposed to be in a state of what we might now call armed neutrality. Each had its statutes regulating warfare; each had its little "army of the peace," which was charged with the task of maintaining or restoring order and of using temporal punishment and coercion against such of the feudality as broke the statutes of the league. A baron who violated the restriction of his league was summoned before a tribunal consisting of the justices of the "association of peace," which was the juridical body of the organization and over which the bishop presided. If the erring noble proved to be remiss in accepting the decree of this tribunal, he was excommunicated by the bishop and proceeded against by the league's army of peace, which took the field under the insignia of the diocese. In many districts of France the institution was fairly successful, but in others the reverse was often true. If the bishops had been able to enlist the loyal service of the nobility in punishing a recalcitrant baron, all might have gone well; but it was difficult to persuade the members of the feudality to take up arms to punish one of their own number for an offence in which they could see no actual wrong and in which they might at any time be engaged themselves.

I have cited these pronouncements of the medieval Church because it was precisely an undivided Church. Apparently, then, the union of the religious bodies of Christendom will be no formula for the pronouncement of an utterance that will automatically command and enforce social justice and peace on earth. The undivided Church failed to bring these about. Is that to say that the Church in the Middle Ages would have done well to refrain from such utterances? By no means. It is evidence solely of the fact that even long before there was widespread schism in

* An address to a regional conference of the American Church Union in Milwaukee, Wis., April 23d.

Christ's body, men and women were still largely unconverted to the way of Jesus. And so, we are in no sense obliged to keep silence because we are only a part of Christendom, or to wait for a magic reunion. But it seems that our primary responsibility is to try to convert more men and women. The guarantee of a response to a social message from the Church is not its organizational unity but an overwhelming majority of converted souls who are capable of responding. We must preach Christ's Gospel to people and to institutions, and not try to patch up a world which hated Christ and gave Him a Cross. We cannot hope to make a godly compact with paganism; we have to love pagans to death, that is, to the death of paganism.

Yet we can be tolerant of evil in institutions no more than in persons. We must follow the example of the medieval Church in trying seriously to redeem social practices. As Catholics we cannot relegate any expression of human activity to a place beyond the purview of our interest or the region of our love. As Anglicans we are compelled by our basic appeal to think and work in terms of society. Our communion has always appealed to antiquity and to the practices of the primitive Church. We have the three-fold ministry because we believe that it was divinely instituted in and for the primitive Church. We believe that the primitive Church did transmit the ministerial *charisma* through the apostolic order of Bishops; the primitive Church did have a seven-fold sacramental life; it did have priests with authority to absolve; it did not have one-man control or sovereignty. The Anglican communion has always striven to hold fast to the practices of the ancient and primitive Church. What, then, of our attitude toward society and social institutions? Look to the primitive Church.

The first apostolic miracle in the record was what might be called a piece of social service. When the cripple at the Beautiful Gate of the Temple sought an alms gift from Peter and John, St. Peter said: "Silver and gold have I none; but such as I have give I thee," and cured his lameness. Again, consider Acts 4: 32-35:

"And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things in common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need."

Here were the members of the primitive Church dwelling together in unity. The grace of giving was accompanied by the preaching of the Word, by united praying, and by the enablement of the Holy Spirit. This combination made up an inseparable fellowship. Within that fellowship they held all things in common. That is not to say that private property was abolished; it was held as a trust for the well-being of all. Those that had great possessions did not hoard: hence no man

lacked. If we Anglicans really mean our appeal to antiquity and the primitive Church, we must be socially minded in our religion; for the apostolic Church had a strong social consciousness.

ECONOMIC MATTERS

Just as surely as the primitive Church treated the possession of property as a stewardship, just as surely as the undivided Church of the Middle Ages legislated concerning the just price and the just wage, so may we Anglo-Catholics have something to say about economic and industrial matters. For, though we are a small portion of the divided body of Christ, we have the fullness of the means of grace as surely as did the primitive and the medieval Church. We shall probably have to speak at greater length than they, for social and economic life has become more complex. We may, and we must, speak against such practices as that requiring women and children to work 12 to 15 hours a day in the mines of China and India and Africa, for example; complacently seeing the result of this labor go to the enrichment of persons of allegedly Christian communities, communities which perhaps "generously support" the Anglican Church. We may, and we must, point out that unwholesome physical conditions in industry, sinister moral conditions, unscrupulous blacklisting and unwarranted strikes, greed and cheating in the exchange of securities (whether within or without the letter of the law) are incompatible with the way of Jesus. Our own General Convention in 1931 declared that the "high productivity of the modern machine demands a more equitable distribution of income"; that the economic order ought to move forward with due reference to ethical and religious sanctions. It declared that the "conception of society as made up of autonomous, independent individuals, each free to seek his own ends, is as faulty from the point of view of economic realism as it is from the standard of Christian idealism." Along the same lines the House of Bishops' Pastoral Letter of 1933 attributed to "apostasy, and the neglect of fundamental Christian principles . . . a selfish and soulless individualism" which has impaired our security and "wrought havoc in our social and economic life." The letter went on to condemn every experiment that seeks the betterment of one class as opposed to another, on the ground that all human beings are equally precious. We may, and we must, translate such utterances into concrete Catholic action in industrial and economic matters.

WAR AND PEACE

We Anglicans ought to have something to say on the issues of war and peace also, no less surely than that part of the medieval Church which tried to institute the Truce of God and the Peace of God. Here again we can make the appeal to the primitive Church. It was an Apostle who said that God "hath made of one blood all nations of men for to dwell on all the face of the earth." Perhaps St. Paul dreamed of a time when, in subjection to the Prince of Peace, men and nations would be working, striving, building in sympathy and understanding, with helpfulness as their

object, tolerance as their attitude, and love as their dynamic. Many centuries have passed since these words of Paul were spoken, then written down; and they have been read by thousands. Yet the world is still a great distance from attaining his vision and from reaching the eminence from which he was able to gain the view. Today once more the nations are "snarling at each other's heels"; and men still regard themselves and others as superior or inferior on the basis of an accident of geography. The mystical body of Christ (and surely our portion thereof) must witness to the fact that God has made all of one blood. It would be a travesty of the word *Catholic* to give aid or comfort to any less inclusive ideal, to any compartmentalization of humanity. Just as certainly is it our Catholic function to show that God has also, in principle, redeemed all through One Blood, the Precious Blood of the Divine Son. We may, and we must, witness to God's horror at fratricidal strife, and to His will for peace among nations.

Again let me remind you that Anglican precedents are not lacking. The Lambeth Conference of 1930 affirmed that "war as a method of settling international disputes" is "incompatible with the teaching and example of Christ." It went on to say that "as the Christian conscience has condemned infanticide and slavery and torture, it is now called to condemn war as an outrage on the Fatherhood of God and the brotherhood of man." Our own General Convention in 1931 condemned the narrow and aggressive nationalism which ignores the rights of other nations in seeking its own. It declared that the risk involved in trusting one another is less grave than the inevitable consequences of mutual distrust. It deplored the old slogan, "In time of peace prepare for war," and substituted for it "If you want peace, prepare for peace." The 1933 Pastoral Letter spoke of "our duty as disciples of the Prince of Peace to insist on policies consistent with equity and fair dealing among races and peoples," and of our "solemn obligation to wage unremitting war against war." It said that "love of country must be qualified by love of all mankind; patriotism must be subordinate to religion. . . . In any issue between country and God, it is the clear duty of the Christian to put obedience to God above every other loyalty." We may, and we must (may I say again?) translate such utterances into action and continuous teaching. It is hard to hold to these principles when once the drums begin to roll, the flags begin to wave, the guns begin to fire, and propaganda is turned out to whet our fury. But Catholics know that what is true once is true for all times, in all places, for all persons.

Clearly, then, it is our duty to support any proposal that honestly seeks a lessening of strife and stress, whether it be a Truce of God, a Peace of God, or God's own peace—or just Dumbarton Oaks. This brings me to a consideration of one of the most serious criticisms that men of good will have hurled against contemporary proposals. They allege that God has been left entirely out of the picture. We have all read that none of the current plans is to be trusted because they do not specifi-

cally assert that the desire and the purpose behind the proposals is to seek and do the will of God. I think such criticism is quite unrealistic and exhibits a pathetic faith in mere formula. I wonder if such critics would be better pleased if the Dumbarton Oaks plan or the Act of Chapultepec or the document issuing from San Francisco should contain some such phrases and clauses as the following:

"In the Name of the Most Holy and Indivisible Trinity. . . . In view of the great events which the last . . . years have brought to pass, . . . and in view, especially, of the benefits which it has pleased Divine Providence to confer upon those states whose governments have placed their confidence and their hope in Him alone; . . . having acquired the intimate conviction of the necessity of settling the steps to be observed . . . upon the sublime truths which the holy religion of Our Saviour teaches; they solemnly declare . . . their fixed resolution both in the administration of their respective States, and in their political relations with every other government, to take for their sole guide the precepts of that holy religion, namely the precepts of justice, Christian charity, and peace . . . conformably to the words of Holy Scripture. . . . In consequence, the sole principles of action, whether between the said governments or between their subjects, shall be that of doing each other reciprocal service, and . . . to consider themselves all as members of one and the same Christian nation; . . . looking on themselves as merely delegated by Providence to govern branches of the one family . . . thus confessing that the Christian world, of which they and their people form a part, has in reality no other sovereign than Him to whom all power really belongs."

How does that seem? Certainly no one could accuse the high contracting parties of leaving God out of the picture. Certainly here is no banishment of God from an international agreement. But perhaps these might be holier-than-thou nations; perhaps they would confine God to those states that drew up the treaty. Not so; they wanted all to join. Consider this:

"All the powers who shall choose solemnly to avow the sacred principles which have dictated the present Act . . . will be received with equal ardor and affection into this Holy Alliance."

In that last phrase I have given away the source of my quotations. It is the treaty of the Holy Alliance signed in September, 1815, by the Emperor of Austria, the King of Prussia, and the Tsar of Russia. It was later agreed to in principle by the Prince Regent of Great Britain, and signed by the governments of Naples, Sardinia, France, and Spain. The Austrian chancellor, Metternich, used this agreement to unite the powers in support of absolutism and reaction everywhere. For years every movement in Europe that looked toward freedom and social betterment was ruthlessly crushed, in the name of the Holy Alliance.

I have cited this to indicate that it is unrealistic to trust in formula. Our prayers and our good will should be directed in support of every honest effort to lessen strife and stress; and we must not hold out for a form of words. The substance of intention is far more important.

We have no less clear a duty to prophesy against iniquities and injustices which

stem from racial prejudice. Our Lord faced the matter of racial prejudice in His time. And with what result? He found greater faith in a Phoenician woman than in Israel. He was willing to go to the home of a "foreigner" who was a centurion in the Roman army. He made a Samaritan the hero of His great parable on self-giving helpfulness. His body (and our part of it) must go and do likewise. Do we feel superior and pious when we think of the caste system in India? Do we fly into a rage when we think of the Japanese attitude toward the pariahs in that land? Are we nauseated at the Nazi treatment of Polish Jews? Well, how do we feel about the Jews in New York and Peoria and Milwaukee? What do we do about American Negroes and Amerindians? They ask only equal opportunities in education, in economic and spiritual aspiration, in elemental human kindness and decency. By what right can we brand them unfit for these things and still make Christian pretensions?

ONE IN CHRIST

If Catholicity means anything, it means being at one in Christ Jesus. We may, and we must, labor for this if we would be loyal followers of the One whom we call Lord. He is the "Firstborn of many brethren"; and brotherhood demands mutual courtesy, and equal access both to the means of grace and to the means of making a living; equal access not only to the divine Bread of Life but also to the human ways of earning one's daily bread. Every time we say the *Our Father* we symbolize (shall I say, we set forth sacramentally?) our brotherhood and our oneness under God. The Son of God had all-embracing manhood. In His body there can be no discrimination. Then we may be free to recognize differences, for we have that which transcends them all; the humanity which He Himself shared and dignified, and redeemed.

Do we Anglicans have a message for a

world on fire? Yes: Christ has redeemed us, and He wants every one of us to appropriate that redemption to ourselves and our institutions. Anglicans have not been inarticulate in these matters. Let me quote again from the 1933 House of Bishops' Pastoral Letter:

"Our power to help in times of confusion and change lies in our grasp on things unchanging and eternal. . . . Are we followers of Jesus Christ or not? That is the final question. Let us show people around us that we care, that our Christian religion really works. . . . Take the Christ way. We must dare to discourage any other. Buy and sell on the basis of the law of love. . . . Let us not be misled by the false slogan 'My country right or wrong.' Dare to meet intolerance with good will. Christ's way is the only way for a Christian, and the only way for a world in need. Stand alone if we must. Be counted as a fool if it is necessary. Let us dare to do the thing now that counts. Let us practice what our religion stands for."

Those are stirring words. That is the authentic voice of prophecy. We may, and we must, translate it into action. Especially must we "practice what our religion stands for." How can we summon a world that despised and rejected our Lord to the way of Jesus, that is, to the way of salvation and justice and peace and charity and good will, if these things are not evident in our lives? In the days of the primitive Church many conversions were directly attributable to the cynical worldlings' astonishment over how those Christians loved one another. Do our attitudes and our actions make a like appeal to the cynical pagans of our day? Do we love to the glory of God, to the conversion of men, and to the redemption of institutions? Is our separation from pagan ways so clearly defined that people marvel at the difference? Or do they see us behaving like worldlings? Do they see us bickering? Do they see clashes of person with person, party with party, faction with faction, until they may well wonder whether we have anything to offer?

EDGE

WHERE angels wake, there I have been,
Lifted from out this drying pod;
I was my soul that dreaming lay
Where they spoke the tongue of God.

The angels spoke and I knew their words,
Though I cannot say them now;
They hovered close beside my sleep
And touched my dreaming brow.

A child beside me came awake
And rose, flushed, from her dreaming place;
As angels took her by the hands,
Lo—such a peace as bathed her face.

Yet still I lay soft-wrapped in time;
I heard God speak kindly and low
To those who watched beside my sleep,
"She must have time to grow!"

BERNIECE BUNN CHRISTMAN.

Why Not an Ascetic Christ?

By the Rev. Robert Findlay Thomas

Rector, St. John's Church, Huntingdon, Pa.

"For John came neither eating nor drinking, and they say, He hath a demon. The son of man came eating and drinking, and they say, Behold a gluttonous man and a winebibber, a friend of publicans and sinners!" (St. Matthew 11:18-19.)

OUR LORD seldom took notice of the efforts of His enemies to slander Him. When He did, it was only because misinterpretation of His words or actions threatened to impair the usefulness of His ministry. It was for this reason He here drew attention to criticism of Himself and St. John Baptist. He revealed the inconsistency of the critics. Because St. John neither ate nor drink, they regarded him with dark suspicion. One would have thought, then, that the critics would have eagerly welcomed Christ, who ate and drank. But no. Christ was regarded with even more suspicion.

What was at the root of this paradoxical antagonism toward both prophets? Apparently hostility toward the message of repentance both preached. Indeed the Church has found it ever thus. In criticizing her, those who seek to justify their own indifference to religion have a remarkable capacity for peevish inconsistency. Is a bishop humble and unassuming? Then he lacks dignity! Or does he legitimately claim the proper privileges and prerogatives of his office? Then he is an autocratic potentate! Is a priest's demeanor austere and pious? Then he is regarded as a quaint Victorian relic. Or is he conspicuously human? Then he is scandalously worldly!

RESPECTABLE REASONS

In other words, when men do not like the message, then nothing the messenger does or says is right. The excuses we give or opposing someone are seldom our real reasons. We don't give our real reasons; we invent more respectable ones! Make no mistake about it, had St. John Baptist and our Lord preached only what was pleasing to men's ears, then the former would have been lauded for his austerity, the latter praised for His affability. Instead he is regarded as mad; the other called glutton and winebibber.

But if hostility will always find a way, fortunately, will devotion. In the same acts in which hate finds a basis for scandal, love will find an excuse for praise. So it is with our Lord's enjoyment of simple earthly pleasures, with His friendship for publicans and sinners. For these things His enemies condemned Him. For these things we adore Him.

And, unblinded by prejudice, we see the value in the ascetic example of the Baptist. Austere piety has challenged the courage of many faithful Christians, who, like St. John, have found asceticism the way to godliness. They have found inward peace only in completely renouncing the world, in becoming monks or nuns. And

there will always be those who, for themselves, find this to be true. Their own type of temperament forces them to choose between stern discipline or none. The conflict between the world and the spiritual life becomes a matter of all or nothing. If they are to follow Christ at all, strict vows must, they find, reinforce their intention. Indeed, more than once in her history the general health of the Church has depended upon the fact that monastic orders flourished. Monastic discipline will not lose its appeal while the Church lives; there is always a certain proportion of Christian men and women whose loyalty to the Church and love for Jesus can be expressed best, or can be expressed only, through asceticism.

CHRISTIANITY VS. PURITANISM

But while asceticism is a thoroughly normal expression of the Christian life, we must pause to distinguish it from Puritanism, which is not. Puritanism would compel piety by enforcing the austere code upon all. This attempted compulsion has never worked; and in so far as it survives today in certain Christian bodies, it remains largely fruitless. Officially the average person may subscribe to a Puritan code. Practically, he has no serious intention of obeying it. Hence his whole Christian profession becomes an anomaly.

And if the Puritan Christ is not taken seriously, is it not simply because He is unreal? He is fiction, historically and theologically. He is not the Christ of the Catholic Church. He is not the Son of Man, who came eating and drinking. He is not the Jesus who is with us in weariness as in worship, in play as in prayer.

Puritanism is a distortion of the Gospel. Asceticism is a wholesome expression of the Gospel. But even asceticism is not a goal. It is only a means to a goal (piety), and it is not the only means. Most of us will do well to make some use of this means to piety, especially as a Lenten exercise. But few of us will wholly commit ourselves to the ascetic life.

It was doubtless for this very reason that our Lord did not so commit *Himself*. For unlike St. John the Baptist, Jesus

was the ideal man, the universal pattern. Apart from sin, His manner of life and circumstances of life had to approximate, as nearly as possible, the average.

To the fact that His personality was not of the austere pattern we must attribute, humanly speaking, much of Christ's personal magnetism, much of the appeal He held for the Twelve. John could not have been to them what Jesus was. Even while acknowledging the Baptist's genuine godliness, they, being average men, would have regarded him as apart from themselves. They would have thought of Him as belonging to only one department of their lives—the religious department. In his presence they might have given respectful lip-service to St. John's stern code; but only perhaps to abandon, in his absence, all pious discipline. We see illustrations of the same reaction when children reared in unreasonably strict homes repudiate, in maturity, any standard of self-restraint.

A HUMAN CHRIST

Since our Lord, however, was not an ascetic, He appealed to the disciples as human. He seemed to be like them. He seemed to be one of them. And so He was able to capture their loyalty and win their hearts. We ourselves, enlightened by the Church, see Jesus first as "God of God, Light of Light"; but, even for us, does not the human appeal remain?

And what a paradox it is that the Son of Man who came "eating and drinking," who appeals to us as so profoundly human, leads us ultimately not to the discipline of mere asceticism, but beyond it—to the very discipline of divinity!

It is a miracle of divine subtlety. Our Lord's participation in the natural pleasures and gaiety of life does refute Puritanism, does sanctify natural pleasure and gaiety, does draw us to Himself in sympathetic kinship. But it does more. It implies that the Lord Jesus Christ means to be inescapably present in every single activity of our lives. It implies that what should not be done in His presence simply should not be done.

Like the Twelve we come to discover that this profoundly human Christ is going to demand of us not less than the ascetic St. John would demand, but far more. Against our desire to hold back, however, there is love's own compulsion. *Sharing* our life, the irresistible Christ also claims it. Whereas objective asceticism would only repel our pleasure-loving souls, the Saviour's love compels their surrender. The Christ who participated in the gaiety of a wedding feast by miraculously providing wine, later sanctifies wine as a Sacrament of our participation in His Cross. Drawn to Him in human kinship, we cannot but go with Him through Gethsemane to Calvary; and find, in the utter denial of self, the fullness of life with God.

CHURCH CALENDAR

June

3. First Sunday after Trinity.
10. Second Sunday after Trinity.
11. St. Barnabas. (Monday.)
17. Third Sunday after Trinity.
24. Nativity St. John Baptist, Fourth Sunday after Trinity.
29. St. Peter. (Friday.)
30. (Saturday.)

Army-Navy "Protestantism"

AFTER long resistance, we have come to the conclusion that the classification of Episcopalians in the armed forces as "Protestant" is a serious handicap to the welfare of Churchpeople in military life, and that the Church ought to notify the government that this classification must be discontinued.

Just in passing, let us make clear the fact that the classification of any religious group is done not by the government but by the religious group. The government has no shadow of right to place any religious body in a class which it rejects, nor to expect of it any theological beliefs or liturgical practices which it does not freely undertake. If we are "Protestants" in the armed forces, it is our own fault. If we do not (as we should) have a military jurisdiction of comparable efficiency on its own scale to the Roman Catholic, that is also our own fault. If our servicemen are lost in the anonymous mazes of pan-Protestantism, or despairingly accept Romanism, that is our own fault too. And it is happening all over the world.

There are many worthwhile interdenominational activities in which the Episcopal Church participates under the label of "Protestant." We stand for definite religious values which we share with the Churches of the Reformation. While the mainstream of the Church's life is Catholicism, its constitutional limitations, its freedom of scholarship, its social conscience, its lay priesthood, and other cherished marks of Episcopalianism spring from our "Protestantism"; and even more to the point, we are able to cooperate with Protestants on many civic and social matters, and to engage in certain religious activities with them without violation of conscience or effort to proselytize. Hence, although at every point we rather feel that permitting ourselves to be called "Protestant" is fruitful of misunderstanding, there is some historical, intellectual, and practical justification for the term.

In the days when Protestant bodies in general had clear-cut convictions and made more than formal profession of adherence to their theological and canonical standards, the difficulties involved in the "Protestant" classification were

inconsequential. However, the alarming loss of conviction which characterizes present-day Protestantism has given rise to a new situation.

In this new situation, the acceptance of designation as "Protestant" means to many Americans—ministers as well as laymen—that one does *not* adhere to the standards of one's own Church, but on the contrary may flit in and out of communion with it and join oneself to the nearest "Protestant" congregation. In fact, it means to many that emphasis upon "denominational ties" is, in some vague way, disloyal to one's "Protestant" profession.

The headquarters of the chaplaincy, both army and navy, have struggled manfully to win toleration for those Protestants who remain loyal to the laws and teachings of their own Churches. But we have seen, again and again, overwhelming evidence that this struggle is unavailing.

On March 9, 1944, for example, the Navy Chaplain's Office sent out the following memorandum on Religious Ministry to Naval Personnel:

Chaplains' Division

Pers-7-RDW/JL

9 March, 1944

To: Commandant, Fifth Naval District.

Subj.: Religious Ministry to Naval Personnel

1. It is requested that the following information concerning special religious ministry to naval personnel be placed in the hands of all Commanding Officers, and that the District Chaplain be informed and directed to consult with commanding officers and chaplains attached to the respective activities with regard to this matter.

(a) Groups exist within some Protestant denominations which feel they cannot participate in the celebration of the Lord's Supper—Holy Communion—unless the Sacrament is administered by a clergyman, minister, priest or chaplain of their own respective denomination.

(b) This Sacrament holds a most important place in the religious life of the professing Christian. It is the desire of the Bureau of Naval Personnel, therefore, that naval personnel belonging to any such denominational groups as are able to receive the Sacrament only from their own clergy be provided in so far as circumstances permit, a ministry such as will meet their respective needs. On some stations no problem exists, due to the fact chaplains are on duty who are qualified to take care of such groups. Where, however, such chaplains are not on duty it may be possible to invite a chaplain from a nearby station or a local clergyman to come on board for the purpose of conducting such special communion services for those who desire same.

(c) Since any such arrangement is made solely for the purpose of taking care of the needs of particular individuals, who because of conscience and in accordance with the practices of their particular respective denominations feel they cannot accept the sacraments from chaplains or clergymen other than their own particular denomination, care should be taken to see that all such special communion services are announced specifically as such. For example: "On Sunday morning, March 26th, at 8:00 a Protestant-Episcopal clergyman (or chaplain) will conduct Holy Communion in the Station Chapel." This form of announcement will let all hands know the type or nature of the service and the denomination conducting same, which is exactly what is desired. Naturally, other personnel will not be denied the privilege of attending, if they desire to attend and circumstances permit.

(d) Under this arrangement and form of announcement, the

The Collect

Second Sunday after Trinity

June 10th

"FEAR AND LOVE." The phrase "vicious circle" is familiar, but today's collect might serve as an example of a "righteous" circle as we note the twice found words "fear and love." If we are steadfast in our fear and love of God He never fails to help and govern us. That protection will draw us on to greater love which in turn will bring us more help and guidance. God's love is expended freely on those who fear and love Him utterly. Our love of God must be such that there is in it a fear of offending Him. That fear will impel us to greater love. Use His help in whatever form it may come and be ready to follow God's directions as they are made known. This is what God wants of us and we make it our prayer to be kept under the protection of His good providence, where He helps us grow into that love that shall finally cast out fear.



DEAR FAMILY: The other day I read in a recent magazine issue a letter that has caused me quite a bit of thought. I can't quote it exactly, because magazines circulate out here from hand to hand until they disintegrate or disappear, and this one has disappeared. But it was from a serviceman—an Army lieutenant, I believe—writing from overseas on the subject of religious experiences in combat. And the gist of his letter, as I recall it, is that men who have experienced real religion out here will not have much to learn from the Church back home, and the members of the home parish had better look to their laurels if they are to hold these men on their return.

Now, there is a certain amount of truth in this observation. Dr. Bernard Iddings Bell and others have put the matter clearly and forcefully, from the standpoint of the home parish. There is no doubt that men who have faced reality on the battlefield will find it hard to get along in a smug self-satisfied parish; and the parish itself needs changing. But there is another side to the picture, too; and it seems to me that the lieutenant's letter unconsciously reflects an unfair attitude that returning servicemen are likely to find themselves in danger of adopting. It is, therefore, not to the folks at home, but to my fellow-servicemen that I should like to address just a word of caution.

It is true that many of us have "found God in a foxhole," or have undergone some religious experience that has strengthened and deepened our religious faith and life. I am reminded, for instance, of an example that came to my own attention on Iwo Jima. There were two young Marines who were close friends. They had met in boot camp, and somehow had managed to stick together through their training period and out into the combat zone. Both came from good Christian homes; but one of the boys was an active practicing Christian and the other was not. For convenience, let's call the practicing Christian Jim, and the one who was a sort of residual legatee of his family's religion, Joe.

On the way out, Jim attended services every Sunday and sometimes on week days. Once or twice he brought Joe with him; but, for the most part, Joe "couldn't see it." He was particularly scornful about prayer. If there was a God, Joe contended He would not be interested in one individual, specifically himself. Certainly He would not "interfere with His own creation" (Joe's phrase, not mine) to answer the prayer of Joe or Jim or anybody else. Jim argued unsuccessfully with his friend; and finally predicted that the time would come when he, Joe, would see for himself what prayer could do.

Jim's prediction came true, sooner and more dramatically than he anticipated. It happened one of the first nights on Iwo Jima and Joe found themselves at dusk in an exposed position, with no facilities for digging in properly for the night. The best

they could do was to scoop out small adjoining foxholes, a few feet apart. They had no sand-bags or other protection on the sides or overhead.

It wasn't long before things began to happen. Enemy artillery found the range of their outfit. Joe began to shiver, with that helpless feeling that comes to a fighting man when he is pinned down and can't fight back with his own weapon. And pretty soon he realized that he was just plain scared. He called over to Jim, but got no answer. Finally he decided to abandon his foxhole and crawl in with his friend. Choosing his moment carefully, he ran across the intervening space and dropped down beside Jim.

Now, changing foxholes in the middle of the night isn't usually a very healthy practice. If you don't get hit along the way, there is always the chance that your mate will take you for a Jap. The usual procedure in such a case is to shoot first, and ask questions afterward. But fortunately Jim (who was also plenty scared) recognized his friend.

"Jim," said Joe. "Never mind my arguments on the ship. Show me how to pray now." Jim did, and together the two friends prayed that, if it were God's will, He would spare them that night. While they prayed, there was a particularly close burst, and the two were showered with dirt. . . . When morning came, they found that Joe's foxhole had received a direct hit, probably at the very moment that the two were praying in Jim's foxhole.

To use a bit of service slang, literally true in this case, that incident made a Christian out of Joe. He is firmly convinced that God saved him because of the prayers of Jim and himself. So far, so good.

But here's the rub. The story was told to me, and to others, not by Joe but by Jim. Joe did not seem to feel under any compulsion to share his new-found faith with anybody. And I fear that he may be one of those who are saying that the Church at home had better be on its good behavior if it is going to appeal to him on his return. I hope I am doing him an injustice; if so, I beg his pardon.

The point is that a single swallow doesn't make a summer; and a single religious experience, however powerful, doesn't make a religion. There is plenty that Joe still has to learn about the Christian Faith. When he gets home, his own rector can teach him a lot—even though he may have been too old to serve as a chaplain. And if Joe comes home with the idea that he has the real goods in religion, and that his parish is behind the times, it won't do either Joe or the parish any good. And Joe's last state will be worse than his first one.

What I'm driving at is that the returning serviceman has a duty to his parish, just as the parish has a duty to him. It is not his privilege to stand off and criticize. It is his duty to pitch in and help. And if he is wise, he will realize that, while he should have a lot to give to the parish as a result of his experience, he also has a lot to learn. If he doesn't realize that, and is content to take a critical attitude, he is in danger of falling into spiritual pride. And spiritual pride is one of the deadliest of sins.

CLIFFORD P. MOREHOUSE.

Regular Protestant Divine Services will be conducted on the station at the usual time—with no intimation or feeling on the part of anyone that the special communion services referred to above were intended to or have taken the place of the regular Protestant services, and communion services which may be conducted as part of same.

S. W. SALISBURY,
Acting Director, Chaplains' Division,
BuPers.

This memorandum went out more than a year ago. Yet conditions contrary to it continue to be reported from all over

the United States. For example, a chaplain at a Naval Training School wrote on May 15, 1945: "I am sorry that the set-up in the Navy does not provide a separate Sacrament to the Episcopalians. There are three recognized groups in the Chaplaincy of the Navy, namely, Catholic, Protestant, and Jews. I believe the Episcopalians come under the second or Protestant group. . . . This one request for a seaman of your constituency to attend communion outside the station while she is in training, I am afraid cannot be granted. We welcome her to our [Protestant] Communion service each Sunday morning at 0700 and feel that we shall all grow through

emphasizing our oneness rather than those things which seem to separate us."

In April, 1945, the senior chaplain at a Naval Training Center did not permit a regular 8 o'clock Sunday celebration of the Holy Communion to be announced as "Episcopal." An Episcopal chaplain, explaining the stand, writes under date of April 19, 1945, "It is not announced as Episcopal in the notices as the Senior Chaplain feels that to say this would tend to prohibit others from attending. . . . The general attitude in the Navy is that if they do this for Episcopalians there is no reason why they should not do it for Lutherans, Presbyterians, Baptists, and so on, with the resultant division of Protestant ministrations.

"The Senior Chaplain feels that they are going a long way in permitting this strictly Episcopal service. Actually, he is most coöperative in facilitating the Episcopal Chaplain's ministry to Episcopal men, within those limits set up as general policy by the Chief of Chaplains."

From the same station the Senior Chaplain wrote: "The Center Commander stated that in view of the fact that we have represented here on the Center such a large number of Protestant denominations; and, taking into consideration the policy of the Navy Department, which is to administer to the spiritual needs of the Navy Personnel on the broad basis of Jews, Catholics, and Protestants; he is of the opinion that the schedule of services now in effect on this Center and the method of publicizing these services is meeting the needs of our personnel in the best possible manner."

At this center, the Christian Science services were given a separate listing in spite of the supposed "broad basis" of the Navy Department.

These are only two of the many violations of the Navy Department memorandum.

The conclusion is obvious: That the constitution and canons of the Protestant Episcopal Church in the USA, and full adherence to the Book of Common Prayer are *not* being tolerated in the armed forces. As we said above, the central offices of the Army and Navy chaplains strive to win us this toleration, but our acceptance of the designation "Protestant" under the existing circumstances places us in the position of appearing to agree with the general "Protestant" policy of ignoring the laws and teachings of the home Church. It is we who are at fault, in failing to make clear the fact that our formularies are living expressions of our existing beliefs, binding on the consciences of loyal Churchmen wherever they are; just as everybody knows that Christian Scientists and Roman Catholics really believe in the doctrines they profess.

There are many situations in which the acceptance of classification with Protestants is advantageous at least in some respects; if it did not, in the armed forces, carry with it the implication of disloyalty to our formularies, a very good case could be made out for continuing its use — even though it may mean that some men die in battle without the Last Sacrament which our canons consider so important that no sentence of excommunication can prevent its ministrations. But since the term automatically means to many Protestant senior chaplains and many commanding officers that we waive the right to our own Church ministrations, we feel that the Church owes its servicemen the clarification which can only come by withdrawing itself from this category.

This would appear to us to be a pressing item on the agenda of our Army and Navy Commission. Can the understanding be generally disseminated that our servicemen have a right to the ministrations of their Church even though

(perish the thought!) other Churches might assert the same right, which Roman Catholics and Christian Scientists already enjoy? Can the placement of Episcopal chaplains be so managed that they are distributed equitably over the areas where servicemen are deployed? Can respect and tolerance be won for the position of our Church so that intinction is not illegally urged upon us and our men in hospitals, etc., are brought to the attention of our clergy? And can all this be done while the Church continues to accept the designation of "Protestant"? If so, we are not going to press for a purely verbal point.

Under present circumstances, Episcopal Church chaplains have the duty of ministering to all the men in their units, with particular emphasis on those who are non-Roman Christians. This is as it should be; we do not intend for a moment to suggest that we advocate that our chaplains confine their ministrations to Episcopalians. Nor are we attempting any such nonsensical step as a denial of the Evangelical values in the Church's life which were won with such great effort in the Reformation. However, we feel that the Church has the duty to register its most emphatic protest at the erastian ideal, that, because we have been classified with a certain group we must be bound by the customs of that group rather than our constitution and canons.

As a Church which is both Catholic and Protestant, we are inadequately classified by any one term which includes other Churches. May it not be that the intelligent thing to do is, like the Christian Scientists and Jews (neither of whom, if by "Jew" one means an adherent to a synagogue, are as numerous as Episcopalians), to explain to the military authorities that such a classification is more fruitful of trouble than of efficiency?

The separate classification of Anglicans might, we should think, simplify the policy of the Churches which remain within the "Protestant" classification in the armed forces. Intercommunion and mutual recognition of ministries within the Protestant group would be virtually complete, and no longer a delicate subject. The concept that the Protestant believers who are together in one place form the Protestant Church of that place would be unchallenged. "Protestant" would mean all that the average Protestant or Romanist senior chaplain and the average commanding officer think it means.

These proposals are made, not for the sake of our chaplains nor for the sake of advancing a particular interpretation of our Church's position, nor even for the sake of securing adherence to the laws and teachings of the Church; but chiefly so that loyal Churchmen and Churchwomen who know what their Church stands for may worship God and receive the gifts of His grace in accordance with their conscientious convictions. Their right to do so is being hampered by a widespread misunderstanding of the Church's teaching; and it is not the responsibility of the Church, through its Army and Navy Commission, to come to their assistance?

Victory Service

WE DON'T want to start a "peace scare," but we still do have a few thousand copies of the Service of Thanksgiving for Victory which we urge the clergy to obtain now so that they may be prepared for the end of the war with Japan. The service, as readers will recall, was prepared by the Anglican Society and published by THE LIVING CHURCH to fill the need for a service making use of the Prayer Book resources and approaching its literary and liturgical standards.

The Men of Bataan and Their Chaplains

By Chaplain (Colonel) Alfred C. Oliver, Jr.

In a memorandum released by the Headquarters Army Service Forces, Office of the Chief of Chaplains, is told the story of the prisoner of war camp in the Philippines from a Protestant Army chaplain's point of view.

The soul of nations is expressed best through music, that common tongue of all men regardless of race or creed. The period between world wars was not one in which American patriotism was worn like a shield of valor. One of the first things to indicate a change in social sentiment, an evergrowing need for expression of patriotic unity, came with the wholehearted acceptance of a new patriotic song. During the World's Fair in San Francisco the National Composers of Music held a concert at Treasure Island. For the final number a small insignificant member of that race which Germany and Japan have so cruelly persecuted stood before the loud speaker and with tears streaming down his face sang, in a voice filled with emotion, his own great composition, "God bless America." In tribute the audience rose as one man. The memory of that moment sustained some who were present through the long months of Japanese imprisonment and torture.

No one then could know that the next time we would hear this great American song freely sung would be while walking out through Jap-held territory after being freed by that famous band of superb fighters, the Rangers. Then, group after group of Philippine women and children joyfully waved two fingers at us in token of victory and sang over and over again the refrain of this inspiring song.

The Japs had not permitted any patriotic songs for three years. This policy of repression was typical of their attitude toward all religious services which chaplains tried to hold in the various prison camps in the Philippine Islands. Upon the arrival of American troops in Camp O'Donnell on April 11, 1942, while the march of death was still in progress, a letter was written to the Japanese commander of this camp by the senior chaplain. In it he requested permission to hold both Protestant and Catholic services. On April 13, 1942, this permission was definitely refused.

All the prisoners from Bataan were assembled in this camp and within the first six weeks 1,700 died. Each one received a Christian burial, but the Japanese commander never authorized the holding of any religious service other than the one at the grave. By the fifth of June, 1942, all but 150 of the most seriously ill had been transferred from Camp O'Donnell to Camp No. 1 which was nine kilometers east of Cabanatuan and in East Central Luzon. Here these were soon joined by the Americans who had surrendered on Corregidor. This brought the total number of American prisoners in this camp to nearly 14,000. Camp No. 1 remained the

control camp of all outside work camps in the Philippines; that is, records of American prisoners were kept here and from this camp prisoners were sent to work as slaves on the Luzon air strips—at Clark Field, Nichols Field, Neilson Field, Los Pinos Field and Lipa Field, also the field at Port Au Prince on Palawan and the field near Davao on the Island of Mindanao. From Camp No. 1 details were sent also to work in the mines in Manchukuo and in Japan.

The policy of the commanding officer of Camp No. 1 was far stricter than that of Camp O'Donnell, especially in the first three months. During this period he would not permit the chaplains to hold any religious church services; he would not permit them even to bury the dead. Approximately 1,800 of the 2,700 soldiers who were buried in this camp died between June 1 and August 31, 1942. It is difficult to picture the conditions that existed. There were nearly 7,000 sick men or 90% of those then at Camp No. 1. American doctors segregated 2,500 of the most seriously ill in a hospital area. Wards 0, 1, and 2 were death wards. Only three men ever came out of 0 ward alive. The Japanese had ordered this hospital area established because they themselves were desperately afraid of amebic dysentery and diphtheria and took every precaution for their own protection, even to wearing masks, when near any of us who might be a possible source of infection.

Those prisoners designated for the isolation hospital were lined up in front of American headquarters each day at 1:00 P.M. and disconsolately began their trek across the fields to this place of death. It was during the tropic rains. Few of these men had clothes or raincoats for protection. Many were so ill they had to be carried by friends. It was heartbreaking to see them disappear from view in the mists, perhaps forever. During July, 1942, seldom a day passed without at least 100 men being thus transferred. Each one felt it was his death sentence and bade his friends goodbye, leaving messages for loved ones at home.

The situation in Camp No. 1 was most critical because all of these men were slowly starving to death; the weight of those in the hospital area ranged from 70 to 110 pounds. All were living skeletons. In addition to combating malnutrition, our American doctors had no medicine with which to fight dysentery, malaria, pellagra, and diphtheria. The Japanese camp doctor had the necessary medicines to treat these diseases but would not release them for American use. Conditions were horrible and hopeless. The chaplains daily went from man to man giving what spiritual help and consolation they could. When death occurred these poor emaciated bodies were stacked in a small morgue where each morning, at the risk of their lives, the chaplains held appropriate religious services. The chaplains were not permitted to

go out with the bodies to hold burial services but had to stand sadly by and watch a detail of American prisoners load these naked skeletons on bamboo litters.

Near the morgue there was a field of coarse cogon grass which the bearers would pull, trying to cover the emaciated bodies of their comrades. Then hoisting them on their shoulders they would proceed under Jap guards to the cemetery, a gruesome horseshoe-shaped theater about one kilometer outside the wire inclosed camp. Around the base of this amphitheater a stream ran. Unbelievable as it may seem the first few hundred bodies were buried so close to the banks of the stream that the water constantly washed away their earthly covering. The bodies were piled in narrow graves head to foot like cordwood, as many as 46 in a grave. The final covering of soil was so thin that arms and legs were soon exposed by the incessant rain. During the month of July, 1942, over 800 American soldiers were thus buried. Often their comrade grave diggers would return to Camp No. 1 sickened with horror because roving dogs had been tearing and eating the exposed flesh.

POLICY CHANGE

Along in the fall of 1942 there was a change in Japanese policy. Chaplains were permitted to bury the dead but in order to hold a religious service the chaplain was required to present to the Japanese a copy of the sermon to be delivered not later than Thursday of each week. Often the Japanese censor would cut out great portions of the sermon and there would be no time to rewrite. What was approved had to be delivered exactly as written. At that time all services were held out in the open from a stage erected for camp entertainments; by the spring of 1943 the chaplains were permitted to use two-thirds of the camp library building for religious services. A schedule was established so that denominational services did not conflict. In spite of an apparently more relaxed attitude of watchfulness the Japanese censorship persisted. Time after time an interpreter would walk down to the front of the building where services were being held and sit there with a copy of the approved script in his hand. Only a minister can realize how hard it is to deliver a sermon under such conditions. The hymns to be used also had to be approved. On the Sunday nearest to July 4, 1943, the Protestant chaplains took a chance and had the congregation sing "God bless America." The next morning the Japanese camp commander called the American camp commander to account for this breach in orders, warning him that a repetition of this incident would bring severe punishment on the chaplains. The song had been used as the closing hymn of the service. How the Japs learned about it will ever remain a mystery.

Early in 1943 an accurate religious census of the entire camp was made. This

showed that 26% of the men were Roman Catholics and the remaining 74% divided among the Hebrew and Protestant faiths. By this time the Catholic chaplains were holding an average of six Masses each morning and three Rosary services each evening. The Protestant chaplains were holding eight regular preaching services on Sundays and four prayer meetings week days. At a meeting of the Protestant chaplains it was determined to organize a Protestant Church representing all the denominations in camp. This church was patterned after the one instituted at Army Medical Center, Washington, D. C., and grew rapidly until it had a membership of around 1,500. It was the first church of this scope and character in the history of the world. Hundreds of men who never before had taken a stand for Christ, acknowledged Him and were baptized by a chaplain of their own faith, then publicly received into the Church membership. When doing this each soldier made a definite promise that, when the war was over, he would affiliate himself with a denomination in his home town and would actively take part in some Christian service. In addition hundreds of other men who belonged to churches already, affiliated themselves with this organization in order that they might put the weight of their influence behind this spiritual movement. The good this unique organization accomplished is beyond human estimate.

The Japanese would not permit the chaplains to leave camp either on local details or under permanent transfer until the middle of 1944. Constantly groups of men, as high as 800 at a time, were sent out to work on local air fields and before June, 1944, thousands were sent to Japan or Manchuria. Every time a group left the chaplains appealed to the Japanese commander by letter and word of mouth for permission to go along and care for the spiritual needs of these men. In each instance the appeal was denied. The Protestant camp church met the challenge by training laymen for spiritual leadership through Bible study. One man in each outgoing group was appointed religious leader. He was furnished with as many copies of the New Testament as could be spared, a supply having been sent from Manila by the American Bible Society. These were insufficient and had to be distributed sparingly. Each leader was also furnished copies of the baptismal and burial services. It was learned later from sick and injured men who returned from these details that these services held by the laymen were a source of great consolation and strength.

On Memorial Day, May 30, 1943, the Japs permitted camp services at the cemetery. Every man in camp wanted to attend this special ceremony but only 1,500 were allowed to go. All but a small group of chaplains were lined up outside the cemetery fence. A chorus sang "Rock of ages" and "Sleep comrades sleep." Prayers were read by Protestant and Catholic chaplains and a Jewish cantor gave part of the Jewish burial ritual. One could hardly recognize this plot as the cemetery of 1942. At that time mud was shoetop deep, bloody water stood in the ditches and the air was full of the stench of rotting bodies. Now, the ant hills which had infested the ceme-

tery had been destroyed. Graves had been built up and leveled off; paths had been made; the entire area had been ditched; the stream controlled; and white crosses with the names of the 2,644 who had died there, erected. Those attending the service returned to camp with thankful hearts that in these small ways loved ones had been cared for.

In order better to understand the Japanese attitude toward religion the following must be borne in mind. The Japanese Imperial Army has a peculiar kind of chaplain—men whose primary duty is to arouse their troops to fanatic endeavor. They do not understand or believe that chaplains are used by Christian nations only to uplift soldiers spiritually. Their own chaplains carry arms and act as combat officers. The Geneva Convention specifies that chaplains are noncombatant and shall be treated as such. The Japanese ignored all of these mandates. Consequently, the American chaplains serving with troops in the Philippine Islands were treated with no respect but often used worse than other officers as they were held under suspicion of being dangerous army and navy propaganda agents.

When details were called upon for work, chaplains were included. They worked on the farms planting, hoeing, and harvesting. They planted rice, cut wood and grass, they dug latrines and, in fact, participated in every camp activity. It moved other prisoners deeply to see these men of God go out barefoot to perform such details as cleaning out the Japanese latrines, then spreading this fecal matter over some of the farm area.

Every working day one or more American soldiers were beaten at Camp No. 1, sometimes severely. Frequently fanatical Jap work bosses, for no reason other than to show their authority, would attack two or three men with pick handles and beat them insensible. Often arms and legs were broken. The chaplains were not exempted from these beatings but all endured this form of brutality. An outstanding example were the three chaplains who, for helping to smuggle medicines in to camp, were taken to the Cabanatuan jail where the senior one was beaten cruelly three times. Forced to kneel on three saplings, one under his knees, one half way down his leg and one on top of his instep he was then beaten with a 5-foot 1½-inch-thick piece of green bamboo until almost insensible. When revived he was questioned as to what men in camp were in touch with the civil population. This procedure was repeated three times without the persecutor learning the desired information. When

this inhuman treatment failed, the chaplain was placed in solitary confinement and forced to sit on the floor of a narrow cell, entirely without exercise or the privilege of speaking. This he endured for three months before illness and exhaustion forced his inhuman captors to send him to the camp hospital. Such actions are not those of a civilized nation. America should realize that the Japanese hated and feared all Americans, especially the chaplains as leaders of the people.

Christianity avers that faith in God is the one essential thing in life. Without it all else is valueless. Germany, in order to set up a superstate, repudiated all things Christian. She deified her own state, indoctrinated her people with false principles and nominated a layman as the divine savior of her race. A civilized nation in appearance, the resultant fanatical culture still bore outward resemblance to other fraternal races. Japan, even nominally, never embraced Christianity. Her soldiers still daily face the rising and setting sun, bow three times, and bark out undying allegiance to their divine emperor. In fact and in principle this blind fanaticism created a race of supersavages whose lack of ethical principle is the more marked because of their physical imitation of Christian peoples. These two allied ideologies destroy all that Christianity has contributed to our contemporary civilization.

Christianity reveres God as the only beneficent spiritual force in life, placing the value of the individual above that of the state. Sustained by their belief in these principles and an undying conviction that their fate was the fate of the Christian world itself the prisoners of Bataan endured unbelievable hardships and disgrace with a stoicism that only a Christian soldier could have borne.

On the now famous 25 mile hike to liberty the little band of American prisoners straggled quietly along through Japanese-held territory in East Central Luzon. One weary soldier drew near a chaplain for companionship, walking in silence for awhile. Barefoot, without shirt or hat, his entire covering consisted of a pair of patched pants. Finally, out of thoughts evidently far away he spoke slowly, not looking at those near him. With head uplifted and eyes on the fading stars of the western sky he said, "You know, chaplain, I lost everything back there in that hell hole of a prison camp, even earthly thing including my health—but I didn't lose God." He said no more and together he, the ragged soldier, and the worn chaplain moved forward toward freedom and Christian liberty.

DILEMMA

IF THERE were none to whom I might impart
The gratitude which rises in my heart —
If, when I kneel, the Lord should not be there
To open wide His own heart to my prayer —
I would be borne down with the great distress
Of uncommunicated thankfulness.

ISABEL M. WOOD.

KENTUCKY

Church of the Redeemer, Louisville, Consecrated

On the afternoon of Whitsunday, May 20th, Bishop Clingman of Kentucky consecrated the Church of the Redeemer, Louisville. This fine Gothic structure, one of the most beautiful in the diocese, was erected in 1939-40. It is a source of gratification to the congregation that they have been able to liquidate the entire indebtedness within the space of five years, the building project having been financed by the American Church Building Commission over a ten year period.

The Church of the Redeemer was organized in the western section of Louisville in 1922 and began with a combination church and parish house. The growth through the years has been slow but steady. The communicant list now numbers 210 while the property consists of a church, a complete parish house, and a modern rectory, a total valuation of about \$40,000. The Rev. W. F. Rennenberg has been in charge of the work since its beginning.

LONG ISLAND

"Right Living Based On Right Believing"

"Men need to know and to believe the truth if they are in deed to do righteousness. Righteousness is right living based upon right believing. This is no time for the Church to squander its time and effort flirting with a theology which is the offspring of the modern temper. This is a time for the Church to rely on Jesus Christ and the age-long experience of those who trod His way before us." So spoke Bishop DeWolfe to the 78th annual convention of the diocese of Long Island, which met May 15th in the Cathedral of the Incarnation, Garden City, N. Y.

In several revisions of the diocesan canons, one change allowed women to be parish and mission representatives at arch-deaconry meetings. An attempt was made to exclude the Hare system of balloting from use for the election of deputies to the General Convention, but failed.

Announcement was made to the convention that the chancellor, the Hon. Jackson A. Dykman, had been made legal advisor to the Presiding Bishop.

ELECTIONS: Standing committee, Rev. H. Olafson, F. Gulden, Rev. J. Sherman. Diocesan council, Rev. Messrs. G. Gillett, C. Hubon, J. Mills; Messrs. L. Butler, J. Roesser, F. Yates. Provincial synod, Rev. Messrs. H. Olafson, H. C. Benjamin, C. T. Knapp; Messrs. E. Denton, F. Yates, R. Barker.

WESTERN N. C.

23d Annual Convention

There was a full attendance of clergy and lay delegates at the 23d annual convention of the diocese of Western North

Carolina, which met on V-E Day, May 8th, at St. James' Church, Hendersonville, N. C., of which the Rev. J. P. Burke is rector.

Business meetings of the one-day session were held at the Skyland Hotel, where breakfast and luncheon were served to the delegates. Holy Communion was celebrated at 8:30 A.M., with Dean Farnum of St. Mary's, Asheville, the celebrant.

In his address to the convention, Bishop Gribbin said in part: "God and man in our thought must be inseparable. God comes first. We cannot be right with God without being right with our fellowmen. We cannot be right with our fellowmen without being right with God. . . . For many years the popular idea was that it did not matter what a man believed. The essential thing was that man's conduct be correct. The world has now had a demonstration so vivid and so costly that surely so long as man remains on the earth he will never forget that it does matter and that nothing else matters so much as what a man believes."

ELECTIONS: Standing committee, Rev. Messrs. G. F. Rogers, A. W. Farnum, G. M. Jenkins, J. P. Burke; Messrs. W. L. Balthis, Haywood Parker, F. P. Bacon, A. B. Stoney. Executive council, Rev. Messrs. I. N. Northup, G. M. Jenkins; Messrs. E. S. Kemper, Allan Brooks. Provincial synod, Rev. Messrs. G. M. Jenkins, C. G. Seavell, D. J. Stroup, B. M. Sackey, A. R. Morgan, I. N. Northup; Messrs. A. B. Stoney, W. H. Stewart, F. P. Bacon, J. E. Schley, DeWitt Clark.

W. MASSACHUSETTS

Convention Discourages Mixed Marriages

Resolutions hitting strongly at mixed marriages were passed at the 44th annual convention of the diocese of Western Massachusetts, held in Christ Church Cathedral, Springfield, on May 16th.

Bishop Lawrence presided, and in his annual address pleaded for a return of the "family pew" and a better program of Christian education in the home and in the church. He also urged more personal interest in the servicemen and chaplains. He noted a 40% increase in gifts to the General Church in the last eight years, while total indebtedness decreased 40%.

Two missions, St. Barnabas', Springfield, and St. Andrew's, Longmeadow, were received as parishes "in union" with the diocese. The Rev. Jack Malpas is rector of St. Barnabas', and the Rev. Hadley B. Williams of St. Andrew's.

The resolution on mixed marriages stated in part: "We recommend that wherever possible, mixed marriages be discouraged, especially when the ceremony is to be performed outside the Episcopal Church. We wish to state our conviction that our Church does not recognize the right of its members to sign away the privilege and responsibility for the Christian nurture of children who may be born to them as a result of mixed marriage."

ELECTIONS: Standing committee, Rev. Messrs. A. D. Snively, R. H. Hayden, G. G. Monks, A. V. Bennett; Messrs. A. W. Rice, F. P.

Hawkes, F. E. Punderson, W. H. Clark. Diocesan council, Rev. Messrs. G. St. J. Rathbun, D. J. Campbell, R. R. Carmichael; Messrs. D. M. Dougherty, F. C. Ober, R. B. Jackson. Board of missions, Rev. Messrs. S. C. Shirt, R. G. Preston, J. R. McKenzie; Messrs. R. M. Blackall, H. C. Bartlett. Provincial synod, Rev. Messrs. W. B. Sperry, R. N. Rodenmayer, G. E. Keith, R. R. Carmichael; Messrs. R. C. Wight, H. A. Weaver, W. C. Root, G. E. Bosworth.

WYOMING

St. Mark's, Casper, Consecrated

St. Mark's Church, Casper, Wyo., was consecrated by Bishop Ziegler of Wyoming on May 20th.

In the fall of 1890 Bishop Talbot visited Casper, then a small town on the Platte River, whose inhabitants were interested in sheep and cattle. Envisioning the future importance of this area, he raised the money for a small frame church, where services were begun in 1891. Great oil deposits discovered in 1912 brought about rapid development and in 1924 the old church property was sold and a very beautiful new church built in the residential section.

St. Mark's, the largest and the finest in beauty of the churches in Wyoming, has labored under a heavy debt, which was being only slowly reduced. But under the able leadership of the present rector, the Rev. Marcus B. Hitchcock, the entire indebtedness has been liquidated, and the service on Whitsunday fittingly marked this accomplishment.

MILWAUKEE

Council Meets on V-E Day

The council of the diocese of Milwaukee opened on May 7th, the same day on which the Associated Press announced the surrender of Germany.

Bishop Ivins of Milwaukee offered prayers for peace in a service at All Saints' Cathedral, Milwaukee, on Monday evening and over the radio on Tuesday morning. Delegates to the diocesan Woman's Auxiliary meeting attended V-E Day services at St. Paul's Church, where they had assembled for their annual meeting.

Speculation regarding the peace gave way for the most part to the business of hearing reports and adopting the diocesan budget. Allowance for diocesan administration amounted to \$14,762; for missionary work, \$36,112, of which \$12,100 will go to the National Council and \$24,012 will be used in the diocese. Missionary giving in 1944 increased \$5,900 over 1943.

The 98th council was also noteworthy because it marked the 20th anniversary of the consecration of Bishop Ivins. A reception for the Bishop and Mrs. Ivins was held the evening of May 7th at the Wisconsin Woman's Club.

The Rev. Edwin A. Batchelder was appointed by the bishop to be in charge of the Every Member Canvass for the reconstruction and advance fund of the general Church. The Rev. Kenneth D.

Order Now!

FOR V-J DAY

Service of Thanksgiving for Victory

In 6-page leaflet form, 4 1/4 x 6 1/4

★ ★ ★

5 cents each, 3 cents each in quantities of 10 or more, and 2 cents in quantities of 50 or more, plus postage.

This Service, put forth by the Anglican Society subject to authorization in each diocese, originally appeared in our issue of April 1st.

★ ★ ★

Send orders to:

The Living Church

744 N. 4th St., Milwaukee 3, Wis.

CHURCH SCHOOL SUPPLIES

We carry a complete line of workbooks and other Church School and parish supplies, as well as religious books of all publishers, and we give you prompt service. Write us your needs.

CHURCH BOOK SHOP

GRACE H. OSBORN
83 McAllister St., San Francisco, Cal.

ST. HILDA GUILD, Inc.
CHURCH VESTMENTS ALTAR LINENS
Ecclesiastical Embroidery
147 E. 47th Street NEW YORK
Conferences with reference to the adornment of Churches.
Old Embroidery Transferred
Telephone: Eldorado 5-1058

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

VESTMENTS

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

1837 Church Vestment Makers
Over One Hundred Years 1945

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



R. GEISSLER, INC.
71-79 W. 45th St., New York 19, N. Y.
Church Furnishings
IN CARVED WOOD AND
MARBLE · BRASS · SILVER
FABRICS + WINDOWS

DIOCESAN

Martin will be in charge of special gifts for that fund.

A new mission at Shullsburg, Wis., was received into the diocese. A new archdeacon, the Ven. C. C. Jones, was appointed for Madison.

Bishop Page of Northern Michigan addressed a capacity crowd of men and women delegates at a luncheon at St. Paul's on the second day of the council. Discussing the mission of the Church in the war and reconstruction, Bishop Page stated that the Church is in a position to help bring order out of chaos because fundamentally the problems are moral and spiritual.

PENNSYLVANIA

Admit Two Negro Parishes

Two Negro parishes were admitted in the diocese of Pennsylvania on May 1st, in Holy Trinity Church, Philadelphia, at the 161st convention. They are the Chapel of St. Simon the Cyrenian, and St. Michael and All Angels, both of Philadelphia.

Singularly enough, these two Colored churches were pastored over by father and son, respectively, the Rev. John R. Logan sr., and the Rev. Thomas S. Logan.

St. Simon the Cyrenian, Chapel of the Holy Apostle and Mediator parish has the fifth largest Negro membership of any Colored church in the country and has been under the able leadership of the Rev. Dr. John R. Logan sr., for 36 years. In his stay at St. Simon's, he has baptized over 2,500 persons and presented over 1,900 for Confirmation.

St. Michael and All Angels' Chapel, a chapel for Colored cripples, under St. Mark's parish, is the third oldest Colored Episcopal church in Philadelphia. Serving the congregation only five years, Fr. Logan has baptized 406 persons, presented 262 for Confirmation, married 31, and buried 69.

Now in the diocese of Pennsylvania there are six Colored parishes—more than any other diocese in the country: St. Thomas', Crucifixion, St. Barnabas, St. Augustine, St. Simon the Cyrenian, and St. Michael and All Angels.

FOND DU LAC

71st Council Expedites

Routine Business

Routine business of the 71st annual council held at All Saints' Church, Appleton, Wis., on May 8th was expedited by placing in the hands of the clergy a few days in advance copies of all reports usually given on the floor of the council. Consequently, more time was given to religious education, laymen's work, and the Reconstruction and Advance Fund.

Over 250 men and women, representing every parish and mission in the diocese attended the luncheon. Brief talks were later given by Mrs. H. W. Whinfield, diocesan president of the Woman's Auxiliary; Dr. Nathan Pusey, president of Lawrence College; and Chaplain

ford W. Brown. "The Insufficiency of Humanism in the Affairs of Mankind," was the subject chosen by Dr. Clark Kuebler, president of Ripon College, for his address. Bishop Sturtevant stressed the reality of the Ascension with all its implications.

Officers were generally reelected. New members of the standing committee: Ven. E. C. Lewis, D. B. McIntyre, Dr. Clark Kuebler. The Bishop and executive board: Ven. E. C. Lewis, B. F. Miller, J. N. Taylor, and Rev. Tom C. Hanna.

ALABAMA

Trust Fund in Son's Memory

A trust fund of \$25,000 has been established by George H. Dunlap 3d, a communicant of Christ Church, Mobile, Ala., in memory of his son, George H. Dunlap 4th, who was recently killed in action in the war. The income is to be used to provide scholarships at the University of the South, with first choice going to members of Christ Church. The Bishop of Alabama is to have appointing authority.

WEST MISSOURI

Bishop Spencer Addresses

Large Ecumenical Service

At the first ecumenical worship service held in Kansas City, Mo., on May 20th. Bishop Spencer of West Missouri in his address compared that service to the meeting of the ancient races at the first Pentecost.

Rectors of 18 churches took part in the Pentecost observance at the Linwood Boulevard Methodist Church. Another 18, some wearing academic robes, took part in the procession led by flag bearers and buglers. The congregation of 500 persons heard a 200-voice choir sing Handel's *Hallelujah* chorus from the *Messiah*.

"As they came to that earlier Pentecost, so they went away, and so shall we, not nationally or organically united in one particular body, but hearing the rush of the same mighty wind and seeing the same leaping flames, and awed in worship at the wonderful works of God," Bishop Spencer said.

At the close of the service, benediction was given in seven languages: Chinese, Italian, Swedish, Persian, Mexican, Polish, and English. The joint worship service was patterned on that used by the United States Army and Navy, and sponsored by the Kansas City Council of Churches.

IOWA

Convention Stresses

Mission Giving

Declaring that the Church understands the sanity of missions and that the work in mission lands must be reconstructed and reorganized after the war, Bishop Haines called upon the diocese of Iowa to undertake the raising of \$25,000 to

wards the national Reconstruction and Advance Fund in his address to the annual convention meeting in St. Thomas Church, Sioux City, Iowa, on May 14th and 15th.

The convention authorized the Bishop to appoint a committee of seven clergymen, seven laymen and seven laywomen to plan the ways and means of raising the amount, over and above the regular giving for the Church Program budget.

Funds will be raised by special gifts in 1945 and a diocesan canvass in 1946.

Other business of the convention included the adoption of a proposed budget for the Church's Program of \$38,100, the adoption of 15 pages of diocesan canon law.

ELECTIONS: Rev. G. D. Clark was elected treasurer. Standing committee, Very Rev. R. F. Philbrook, Rev. Messrs. L. H. Matheus, F. G. Williams; Messrs. V. M. Hancher, W. P. Peterson, H. Van Metre. Diocesan council, Rev. Messrs. C. J. Gunnell, F. B. Shaner, G. V. Smith, S. M. Fullwood, L. H. Matheus, C. B. Whitehead; Messrs. C. A. Edmonds, L. R. Lyle, H. Soper, O. F. Sulley, C. O. Powers, A. J. Robertson.

VIRGINIA

150th Annual Council Stresses Missions, Church Unity

The chief interest of the 150th annual council of the diocese of Virginia, meeting in St. Paul's Church, Richmond, May 16th and 17th, was in missions and Church unity. Next in line came the commemorations of the 150th annual council and the 25th anniversary of the formation of the Church schools system in the diocese. The address at the special service for the Council was made by the Presiding Bishop.

The council voted to add \$40,000 to this diocese's estimated share in the Reconstruction and Advance Fund for advance work in the diocese. In addition to this campaign, the usual program of the diocese and General Church was approved providing for a budget of \$137,700 in 1946.

A resolution was adopted expressing the council's "heartfelt desire that organic union be achieved between the Episcopal Church and the Presbyterian Church in the United States of America" and the hope that this union would eventually include other communions.

Support of the Federal Council and the Provisional Committee of the World Council of Churches was urged for the members of the Church.

In speaking at the commemoration of the 25th anniversary for the Church schools in the diocese, Lewis C. Williams, one of the original members of the School Board, pointed out that the system now has seven schools with 1,500 pupils.

On recommendation of the Commission on a See for the Presiding Bishop, the council voted to offer to the General Convention a section of the diocese to be under the ecclesiastical jurisdiction of the Presiding Bishop.

The Chapel of St. Clement, Alexandria, that held its first service on Easter Sunday, 1944, was admitted as a self-supporting church.

Plans were approved for establishing a

home for aged men, and the executive committee of the diocesan Missionary Society was instructed to look into the question of establishing summer camps for boys and girls.

The council voted to establish a laymen's organization to be known as the Episcopal Churchmen of the Diocese of Virginia.

ELECTIONS: Standing committee, Rev. C. J. Gibson. Committee on Finance, W. F. Powers. Executive committee of the Missionary Society, Rev. Messrs. W. L. Ribble, E. E. Tate; Messrs. F. C. Cochran, B. T. Newton, members at large; members from the six convocations, Rev. Messrs. A. Hamilton, D. C. Loving, J. A. Figg, D. W. Betts, J. S. Bond jr., F. J. Warnecke; Messrs. I. F. Lewis, T. Atkinson, T. C. Hudson, W. A. Homes, W. W. Craigie, J. R. Mayne.

NEW YORK

New Youth Service Center Opened

A new branch service center of Youth Consultation Service of the diocese of New York, Inc., is to be opened on June 4th. It will be located at 384 E. 149th Street in what is known as the "Hub of the Bronx."

Up to this time the agency has maintained two service centers, one in the old Trinity rectory, at 27 West 25th Street, and the other in White Plains. In the last 18 months the number of applicants living north of 110th Street has enormously increased. The new center is intended to meet the needs of these young people. Following the established policy of the agency, the new service is planned for both white and Negro girls and will have white and Negro case workers on its staff.

This project has been endorsed by the convention of the diocese and is to receive financial assistance through the program of the Church.

A special committee appointed by the board of directors developed and carried out the plan for the new center. Serving on this committee are George W. Van Slyck, chairman; Mrs. Fannie Pitt Gross, vice-chairman; Bishop Gilbert, Henry Craft, Mrs. Nan Delaney, Clarence G. Michalis, Miss Mary D. Payne, Mrs. Mabel K. Staupers, and Robert Worthington.

Children's Annual Offering Service

The annual service for the presentation of the missionary offerings of the children of the diocese of New York took place on Saturday afternoon, May 19th, in the Cathedral of St. John the Divine. Because of rain, the children were not able to have their customary procession through the Close and their review by Bishop Manning on the terrace before the Bishop's House. Restrictions on transportation made it necessary that parishes outside the city be represented by delegates; but 4,000 boys and girls were present. Of these, 1,000 were members of the choirs of their several churches; and, as usual, these children in their vestments—some blue, some scarlet, some grey, some purple—made a vivid picture in the Cate-

CRUSADE FOR FREEDOM

Spiritual Mobilization is a crusade for freedom. It is a constructive movement which believes that freedom cannot be taken for granted but can be regained, post-war, through concerted effort.

In this crusade men and women in all walks of life are joined. Great associations of educators, lawyers, physicians, business men, farmers and clergymen are all allies. Responsible labor leaders are increasingly concerned because of the collectivist, statist trend which began before the war.

That Spiritual Mobilization operates through the clergy of all denominations is not a happenstance. It believes it a responsibility of all ministers to protect basic freedoms and spiritual ideals which collectivism would destroy.

The preachers of America must reaffirm the sovereignty of God and the inviolable rights of man by reason of the sole fact that he is a child of God. The tides of materialism must be checked before they sweep us into serfdom under the state. The cause and influence of the clergy are in peril here as they were in other nations whose collectivism was further advanced and reached the totalitarian level. A dominant state does not champion the ideals of Jesus.

Laymen are interested in this crusade and helping to interest their pastors in it. There is a fine and growing camaraderie in our ranks—men and women crusading for what they consider Christian and American. Interested?

SPIRITUAL MOBILIZATION

411 West Fifth Street, Los Angeles 13, California

Hotel Roosevelt, New York 17, New York
First Natl. Bank Bldg., 33 So. Clark St., Chicago 3, Illinois

ADVISORY COMMITTEE

ROGER W. BABSON, Statistician; DR. WILLIAM F. BRAASCH, American Medical Association; DR. CHARLES R. BROWN, Dean Emeritus Yale Divinity School; DR. PAUL F. CADMAN, Economist; MORSE A. CARTWRIGHT, Director American Association for Adult Education; UPTON CLOSE, Writer and Commentator; DR. DONALD J. COWLING, President of Carleton College; ELY CULBERTSON, President The World Federation, Inc.; DR. WILL DURANT, Philosopher, Author and Lecturer; DR. CARY EGGLESTON, Physician and Scientist; DR. WITT EMERY, Nat'l Small Business Men's Assn.; DR. EDGAR J. GOODSPEED, Bible Scholar and Author; DR. THEODORE GRAEBNER, Professor of Philosophy, Concordia Seminary; HONORABLE ALBERT W. HAWKES, United States Senator; WILL IRWIN, Author; REV. HAROLD KINGSLEY, Negro Leader; DR. WILLIAM MATHER LEWIS, President Lafayette College; DR. JOHN A. MACKAY, President Princeton Theological Seminary; DR. ROBERT A. MILLIKAN, President California Institute of Technology; DR. ALFRED NOYES, Distinguished Poet; DR. NORMAN VINCENT PEALE, Minister Marble Collegiate Church, New York City; CHANNING POLLOCK, Author and Lecturer; DR. ROBERT GORDON SPROUL, President University of California; SILAS STRAWN, Attorney; DR. JOHN J. TIGERT, President University of Florida; DR. RAY LYMAN WILBUR, Chancellor Leland Stanford University.

JAMES W. FIFIELD, JR., D.D., Director

SPIRITUAL MOBILIZATION

411 W. 5th Street, Dept. 63 LC, Los Angeles 13, Calif.

I am interested in the program and purposes of Spiritual Mobilization. Please send me information how I may help further this work. I understand there will be no financial obligation whatsoever.

NAME
CHURCH
STREET
CITY STATE
 Minister Layman

*Favorable News
about*
BRASSWARE

We are pleased to announce that we are beginning to receive a number of crosses, candlesticks, vases and offering plates in brass.

Although at this time the supply of these articles is not adequate enough to warrant extensive advertising, we will welcome inquiries about them from all interested persons. In answering questions, we will clearly describe the available items and list their prices. Just as soon as our stocks increase and we are assured of a steady flow of designs, we will present the various styles in pictures.

At present our brassware stock includes 18, 24 and 30" altar crosses, and processional crosses, candlesticks and vases of various sizes. Our brassware is sold at retail prices only.

from
**Morehouse
Gorham Co.**
14 E. 41st St. N.Y. 17, N.Y.

DIOCESAN

dral. Bishop Gilbert received the children, for Bishop Manning.

The total amount of the offering was \$33,920.26, as compared with a total of \$30,566.20 for 1944. Eleven certificates of honor were awarded to the Church schools showing the best percentage of attendance in the year just ended. Six beautiful embroidered banners were awarded for the largest percentage of offerings.

VERMONT

Champlain Conference

The annual Chaplains Conference of the diocese of Vermont, will be held this year at the Rock Point School for Girls, Burlington, Vt., from June 17th to 22d. It is possible to limit this conference to 50 by requesting that Churchpeople outside Vermont do not attend this year.

The Rev. Charles S. Martin, rector of

St. Paul's Church, Burlington, will be the director. The Rev. Robert Rodenmayer, rector of St. John's Church, Northampton, will be chaplain; and the Rev. Harry H. Jones, rector of St. Stephen's Church, Middlebury, will be dean of studies.

The theme of the conference will be the Church's work in rural areas. Clergy who attend will discuss this work with a member of the National Rural Work Commission and Bishop Van Dyck. For laypeople a member of the faculty at the Agricultural School of the University of Vermont will give the rural background of Vermont.

Music will be directed by Vernon Detarre of the Church of the Ascension, New York City. Church school work will be taught by the Very Rev. Victor Hoag, dean of Christ Church Cathedral, Eau Claire, Wis., and Mrs. Helen Hogue will give courses on the family. Mrs. Hogue is director of the Girls' Friendly Society.

DEATHS

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

Paschal D. Fowlkes, Priest ☆

The Rev. Paschal Dupuy Fowlkes, chaplain in the United States Army with the 507th Parachute Infantry of the 17th Airborne Division, was killed in action in Germany March 24th.

Chaplain Fowlkes was born in Nottoway County, Va., in 1915. He graduated from the University of Virginia in 1936. After one year in business, he entered the Virginia Seminary. Upon being ordained deacon in 1940, he became deacon-in-charge, and later rector, of St. John's Church, McLean, and Holy Comforter Church, Vienna, Va.

He was appointed chaplain in 1942. After serving in the North African Campaign and part of the Italian Campaign, he was transferred to England and assigned to the Airborne Division. At the time of his death he had the rank of a captain. In 1940 he married Elizabeth Rives Williams of Richmond, Va. They have two children.

A memorial service for Chaplain Fowlkes was held in St. Thomas' Church, Richmond, on April 15th.

Raymond D. Holmes, Priest

The Rev. Raymond Davis Holmes, priest in charge of St. Luke's Church, Seattle, Wash., died May 16th in a Seattle hospital at the age of 49.

Born in Milwaukee, Wis., on July 22, 1895, he attended Milwaukee Normal College, later receiving his degree from the University of Washington.

The librarian of the Seattle *Post-Intelligencer*, Mr. Holmes served as lay reader in charge of All Saints' Church, Seattle, from 1931 to 1938 when he was ordained deacon by Bishop Huston. As a boy, he was leading soloist for St. James' Church, Milwaukee. His radio recitals and lectures on music and drama were

nationally known. He was ordained to the priesthood in 1943.

Surviving him are his widow, Constance Lillian Holmes; two children, Constance Elizabeth and Thomas Tyler Holmes; three brothers, Ralph S., Bremerton, Allen R., Tacoma; and Harold, Milwaukee; and two sisters, Mrs. G. A. Asford, Seattle; and Mrs. Ruth Pfeil, Milwaukee.

Herbert Warren Hunter, Priest

The Rev. Herbert Warren Hunter, retired priest of the diocese of Harrisburg, died at his home in Pine Grove Mills, Pa., May 3d, at the age of 68. Retiring from the active ministry because of ill health in 1927, he had been quite ill for some time, with death due to a cerebral hemorrhage during his sleep.

Born in Newport, Pa., on January 6, 1877, he graduated from Geneva College and from Drew Theological Seminary and was ordained deacon in 1918 by Bishop Reese, and priest in 1919 by Bishop Vincent. He married Miss Elta J. Parshall in 1899.

He served as priest in charge of Trinity Church, Bellaire, Ohio; rector of St. Peter's, Carson City, Nev.; chaplain of the Senate, the House, and the State Prison; vicar of St. Paul's, Virginia City, Nev.; vicar of All Saints, Dayton, Nev.; vicar of Grace Church, Silver City, Nev.; missionary to Indians, Stewart, Nev.; rector of Trinity Church, Renovo, Pa., 1924-1926; and rector of St. John's, South Williamsport, Pa. He was at one time a director of the Church Temperance Society. He was the author of *An Episcopal White Book*.

Survivors include his widow, two sons and two daughters, and a brother.

The burial service was read by the Rev. John N. Peabody, vicar of St. Andrew's State College, Pa., May 6th, and the interment was at Pine Grove Mills Cemetery.

SEMINARIES

Nashotah Commencement

The annual commencement exercises of Nashotah House were held May 23d and 24th, opening with a Mass offered on behalf of the work of the alumni, at 10:30 A.M., Wednesday, the celebrant being the Rev. Dr. Killian A. Stimpson, rector of St. Mark's, Milwaukee, and president of the alumni association. This was followed directly by the annual meeting of the association at which Dr. Stimpson was re-elected president.

Principal speakers at the alumni banquet were the Rev. Dr. Gregory Mabry, rector of St. Paul's Church, Brooklyn, N. Y.; the Very Rev. E. J. M. Nutter, dean of Nashotah House; and Bishop Ivins of Milwaukee.

At 7 o'clock Thursday morning the traditional Requiem for departed alumni was celebrated in the little old "Red Chapel," built of rough boards in 1843, the seminary's sole place of worship during the first 16 years of its history. The celebrant was the Rev. Charles H. Graf, rector of St. John's-in-the-Village, New York, and warden of the eastern convocation of Nashotah alumni.

Commencement proper was in the chapel of St. Mary the Virgin at 10:30 Thursday mornin. Twenty-one men received the diploma of the House, some of whom had completed their work last September, some in January, and some this month. The degree of Master of Sacred Theology was conferred on two alumni, and 10 men received the degree of Bachelor of Divinity. The Very Rev. E. J. M. Nutter, dean of the seminary, was celebrant at the Solemn High Mass that followed the conferring of degrees and diplomas. Dr. Mabry was the commencement preacher.

Commencement at GTS

Thirteen men were graduated from the General Theological Seminary at the commencement exercises on Wednesday morning, May 23d. They came from 11 dioceses, namely: Bethlehem, Connecticut, Kentucky, Long Island, Maine, Maryland, Michigan, New Jersey, New York, Ohio, and South Florida. They were graduates of 13 colleges and universities, namely: Bloomfield, Colby, Florida, Hamilton, Harvard, Kenyon, Lehigh, Louisville, Michigan State, New York University, North Carolina, Queens, and Yale. These men received diplomas. Bishop Budlong of Connecticut gave the diplomas.

Seven graduates of former years, having fulfilled the requirements and done the additional academic work necessary for that degree, received the degree of S.T.B. (Bachelor of Sacred Theology), namely: the Rev. Joseph Hall jr., rector of Grace Church, City Island, New York City; the Rev. Charles C. Liggett, curate of St. Luke's Church, Germantown, Philadelphia; the Rev. Stiles B. Lines, rector of Galilee Church, Virginia Beach, Va.; the Rev. Arthur H. Mann, curate of St.

POWER!

We're not electrical engineers, but we do know enough about electricity to know that in order to get the power that is being generated away back there on the wires somewhere, there have to be the proper contacts. We know that if these contacts are broken in even the slightest way whatsoever, we are not only devoid of power, but we are peculiarly helpless and utterly separated from that vast reservoir of power which has been generated for us at the source. What a helpless feeling we have when we are without light and heat and transportation, and suddenly how completely bereft we feel.

It's the same way about God and us. Did you ever realize that? When we are hand in hand with God, when we are attuned to His will for us, and are working *with* Him, working *for* Him, loving Him, praying to Him, then we are conscious of a definite sense of power. We *know* it, we *feel* it, and all is well with us. We have a deep sense of spiritual well being, don't we?

But we all have had those times when suddenly—strangely—we are conscious that there is something all wrong with us. We seem *not* to have (or even *want*, in the sadder instances) that old sense of contact with God. We definitely *know* that none of His power is flowing through to us, and an aching misery sets in. We are truly bereft. We are truly isolated from the source of all our spiritual power, and we are all old enough to know enough about spiritual power lines to know and realize that something has gotten into the line somewhere between God and us, and has caused a short circuit, or a blown fuse. We are without spiritual power—*utterly!* And we know what it is that has caused the blown fuse. It is simply some pet sinful hankering, a creeping up on us of our own peculiar, personal, never - really - sleeping besetting sin;

some meanness of thought, word, or deed (and by meanness we take in *all* that 's dirt). But it is SIN, never forget that, for that is the **ONLY, ONLY** thing that can possibly separate us from God, **EVER!**

Those who strive to live the Catholic Religion know when to get the damage to their power lines repaired. It is such a simple, yet oh such a hard effort at times, *but the damaged line can be repaired at once if you want it to be.* Those of us who live by the Sacraments taught us by Our Church, slip away quietly to the Trouble Station, Our Parish Church. There in its great shadows we come up quietly and reverently to where there sits God's repair man, our parish priest—waiting, waiting, waiting, ever waiting, ever ready for just such emergencies; to that quiet cassock-clad figure with his violet stole for penitence about his shoulders. We tell him in earnest, contrite confession of *that thing* that has separated us from the power and love of God. No matter what it is, we have to get it out of us, and then, when we have torn, veritably perhaps, that evil thing from us, after a space we hear those age old words that always cause the tears of penitence, pardon, and peace to come to our eyes. We slip into another quiet corner to gladly do our penance, go out walking on air, with a joyful sense of the old power again fusing through us, and that greater joy that comes from sin forgiven.

We Episcopallians need never do without spiritual power, but if through sin we ever do block God out and away from us, never forget that God's repair man—our priest—is at our call day or night for an emergency as great as that, for it *is* an emergency when a soul senses its hands no longer clasp God's.

AMMIDON & COMPANY

Horace L. Varian

31 S. Frederick Street, Baltimore 2, Maryland

"Everything for the Church Except Vesture"

BRUGLER HOUSE

on Rye Lake, near White Plains, N. Y., offers clergymen and other active Church workers the quiet surroundings of a small estate for a holiday or vacation. For information and rates, write

R. P. KENT, Secy.
281 Fourth Ave. New York, N. Y.



Support the 7th War Loan
☆ Buy War Bonds ☆



A SENSATIONAL SELLER FOR AGENTS. Sixteen lifelike figures in full color. An amazing portrayal of the actual Manger scene in lustrous, washable finish. Sturdily made. Gives young an old a vivid, lasting idea of the Birth of Christ. Descriptive folder enclosed. This big, ready-to-gift-wrap box is a finest Christmas Cards and Everyday Assortments, both with and without Scripture Text and Bibles, Books and Stationery.

WESTERN ART STUDIOS, Dept. 126-R
257 So. Spring St. Los Angeles 12, Cal.

CHURCH SUPPLIES & EQUIPMENT CO.
Complete Stock of Church and Church School Supplies
2036 East 12nd Street CLEVELAND 15, OHIO

SCHOOLS

FOR BOYS

Shattuck School

America's Oldest Church Military School. The Rev. Donald Henning, D.D., Rector. Offers boys a proven program for their physical, mental and spiritual development. Grades 7-12. Complete Summer Session.

For Catalog and Viewbook Write
The Registrar, Box 442
Faribault, Minnesota

CATHEDRAL CHOIR SCHOOL

NEW YORK

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

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

Christchurch

SCHOOL FOR BOYS

Intermediate School: Sixth to Ninth Grade.
Upper School: College Entrance Requirements.
Sailing and other Salt-water Sports on the
Rappahannock River.

Apply to The Rev. S. Janney Hutton, Head-
master, Christchurch School, Christchurch, Va.

DeVEAUX SCHOOL

NIAGARA FALLS, NEW YORK

A church military school for boys from sixth grade until ready for college. Full scholarships for talented boys whose fathers are deceased. One master for every ten boys. Moderate rates.

For information address THE HEADMASTER

THE MERCERSBURG ACADEMY

A well-equipped and beautifully located preparatory school, 90 miles from Washington. 9000 alumni from 48 states, 30 foreign nations. 646 graduates now in 124 colleges. Mercersburg develops self-reliance, good judgment. Every boy joins a literary society, studies public speaking, if tennis courts, 3 football fields, gymnasium, etc. Many Olympic team members, Rhodes scholars. Famous chapel and carillon. Junior school. Founded 1836. Catalogue.
CHARLES S. TIPPETTS, PH.D., LITT.D., Headmaster,
MERCERSBURG, PA.

Prescott Preparatory School

PRESCOTT, ARIZONA

Reopens Sept. 13, 1943 with grades six through nine. Each year a grade will be added until eventually grades six through twelve will be offered. Prescott offers excellent training, individualized instruction, an able faculty, small classes limited to eight boys each, and a wonderful and healthful climate. Riding is included in the moderate tuition. Limited enrollment. Episcopal.
For literature address:

DONALD E. WILSON, Headmaster
Box 354, Hightstown, N. J. until May 25th;
then Prescott, Ariz.

FOR GIRLS

KEMPER HALL

KENOSHA, WIS.

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

For catalog, address: Box 10.

ST. ANNE'S SCHOOL

In Virginia. Episcopal Country School for Girls. College Preparatory and General Courses. Beautiful buildings on 23-acre estate; separate dormitory for younger girls. Riding, all sports. Accessible New York & Washington. Catalogue.
Elizabeth L. Cochran, Prin., Charlottesville, Va.

EDUCATIONAL

Paul's Cathedral, Oklahoma City, Okla.; the Rev. Harris J. Mowry jr., rector of Christ Church, Springfield, Ohio; the Rev. Edward N. West, canon sacrist of the Cathedral of St. John the Divine, New York City; and the Rev. Carl E. Wilke, assistant at St. Mark's Church, Milwaukee, Wis.

One man, the Rev. Maurice G. Foulkes, curate of St. John's Church, Stamford, Conn., received the degree of S.T.M. (Master of Sacred Theology).

The honorary degree of S.T.D. (Doctor of Sacred Theology) was conferred upon five men, namely: Bishop Boynton, Coadjutor of Puerto Rico; Bishop Pardue of Pittsburgh; Bishop Voegeli (*in absentia*) of Haiti; the Rev. William R. Watson, rector of St. Peter's Church, Bay Shore, Long Island, N. Y.; and the Rev. Charles E. Young, professor of Biblical Literature in the Bishop Payne Divinity School. The dean of the Seminary, the Very Rev. Dr. Hughell E. W. Fosbrooke, conferred all the degrees.

The commencement address was delivered by Everett Stanley Wallis, Ph.D., professor of Organic Chemistry in Princeton University. Dr. Wallis had for his subject the newer aspects of the relation between science and religion. Both, he declared, stand for truth, and that there should have existed—and still does exist—a cleavage between them is tragic. While every year adds to our knowledge of the physical world, there is yet a tragic inability to order our own lives. The reason for this fact is that man cannot live by scientific truth alone, since science has no moral technique. Science should be the servant of humanitarian endeavor. In cooperation with theology, science reaches the greatest heights in value to the life of man. To attain such cooperation, science must needs be taught by experts, as theology also must be so taught. The layman in either field should not try to function as a teacher. The duty of both science and religion is to show to the world the divine power in the world, and the law of love and of hope in the life of man.

BACCALAUREATE SERMON

Bishop Gilbert, Suffragan of New York, preached the Baccalaureate sermon at the General Theological Seminary, on Monday evening, May 21st. Taking as his text II Corinthians 5:19-20, "God was in Christ, reconciling the world to Himself . . . and hath committed unto us, the work of reconciliation," he said in part:

"The world is no longer startled by the Gospel message. Few people are afraid of it any more—a fact that should have its disturbing significance, perhaps. . . . Those who might have reason to fear the effect of Christian ideals upon the life of our world are no longer troubled. The Church, they conclude, is harmless and they know that there are plenty of timid, self-satisfied Christians who would prefer to keep it so. Nothing is going to happen—nothing will be allowed to happen—to disturb the old order of things.

"But you and I know that something has happened. And something is happening. This world knows no power that can undo the Incarnation. God was in the world in

SCHOOLS

FOR GIRLS—Continued

MARGARET HALL

under Sisters of St. Anne
(Episcopal)

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

FOR CATALOG AND VIEW FOLDER, ADDRESS:
MOTHER RACHEL, O.S.A., BOX 8, VERSAILLES, KY.

Saint Mary's School

Mount Saint Gabriel
Peekskill-on-Hudson, New York
College Preparatory and General Courses
Modified Kent Plan
For catalog address
THE SISTER SUPERIOR

STUART HALL

Under 3 Episcopal Dioceses of Virginia
102nd Session. Fully accredited. Effective preparation for college. General course for New College. Girl. Music, Art, Dramatics, Home Economics. Modern academic building, gymnasium and tiled swimming pool. Sports.

For catalogue, address:
Mrs. Wm. T. Hodges, A.M., Prin.
Box J-L, Staunton, Virginia

St. Katharine's School for Girls

Offering a balanced program of sound scholastic, physical and spiritual training in a friendly atmosphere. Episcopal. Founded 1884. College Preparatory and General Courses also 6th, 7th, and 8th grades. For catalog, address:
Ophelia S. T. Carr, Head, Devonport, Iowa

COLLEGES

CARLETON COLLEGE

Donald J. Coulter, President

Carleton is a co-educational liberal arts college with a limited enrollment of about 850 students. It is recognized as the Church College of Minnesota. Address: Assistant to the President.

Carleton College
Northfield Minnesota

MILWAUKEE - DOWNER COLLEGE

Milwaukee, Wisconsin

An Accredited College for Women

Full four-year courses leading to B.A. and B.S. degrees. Academic Programs, Home Economics, Music, Art, Occupational Therapy.

LUCIA R. BRIGGS, A.M., LL.D., President
For Bulletins, address the Registrar

DEACONESSES TRAINING SCHOOL

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

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

SPECIAL

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

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

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

Christ, reconciling the world to Himself. And we know that against His redeeming, saving purpose even the powers of hell can never prevail. . . .

"Let us remember that 'He hath given unto us this ministry of reconciliation.' There is something we have to do about it. It comes to us loaded with compelling, overwhelming responsibility. . . . For us, the Church stands as the instrument which our Lord Himself has designed and equipped for this saving task. . . . What then shall we say of the place of the Church in the world that we face today? "Obviously it is not the function of the

Church to draft blueprints of the new world order for which we all long and pray. Nor is the Church competent to express judgments upon intricate political and economic details of world organization. But that does not mean that the Church's voice may not be heard or the influence of its conscience exerted in forthright and determined insistence upon those standards committed to us by the Christ whom we profess to serve. . . .

"Who or what shall be equal to those things? Experience should have taught us that we may not rely upon treaties or covenants or leagues, however nobly conceived. They prescribe the method. They may define the object. But you and I know that the thing will not live or move until somehow God, through the service and influence of those who owe allegiance to Him, breathes into it the breath of life."

Dr. Henry S. Coffin to Retire

The retirement of the Rev. Dr. Henry Sloane Coffin, president of Union Theological Seminary's faculty for 19 years, was the focus of many activities of the seminary's commencement program May 13th to 16th.

Thatcher M. Brown, president of the seminary board of directors, disclosed that the board had voted to name the seminary's main building, "The Henry Sloane Coffin Administration Building," in honor of Dr. Coffin who will retire June 30th after 41 years as a member of the seminary faculty.

At a dinner on May 15th attended by 225 distinguished guests and again at an alumni luncheon on May 16th, Dr. Coffin was honored. In introducing Dr. Coffin, Mr. Brown, who presided at the dinner Tuesday evening announced that the \$500,000 Henry Sloane Coffin Fund was nearing completion.

Of this fund, the directors have designated \$175,000 for the Henry Sloane Coffin Chair in Homiletics at the seminary. Dr. Coffin expressed the hope that \$100,000 of it be set aside by the directors as the Clarence and Helen Dickinson Endowment in Sacred Music to be used for support of the seminary's School of Sacred Music.

Dr. Coffin, speaking of the contributions of the seminary to the religious life of the country, said, "This seminary has stood for solid learning. I think it is no exaggeration to say that its faculty and graduates through the years have contributed more books of first rate value for the enlightenment of all the churches than any other seminary in the country."

COLLEGES

Religious Speakers Scheduled for Carleton Commencement

Two distinguished religious leaders from the East will give the principal addresses at the two main convocations of the commencement program at Carleton College on June 3d and 4th.

Dr. Phillips E. Osgood, rector of E

CLASSIFIED

LIBRARIES

MARGARET PEABODY Lending Library of Church literature by mail. Return postage the only expense. Address: Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

LIBRARY OF ST. BEDE, 175 East 71st St., New York 21, N. Y. will close June 15th for the Summer and re-open October 1st.

LINENS AND VESTMENTS

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

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

POSITIONS OFFERED

EMBROIDERESS to apply designs on church hangings, and/or do fine embroidery. Give full particulars. Reply Box G-2956, The Living Church, Milwaukee 3, Wis.

TEACHER, UPPER GRADES, single man, cash salary plus maintenance, 2 or 4 year degree; secretary-bookkeeper, single man preferred; also, man needed for summer camp for boys. Apply Headmaster, St. James Military School for Boys, Faribault, Minn.

WANTED: GOOD CHURCHMAN as Organist and Choirmaster in large Eastern parish. Boy choir and junior choir. Teaching opportunities great. Give education, experience, references, salary desired. Reply Box F-2163, The Living Church, Milwaukee 3, Wis.

WANTED: TEACHER for Grades three and four, New York State Curriculum. Must be Protestant. Reply Box J-2164, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

PRIEST, CATHOLIC, 36, desires parish or curacy in East, preferably in New York City. Reply Box B-2160, The Living Church, Milwaukee 3, Wis.

PRIEST, CATHOLIC, desires position teaching in church school, preferably in East. Can teach English, Latin, French, Spanish. Reply Box B-2161, The Living Church, Milwaukee 3, Wis.

RETREATS

SOCIETY OF THE COMPANIONS of the Holy Cross Summer Retreat for Companions and friends, Adelyrood, South Byfield, Mass., July 7 to 9. Conductor, the Very Rev. Charles L. Taylor jr., D.D., dean of Episcopal Theological School, Cambridge. Further information sent upon request made to Miss Winifred E. Hulbert, Westwood, Mass.

RETREATS, St. Martin's House, Bernardsville, N. J. Groups, limit 30; own direction or boards in conferences. Address Acting Warden.

IF YOUR COPY IS LATE

Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your LIVING CHURCH does not reach you on time occasionally, please understand we are doing our best. The delay is caused by conditions arising after your copy has left Milwaukee.

NOTICE TO SUBSCRIBERS

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

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

THE LIVING CHURCH

CLASSIFIED

ALTAR BREAD

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

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

ART SERVICE

SPECIAL ART SERVICE. Hand lettering and illumination. Illustrations. Limited to paper and illustration-board work. Trinity Parish Studio, 120 South Church St., Jacksonville, Ill.

BOOKS

LIBRARIES OF RELIGIOUS BOOKS and sets purchased for cash. Write Baker's Bookstore, 1019 Wealthy, Grand Rapids 6, Mich.

BOOK FINDING SERVICE

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

BOOKS WANTED

WANTED TO BUY Mortimer's Catholic Faith and Practice. Rev. James D. Moffett, St. John's Church, Worthington, Ohio.

CAMPS

BOY CHOIR training course for Choir Directors at Camp WA-LI-RO, July 9-13 by T. Tertius Noble, Harvey B. Gaul, Walter Bldgett. Address Paul Allen Beymer, Christ Episcopal Church, Shaker Heights, Cleveland, Ohio.

CHURCH FURNISHINGS

IN STOCK. Sterling private communion services in case, \$47, \$50, \$75. Intinction chalices. Simpler brass crosses, vases, candlesticks, alms plates. R. Geissler, Inc., 79 West 45th St., New York 19.

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

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

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

manuel Church, Boston, Mass., will preach the baccalaureate sermon on June 3d, at an 11 o'clock convocation in Skinner Memorial Chapel. Dr. Osgood was for some years rector of St. Mark's Church, Minneapolis, and has served as a member of committees of the Carleton board of trustees for a considerable time.

DR. WEIGLE TO SPEAK

Dr. Luther A. Weigle, dean of the Divinity School of Yale University, will be the speaker at graduation exercises on June 4th. Before assuming his present position at Yale, Dr. Weigle was professor of philosophy and dean at Carleton College.

Approximately 85 students, of whom only seven are men, will be granted degrees at the 71st annual commencement at the college.

SECONDARY SCHOOLS

Rev. J. P. Moulton to Become
Chaplain of Iolani School

The Rev. John P. Moulton, son of the Bishop of Utah and rector for the past three and a half years of Grace Church, Norwood, Mass., has accepted the position of chaplain and head of the Department of Sacred Studies in the Iolani School, Honolulu, beginning September 1st. Mr. Moulton is resigning from his Norwood parish June 1st and with his wife and family will spend two months in Utah before sailing for Hawaii on August 1st.

During his ministry in Norwood, he brought the parish from the status of aided mission to that of an independent parish in union with the convention and

relinquishing all diocesan aid. Before coming to Norwood, Mr. Moulton was rector of Trinity Church, Milford, Mass., for five years.

St. Helen's Hall, Portland,
Adds Board Members

St. Helen's Hall in Portland, Ore., has amended its by-laws so as to enlarge its board membership. Appointment of five members, chosen by Bishop Dagwell, has been approved by the board: Frank W. Parr, secretary of the Oregon Teachers' Association; Russell M. Colwell, vice-president of the First National Bank of Portland; Mrs. Charles A. Hart; Mrs. David B. Charlton; and Mrs. Thomas Sharp, executive secretary of the extension division of the University of Oregon.



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

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

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

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

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

CORNELL UNIVERSITY, ITHACA COLLEGE—St. John's Church, Ithaca, N. Y.
Rev. Gerald B. O'Grady, Jr., Chaplain
Barnes Hall: Sun. at 9 A.M., Wed. at 7:30 A.M.
St. John's: Sun. at 8, 9:30, 11; Canterbury Club, Sun. at 5 P.M.

DENISON UNIVERSITY—St. Luke's Church, Granville, Ohio
Rev. W. C. Seitz, S.T.D., Gambier, Ohio, Priest in Charge
Sunday Services: 8:45 & 11 A.M.

HARVARD, RADCLIFFE, M.I.T.—Bishop Rhinelander Memorial, Christ Church, Cambridge, Mass.
Rev. Frederic B. Kellogg, Chaplain
Sun.: 8, 9, 10 & 11:15 A.M., 8 P.M.; Canterbury Club 6 P.M.; Wed.: (H.C.) at 8 A.M.

UNIVERSITY OF IOWA—Trinity Parish, Iowa City, Iowa
Rev. Frederick W. Putnam, Rector
Sundays: 8 & 10:45 A.M.; Canterbury Club: 4 P.M.
Wednesdays: 7 & 10 A.M. H.C. in Chapel
Holy Days as announced

MICHIGAN STATE NORMAL COLLEGE—St. Luke's Church, Ypsilanti, Mich.
Rev. R. L. DeWitt, Rector
Sunday Services: 8 & 11 A.M.; Canterbury Club: 7:30 P.M.



ST. PAUL'S CHURCH
WINSTON-SALEM, N. C.

MILWAUKEE-DOWNER, STATE TEACHERS—St. Mark's Church, Milwaukee, Wis.
Rev. Killian Stimpson, Rev. Carl E. Wilke
Sun.: 8, 9:30, 11 A.M.; Daily: 7:30 A.M.

MINNESOTA UNIVERSITY—Holy Trinity Church, 4th St. and 4th Ave., S.E., Minneapolis 14
Sundays: 8 & 11 A.M., 5 P.M.; Wed.: 7:45 A.M.

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

OKLAHOMA COLLEGE FOR WOMEN—St. Luke's Church, Chickasha, Okla.
Rev. H. Laurence Chowina, Vicar
Sunday Services: 8, 9, 9:45 & 11 A.M.

SALEM COLLEGE & ACADEMY—St. Paul's Church, Winston-Salem, N. C.
Rev. James S. Cox, Rector
Sundays: 8, 9:45, 11 A.M. & 5:45 P.M.

SANTA BARBARA COLLEGE, UNIVERSITY OF CALIFORNIA—Trinity Church, Santa Barbara, Calif.
Rev. Richard Flagg Ayres, Rector
Sun.: 7:30, 9:30 & 11 A.M.; 7:30 P.M. Evenings

UNIVERSITY OF TEXAS—All Saints' Chapel & Gregg House, Episcopal Student Center, 237 W. 27th St., Austin, Texas
Rev. J. Joseph Meakin Harte, Chaplain
Sundays: 8, 9:30, 11 & 6 P.M.
Weekdays: 12 N. Daily; Wed.: 10 A.M. & Fr. 7 A.M.

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

WELLS COLLEGE FOR WOMEN—St. Paul's Aurora, New York
Rev. T. J. Collar, Rector
Sundays: 7:30, 9:45, 11:00 A.M.
Holy Days and Fridays: 7:00 A.M.

WILLIAMS COLLEGE—St. John's Church, Williamstown, Mass.
Rev. A. G. Noble, D.D., Rector; J. F. Carter, D.D., Acting Rector
Sun.: 8 & 10:35 A.M.

UNIVERSITY OF WISCONSIN—St. Andrew's Church, 1833 Regent St., Madison 5, Wis.
Rev. Edward Potter Sabin, Rector
Sun.: 8 & 10:45 H.C.; Summer 7 & 9:30 H.C.
Weekdays: 7:15 H.C. except Wed. 9:30 H.C.
Penance Service: 5:56 and 7:30

AMHERST COLLEGE AND MASSACHUSETTS STATE COLLEGE—Grace Church, Amherst, Mass.
Rev. Jesse M. Trotter, Rector
Sunday Services: 8 & 11 A.M.

BENNETT JUNIOR COLLEGE—Grace Church, Millbrook, N. Y.
Rev. H. Ross Greer, Rector
Services: 8:30 & 11 A.M. Every Sunday

UNIVERSITY OF CALIFORNIA—St. Mark's Church, Berkeley, Calif.
Rev. Russell B. Staines, Rector
Sunday Services: 7:30, 11 A.M. & 6:45 P.M.; Canterbury Club, Sunday 6 P.M.

UNIVERSITY OF CALIFORNIA, L. A.—St. Alban's Church, Westwood, Los Angeles, Calif.
Rev. Gilbert Parker Prince
Sun.: 8, 9:30, 11 A.M.; Wed.: 7:30 P.M.; 1st and 3d Thrs.: 7:00 A.M., 2d and 4th Thrs.: 6:00 P.M.

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

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City
Rev. Stephen F. Bayne Jr. (in U. S. Navy)
Rev. Otis R. Rice, Acting Chaplain
Sun.: M.P. & Sermon 11 A.M.; H.C. 9 & 12:30
Daily (exc. Sat.): 12 Noon; Wed.: H.C. 8:20 A.M.

CHANGES

Appointments Accepted

Heck, Lt. Col. Lewis Owen, formerly chief of the Security and Intelligence Division at Aberdeen Proving Grounds, Md., became rector of St. James' Church on My-Lady's Manor, Baltimore County, Md., the end of May.

Muller, Rev. Albert C., rector of Trinity Church, Arlington, Va., will become rector of the Church of the Ascension, Richmond, Va., on July 1st. Address: 110 W. Franklin St., Richmond 20.

Ross, Rev. Arnold M., vicar of St. Luke's Chapel, Katonah, N. Y., has been appointed vicar of St. Augustine's (Col.) Mission, Yonkers, N. Y., and will organize a Colored mission in the town of Greenburg, N. Y. Temporary address: 1 Hudson St., Yonkers, N. Y.

Ziegler, Rev. Harry R., formerly priest in charge of the Church of the Nativity, Maysville, Ky., became missionary at St. John's, Munising, Mich., on May 1st.

Changes of Address

Damrosch, Rev. Leopold, recently returned from the Philippine Islands, may be addressed at St. Paul's Rectory, Doylestown, Pa.

Marriages

McWilliam, Rev. J. Raymond, priest in charge of Holy Trinity Church, Hicksville, N. Y., was married to Miss Rosalind A. Secor of New York City, on April 14th.

Retirements

Somers, Rev. Charles L., retired from the active ministry on April 30th. Since 1925, he has had charge of Colored congregations in the diocese of Southwestern Virginia: The Chapel of the Good Shepherd at Lynchburg; St. Philip's at Bedford; St. Luke's Mission at Roanoke; and later, St. Paul's Mission at Martinsville.

Meredith, Rev. Elliott B., formerly rector of St. Anne's Church, Glendover, Va., retired on June 1st. Address: Scottsville, Va.

Stockett, Rev. Martin S., will retire June 1st after 39 years as rector of the Church of Our

Saviour, Camden, N. J. The Rev. Mr. Stockett, who has been elected rector emeritus, will reside at 59 Kendall Blvd., Oakly Manor, N. J.

Military Service

Hutcheson, Rev. William B. L., formerly rector of Grace Church, Casanova, Va., became an Army chaplain on May 4th. Address: Army Chaplains' Training School, Harvard University.

Waterhouse, Rev. Wilfred T., formerly rector of Bromfield Parish, Washington, Va., became an Army chaplain on May 5th. Address: Army Chaplains' Training School, Harvard University.

LIVING CHURCH RELIEF FUND

St. John's Church, Kunming, China

Emily A. Southmayd\$5.00

China Relief

Mrs. Delora H. Engert\$5.00



CHURCH SERVICES



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

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

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

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

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
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

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

Church of Holy Communion, 7401 Delmar Blvd., St. Louis
Rev. W. W. S. Hohenschild
Sun.: 8, 9:30 and 11 a.m. Wed.: H.C. 10:30 a.m. Other services announced.

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

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

Church of the Ascension, Fifth Ave. & 10th St., New York
Rev. Roscoe Thornton Foust, Rector
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers. Church is open 24 hours a day.

Church of Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11 M.P. & 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. Paull 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

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

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

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

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

Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion Thursdays: 11 A.M., Holy Communion

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

Sun.: Communion 8 & 9 (Daily 8); Choral Eucharist & Sermon, 11; Vespers, 4

NEW YORK—(Cont.)

Trinity Church, Broadway & Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

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

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector
Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:30 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m.; Evensong, 5:30 p.m. Also daily, except Saturday, 7 a.m. & Thursday and Saints' Days, 9:30 a.m. Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

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

Trinity Church, Newport
Rev. L. Scaife, S.T.D., on leave USNR; Rev. Wm. M. Bradner, minister in charge; Rev. L. Dudley Rapp, associate minister
Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

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

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Dean
Sunday: Mass, 7:30, 9:00, and 10:45 a.m. Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Mass daily: 7; Extra Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

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

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

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.

Very Rev. Edward R. Welles, M.A., Dean; Rev. Robert E. Merry, Canon
Sun.: 8, 9:30, 11. Daily: 12. Tues.: 7:30, Wed.: 11

manuel Church, Boston, Mass., will preach the baccalaureate sermon on June 3d, at an 11 o'clock convocation in Skinner Memorial Chapel. Dr. Osgood was for some years rector of St. Mark's Church, Minneapolis, and has served as a member of committees of the Carleton board of trustees for a considerable time.

DR. WEIGLE TO SPEAK

Dr. Luther A. Weigle, dean of the Divinity School of Yale University, will be the speaker at graduation exercises on June 4th. Before assuming his present position at Yale, Dr. Weigle was professor of philosophy and dean at Carleton College.

Approximately 85 students, of whom only seven are men, will be granted degrees at the 71st annual commencement at the college.

SECONDARY SCHOOLS

Rev. J. P. Moulton to Become Chaplain of Iolani School

The Rev. John P. Moulton, son of the Bishop of Utah and rector for the past three and a half years of Grace Church, Norwood, Mass., has accepted the position of chaplain and head of the Department of Sacred Studies in the Iolani School, Honolulu, beginning September 1st. Mr. Moulton is resigning from his Norwood parish June 1st and with his wife and family will spend two months in Utah before sailing for Hawaii on August 1st.

During his ministry in Norwood, he brought the parish from the status of aided mission to that of an independent parish in union with the convention and

relinquishing all diocesan aid. Before coming to Norwood, Mr. Moulton was rector of Trinity Church, Milford, Mass., for five years.

St. Helen's Hall, Portland, Adds Board Members

St. Helen's Hall in Portland, Ore., has amended its by-laws so as to enlarge its board membership. Appointment of five members, chosen by Bishop Dagwell, has been approved by the board: Frank W. Parr, secretary of the Oregon Teachers' Association; Russell M. Colwell, vice-president of the First National Bank of Portland; Mrs. Charles A. Hart; Mrs. David B. Charlton; and Mrs. Thomas Sharp, executive secretary of the extension division of the University of Oregon.

Church Services near Colleges

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

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

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

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

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

CORNELL UNIVERSITY, ITHACA COLLEGE—St. John's Church, Ithaca, N. Y.
Rev. Gerald B. O'Grady, Jr., Chaplain
Barnes Hall: Sun. at 9 A.M.; Wed. at 7:30 A.M.
St. John's: Sun. at 8, 9:30, 11; Canterbury Club, Sun. at 5 P.M.

DENISON UNIVERSITY—St. Luke's Church, Granville, Ohio
Rev. W. C. Seitz, S.T.D., Gambier, Ohio, Priest in Charge
Sunday Services: 8:45 & 11 A.M.

HARVARD, RADCLIFFE, M.I.T.—Bishop Rhinelander Memorial, Christ Church, Cambridge, Mass.
Rev. Frederic B. Kellogg, Chaplain
Sun.: 8, 9, 10 & 11:15 A.M., 8 P.M.; Canterbury Club 6 P.M.; Wed.: (H.C.) at 8 A.M.

UNIVERSITY OF IOWA—Trinity Parish, Iowa City, Iowa
Rev. Frederick W. Putnam, Rector
Sundays: 8 & 10:45 A.M.; Canterbury Club: 4 P.M.
Wednesdays: 7 & 10 A.M. H.C. in Chapel
Holy Days as announced

MICHIGAN STATE NORMAL COLLEGE—St. Luke's Church, Ypsilanti, Mich.
Rev. R. L. DeWitt, Rector
Sunday Services: 8 & 11 A.M.; Canterbury Club: 7:30 P.M.



ST. PAUL'S CHURCH WINSTON-SALEM, N. C.

MILWAUKEE-DOWNER, STATE TEACHERS—St. Mark's Church, Milwaukee, Wis.
Rev. Killian Stimpson, Rev. Carl E. Wilke
Sun.: 8, 9:30, 11 A.M.; Daily: 7:30 A.M.

MINNESOTA UNIVERSITY—Holy Trinity Church, 4th St. and 4th Ave., S.E., Minneapolis 14
Sundays: 8 & 11 A.M., 5 P.M.; Wed.: 7:45 A.M.

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

OKLAHOMA COLLEGE FOR WOMEN—St. Luke's Church, Chickasha, Okla.
Rev. H. Laurence Chowina, Vicar
Sunday Services: 8, 9, 9:45 & 11 A.M.

SALEM COLLEGE & ACADEMY—St. Paul's Church, Winston-Salem, N. C.
Rev. James S. Cox, Rector
Sundays: 8, 9:45, 11 A.M. & 5:45 P.M.

SANTA BARBARA COLLEGE, UNIVERSITY OF CALIFORNIA—Trinity Church, Santa Barbara, Calif.
Rev. Richard Flagg Ayres, Rector
Sun.: 7:30, 9:30 & 11 A.M.; 7:30 P.M. Evenings

UNIVERSITY OF TEXAS—All Saints' Chapel & Gregg House, Episcopal Student Center, 27 W. 27th St., Austin, Texas
Rev. J. Joseph Meakin Harte, Chaplain
Sundays: 8, 9:30, 11 & 6 P.M.
Weekdays: 12 N. Daily; Wed.: 10 A.M. & 7 A.M.

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

WELLS COLLEGE FOR WOMEN—St. Paul's Church, Aurora, New York
Rev. T. J. Collar, Rector
Sundays: 7:30, 9:45, 11:00 A.M.
Holy Days and Fridays: 7:00 A.M.

WILLIAMS COLLEGE—St. John's Church, Williamstown, Mass.
Rev. A. G. Noble, D.D., Rector; J. F. Carr, D.D., Acting Rector
Sun.: 8 & 10:35 A.M.

UNIVERSITY OF WISCONSIN—St. Andrew's Church, 1833 Regent St., Madison 5, Wis.
Rev. Edward Potter Sabin, Rector
Sun.: 8 & 10:45 H.C.; Summer 7 & 9:30 H.C.
Weekdays: 7:15 H.C. except Wed. 9:30 H.C.
Fenace Sat. 5 & 6 and 7:30

CHANGES

Appointments Accepted

Heck, Lt. Col. Lewis Owen, formerly chief of the Security and Intelligence Division at Aberdeen Proving Grounds, Md., became rector of St. James' Church on My-Lady's Manor, Baltimore County, Md., the end of May.

Muller, Rev. Albert C., rector of Trinity Church, Arlington, Va., will become rector of the Church of the Ascension, Richmond, Va., on July 1st. Address: 110 W. Franklin St., Richmond 20.

Rosa, Rev. Arnold M., vicar of St. Luke's Chapel, Katonah, N. Y., has been appointed vicar of St. Augustine's (Col.) Mission, Yonkers, N. Y., and will organize a Colored mission in the town of Greenburg, N. Y. Temporary address: 8 Hudson St., Yonkers, N. Y.

Ziegler, Rev. Harry R., formerly priest in charge of the Church of the Nativity, Maysville, Ky., became missionary at St. John's, Munising, Mich., on May 1st.

Changes of Address

Damrosch, Rev. Leopold, recently returned from the Philippine Islands, may be addressed at St. Paul's Rectory, Doylestown, Pa.

Marriages

McWilliam, Rev. J. Raymond, priest in charge of Holy Trinity Church, Hicksville, N. Y., was married to Miss Rosalind A. Secor of New York City, on April 14th.

Retirements

Somers, Rev. Charles L., retired from the active ministry on April 30th. Since 1925, he has had charge of Colored congregations in the diocese of Southwestern Virginia: The Chapel of the Good Shepherd at Lynchburg; St. Philip's at Bedford; St. Luke's Mission at Roanoke; and later, St. Paul's Mission at Martinsville.

Meredith, Rev. Elliott B., formerly rector of St. Anne's Church, Glendover, Va., retired on June 1st. Address: Scottsville, Va.

Stockett, Rev. Martin S., will retire June 1st after 39 years as rector of the Church of Our

Saviour, Camden, N. J. The Rev. Mr. Stockett, who has been elected rector emeritus, will reside at 59 Kendall Blvd., Oakly Manor, N. J.

Military Service

Hutcheson, Rev. William B. L., formerly rector of Grace Church, Casanova, Va., became an Army chaplain on May 4th. Address: Army Chaplains' Training School, Harvard University.

Waterhouse, Rev. Wilfred T., formerly rector of Bromfield Parish, Washington, Va., became an Army chaplain on May 5th. Address: Army Chaplains' Training School, Harvard University.

LIVING CHURCH RELIEF FUND

St. John's Church, Kunming, China

Emily A. Southmayd\$5.00

China Relief

Mrs. Delora H. Engert\$5.00

CHURCH SERVICES



NO TO CHURCH! That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

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

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

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

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
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

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

Church of Holy Communion, 7401 Delmar Blvd., St. Louis
Rev. W. W. S. Hohenschild
Sun.: 8, 9:30 and 11 a.m. Wed.: H.C. 10:30 a.m. Other services announced.

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

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

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

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

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

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11 M.P. & 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

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

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

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

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

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

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

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

NEW YORK—(Cont.)

Trinity Church, Broadway & Wall St., New York
Rev. Frederic S. Fleming, D.D.

Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

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

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

Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector

Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:30 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m.; Evensong, 5:30 p.m. Also daily, except Saturday, 7 a.m. & Thursday and Saints' Days, 9:30 a.m. Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

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

Trinity Church, Newport

Rev. L. Scaife, S.T.D., on leave USNR; Rev. Wm. M. Bradner, minister in charge; Rev. L. Dudley Rapp, associate minister

Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

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

St. Paul's Pro-Cathedral, Springfield

Very Rev. F. William Orrick, Dean
Sunday: Mass, 7:30, 9:00, and 10:45 a.m.
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

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

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge

Sun. Masses: 7, 9:30, 11; Mass daily: 7; Extra Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

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

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

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

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.

Very Rev. Edward R. Welles, M.A., Dean; Rev. Robert E. Merry, Canon

Sun.: 8, 9, 10, 11, Daily: 12 Tues.: 7:30, Wed.: 11

THE BEGINNING OF DEMOBILIZATION

means that men who have been in the Armed Forces will be entering the seminaries.

They must not find that the preparation given them for their sacred calling is less careful and complete than that given for military service.

What is done for them and for those who come after them depends in no small degree on the generosity with which the laity support the Church's seminaries.

This advertisement is provided in the interest of all our Church seminaries by the following institutions:

BERKELEY DIVINITY SCHOOL, NEW HAVEN; BEXLEY HALL, GAMBIER, OHIO; BISHOP PAYNE DIVINITY SCHOOL, PETERSBURG, VA.; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY; NASHOTAH HOUSE, NASHOTAH, WIS.; PHILADELPHIA DIVINITY SCHOOL; SCHOOL OF THEOLOGY, UNIVERSITY OF THE SOUTH, SEWANEE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA

This is God's World:

And there is a world-wide fellowship of men and women dedicated to God and empowered by Him to work for the establishment of His kingdom of righteousness and peace. The thrilling story of their labors is chronicled week by week in

The Living Church

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

(Rates — new or renewal)

One-year subscription _____ \$5.00 Two one-year subscriptions _____ \$9.00

Two-year subscription _____ \$9.00 Each additional subscription _____ \$4.00

(Foreign \$1 a year extra)

The Living Church

744 N. 4th Street

Milwaukee 3, Wisconsin

Please send a gift subscription to:

Name _____

Street _____

City & State _____

Gift card yes no

Please enter my subscription new renewal

Name _____

Street _____

City & State _____