

WISCONSIN The Living Church

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



Introduction to the Veteran

STATE HISTORICAL SOCIETY
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MADISON WISCONSIN

F LC2 A

Wide World
RUSSIAN DELEGATION AT CANTERBURY CATHEDRAL
Left to right, the Very Rev. Archpriest Nikolai Kolchitsky, protopresbyter of the Patriarchal Council; Archdeacon Bickersteth of Maidstone; the Rev. Juvenaliy Lunin, priestmonk; His Beatitude the Metropolitan Nikolai; the Bishop Suffragan of Dover; and the Bishop of Gibraltar.

Failing the Chaplains

TO THE EDITOR: THE LIVING CHURCH issues are still coming addressed to Chaplain Barrett Tyler, who died in action early in March. I hope the donor of the subscription won't mind my receiving the copies, for they give me the only news I have had of the Church in the past two years. Needless to say, I am far behind on Church news, perhaps as far behind as the freed internee priests I met recently here in the Philippines. They begged for news, and I gave them what little I had from the copies I have received.

Some of the articles and news items startle me; they tell of Church issues that have been in the news for some time and of which I knew nothing. They bring to mind many things I have thought about for so long and of which I knew so little. But I did know, through my own experiences, that the Church at home has failed the chaplains in many ways; other chaplains whom I have met, express the same sentiments. The only agency which has given us any assistance at all in a real, practical way is the Army and Navy Commission, and I take this opportunity to thank Dean Washburn and his staff for it.

The Church as a whole, however, has not done its part in the Episcopal work in the army and navy. Contrary to glowing reports, the clergy and parishes and missions have not kept in contact with their communicants overseas nor, as a matter of fact, in the States either. In one division (normally 15,000 men) which had 550 Churchmen, I made a survey and found that only 4% had heard regularly from their rectors or from parish agencies; 6% had heard only occasionally; 90% had heard nothing whatever. In another division, the figures were 3%, 8%, and 89% respectively. These two surveys were made overseas.

But the Church has failed us in a much larger way. Certainly we have enough army chaplains so that sufficient influence could have been exercised in Washington to so allocate our chaplains that each division, or unit of equal size, would have at least one Episcopal chaplain. In my own experience, of the ten divisions with which I have come in contact overseas, only three had Episcopal chaplains. At Easter I managed to visit two other divisions in addition to my own for Episcopal Easter Communion. That was in addition to the general Protestant services in the unit to which I am attached. It was

gruelling work, but I was glad to do it, for some men had not received Holy Communion for as long as 30 months. Other Churches, such as the Roman Catholic, make certain that their clergy are represented in all units of any appreciable size, or have a planned schedule made so that their men might hear Mass regularly. Regardless of the difference in proportion of men, our communicants should be receiving the same attention, for they do not attend other Masses, and the general Protestant Communion does not satisfy their spiritual needs.

The Church has certainly "missed the bus" and has passed over a wonderful opportunity to make itself felt and heard in the armed forces. We chaplains cannot do it, for we are but small cogs in the greater and supposedly more influential machinery of the Church. Many of our chaplains are overworked in their (primary) obligations to their own assigned units and their secondary obligations to Episcopalians whom they find in other units.

Other churches have sent out bishops or the equivalent representatives overseas; in 23 months I have seen none of our bishops other than in Hawaii, where the then newly-arrived bishop was extremely busy getting orientated in his new diocese. (He has since done yeoman work in the armed forces there.) I have heard of only one bishop having made overseas visits, and that was to only one theater of operations. While overseas, I have prepared 93 men for confirmation, with no hope of receiving that rite until their return home. Meanwhile many of them will have lost their enthusiasm and intentions for confirmation. I speak only of my own activities; multiply them by the number of our chaplains overseas, and you find a sad picture of the Church's inadequate preparation to serve armed forces personnel.

(Rev.) SYDNEY H. CROFT,
Chaplain (Captain), USA.

Overseas.

Sunday School Teaching

TO THE EDITOR: Your editorial comment on my letter in your columns of July 1st drives me to an act of shameful confession unparalleled, I believe, in your correspondence—a confession that may well close against me such few doors as still remain open.

This hideous admission should perhaps begin with this paralyzing assertion:

1. *I believe schools should teach something.*

There—ponder that awhile. Isn't it horrible? Isn't it medieval? Isn't it reactionary? After the shock has eased off a bit, go with me a further step along the road of self-abasement;

2. *I believe Sunday schools should teach religion.*

Imagine anybody believing that! And after the numbness which naturally follows such a statement, make this further descent—holding fast to the life-line; stepping carefully as you go;

3. *I believe Episcopal Sunday schools should teach the religion of the Episcopal Church.*

By this time, I am aware, every nerve of the reader will be taut with horror and revulsion. But we have not finished. Go with me to the bitter end;

4. *I believe the religion of the Episcopal Church is set forth in the Book of Common Prayer.*

Isn't that horrible? Isn't it a disgrace that a man should be allowed at large—nay, more, allowed to write and speak—who holds such subversive, black views? But

there is a further depth—I won't ask you to go that far; just stand and peer over the edge of the dismal abyss to the depths where—in I wallow;

5. *I believe Episcopal Sunday schools should teach the Book of Common Prayer.*

There—it's done. It's off my chest. It's horrible, but at least I no longer conceal a gnawing cancer in my bosom. Do with me as you will—I cannot repent, for I do not feel the slightest remorse.

(Rev.) IRWIN ST. JOHN TUCKER,
Chicago.

Editor's Comment:

We all agree. But some people think that a few additional teaching helps could be put to good use. In fact there is a book which we shall designate only by the initials H—B—, which Fr. Tucker has taken a vow to use in his teaching.

1945 Annuals Requested

TO THE EDITOR: Would you be kind enough to insert in the next issue of your publication a request for 1945 LIVING CHURCH ANNUALS? The Army and Navy Commission has been asked to furnish as many of these ANNUALS as possible to the various Army and Navy redistribution centers throughout the country so that non-Episcopal and Episcopal chaplains will have easy access to the addresses, etc., of our churches and priests. Anyone who is kind enough to let us have his or her ANNUAL will be doing the Commission a great favor and our appreciation will be deep.

(Rev.) J. BURT WEBSTER,
Boston.

Dalcho Society

TO THE EDITOR: On April 23d, in the Library of St. Philip's Church Home, Charleston, S. C., there was a meeting to discuss the advisability of forming a diocesan society for the study and preservation of the history of the Church in this diocese. Those present were deeply interested and, after a full discussion, voted unanimously to form such an organization under the name of "The Dalcho Society, the Church Historical Society of the Diocese of South Carolina." Bishop Carruthers gave his warm approval to the project.

The following officers were elected: presi-

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

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LETTERS

dent, Rev. H. D. Bull of Georgetown; vice-president, Bishop Thomas; secretary-treasurer, Miss Marie Heyward of Charleston. The executive committee consists of the above officers with Bishop Carruthers and Richard Bank of St. Matthew's.

The society is very anxious to procure the names of all persons interested in the objects of the society with a view to enlisting their support and membership. Names should be sent to the secretary-treasurer, Miss Marie Heyward, 16 Azalea Road, Charleston, S. C. (Rev.) H. D. BULL.

Georgetown, S. C.

St. Christopher's Trailer

TO THE EDITOR: My attention has been called to the fact that in recent publicity in the Church press about St. Christopher's Trailer—1 and 2—there was no mention of the Church Army. That is an oversight. Capt. Charles L. Conder of the Church Army (now the Rev. Charles L. Conder) was the genius of the trailer program. Without the Church Army what has been done would have been impossible.

(Rt. Rev.) W. BERTRAND STEVENS,
Bishop of Los Angeles.
Los Angeles.

What's in a Name?

TO THE EDITOR: The Church has long maintained a preaching station at Wellton, Ariz., with the vicar of St. Paul's Mission, Yuma, in charge. The congregation in Wellton is now in the process of becoming a mission and choosing a name for itself which may be unique in the Church. If not, kindly let the writer know. The name: *The Church of our Shepherd*.

In answer to the question: "What's in the name of a Church?" I should submit that there is a great deal sometimes. In the case of the people of Wellton I should say that it was an expression of faith and love which the whole Church might emulate.

Perhaps a logical name for a mission which is the offspring of St. Paul's Mission would have been St. Barnabas, but the people themselves must be considered. In Wellton the Church is pioneering among people who come from all sorts of religious backgrounds. There are only a handful of people in the area, who have had any direct relationship to the Church at all. A ministry to such people in the writer's estimation must be along lines which reach them where they live and at the same time mediate to them the doctrine and discipline of the Church as they learn to participate in her services.

(Rev.) BANCROFT P. SMITH.

Yuma, Ariz.

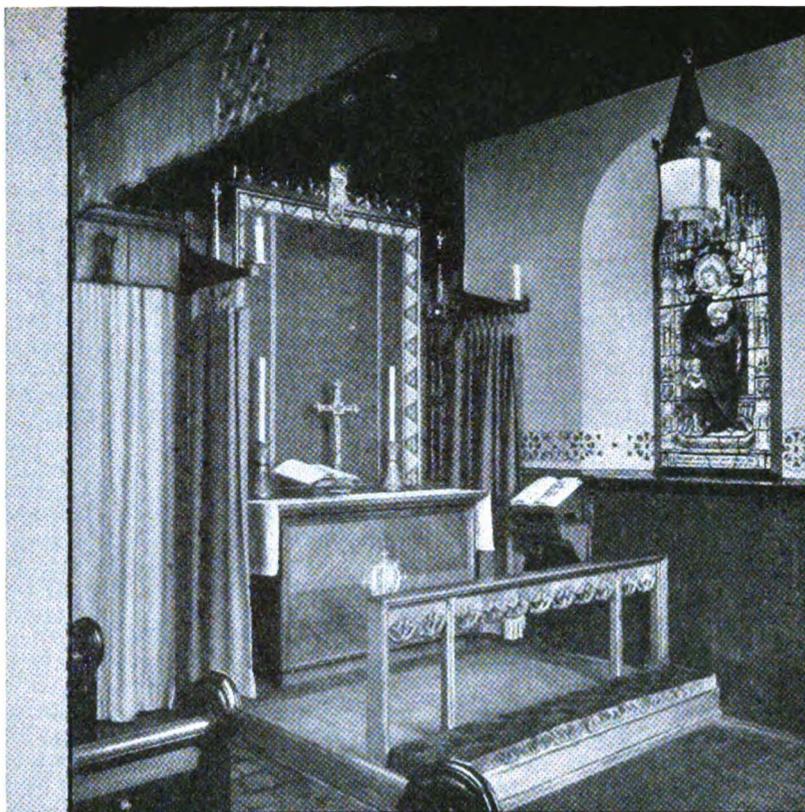
Christian Charity

TO THE EDITOR: Successes and failures, as the world judges, there needs must be. But neither the envy that failure oft breeds, nor the arrogance that success oft breeds, need be, if charity, not vanity, rule our hearts.

For charity is the spirit of fellowship in Christ that knoweth neither rich nor poor. But vanity is the denial of that spirit, by which charity is debased to be a cause of vaunting pride in him who gives, and of complaining bitterness in him who receives.

And charity is so debased today that they who appeal for relief to war sufferers, take pains to state that these sufferers do not want charity, do not want that which above all things exalts him who asks for it and him who extends it. For charity is of God, and in God, and God Incarnate, is the Incarnation of Charity, Jesus Christ, Our Lord.

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Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



The Rector's Part

“OUR CHURCH school is terrible—just a mess,” announced a teacher from a small parish at a summer conference class. “I think it's the rector's fault. We just drift along, year after year.”

The rector perhaps knows it, too, but is so caught in the groove of his ineffectual ways that he does not know the way out. He may need just the spur of criticism and specific suggestion. Most of the clergy admit too readily that they are “no good at religious education.” Many find an “out” by blaming headquarters for not providing one-a-week educational vitamin pills to be handed out. But all know that something *must* be done—by someone, somehow.

In this vein is the recent pronouncement by some of our chaplains: “We deplore our inadequacy as teachers . . . and we intend to center our parochial work around the educational objective. . . . We promise ourselves to do all in our power to bring about such reorganization of the work of the Church as a whole, and of our respective dioceses . . .” and so forth.

The above is a nice piece of pious self-expression. But will they really do anything different when they get back? Do they know where to begin? In the service, they have had to answer all mail within 24 hours, read bulletins and directives immediately and act on them. Back home, will they be as efficient, without any one to check up on them? We have our doubts, personally.

The truly alert priest will know, however, that it is the little matters of planned efficiency that make all the difference. He must do certain things early in the summer or his school will get off to a bad start in the fall. Here is a fair list of things which every priest should do before leaving on his vacation:

Make lists of all children, by ages, and group them into probable classes starting in September. This means mostly just typing off the class enrolment at the close of school, with new headings for grades. It will show at a glance what teachers are required.

Decide on what curriculum and texts to use this year. [Yes, the whole thing is a mess now. But each priest must make his decision for his children. He must follow the best guidance he can get. There are at least nine systems published in the Episcopal Church, all competing. Most of the clergy are distressed, confused, exasperated, mad, annoyed, or bewildered—according to temperament. The House of Bish-

ops has acknowledged this rising storm and made a pronouncement. The National Council has spoken of it. The Division of Christian Education has had some intense meetings. It looks as though steps may be taken prematurely to give us an “official” system to meet the mounting emotion. In the meanwhile, the parish priest must still make his annual decision, and find some texts for his school, great or small. Or, he may decide to write a course of his own. Sorry, but that's life in the Episcopal Church in 1945.]

Order enough sets of the above for probable enrolment.

Enlist all teachers needed, and have personal interview with each, delivering textbooks and other materials. This gives the teacher a chance to become acquainted with her course during the summer.

Enlist a superintendent, and instruct him in his duties—unless the priest decides again to hold this office, as is too often the custom nowadays.

Enlist a secretary, and any assistants, and have a meeting to plan administrative details—attendance devices, equipment, money methods, and the exact mechanics of the school. Even the smallest school should have a separate secretary. The shelves should be entirely cleared of last year's stuff, and made ready for the opening.

Check all equipment. Repair, paint, or discard old things. Dispose of things no longer used. How long since you have bought any new equipment?

Call meeting of the parish board of Christian Education, and plan thoroughly the principal matters of policy for the coming year. This will include such things as teachers' meetings, opening and closing dates, main events, parents' share, change of hours, transportation, and budget.

Call meeting of Youth Council or committee and determine all questions of leadership, policy, and program for the young people for the year. There will be two or three leading boys and girls in this group, naturally.

“But this is all for the rector,” says a timid teacher. “If he won't . . . what can we do?”

You can start talking, can't you? Stop grumbling so politely and *kick!* Most of the clergy get to thinking that they have no boss. But they are very sensitive to criticism. If you talk with warmth and knowing your facts, to the right people, you'll be surprised what they'll do. Fortunately, most of our priests have the above matters on their minds. Many will have checked a similar list before leaving for their well-earned vacations.

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 509 South Farwell Street, Eau Claire, Wis. Please enclose stamped, addressed envelope if a personal reply is desired.

SEVENTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Fr. Moody Accepts Election as Bishop of Lexington

The Rev. Dr. William R. Moody, rector of Christ Church, Baltimore, Md., has accepted election as Bishop of Lexington. He was elected on the third ballot on June 26th [L.C., July 1st and 8th], other nominees being the Rev. Messrs. Louis C. Melcher, Allen Person, Samuel Capers, Wilson Hunter, Edward W. Baxter, John Walthour, and Neil Annable.

FINANCE

Church Pension Fund Report

Assets of \$38,992,676 and an annual pension roll of \$1,378,528 are reported by the Church Pension Fund in its 27th annual report, just released, for the year ended December 31, 1944. The increase in assets during the year was \$1,363,253 and the report states that the market value of the fund's investments is now \$2,635,508 in excess of their book value. The fund is maintained on an actuarial reserve basis to provide pensions for retired clergymen and for the widows and orphans of deceased clergymen. Since its inception in 1917, it has paid out approximately \$25,000,000 to its beneficiaries. The report is issued over the names of Bishop Davis of Western New York as president, Bradford B. Locke as executive vice-president, and Charles D. Dickey as treasurer.

Support of the fund is derived from the income on its investments and from assess-

ments levied against all of the parishes, missions and other ecclesiastical organizations of the Church. It is stated that the average interest earned during 1944 on the mean admitted assets, as reported to the Insurance Department of the State of New York, was at the rate of 3.08% but that, inasmuch as the fund's assets exceed its liabilities by \$1,889,186, this resulted in average interest earnings of 3.238% on the actuarial reserves requiring interest. The income from assessments, which are payable at the rate of 7½% of each clergyman's current salary, was \$1,192,203 in 1944. It is stated that this is the largest total from this source for any year in the history of the fund. The assessment system has worked so successfully that against a total of approximately \$27,650,000 received from this source since 1917, the unpaid arrears are reported to be only about \$36,000. The fund is a non-contributory system, the assessments for the active clergy being payable entirely by the Church and not by the clergymen themselves.

Emphasis is given in the report to the growth of the fund's liabilities, consisting mainly of actuarial reserves to cover pensions payable to present beneficiaries and the obligations of the fund towards its future beneficiaries. The total liabilities at the end of 1944 are reported as \$37,103,490, representing an increase of \$2,454,381 during the year. It is pointed out that this is an unusually large increase and results mainly from the fact that the actuarial reserve basis was changed during the past year from a 3½% interest assumption to a 3¼% interest assumption. This action, which required increasing the the actuarial reserves by almost \$2,000,-

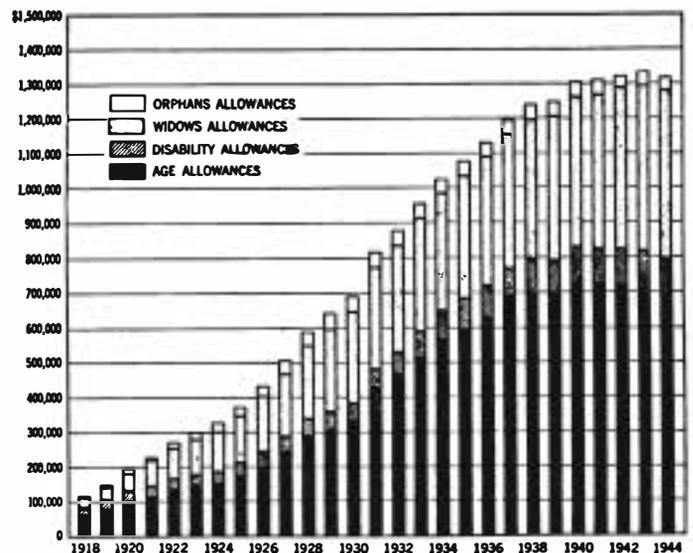
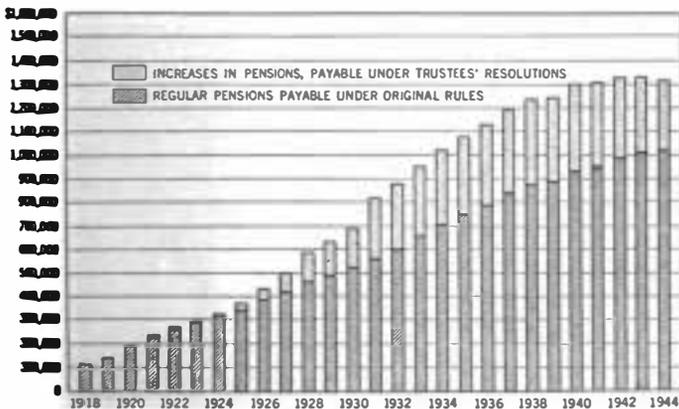
000, is discussed in detail in Mr. Locke's report as executive vice-president in which he states that the question of a further reduction in the interest assumption is being studied by the trustees.

Although the fund operates under definite rules, the trustees have been able to grant substantial extra benefits over and above its basic obligations, such additional payments having been possible because of favorable factors in the fund's administration. An analysis of the present pension roll reveals that the total now being paid is 30% larger than would have been the case if this program of extra benefits had not been possible. It is stated that the main source of surplus income for this purpose results from the fact that although the actuarial basis of the fund assumes retirement at 68, many of the clergy continue in the active ministry beyond that age and thus do not become beneficiaries of the fund as soon as originally expected.

An analysis of the treasurer's report shows that approximately 33% of the fund's investments are in United States Treasury obligations. Its portfolio consists of 86.5% invested in bonds and 13.5% in stocks, most of which are preferred stocks. It is stated that the Church Pension Fund and its affiliates had subscribed, through December 31, 1944, to \$9,280,000 in the various War Loans.

The fund operates three wholly-owned subsidiaries, namely, the Hymnal Corporation, which published Hymnals and Prayer Books, the Church Life Insurance Corporation, and the Church Properties Fire Insurance Corporation, all of which are administered for the benefit of the Church. The life company has assets of \$7,949,647

CHURCH PENSION FUND BENEFITS: The graph below shows the additional benefits made possible by the fund's surplus; that at the right shows the proportion paid to orphans, widows, disabled clergy, and retired clergy.



and insurance in force of \$29,459,577. The fire company, with assets of \$836,895, has insurance in force of \$123,914,234. It is stated that on a consolidated basis the total assets of the Church Pension Fund and its affiliates now amount to \$46,116,576.

Good Friday Offering Figures

Up to June 19th, receipts for the Good Friday Offering amounted to \$39,572.61, according to figures in the National Council's Department of Finance. To the equivalent date last year receipts were \$38,971.01. Thus, for the same period, the offering is \$601.60 larger this year.

THE BIBLE

7,000,000 Bibles for Liberated Countries

The British and Foreign Bible Society is cooperating with the American Bible Society in plans to furnish 7,000,000 Bibles for liberated countries in Europe and the Far East. Part of the need will be met by 95,000 Bibles and 250,000 New Testaments now being printed in Sweden in nine languages.

Preparation of Testaments for Eastern Orthodox communities abroad is being directed in England by Canon Coleman, lecturer in Hellenistic Greek at Durham University, in collaboration with Orthodox Church scholars.

RURAL WORK

Institute Staff in Lexington

★ A pleasant informality marked the activities of the staff of the National Town-Country Church Institute in Lexington, Ky., the last two weeks in June. Its members [L.C., July 8th] were assigned to work in the daily vacation Bible schools, which were in session in the morning in all non-Roman churches of the city. These schools provided instructions for Negro as well as white children, with the Negro classes held in the Second Baptist Church of Lexington. However, both white and Colored teachers were instructed in the same group and Negroes attended the general sessions of the institute, held in the municipal auditorium.

"The National Town-Country Church Institute," explains Director Clifford L. Samuelson, "has a two-fold aim. First, it is an experimental project in providing supervised field work for theological students and women in training for Church work. Second, it is an exploratory study of the communities and open country areas within a radius of approximately 75 miles from Kansas City, to determine the aptness of this section as an area to be used for a permanent extension center, which all seminaries could use to provide students with a constructive experience in town and country work under supervised conditions.

"To provide students with experience and to get acquainted with the area, the project is being operated during June and July, with a program consisting of daily

vacation Church schools, evangelistic and teaching missions, pastoral visitations, religious census, community surveys, and community-wide educational and recreational activities on various age levels."

A recreation session was held for Lexington young people, with a group of Negro boys and girls dancing the Virginia reel and square dances, as did the white youngsters. Members of the two races did not dance together, but each had an equal share in the program, in the same hall. This was something of an innovation in Lexington, a town with a strong Confederate background. A group of eight singers, business and professional men, entertained by singing. B. M. Little, bank president and lay reader for Trinity Church, Lexington, wrote the following extra verse for *Love's Old Sweet Song*:

At the Vacation Daily Bible School
Where kids and teachers live the
Golden Rule,
Baptists and Christians, Presbyterians,
Work with the Meth'dists to perfect
their plans;
'Vangelicals, Episcopalians, too,
All finding work for busy hands to do.

In the afternoon, members of the institute staff called on Churchpeople in the vicinity. A late spring and heavy rains had retarded farm work and farmers were working in their fields until 9 or 10 o'clock at night. Thus their appearances in Lexington were restricted largely to church attendance on Sundays.

The Rev. Mr. Templin spoke at a night session on "The Farm and the Future." For 15 years he was a missionary in India, and he has made a special study of rural problems, economic and social as well as religious.

Motion picture films shown included *The Lord Helps Those Who Help Each Other*, *How to Conquer War*, and *The Grace of Forgiveness*. The Rev. Mr. Allison was in charge of film projection and sound work and spent part of his time in Lexington equipping the Friendly Trailer with visual apparatus.

A warm spirit of cooperation between the visiting Church group and members of other Protestant churches in Lexington was greatly encouraging to Director Samuelson, and pleased the Lexington ministers.

From Lexington the institute moved to Excelsior Springs, Mo., a health resort town, for a week. After that it planned to go to Lee's Summit, a typical farm town in Jackson County, where sessions were to be held in country churches. A week of research work also was to be done in towns north of Leavenworth, Kans. The three young "theologs," only one of whom ever had lived on a farm, are to put in 10 days on a farm cutting and pitching hay in July, to get the actual "feel of the farm."

ANGLICAN RELATIONS

Communion Set Given Dr. Fisher

At Lambeth Palace on June 15th the Archbishop of Canterbury received from friends in the American Episcopal Church

a communion set for use in his private Chapel. The gift marks the occasion of Dr. Fisher's enthronement and is a symbol of the intimate relationships which bind the daughter Church of the United States with its mother See of Canterbury, and in especial appreciation of all that the Archbishop has done personally to strengthen the understanding and ties of friendship between all Americans and Britons during the past years while he was Bishop of London. The communion set is of beaten silver and a modern adaptation of traditional Gothic form. The hexagonal base of the chalice is mounted with a crucifix in gold and also bears the coats of arms of Aberdeen (in the cathedral of which the first bishop for America was consecrated) and those of the dioceses of Chester, London and Canterbury (which sees Dr. Fisher has successively occupied) and the coat of arms of the Episcopal Church of America, all of which shields of arms are executed in *champlevé* enamel. The paten and wafer box have *repousse* ornaments based upon the wheat ear and the vine and the cruets have stoppers surmounted by Cornish choughs, heraldic birds taken from the old arms of St. Thomas à Becket of Canterbury. The set was designed by W. Lawson and carried out by the craftsmen of the Faith Craft Works, London.

Among the friends in America who sponsored this gift were the Presiding Bishop, the Bishops of Massachusetts, Albany, and Southern Ohio (all of whom have recently paid official visits to the Church of England) and a number of American Services chaplains and civilians. Among those present at Lambeth Palace to present the gift were Paul B. Anderson, ventryman of the American Cathedral in Paris and associate editor of *THE LIVING CHURCH*, the Rev. J. J. Weaver of the United States Army, and the Rev. J. B. Dakin, of the Archbishop's Council on Foreign Relations.

LAYMEN

National Council of Churchmen Plans Educational Program

Under the able leadership of Dr. Clark G. Kuebler, president of Ripon College, one of the most ambitious programs ever attempted by the laity of the Church has been launched by an organization to be known as the National Council of Churchmen.

"Aside from the guidance which this organization will receive from the bishops and ministers in the Church this is strictly a lay movement whose sole purpose it shall be to inform by mail every single communicant in the country the straightforward and scholarly answers to all those questions which even well informed Churchmen often find bewildering," an announcement of the new organization states. "While the writings to be so widely distributed are to come from the best minds in our communion every effort will be made to have them so simply written that even the most recently confirmed will be able to understand them and constantly to be made

aware of the rich, historical background which is the rightful heritage of the Episcopal Church."

Serving with Dr. Kuebler are the following vice-presidents: Messrs. William R. Castle, St. Agnes' Church, Washington; Spencer Ervin, Church of the Good Shepherd, Rosemont, Pa.; Edward N. Perkins, Church of the Resurrection, New York; Clifford L. Terry, St. Luke's, Evanston; and Elwood Wheeler, St. James' Church, Cleveland. Victor D. Cronk, Church of the Epiphany, Chicago, is secretary, and Hall E. Shepherd, Trinity Church, New York, is treasurer, with John Whiteley, Church of St. Mary the Virgin, New York, executive chairman.

The executive committee comprises Messrs. John Kremer, St. Clement's Church, Philadelphia; Francis A. Parker jr., St. Michael's Church, Marblehead, Mass.; and Horace A. Varian, Grace and St. Peter's Church, Baltimore.

FIRST TRACT

The first tract, now being mailed to more than 10,000 communicants, is Bishop McLaren's charge to the convention of the diocese of Chicago, held in 1903, as timely today as the day it was written, setting forth the Bishop's reasons for favoring dropping, "at the earliest possible moment, the words *Protestant Episcopal* wherever they occur in the formal phraseology of the Church."

Offices have been set up in both New York and Chicago which will be known as the Eastern and Western Provinces. One of the best equipped firms in New York City for handling gigantic mailings has the contract to distribute all of the material furnished them and a huge mailing list is rapidly being compiled.

All communications should be addressed either to the Eastern Province, 144 West 47th Street, New York 19, or to the Western Province, 1026 Merchandise Mart, Chicago 54.

ORGANIZATIONS

Guild of All Souls

Holds Annual Meeting

The annual Mass and meeting of the Guild of All Souls was held in the Church of St. Michael and All Angels', Baltimore, of which the Rev. Dr. Don Frank Fenn is rector, on Memorial Day. High Mass, a Votive of Resurrection, was sung by the Rev. Herbert L. Linley of the parish staff, and Fr. Eckman, SSJE, preached the sermon.

After a typical Baltimore luncheon served in the parish house, the superior general of the Guild of All Souls, the Rev. Dr. Franklin Joiner, rector of St. Clement's Church, Philadelphia, called the annual meeting to order. The reports of the secretary-treasurer, Miss Marion Warner Thompson, were discussed from the floor. In his annual address, the Rev. Mr. Joiner stressed the objects of the guild: (1) to promote the Church's historic teaching concerning the faithful departed; (2) to put this teaching into practice through the prayer life of the guild,

the frequent offering of Requiem Masses, and especially for the Mass at the time of burial; and (3) to disseminate literature pertaining to the objects of the guild, and to supply black vestments to needy parishes and missions.

The present officers of the guild were unanimously elected to continue for the ensuing year. Several new members were enrolled, and fresh local interest was stirred in the guild and its work. Inquiries should be sent to Miss Marion Warden Thompson, 2013 Apple Tree Street, Philadelphia 3.

ASSYRIANS

Celebrate 25th Anniversary Of Patriarch's Consecration

Assyrians throughout the world celebrated the 25th anniversary of the consecration of Mar Shimun XXIII as Patriarch of the Church of the East and of the Assyrians on July 1st. The Patriarch, who has made Chicago his headquarters, was elected when a boy of 13 when his uncle was killed by the Mohammedans. He is the 23d of his family to hold the title, the 119th in the line of succession from the Apostles.

His Holiness celebrated Pontifical High Mass, *Curbana*, in the Aramaic language at the Church of Mar Surgis, Chicago, on July 1st, and similar services were held by the various metropolitans, bishops and priests of the Assyrian Church in Mesopotamia, Southern Russia and India, where several dioceses of this most ancient Catholic Church are located.

That evening a banquet in honor of Mar Shimun was held in the Germania Club, Chicago. Among guests of honor and speakers were Prof. J. A. Wilson, director of the Oriental Institute of the University of Chicago, and Prof. R. A. Bowman, who teaches Aramaic there: the Rev. William Brewster Stoskopf, rector of the Church of the Ascension, Chicago; Mr. and Mrs. Jarvis Hunt jr.; Marks Oberndorfer; the Rev. Frederick L. Gratiot; and Ignatius Stoll, the artist.

The Rev. Manno Oshana, pastor of the Church of Mar Shimun Bar Sabaye, Flint, Mich., was toastmaster. Members of the anniversary committee include Joel Pera, chairman; Rev. David Sargis, E. D. Hornis, and Miss Mary Miroo.

NEGRO WORK

Calvary Church, Philadelphia, Calls Rev. Thomas Logan

The Rev. John Quincy Martin, rector of Calvary Church, "The Monument to Bishop White," Philadelphia, and chaplain on active duty with the United States Naval Reserve, has resigned to enable the calling of the Rev. Thomas W. R. S. Logan, vicar of the Chapel of St. Michael and All Angels (Colored), Philadelphia.

Neighborhood changes have been so great since the war that Fr. Martin last fall, while on leave, recommended the calling of a Negro priest as his successor

and offered his resignation to the bishop and vestry for that effect. It is expected that the entire congregation of St. Michael and All Angels will transfer to Calvary with Fr. Logan and an effective evangelization of the neighborhood will result.

Fr. Martin's permanent home address, 812 N. 41st Street, Philadelphia 4, will be changed to c/o G. R. Curlett, 913 N. 50th Street, Philadelphia 31. His present naval address is USNAD, Crane, Ind.

MISSIONARIES

Fr. George Shriver Accepts Rectorship in Maryland

The Rev. George Van B. Shriver, formerly missionary in India, became rector of Trinity Church, Elkridge, Md., on June 17th.

Fr. Shriver went to Dornakal in 1933, assigned to work under the late Bishop Azariah. He is a graduate of the Calvert School, Baltimore, Md., and of Johns Hopkins University, from which he graduated in mechanical engineering. In 1929 he gave up engineering to study for Holy Orders in the Episcopal Theological School, Cambridge, Mass., from which he was graduated in 1932.

Most of Fr. Shriver's work in India has been at the Singareni Collieries, but he has had ample opportunity to observe the great mass movements in the religious life of India, and the Christian work among the outcastes.

ANGLICAN RELATIONS

Dr. Francis Wei to Lecture

At Three Seminaries

Dr. Francis C. M. Wei, president of Central China College, has notified National Council that he will be glad to give some time to speaking on behalf of the Reconstruction and Advance Fund when he is in the United States. "All the members of our executive committee are thrilled by the idea of the fund," Dr. Wei wrote, "and so I have their hearty support that I should give as much time for that campaign as my other work in the States will permit."

Dr. Wei will be in this country for a year, lecturing at three educational institutions. At Union Theological Seminary he will offer a three-hour lecture course for the whole year on Chinese Culture and the Church in China, and a seminar on the Philosophical and Religious Classics of the Chinese. He plans to deliver an identical course at the Episcopal Theological Seminary at Cambridge, and at the Andover-Newton Theological School, near Boston, he will give a course under the general title, "Christianity and the Chinese Cultural Heritage."

During President Wei's absence, Dean Richard Bien of the Yale-in-China School of Science in Central China College, will serve as acting president. He was acting president while Dr. Wei was away in 1937 and 1938, as well as when Dr. Wei was ill last winter.

UNITED NATIONS

Day of Prayer for Ratification Of Charter

Asserting the time of mankind's great decision on international organization—towards which our churches have worked for many years—has arrived, Bishop G. Bromley Oxnam, president of the Federal Council, urged the churches to offer appropriate prayers on July 22d and to read the Council's statement urging ratification of the United Nations Charter [Page 12].

In calling upon non-Roman churches to read the statement adopted by the executive committee of the Federal Council on June 26th, Bishop Oxnam said that "prompt ratification by the United States

Senate and by the governments of the other nations can assure a favorable start along the one hopeful road to a better world order."

Christians as citizens, Bishop Oxnam asserted, should urge in every appropriate way that our government accept without delay its full responsibility within the new United Nations.

"The promise of the United Nations Charter," said Bishop Oxnam, "will be infinitely increased if the affirmative decisions of governments is reinforced by the united and dedicated will of our people and the other peoples of the family of nations. Now is the time to commit ourselves anew to the ideals of the United Nations Charter and to the task of using fully the instruments it provides.

"Therefore, in accordance with the

action of the executive committee of the Federal Council of the Churches of Christ on June 26th, I urge that the statement on the Churches and the Charter of the United Nations be read in our churches across the land and that appropriate prayers be offered to God on Sunday, July 22d, or the earliest Sunday thereafter."

ARMED FORCES

Posthumous Award of Silver Star To Chaplain Edward J. Clary

The Rev. Edward J. Clary, chaplain in the United States Army, who was killed in action in the battle of Normandy July 15, 1944, has been awarded posthumously the Silver Star for courage and fidelity to duty. The citation reads:

"During a heavy engagement with the enemy it was reported that there were



BISHOP SHERRILL IN GERMANY: One of the high points of Bishop Sherrill's recent trip to Europe as chairman of the General (inter-denominational) Army and Navy Commission was his visit to General Patton's headquarters to conduct a V-E Sunday service. At left, the Bishop is greeted by Chaplain George R. Metcalf (left) of the diocese of New York and Capt. W. Murnane of General Patton's staff as he steps from the plane. Below, left, the Bishop meets the General. Right, after the service, the Bishop and Chaplain Metcalf exchange greetings with Sgt. Gerald Cunningham of Blakesburg, Iowa.

Signal Corps Photo



casualties who could not be evacuated due to the intensity of enemy fire. Chaplain Clary drove his quarter-ton truck along an exposed yard in front of the most forward friendly positions for a distance of 400 yards, collected the wounded men and returned with them to the aid station.

"He was later killed when the battalion aid station was shelled. The great courage and fidelity to duty displayed by Chaplain Clary reflect the highest credit on himself and the Armed Forces of the United States."

Chaplaincy Casualty Figures

Fifty-two Army chaplains have been killed in battle or have died of wounds during World War II, Brig. Gen. Luther D. Miller, acting chief of Army chaplains, reports. Non-battle casualties total 52 also.

In addition, 34 chaplains are listed as detained by the enemy, and 180 have been wounded in action. Three chaplains died of disease while detained by the enemy.

Seven hundred and fifty-four decorations had been awarded 602 chaplains.

Thanksgiving for Safe Return From War

The Presiding Bishop has authorized the use of the following Thanksgiving for Safe Return from War:

O Almighty God, who art the giver of life, of health, and of safety, we offer Thee our praise and gratitude for the safe return of *this Thy servant* from all the perils of war. Grant that in days of peace as in days of battle *he* may serve Thee with courage and loyalty and ever remain in the number of Thy faithful soldiers and servants unto *his* life's end; through Jesus Christ Thy Son our Lord. *Amen.*

Service in Rhineland Church

"One of our units was situated in the town of Lintfort in the Rhineland," writes an Army chaplain to the Army and Navy Commission. "Near the area where our troops were billeted there was a large Protestant church which was just the place for our Sunday services. The Lutheran pastor readily gave permission for us to use his church the following Sunday. In exchange for this favor, the chaplain's assistant who has had considerable experience in building and repair of church organs, initiated and assisted with the renovation of the organ in the Lintfort Protestant church. The organ, which was a new one, had been damaged to a considerable extent by a bomb."

HOME FRONT

Statement on War Damage Insurance

In connection with the Church's Reconstruction and Advance Fund, many queries have been received as to the possibility of war damage insurance taking care of Church properties in the Philippines and China. The treasurer of National Council,

Dr. Lewis B. Franklin, gives his opinion on this matter, in the following statement:

"The law inaugurating War Damage Insurance was not adopted until after the invasion of the Philippine Islands and such invaded areas were distinctly excepted from coverage. There is now a movement on foot to persuade the government of the United States to appropriate money out of the War Damage Insurance Fund to cover losses under the United States flag which were not covered by the insurance for the reason stated above.

"There is a large fund in the United States Treasury accumulated from premiums paid while the losses in this country were practically nil. We are following this movement carefully but do not believe we should count on receiving anything. Even if we should be reimbursed for all or part of our damage in the Philippine Islands the needs in China and elsewhere are likely to be more than the \$5,000,000 total, which is the stated objective of the Reconstruction and Advance Fund."

PHILIPPINES

Detective Story Technique Saves UTO

Mrs. G. C. Bartter's plan to save the United Thank Offering of the Woman's Auxiliary of the Church of the Resurrection, Baguio, Philippine Islands, was lifted right out of a detective story. Mrs. Bartter, now in Massachusetts, told how she did it. The amount was \$150.50 and when things began to look dark, the executive committee thought the money would be safer out of the bank and in a small safe at the house. The bank permitted the withdrawal of not more than \$100 from any one account for a stated number of days, so Mrs. Bartter drew that amount and was not able to draw the remainder before the storm broke.

"When our going to concentration camp seemed imminent," Mrs. Bartter said, "I thought the money would stand a better chance sewed into my clothes than in a safe in an empty house. In this I guessed right, for on our return, later, the safe was found broken open and devoid of contents, outside the house.

"On the first attempt in camp to get money away from us, I heard that searchers were even looking into men's shoes. I knew the money was not safe in my clothing. The notes were new and did crackle when touched. I was not quick enough in extracting them to give to the young girl who shinned to the rafters to deposit her wealth, or the bit of UTO would have roosted there temporarily. As it was, I stuffed the notes in a can of tea.

"The money remained there until our so-called release at the end of January, 1942. When we reached our home and were subject to search without notice—at any hour of the day or night—no hiding place seemed safe, but the tea had given an idea.

"I recalled the story of 'The Purloined Letter,' which no seeker could find, but which lay within reach, in a perfectly obvious place, all the time. The money was sewed, in a tight roll, in black cloth,

placed in a rather small brown bottle, surrounded and covered with tea, and on the outside of the bottle a label was pasted with a fictitious name of this new medicine and the ills it would cure. As a touch of irony, the words 'Take as directed,' were added.

"The bottle was left in plain sight. Once at least, it was actually in the hands of the searchers, but the bottle looked so innocent, they did not take as directed, and so it went safely back to concentration camp—this time Camp Holmes, when we were reinterner later that same year. Other mission money with which I was entrusted was placed in a similar bottle of white powder, which retained its label, *Kaolin*, and some reposed in the center of a ball of string.

"My family has deplored my 'depraved taste' in my fondness for detective literature, but you see it pays!

"Toward the end of our captivity, there came a famished time when even a small amount of tea couldn't be spared, so, fortunately, before the night of the great fire, when we were all taken out of Bilibid prison and placed in a shoe factory for the night, the money had again been restored to my clothing, where it remained until it could be sent to New York. Thus it survived four concentration camps—Camp John Hay, Camp Holmes, Bilibid Prison, and Santo Tomas—as well as a night in a shoe factory, a trip on a troop ship and a journey by rail."

RELIEF

Christmas Package Plan Praised By Prof. H. S. Alivisatos

Prof. Hamilcar S. Alivisatos of the University of Athens, now in this country, is much interested in the Christmas package plan now under way in many parishes. Commenting on the plan, he said:

"This is an excellent idea, surely dictated by a real Christian conscience, as a wonderful demonstration of fine Christian feelings and consideration toward the destitute Christian fellows of the various liberated countries.

"Being one of them, I can assure you how deeply such a gesture of the American Christians and their respective Churches will be appreciated by the Christians abroad, on the occasion of the great Christian feast day of the Incarnation of God's Love.

"Any stimulating effort and support to our courageous but most unhappy Greek people for the beginning of a new happier life will be of a great moral value and will be deeply appreciated and thankfully accepted.

"On behalf of the Regent of Greece, the Greek Orthodox Church in Greece, and the Greek people, I wish to express in advance my deepest gratitude for the forthcoming Christmas greetings of the American Christians to the Greek Church and the Greek people, who for a number of years had not felt the Christmas joy.

Full information about the Christmas package plan is available from National Council, 281 Fourth Avenue, New York 10.

HOLLAND

Report on Nazi Destruction

Twelve Protestant ministers—nine of them fathers of young children—died in Nazi captivity in Holland during the German occupation, it was revealed in a cablegram just received by Robbins W. Barstow, director of the Service Commission of the World Council of Churches in New York City.

The cable, dated June 25th, was from the Rev. Dr. J. Hutchison Cockburn, secretary of the Department of Reconstruction of the World Council of Churches in Geneva, Switzerland, who has just returned from a trip through Holland and Belgium.

Dr. Cockburn, a former moderator of the Church of Scotland, is remembered in the United States from his visit of 1943, when he spoke before large audiences in many American churches.

In addition to the story of the 12 pastors who died in captivity, the report on Holland reveals that 50 ministers and their families have "lost everything."

Damage to church property was assessed at 18,000,000 florins—\$6,840,000. Sixty Protestant churches have been completely destroyed and 40 more are seriously damaged. Other church buildings, too, have suffered seriously. Twenty parsonages have been destroyed and 50 are seriously damaged. Twenty youth institutions have suffered damage.

Thirty parishes have been inundated by the cutting of dikes during military operations, and 60 entire congregations were evacuated. Previously reported was the almost complete destruction of the great Innermission center south of Amsterdam. This center began 100 years ago at the time of the Dutch Protestant revival, had grown till it became a great ecumenical center with hospitals, orphanages, old people's homes. It was the seat of many important interdenominational conferences.

Dr. Barstow indicated that help would be sent from the American churches represented in the World Council of Churches toward the supplying of 50 wooden church barracks, as requested in the cablegram, in which the program of the Dutch churches can again get under way in the stricken areas.

HAITI

Carson Hall

Interesting and colorful ceremony attended the closing of the theological seminary on June 29th in the presence of the American Ambassador, the Haitian Minister of Public Instruction and other prominent Haitian and American guests.

Bishop Carson, retired, was also present and during the service the building in which the seminarians are housed, beautifully furnished and equipped, was formally named Carson Hall.

At the conclusion of the Mass which was celebrated by Dean John G. Dahl,

certificates of graduation were delivered to the following students who had been ordered to the diaconate on Trinity Sunday: Henri Stines, Mardaché Paraison, and Simon Louis. A Communion breakfast was served in the refectory.

Bishop Voegeli wore for the first time his hood as a Doctor of Sacred Theology, recently conferred upon him by the General Theological Seminary.

CANADA

Nova Scotia Votes to Admit Women as Lay Delegates

By HAROLD A. BALL

Most important event of the 70th synod of the diocese of Nova Scotia, which met at Halifax on June 5th to 7th, was a unanimous vote, without discussion, to admit women as lay delegates on the same basis as men, if any parish chooses to elect them.

Nova Scotia thus becomes the third diocese in Canada to take this step, for which a resolution passed by the Lambeth Conference of 1930 paved the way. Two other Canadian dioceses which already admit women delegates are Caledonia in British Columbia and Saskatchewan.

Introduced at this year's synod by the diocesan chancellor, Reginald Vanderbilt Harris, K.C., the speed with which it passed was a surprise to His Grace the Most Rev. Derwyn T. Owen, Archbishop of Toronto and Primate of All Canada, who was a guest of the synod.

The General Synod of the Church in Canada and the synod of the province of Canada, which includes Nova Scotia, Fredericton (New Brunswick) and Quebec, already have voted to seat women as lay delegates if any diocese agrees to accept them, by deleting the word "male" from the canon leaving only the word "person" in the qualifications.

A proposal which would allow women to become members of vestries never came to the floor for discussion or vote.

This year's synod also considered the re-establishment of a diocesan newspaper, a step toward which Nova Scotia's new bishop, the Rt. Rev. George Frederick Kingston, is most favorably disposed. A paper which the diocese published for a long period was suspended a number of years ago. Both the synod as a whole and a committee which was appointed to study the project, with power to act, expressed themselves as favoring a revival of the diocesan newspaper. "Ways and means" were seen as the main problems for solution.

Shelved for another year (and perhaps permanently) by the synod was a proposal for the consecration of "part-time bishops"—rectors, who while continuing in their cures, would be available to assist the bishop in his round of confirmations, or other episcopal duties.

Several difficulties attending such a step are envisaged by the diocesan chancellor. One is that rectors so consecrated, having

episcopal powers, but lacking ecclesiastical authority, would nevertheless automatically become members of the Canadian House of Bishops. Since that body is empowered to say who shall become a member, it probably would exercise a veto on the consecrations.

Other difficulties that would face the diocese, he said, were that extra stipends would have to be found for the "part-time bishops"; and that such bishops, consecrated for their strategic locations, could not readily move from one charge to another. Moreover, Mr. Harris sums up, there is already provision in the canons for the election of a bishop coadjutor if the diocese should decide it needed one.

AUSTRALIA

General Synod Planned—First Since 1937

By W. B. OLIVER

The Primate of Australia (Dr. Le Fanu) has summoned General Synod to meet in Sydney on September 10th. Bishops throughout Australia and the Bishop of Tasmania will meet for their annual conference either immediately before, or immediately after, General Synod, at St. John's Theological College, Morpeth, New South Wales.

There has not been a meeting of General Synod since 1937 as the meeting which was to have been held last year was postponed at the last minute owing to the fact that many members could not obtain the necessary travelling priorities. It is anticipated that the meeting to be held on September 10th will be perhaps the most important ever to have been held in the history of the Australian Church.

PRIMATE'S ANNIVERSARIES

This year is for the Primate (Dr. Le Fanu) a year of anniversaries. On Easter Day he celebrated his 75th birthday. It is also the 50th year of his service as a priest of the Church and the 30th year of his episcopate. He has been 15 years Archbishop of Perth and 10 years Primate of Australia. A portrait of his Grace is now being painted in Perth, Western Australia, by Leon Hogan.

Owing to difficulties in air travel priority, the Rev. C. L. Oliver, precentor of St. Andrew's Cathedral, Sydney, who was to have left Australia early in April to undertake research work in the United States, has been unable to proceed with his plans. He is hoping, however, that the restrictions which now apply may soon be lifted.

BELL FROM ENGLAND

One of the bombed bells of St. Dunstan's-in-the-East, London, is to go to Canberra, seat of the Australian government, when a cathedral is built there. The steeple of the church was burnt down in 1666, in the Great Fire of London, and rebuilt by Sir Christopher Wren, and still stands. It is the nave which was destroyed in the blitz.

South India and the Anglican Communion

By the Most Rev. Geoffrey Francis Fisher

Archbishop of Canterbury

I FEEL bound to devote myself to one particular matter on which certain things should be said without delay, and Convocation is the place in which they should be said. I refer to the Scheme for Church union in South India.

Representations have been made to me and to other bishops that in certain quarters grave anxiety exists lest the Church of England, in its relation to that Scheme, or to the united Church which may result from that Scheme, may be led into a departure from its own inheritance of faith and order.

There is room for criticism in many passages of the Constitution on the ground that they do not secure all that is to be desired, that they are patient of diverse interpretations, or leave room for error. But it is to be observed that it is the desire of those concerned in India to heal grievous breaches in the experience of a common Church life and to establish therein a faith, ministry and order wholly acceptable within the Catholic unity of the Body of Christ.

In 1930 the Lambeth Conference had an earlier draft of the Scheme before it. The Conference expressed its strong desire that as soon as the negotiations were successfully completed, the venture should be made and the union inaugurated. Since then, alterations have been made in the Scheme; the Scheme, as amended, was referred to the Central Consultative Body of the Lambeth Conference in 1938, and, as further amended, in 1943.

On the second occasion the Consultative Body said that while some of the new modifications were improvements, taken cumulatively the changes introduced might render acceptance by the Lambeth Conference harder rather than easier.

NORTH INDIA

It was with that measure of encouragement, first from the Lambeth Conference representing the whole Anglican communion, and then from its Consultative Body, that the Church of India, Burma and Ceylon has proceeded. It has now accepted the Scheme, so far as its four dioceses in South India are concerned (I quote the resolution of the General Council), 'in order to permit the dioceses of Madras, Travancore, Tinnevely and Dornakal to carry out their practically unanimous desire to enter into the union.'

How far is the Church of England officially implicated in that decision? This far only. The Metropolitan of the Church of India asked other Metropolitans of the Anglican communion whether their provinces would break off communion with the Church of India, Burma and Ceylon, if the Scheme in its present form went through. The late Archbishop's answer was No, though he said that the answer was liable to review if need arose in the light of subsequent events.

The Archbishop, in his reply, assumed

¶ *Dr. Fisher's first presidential address to Canterbury Convocation since he became Archbishop was devoted almost exclusively to the South India Scheme. It occupied an hour in delivery and was listened to with closest attention. His Grace very skilfully modified the impression left by Archbishop Temple and made it clear that the Church of England has no responsibility for what may be done in India and cannot determine its relations with the proposed new body until its formularies have been settled and its Ordinal drawn up. The Anglo-Catholic group in Convocation though not entirely satisfied was a good deal relieved by the Archbishop's lucid and realistic presentation of the position. The Archbishop has a strong sense of Church order and is not the man to be swayed by sentiment where any principle is at stake. The text given here is an abridgment by the London Church Times.—C. B. MORTLOCK.*

that, as he said, apart from the loss of four of its dioceses, the Anglican Church in India would remain unaltered. Representations have been made to me that that is not so, that in 'finally adopting the Scheme,' the Church of India, Burma and Ceylon becomes itself subject to the terms of the Scheme, and in particular to those clauses which deal with the relation of the Church of South India with other Churches in India. I cannot conceive that this interpretation is right.

The Scheme deals exclusively with the Church of South India; the clauses referring to other Churches and to the Church of India, Burma and Ceylon are optative—expressing the desires of the Church of South India. By adopting the Scheme, the Church of India, Burma and Ceylon certainly allows the Church of South India to hold those desires. It in no way has bound itself to satisfy them.

JUDGMENT DEFERRED

What, then, is, and is to be, the relation of the Church of England to the proposed Church of South India? The only answer so far given on behalf of the Church of England is that contained in the late Archbishop's reply to the second of the two questions. But before I come to that, I wish to make three observations of a more general kind.

In the first place, the Church of South India, if inaugurated, will not be a province of the Anglican communion. Since it will be outside the Anglican communion, the Church of England and other Anglican provinces will have at the proper time to define their relation to it.

Secondly, the Archbishop's reply implies an attitude to the proposed Church which, while critical, is yet friendly and not hostile. That Church will consist as to some 50% of its membership of those who are now members of an Anglican province, and who will go out of it. If their going out were to be regarded as an act of schism or rebellion, then, presumably, there could be no relation between us and them, or the Church they joined. But their act is not so regarded.

Thirdly, anything which is said now about our relation to the proposed Church can only be provisional. All that we have

to guide us is the basis of union and the Constitution. It cannot be known, until the Church exists, precisely what forms of consecration or ordination will be adopted, nor how it will use its powers. It follows, therefore, that any definition of our relation to it made now or later must be liable to review as the situation develops. The time may come, and indeed it is our prayer that it may come, when full communion can be established between the Church of South India and ourselves. On the other hand, the time might come when the situation had so developed that there could be no relation between us.

In answering the second of the two questions, the Archbishop said that the administrative action of the bishops of the province of Canterbury would follow certain lines. About the interpretation of this part of the answer acute anxieties have arisen in some quarters and representations have been made. I will try to deal with them as precisely as I can, under six heads.

STATUS UNALTERED

1. Paragraph 1 of the Archbishop's reply stated that, 'subject to such rules and customs as are accepted in respect of all communicants in the province, a communicant member of the united Church would be admissible to Communion in the churches of the province.'

It is represented that, under another rule of administrative action adopted by the bishops in 1933, it is within the discretion of a diocesan bishop to admit to Communion a baptized communicant member of another Church when he is cut off by distance from the ministrations of his own Church; that any member of the Church of South India, when in this country, would clearly be cut off by distance from the ministrations of his own Church; that therefore every member of that Church would be eligible for admission to Communion here; and that this amounts to full intercommunion.

In the early years of the Church of South India visitors from it to this country will be persons who had previous membership of one or other of the uniting Churches. It is, I think, the intention of the reply that we should treat them as

ording to that previous membership. If Anglicans before, they would be admitted to Communion as such. If previously connected with Methodist, Presbyterian or Congregational missions, they would in this country recognize themselves and be recognized as members of those denominations. Their membership of the Church of South India would not in itself confer upon them any new status as regards the Church of England.

Later on there may be visitors whose only Church membership has been of the United Church. When that situation begins to arise, it can be dealt with in the light of the conditions then existing, and certainly without anything that amounts to full intercommunion.

2. Paragraphs 2 and 3 of the Archbishop's reply deal with ministers of the united Church coming to this country, and

distinguishes between what may be allowed to those who have and to those who have not been episcopally ordained respectively, along the lines of our present practice. But in the course of time there will be those who have been ordained in the Church of South India; and it is represented that their ordination, though episcopal, might not be such in form or intention as to satisfy us. That question will need to be considered later: but it cannot arise or be considered until the Ordinal of the Church of South India is known.

NO CORPORATE INTER-COMMUNION

3. Paragraph 4 of the Archbishop's reply states, that 'no censure would attach to any member, ordained or unordained, of this province who may be in South India or go thither, if he communicates with the united Church or takes work of

any kind in it.' It is represented that this is an invitation to Anglicans going to South India to receive Communion from non-episcopally ordained ministers. I do not read it so. An Anglican going to South India is told that without censure he may take his part in the Church of South India; but it is to be presumed that he does so on precisely the same footing as the Anglicans now in India who have gone to form that Church.

It is represented that the Church of England will in fact be in communion with the Church of South India, and reference is made to the quotation, in the Archbishop's reply from the Lambeth Conference of 1930, which says that the proposed Church will have a very real intercommunion with the Churches of the Anglican communion, though for a time that intercommunion will be limited in certain di-

The Church and the Charter of the United Nations

A statement adopted by the executive committee of the Federal Council of Churches, June 26, 1945.

WE ARE grateful to God that the prayers of the Christian peoples of the world for the success of the San Francisco Conference have been answered in the agreement to establish the United Nations organizations.

The Charter of the United Nations offers mankind an important means for the achievement of a just and durable peace. The new organization, projected after so great suffering and sacrifice of this world war, can help governments to join their moral and material resources in support of a system of world order and justice. The Churches of Christ in America have long held that nations can better serve God's purpose for the world as they are brought into organic relationship with one another for the common weal. The Charter signed at San Francisco marks a genuine advance toward this end. It remains for the peoples to make the promise of the Charter a living and growing reality.

We believe the overwhelming majority of the people of our Churches desire to see our nation join with other nations in a common effort to develop an international society free from the curse of war.

We believe it is the clear duty of our government promptly to ratify the Charter and thus to assure coöperation by the United States in the task of making the organization an effective agency for the maintenance of international peace and security.

At the time when the Dumbarton Oaks Proposals were before the country for public discussion, the Federal Council of the Churches of Christ in America expressed the belief that "the proposed organization, with such beneficial modifications as ought to result from further consideration by the prospective members, can be developed into one which will commend itself to the Christian conscience."

The Charter of the United Nations embodies many of the changes recom-

mended by thoughtful Christians of different communions for the improvement of the Dumbarton Oaks Proposals. The humanitarian aims set forth in the Preamble, the greater importance and increased functions given to the General Assembly and the Economic and Social Council, the concern manifested for human rights and fundamental freedoms, the moral sanction given to the decisions of the International Court of Justice, and the purposes to be served by the Trusteeship Council, together with the declared policy regarding non-self-governing territories, tend to bring the organization more nearly into accord with Christian principles of world order.

We are aware of the need to develop the curative and creative functions of the organization. The best hope for the organization's success lies in building up as quickly as possible, during the period of relative military exhaustion, those methods of economic and social coöperation represented by the Economic and Social Council. Such coöperation over the years can prevent international tensions from becoming threats to the peace.

In many respects the Charter will need continued improvement after it has been ratified and has become operative. To these improvements the Churches and all men of good will must dedicate themselves in the coming years.

However, the greatest obstacle to the Charter's potentialities for good lies in the tensions, misunderstandings and still unbridged difficulties between the major powers upon whom the primary responsibility for maintaining peace at present devolves. There will be required of the peoples of the world and of our own nation a very high sense of responsibility and a will to peace to overcome the obstacles which the world still faces in achieving genuinely mutual relationships. There needs to be developed a clearer recognition of the prin-

ciple that there is a common concern of humanity which takes precedence over the narrow interests of any nation or group of nations. A new will to collaborate must be born in the hearts and minds of men if the organization is to fulfill its purpose. Lacking such a will to make the machinery work, a better organization than that proposed in the Charter would fail. There is no substitute for the will to peace and justice.

Accordingly, we believe that a heavy responsibility rests upon Christians to help create an invincible determination to use fully the procedures provided by the Charter. The peoples and governments need to commit themselves to the long and difficult task of attaining the moral goals set forth in the Charter. Let the Churches of Christ lead in making this commitment wholeheartedly!

The will to coöperate requires, as its foundation, a new international morality. Without this, the structure of the peace will rest on shifting sands. The building of a better world order under God's providence requires better men and women. Herein is to be found the principal challenge to the Churches. To establish a strong core of world-minded Christians at the center of international life is the inescapable duty of the ecumenical Church. To this end we need to intensify our efforts for Christian reconstruction and missions. We must increase our educational programs for training Christian citizens in their obligations in an interdependent world. We ought to help build the World Council of Churches into the living expression of God's will for the Christian community. Let Christian fellowship pioneer in international understanding and reconciliation, so that all of the family of nations may work together in harmony!

The road to a better world order is long. The journey is arduous. Only God can assure its achievement. As we move forward we humbly seek His help.

rections by their rules.' The terms 'communion' and 'inter-communion' are commonly used in many different senses. For the sake of clarity, I would rather say that there will be a very real and close friendship between the proposed Church and the Church of England, but that in the proper and technical sense of the word the two Churches will not, as Churches, be in communion with one another.

It is the hope of the reply, as of the Lambeth Conference, that in the end full communion in the proper and technical sense will be achieved. But if and when that comes in sight, it can only be established by formal acts of the Church of England through its Convocations.

5. Another representation concerns the bishops of the proposed Church. They are not explicitly referred to in the Archbishop's reply. The bishops in the proposed Church who have been consecrated in the Church of India, Burma and Ceylon, will, beyond doubt, be acceptable by us as bishops; the presumption is that the same will be true of those whom they consecrate. But no decision can be made until the proposed Church exists and its form of ordaining or consecrating a bishop is known. But neither the former nor the latter will be bishops of the Anglican communion or as such be eligible to receive invitations to the Lambeth Conference as of right.

6. Questions have been asked about the relations of the Church of India, Burma and Ceylon to the proposed Church, with the suggestion that they might be such as to affect their relations with us. The reply states that our relations will be liable to review, if the need arises.

CLOSER COÖPERATION

"Those among us who wish even now to get the Scheme held up must earnestly ask themselves whether it is right or wise to attempt to obstruct that practically unanimous desire, or to induce the Church in India to reverse a decision deliberately reached. They should consider how in present circumstances such action would be regarded in India and by Indian Christians. They should consider the opinion of some observers from India, that the choice is not between this Scheme and a continuation of things as they are, but between this Scheme and a state of things among Indian Christians much less satisfactory than they are now.

"But while I say that, I think there are three ways in which action may be required.

"1. Much will depend upon the course taken before and after the inauguration of the proposed Church when it comes to defining what is not yet defined; and certain things of special concern to us, such as the Ordinal, will have to be defined at an early stage. It would be helpful if those concerned with the working out of such things on behalf of the Anglicans were in touch, not only with individuals, but with some who could speak for the Church of England or for the Anglican communion, so that their views might be considered before final decisions were made.

"2. The South India Scheme is the first practical attempt of its kind toward reunion. As such, it is likely to be taken as a model by other areas where there is an

earnest desire to proceed in this direction. We should all agree that there are many details in this model which could be greatly improved, without necessarily disturbing its general character. There are competent bodies which I could ask to scrutinize the Constitution proposed in the Scheme, and to suggest desirable improvements.

"3. It is of the utmost importance that

Introduction to the Veteran

By Brig. Gen. Luther D. Miller

Chief of Chaplains, USA

OUR FIGHTING men are returning to civilian life. They have served honorably; they answered when their country called; went where they were sent; stayed where they were put; and did what they were told to do. The public is asking the question, "What shall we do with and for the veteran?" One prominent factor in this inclusive question is the emotional, mental, and physical condition of the returning veteran. The approach to this question is warped when one thinks primarily of the veteran as a problem.

Wherever the veteran has been fighting there is no doubt that he will be returning from experiences which have affected his mind and feelings, and his outlook on life will probably be altered by what he has seen, suffered, and done. But, to take the attitude that consideration of the veteran should be based on regarding him as a problem is to make a bad beginning.

A better start is to regard the soldier as normal. The 21-year-old lad who has been away from home a couple of years and wears a Purple Heart for a sacrifice in combat is not the carefree boy he was, but certainly he can be considered a normal man. Exposure to danger and the assumption of hourly and daily responsibilities have made him older than his years. Treat this as a fact but not as a problem.

The number of men with psychiatric disorders of such a degree of severity as to make impossible normal living will be relatively few. The overwhelming majority of the veterans will return to civilian life with a capacity for sustained duty and a passion for the blessings of a normal life with home and family.

In his army service, a veteran has demonstrated ability to get along well with associates and chance acquaintances and to observe the rules and regulations without any impairment of initiative or aggressiveness. He may not have the conventional standards and attitudes of the community he left, but his attitudes and standards will not be lowered but will be broadened and more adaptable.

A profit can be found in the sharpening of his intelligence and in the stability that he has acquired from the responsibility of army service. To think of the veteran as being emotionally unstable, unreliable, and as possessing psychopathic tendencies when he has demonstrated such durable characteristics during his service is to prove oneself a very poor observer and analyst.

The veteran will possess tenacity of purpose and in most instances will have

the various provinces of the Anglican communion should be in general agreement as to their relations to the proposed Church. The next Lambeth Conference will no doubt discuss this matter; but it should be the concern of the Consultative Body to see that any steps that need to be taken before the Conference meets are taken."

learned to fix definite objectives for his postwar life. The very process of Selective Service in which the fit are chosen is an important factor to be considered in thinking of the veteran as a picked man rather than a problem.

Fortunately, unwarranted is most of the apprehension concerning disturbed personality, which we called shell shock in the last war. Most disturbed personalities were that way, potentially, or in a degree, when they joined the Colors. They will go back to homes and communities which understand them. They can be absorbed rather easily. Disfigured bodies, and the mental conflict that may accompany them, will need careful, prayerful handling. Here is a field for the finest of guidance. The vast majority of returnees to their old homes will slip back into community life with the aid of understanding kinsfolk and friends.

And so, when the soldier returns, he will not fit a generalization. He may be coming from the swampy, malaria-infected South Pacific. He may come from glamorous Hawaii. He may come from peaceful Panama. He may come from the fogs of London, with its nerve-racking buzz-bombs and flying telephone poles, or he may come from an action field in Normandy or the Rhineland. It may be that he comes from a prison camp, where he was "detained by the enemy." Do I make my point that 40 lads coming back from 40 fronts may have had 40 very different experiences?

A word of reassurance might well be spoken concerning those who suffer from combat fatigue. This assurance is found in the following statement issued by the Surgeon General's Office: "Col. William C. Menninger, chief, Division of Neuro-Psychiatry, Surgeon General's Office, says that thus far in the war we have returned to duty with their units after a brief treatment behind the lines 60% of the fighting men suffering from combat fatigue. Seventy-five per cent of the remainder have been returned to further duty in the army and a very high percentage of the balance to normal civilian living."

Thus, when one views these figures the reaction should be one of optimism and hope rather than of gloom and despair. Yes, some will come back disabled and handicapped, but we must not underestimate the fortitude of spirit and its healing capacity. Don't sell the battle-tested veteran short in the inner life. He will make it.

Religious News Service

The Russian Church Delegation to England

A DELEGATION from the Patriarchate in Moscow, consisting of the Metropolitan Nicholas Krutitsky, Protopresbyter Nicholas Kolchitsky and the Hieromonk Juvenali Lunin, arrived in London on June 11th to return the visit which was made by the Archbishop of York with his two chaplains, the Rev. H. M. Waddams and the Rev. Francis House, to Moscow in October, 1943. The delegation was met by the Archbishop of York himself, and the party drove direct from the station to Westminster Abbey where they were received by the dean, and brief prayers of thanks for the journey were conducted in a private chapel of the Abbey. Throughout the next ten days the delegation was received by the Archbishop of Canterbury and other dignitaries of the Church at various historic and sacred places of the Church of England. One of the most impressive meetings was when the Metropolitan Nicholas addressed the Church Assembly, the first occasion in history when a prelate of the Russian Church has attended a meeting of the Church Assembly. From the moment of their arrival the delegation charmed all those with whom they met. Metropolitan Nicholas did just the right thing, whether it was at Lambeth, at St. Paul's, or giving his autograph to the choir boys at Canterbury. When he addressed the members of the Russian Orthodox parish at St. Philip's Church, London, most of whom were of the old emigration, they felt the spiritual unity that lies in the Church even while they were separated in many other respects from their brothers in the Church in the Soviet Union.

The journey to England came at the end of the round of visits which had been made by the Patriarch Alexis with the Metropolitan Nicholas to the ancient patriarchates of Antioch, Jerusalem, and Alexandria. These patriarchs had been in Moscow last January for the Great *Sobor*, or Convocation, at which Alexis was elected the Patriarch of the Orthodox Church of Russia. The return visit was, therefore, in the nature of strengthening the bonds between them and at the

same time of renewing the relationships between the Moscow Patriarchate and the numerous Russian Orthodox institutions established in the Holy Land half a century ago as places of pilgrimage for the Russian faithful.

In both Jerusalem and Cairo the Anglican bishops met with the Russian delegation, and in this respect also there was a similarity to the journey of the Archbishop of York, who passed by the same route and met the Orthodox patriarchs as well as the Anglican bishops. In this way the two visits have served not only to draw together the Russian Orthodox Church and the Church of England, but the Orthodox and the Anglicans in the places where they have work in common. The American Church was also represented in this, since it has had Canon Bridgeman and now Dr. Bloodgood as its representatives with the Anglican diocese in Jerusalem.

In the addresses which were made in England, one of the chief subjects was the matter of friendship between the people in Russia and the people of England. While it is true that the Orthodox Church in Russia is not an established Church, as is the Church of England, yet in point of numbers and standing, whether among the people or before the government, its representatives are the most favored among the religious forces in speaking for the people of Russia. Metropolitan Nicholas frequently referred to the relations between the peoples of Russia and England in almost the same breath as he spoke of the relations between the Churches, and the Archbishop of Canterbury responded in similar vein. In both countries there is a steadfast desire of the Churches to retain the strongest ties with the people, and in fact in Russia the Church has during the present war been revealed as the center of affection of vast bodies of the Russian people.

When one considers the delegation not merely as a formal diplomatic mission from the Patriarch to the Archbishop of Canterbury, but as the voice of the faithful Christians in Russia speaking to the Christians of England, one grasps the most significant aspect of the visit. The Church is the channel for expressing the feeling of brotherhood, sympathy, and love which its Founder, Jesus Christ, desires to see established in the hearts of all men. In this respect the delegation had the task of drawing together the people in the Churches of Russia and of England in deeper consciousness of their common task before the Lord, and it is exactly this message which was frequently brought out in public and in private conversations.

This is the task ahead. The visit implies that it is a task mutually shared, which each Church must execute among its own people. It is the task of the Church Universal to bring about understanding, sympathy, brotherhood, and love among the peoples of the whole world. Regardless of the interpretations of a political nature which may be ascribed to the visit, and which may in fact be quite accurate, there remains, from the standpoint of human relationships, the basic consideration that the visits of the Archbishop of York to Moscow and of the delegation of the Metropolitan Nicholas to England widened and deepened the channel through which the peoples of England and of Russia may grow in their understanding of one another and may strengthen their common efforts in achieving the purposes to which the Church Universal has been called by its Head.

The Collect

Eighth Sunday after Trinity

July 22d

GOD'S PROVIDENCE, ordering all things, is the basis of today's collect. Certainty that God truly directs all things is an essential part of our faith. The known character of God is our assurance that His ordering is right and always works out for the eternal best. When we pray that He will put away from us all hurtful things, we are not praying for relief from pain or escape from accident or the removal of disappointments. When we pray that He will give us all things profitable, we are not praying for riches or worldly position or for a care free life. Our prayer is for those things which are God's plan for us, and His interest is in our eternal life. In His sight, hurtful things are those which might prevent our living with Him in the world to come, and profitable things are those which can prepare us for a fullness of life with Him in glory everlasting.



Bethesda, Md.

DEAR FAMILY: During the past week, I have been a patient in the hospital here at the National Naval Medical Center. I am not, I hasten to add, a battle casualty, either physical or mental, nor am I suffering from some mysterious malady contracted in the far reaches of the Pacific. My ailment is a very prosaic one — contact dermatitis, according to the official diagnosis; poison ivy, in everyday vernacular. And I didn't bring it home with me from overseas; the family cat brought it in from the back yard.* But if anyone thinks that a severe case of poison ivy is a joke, he's welcome to mine.

However, I haven't been confined to bed, and so I've visited a considerable part of this vast medical center, including the delightful lounge and library 18 stories up in the central tower. It isn't a hospital only; there are several medical schools connected with it. But the hospital itself is one of the finest and most up-to-date in the world. Equipment is the best that can be obtained. Operating rooms are air conditioned. The staff is top-notch. And the U. S. Navy sees to it that patients receive the best of food and care.

Of course, in wartime, Bethesda is greatly overcrowded. Built originally for about 800 patients, it now contains 2400. The ward I am in, intended for perhaps 30 patients, has 65. ("How fortunate—a semi-private room," commented a friend accustomed to the overcrowding of wartime Washington.) But despite the over-taxing of its facilities, Bethesda maintains a high standard of service to its patients, many of whom have come directly here from the European and Pacific war zones.

While Bethesda does everything possible for the physical and mental health of its patients, their spiritual welfare is not neglected. A large auditorium is properly fitted for church services on Sundays. These are attended by hundreds of ambulatory and wheel-chair patients, and are carried by wire to the bed patients, each of whom has a set of ear phones through which he can

*Livy, the Office Cat, indignantly denies any responsibility in this connection. Shown the Editor's statement, Livy said: "It must have been some alley cat the Boss picked up down in Washington. Why doesn't Congress do something about slum clearance in the national capital anyhow? It's a national disgrace." And so it is—but that's another story.

receive programs originating both inside and outside of the hospital. For smaller services and private meditations there are two permanent chapels, one Roman Catholic and one Protestant, each accommodating about 40 worshippers.

At the present time, there are four chaplains assigned to Bethesda. This is the proper number for the hospital itself, on the Navy basis of one chaplain to 600 patients, but does not take into account the unusually large staff and the number of students attached to the various medical schools in connection with the Center. It is hoped, therefore, that one or two additional chaplains may be assigned in the near future.

Of the four chaplains presently assigned, it happens that the two classified as Protestant are both Episcopalians. The senior chaplain of the Center is a priest of the diocese of Newark, Commander Robert M. Olton. He has only recently come here from Great Lakes, Ill., where he had served for some months as a chaplain at the Naval Training Station. The other, Lieutenant Jack Sharkey, of the diocese of Connecticut, was chaplain of the cruiser *Honolulu* until about a year ago.

Needless to say, the chaplains have their hands full. They have two services on Sundays—an early celebration of the Holy Communion and a later general service. Every weekday they hold a service at noon in the small chapel, attended by 20 to 30 patients and staff workers. On Wednesdays, this service is a celebration of the Holy Communion, in which the Prayer Book service is faithfully followed. From the altar, the Blessed Sacrament is carried to bed-ridden Churchmen, and to the dying of all non-Roman communions, on request.

Chaplains Olton and Sharkey, with their two Roman Catholic colleagues, endeavor among them to visit every critically ill patient every day. This in itself is a considerable task, but in addition each one tries to visit one or more of the wards each day. Then there are the numerous special pastoral visits, correspondence with relatives, and other activities that more than fill the available time. Certainly the job of chaplain at one of our great Navy or Army hospitals is no sinecure.

I believe the Church is most fortunate to have two such able representatives of her clergy here at this Center, which is the focal point of the Navy's medical program, as well as one of the principal naval hospitals. Both are devoted priests accustomed to working with men, and both are veterans of overseas service—Chaplain Sharkey aboard ship and Chaplain Olton with the First Marine Division at Guadalcanal and Cape Gloucester. They're good men to have here now—and they'll be good men to have back in normal Church life when the war is over.

CLIFFORD P. MOREHOUSE.

United Nations Sunday

THE SENATE is going to approve the United Nations Charter. That much appears certain. However, American isolationism, irresponsibility, and imperialism is not dead; it is biding its time until it may launch a flank attack on the principles of international coöperation — perhaps by limiting the power of the American representative on the United Nations Council, perhaps by weakening the Bretton Woods agreements. In the wise words of Bishop Oxnam, "Now is the time to commit ourselves anew to the ideas of the United Nations Charter and to the task of using fully the instruments it provides."

Accordingly, it seems to us most appropriate for the Episcopal Church to join in the nationwide observance on July 22d requested by the Federal Council of Churches — the reading of the Federal Council's thoughtful message on the United Nations Charter, with appropriate prayers.

Indeed, the Charter marks such a significant improvement of the Dumbarton Oaks proposals that an act of solemn

thanksgiving to Almighty God for it, and for its favorable reception, is very much in order. The Collect, Epistle, and Gospel for the day (the Eighth Sunday after Trinity) remind us, respectively, of our utter dependence on God's providence, of the obligation to live after the Spirit implied by our adoption into His Kingdom, and of the necessity of making high principles effective in action — three good themes for a Christian approach to international affairs.

Afterthoughts

LIVY THE OFFICE CAT acknowledges with thanks receipt of the parish paper of St. Andrew's, Roswell, N. Mex., containing this "Pertinent Question No. 1":

"While some people consider 'going to Church on Sunday' a debatable question, how many will ask Gabriel, when he blows his horn on the last day, 'Is this trip necessary?'"

Fantasy in Time, Space, and Eternity

THE SATIN SLIPPER OR THE WORST IS NOT THE SUREST. By Paul Claudel. Translated by the Rev. Fr. John O'Connor with the collaboration of the author. Sheed and Ward, New York. \$3.00.

This book is described as "A Spanish Play in Four Days." And, in 52 scenes, at the risk of discouraging the reader, it must be added. Let him not be dismayed. They are worth reading. For his guidance the author has provided a preface (both in French and English) and a foreword. Also there is a careful scene by scene analysis by the translator. If M. Claudel alarms him: "But the *point*, to find it, that's the point for you, my dearest readers. I mean that vital *punctum* which centers everything. Look out for it yourselves and please don't be angry if it slips between your fingers like a flea!"; Fr. O'Connor offers comfort: "It will not be out of place to point to a few really amazing subtleties of the plot. They have been hopelessly missed by many smart French critics. . . ." The words of the announcer at the beginning of the play are helpful: "It's what you won't understand that is the finest; it's what is longest that is the most interesting, and it's what you won't find amusing that is the funniest." The reader who has not been caught in the book's alluring spell by this time is indeed without imagination.

The story of the play follows the intricate and often seemingly irrelevant action by which the prayer made for his brother Rodrigo's salvation by a Jesuit Father, as he dies lashed to the mast of a deserted ship, is answered. . . . "But Lord, it is not so easy to escape You, and, if he goes not to You by what he has of light, let him go to You by what he has of darkness; and if not by what he has of straight, may he go to You by what he has of indirection; and if not by what he has of simple, let him go by what in him is manifold and laborious and entangled, And if he desire evil, let it be such evil as be compatible only with good, And if he desire disorder, such disorder as shall involve the rending and overthrow of those walls about him which bar him from salvation. . . . Clog him by the weight of this other lovely being which lacks him and is calling across the space between."

The elderly Don Pelagio sends his young wife under the protection of his friend, Balthazar, to the coast where she is to await their embarkation for Africa where he has been appointed governor, while he visits his widowed cousin to arrange for the marriage of her six daughters. Dona Prouheze, meanwhile, flirts charmingly with Don Camillo, her husband's ensign and lieutenant. She refuses his devotion for she is deeply in love with Rodrigo. On her journey Prouheze tells

Balthazar of Rodrigo. They pause before a gate surmounted by a statue of the Virgin. Prouheze, standing on her saddle, places her slipper in Mary's hands, praying, . . . "when I try to rush on evil let it be with limping foot! The barrier that you have set up, When I want to cross it, be it with a crippled wing! . . . keep you my poor little shoe, Keep it against your heart, tremendous Mother of mine!" In the mean time Dona Isabel from the barred window of her brother's house bids her lover, Don Luis, rescue her on the morrow from the company of maidens who will escort Our Lady to the gates of Castile. Rodrigo, encamped in the mountains on his way to join Prouheze, witnesses the attack. Believing it to be made on the procession of the annual progress of St. James to call upon the Holy Mother, he rushes to defend him. Don Luis is killed in the battle and Rodrigo is severely wounded.

From these interlaced beginnings the action of the play spreads through the entire world known to Spain "at the close of the 16th, unless it be the opening of the 17th century. The author has taken the liberty of combining countries and periods, just as at a given distance several separate mountain chains make but one horizon." Yet this is not a play concerned chiefly with medieval civilization, exploration, and adventure, or the loss of Spain's Armada. The real drama is concerned with the souls of Prouheze and Rodrigo and with all other souls, closely or remotely, connected with them.

The stage directions are as fascinating as the story. "The whole thing must look provisional, developing, disordered, incoherent, improvised in an enthusiastic mood, with happy accidents from time to time;" Now the entire back drop is filled with an enormous figure of St. James studded with lights. Again with a double shadow of a man and a woman that fades into a palm tree "waving weakly." Again a huge globe turns until the great island of Japan is seen to rise and "take the form of one of those guards in sombre armour that may be seen at Nara." This is a manifestation of Prouheze's guardian angel who now gives her a foretaste of death and purgatory. Most haunting of these settings is the description of the audience hall of the floating palace of the king of Spain. "The curtain parts at the back of the stage and the King appears upon his throne. . . . As he is on a different pontoon from that of Rodrigo and the courtiers, sometimes he rises above them to an amazing height, sometimes he disappears below, and nothing of him is seen but his head encircled by the gold crown with its cusps on a level with the floor. The orchestra fails to be interested . . . and to kill time busily imitates the dip and surge of the sea and the feelings of seasick folk."

There are mountains in this book. And deserts. There are clouds so driven they

reveal or hide the stars. Across them and upon the souls of men, tossed by the wave of life as ships are tossed at sea, blow strongly, without ceasing, the healing and compelling freshness of the Wind of God
PORTIA MARTIN.

Unusual Spiritual Pilgrimage

UNDER ORDERS. By William L. Sullivan. New York. Richard R. Smith, 1944. Pp. viii, 169 (with notes). \$2.50.

Dr. Sullivan describes his autobiography as the story of a strife for the soul's peace and the mind's truth, a testimony to the inborn and inextinguishable thirst of man for a kingdom in God's likeness. This particular account has a special interest, for it is a story of a Roman Catholic priest whose conviction led him eventually into the Unitarian ministry. As a member of the Modernist group in the Roman Catholic Church, he felt morally bound to withdraw from that Church when in 1907 Pope Pius X issued his Encyclical, *Pascendi Dominici Gregis*, condemning modernism.

Under Orders is actually an *Apologia pro Vita Sua*. From the first page to the last the author interjects comments (not always pleasant) into the incidents he is describing or the word portraits he is painting that sometimes mar the effectiveness of his presentation. That he is sincere, no one will doubt; but that he adequately states his reasons for leaving the Church, some will question. At least it would have been more satisfying had he explained more clearly why the pendulum of his belief had swung from the extreme right of Catholicism to the extreme left of Protestantism. Perhaps this would have been explained had not death interfered with the completion of his autobiography.

Nevertheless this is a book worth reading. The chapter entitled, "A Twelffold Challenge to the Council of the Vatican" gathers together the important refutations of Papal infallibility. And the last chapter gives us the mature confession of faith as formulated by this great Unitarian—Poet—Philosopher—Preacher.

BRO. THOMAS, SSJE.

In Brief

Some of the parishioners of the late rector of St. Andrew's Church, Denver, have recently published a collection of 16 of his sermons (*The Sermon on the Mount*, by Neil Stanley. Privately printed, 1945. Pp. 64). These addresses (or rather, meditations) were not written by Fr. Stanley for publication. They were given for his own congregation in the summer and fall of 1935, and taken down in shorthand, so that they might be typed and distributed among his parishioners. Because of this they lack the smoothness generally associated with published sermons, and contain numerous rough spots which Fr. Stanley doubtless would have ironed out if they had been published during his lifetime. But there is much fine material in them, and it is interesting to see how he made our Lord's famous sermon the point of departure for a great deal of sound doctrinal and ethical instruction.

NEW YORK

Service of Intercession For Peoples of Poland

An impressive Service of Intercession for the Peoples of Poland was held in the Cathedral of St. John the Divine, New York City, on July 1st by invitation of Bishop Manning. The service was memorable partly because of the keen interest taken in Poland at the present time, but chiefly for the reason that the relationships between the Anglican communion and the Polish National Catholic Church are close and intimate. The cathedral was filled with members of both the Episcopal Church and the Polish Church, with the addition of many visitors to New York.

The Most Rev. Francis Hudor, Bishop of Scranton and Primate of the Polish National Catholic Church, presided and preached in Polish. Bishop Jasinski of Buffalo preached in English. Vespers were celebrated by Bishop Misiaszek, Coadjutor of Buffalo. Beautiful music was sung by the united choirs of the Polish National Catholic Church in the district of New York and New Jersey and by the Cathedral Choir. A message from Bishop Manning was read. In the procession were dignitaries of the Polish Church and members of Polish societies, the choirs, and the Cathedral clergy. The Order of Service was printed in both Polish and English. "Message from Bishop Manning" was, in the Polish section, *Przemowienie Ksiedza Biskupa Manninga*.

Impressive as the entire service was, the most memorable part was the offering of the Intercessions, five in number, particularly these two:

"Grant, O God, that in the new human society, leaders of the nations will be guided by Thy Truth, that they will distinguish themselves by their work performed in Thy Holy Name, and that they shall always be ready to fight evil, exploitation, perversity, and falsehood.

"Grant, O Lord, that the result of this horrible and costly strife will be social justice; that from the shed blood will be born a new Polish generation, full of vigor, faith, and fervent zeal, filled with love of Thee, O God, love of the Church of Christ, love of American and Polish family life, love for the United States and Poland."

Bishop on Vacation

Bishop Manning of New York left on July 2d for his summer home at Somersville, Mount Desert, Me. The Bishop will remain there until September, keeping, as usual, closely in touch with diocesan affairs. On his return, he is assured by his physician, that he will be able to resume his full schedule of work.

Schlueter Camp Opens

The farm and camp at West Cornwall, Conn., at which for over 25 years the children of St. Luke's Chapel, Trinity Parish, have been welcomed during the

summer by the Rev. Dr. Edward H. Schlueter and his sister, Miss Hannah Schlueter, has been bought by Trinity Parish. It will be good news to hundreds of Churchpeople to hear that it will continue its work for the children of St. Luke's and will also entertain children from the Chapel of the Intercession, Trinity Parish.

The camp, hitherto to be known as Schlueter Camp, opened on June 30th. Miss Frances Dietrich is in charge of the girls, as in several years summers past; the Rev. Paul C. Weed jr., now rector of the Church of St. James the Less, Philadelphia, who was for a number of years curate at St. Luke's, has charge of the boys, as he had during his curacy.

Bronx Fourth of July Service

Two hundred and twenty-five men, women and children of the convocation of Bronx attended the Second Annual Corporate Communion and Field Day for Episcopal laymen and their families held on July 4th at the Riverdale Country Day School, New York City. This represented an increase of 20% over last year.

Opening the day was a celebration of the Holy Eucharist held under the trees in a natural amphitheater on the school grounds. The celebrant was the Rev. Gerald V. Barry, rector of Christ Church, Riverdale. He was assisted by the Rev. F. Gray Garten, rector of St. Stephen's, Woodlawn; the Rev. Hugh H. Henry, vicar of St. Luke's Mission, Williamsbridge, and the Rev. Fessenden A. Nichols, curate of St. James' Church, Fordham.

Following the service all sat down together for a picnic lunch in a grove on the school grounds. Hot coffee and milk were supplied by the Laymen's executive committee, under whose auspices the outing is held each year. George E. Heerwagen, of St. Paul's Church, is chairman of this group.

A new feature of this year's affair was a parade, which took place next in the program. For this each parish delegation lined up as a unit and marched behind its banner. The clergy of the convocation reviewed the parade as it passed on to one of the playing fields of the school. At its conclusion Frs. Barry and Garten addressed the assemblage briefly.

CANAL ZONE

Convocation

Addressing the convocation of the missionary district of the Panama Canal Zone, which met June 3d at the Cath-

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$812.18
Mr. and Mrs. Case B. Rafter	15.00
Rev. H. E. Spears	10.00
St. Faith's Sunday School, Salina, Kans.....	3.60
Miss Caroline B. Cooke	2.50
	\$843.28

edral of St. Luke, Ancon, C. Z., Bishop Gooden strongly endorsed the spiritual, financial and material aims set by Bishop Beal for the observance of the 25th anniversary of the organization of the district. He urged the congregations to accept this as a challenge to do as his predecessor requested and earnestly recommended prompt action in regard to the Reconstruction and Advance Fund, as set forth by the National Council. Every clergyman in the district was present and a 100% attendance of delegates was recorded.

The week preceding convocation, the Bishop became acquainted, by personal interview, with each clergyman at work within the district, thereby obtaining first-hand information regarding the affairs and problems of each congregation.

ELECTIONS: All officers were reelected except Louis C. Warner, who left the Canal Zone upon his retirement from employment with the Panama Canal, and whose place, as registrar, was filled by election of Henry Bigelow. Council of advice, Rev. Messrs. R. T. Ferris, A. F. Nightengale, L. B. Shirley, M. E. Huggett; Messrs. W. E. Johnson, L. S. Carrington, W. C. McBarnette, Henry Bigelow. Examining chaplains, Very Rev. R. T. Ferris, Ven. A. F. Nightengale, Rev. J. R. Chisholm.

VIRGINIA

St. Paul's, Alexandria, \$90,000 Building Fund

St. Paul's Church, Alexandria, Va., at a congregational meeting on July 1st approved a \$90,000 building and improvement program to meet the needs of its rapidly expanding work. The major portion of this program will include a three story addition to the already existing Norton Memorial. The rest of the improvements will include restoring the rectory which was built in 1832 and the heating and painting of the church which was built in 1817.

Benjamin H. Latrobe, the architect of St. Paul's, patterned the interior after St. James', Piccadilly, London, a work by Sir Christopher Wren. Like St. James', St. Paul's is a simple rectangle with galleries supported by Gothic columns, which in turn help to support the "barrel" ceiling and roof. The exterior is Spanish mission brick, overlaid with stucco. The new parish hall will be of a colonial design built for a specialized program of education and recreation. The Rev. Thomas A. Fraser jr., is the rector.

OKLAHOMA

Ground Broken for St. Luke's Chapel, Tulsa

Groundbreaking ceremonies were held July 1st for the new chapel and parish house of St. Luke's Chapel of Trinity Church, Tulsa, Okla. The Rev. E. H. Eckel jr., rector, and the Rev. James E. Crosbie, vicar, turned the first shovels of dirt.

Official "groundbreakers" included: Robert E. West, architect; Harry L. Aus-

tin, C. I. Johnson, and W. G. Hutchison, members of the building committee; L. L. Reib, warden of the chapel; Leonard C. Ritts and James E. Allison, wardens of Trinity parish; Hary Y. Scheer, who was active in securing the lots; Johnson D. Hill, former warden of Trinity parish; and Eugene Lorton.

Others, of the 150 persons present, who broke the ground unofficially, included: Mrs. W. E. Crowder, president of the chapel auxiliary guild; Mrs. H. Leonard Todd, organist; Mrs. Wilbur F. Kellogg, secretary of the chapel Church school; Mrs. Dan Hunt, charter member of the parish; Mrs. Anna Dickson, age 90, one of the oldest members of the parish; and Mrs. Harold R. Williams, representing St. Ursula Guild.

PENNSYLVANIA

Union Patriotic Service

A union patriotic service was held on Independence Day in historic Christ Church, Philadelphia, attended by representatives of many patriotic societies, and participated in by the ministers of the city's colonial churches of various communions. Bishop Hart presided.

The speaker was Bishop Edwin F. Lee, director of the General Commission on Army and Navy Chaplains at Washington. He is a veteran of 25 years service in the Far East. Since 1928 he has been in charge of missions in the Philippines, Malaya, Sarawak, Borneo, Sumatra, Netherlands Indies. He was forced to leave Singapore in January, 1942, when the Japanese army captured the city.

Speaking on "The Peace that Passeth All Understanding," Bishop Lee emphasized two objectives of the San Francisco Charter—the necessity for a military force behind United Nations' leaders as a "guard for the guardians," and for education toward international understanding.

MASSACHUSETTS

General Patton at St. John's, Beverly Farms

A service of thanksgiving for the safe return to his native land of Gen. George S. Patton jr., also for his great gift of leadership, was held in St. John's Church, Beverly Farms, Mass., by the rector, the Rev. Dr. A. Abbott Hastings, June 24th, in the presence of fellow parishioners, family, friends, and an enthusiastic crowd of admirers who overflowed the church into the spacious grounds.

General Patton was married in this church on May 26, 1910, to the former Beatrice Ayer of Boston and Pride's Crossing, whose family was identified with the early days of St. John's.

Following a sermon on discipline by the rector, General Patton was escorted by Dr. Hastings and Corp. John Milner to the chancel steps where he gave a brief but impressive talk, declaring that the future of a nation depends upon its discipline, faith and pride. Corporal Milner had served under the General in Europe, was wounded in Alsace, and was twice a pris-

oner of war of the Germans, escaping the first time and being liberated by General Patton's forces the second.

Full Enrolment at Camps

The beginning of July saw all of the diocesan camps for boys and girls opening with full enrolment: Camp O-At-Ka, the Order of Sir Galahad Camp at East Sebago, Me., for boys; Camp William Lawrence, boys, on Lake Winnepesaukee, N. H.; Camp Dennen on Cape Cod, boys; Lincoln-Hill Camp for Girls, Foxboro, Mass.; the Fleur de Lis Camp, operated by the Order of the Fleur de Lis girls, Fitzwilliam, N. H.; and the two camps for under-privileged boys maintained by the two schools, Groton and St. Mark's at Southborough, in the woods of New Hampshire.

In addition, there are the GFS Holiday Houses at Milford, N. H.; St. Margaret's Camp for Girls, held by the Sisters of St. Margaret at Duxbury, Mass., and the opportunity offered children by the Sisters of St. Anne at Rockport.

WYOMING

Mohawk Indian Gives 160 Acres For Church Conference Grounds

The highlight of the fifth annual session of the Wyoming Missionary College, held the last of June at Esterbrook, Wyo., on the north slope of Laramie Peak, was the donation of 160 acres of land for a Wyoming Church conference ground. This was announced by Bishop Ziegler, as the annual college came to a successful conclusion.

The college this year was held at the Luther Freeman Lodge at Esterbrook, high in Medicine Bow National Forest.

The new conference ground, young people's camp, and general diocesan center includes some of the finest scenic beauty to be found in central Wyoming. The buildings are located at the mouth of a beautiful canyon where Mary Cooper Creek falls some 40 feet into a quiet pool suitable for swimming. This new church ranch was given to Bishop Ziegler by Harry L. Raymond, a full blooded Mohawk Indian, who, when asked by the Bishop why he had homesteaded a place where crops would not grow, replied, "I wanted my home to be a place of beauty."

The clergy assembled at the school, spent many of their leisure hours peeling the logs and securing the lumber from a mill deep in the forest for the new church to be built at Esterbrook. No Christian services of any kind had been held in that isolated ranching country until three years

ago. Since then the sacramental life of the people has been cared for, and the new church will be built this summer, and consecrated, probably, in mid-fall.

On the Sunday during the college the Bishop celebrated Holy Communion just outside the barb wire enclosure of the German prison camp located just below Mr. Freeman's Lodge. More than half of the prisoners attended and made their Communions. The Bishop's portable altar was used in a pine glade near the prison camp.

Work on the new district mountain ranch will be started this year, and it is expected that by next summer sleeping cabins and other necessary log buildings will be completed for convocation, adult gatherings, clergy conferences, boys' and girls' camps, young people's gatherings, and other Wyoming church groups.

The curriculum of the college this year included work in Old and New Testaments, doctrine, pastoral theology, moral theology and Christian ethics, liturgics, parish administration, Church history, and homiletics. Each day started at 7:30 with a celebration of the Holy Communion, and ended with evening service and meditation given by the chaplain, the Rev. George B. Ridgeway of Rock Springs. The Bishop was in residence the entire time. The Very Rev. Dudley B. McNeil of Laramie was the dean; other faculty members included the Archdeacon of Wyoming, and the Rev. Messrs. Z. T. Vincent, Rex C. Sims, Marcus B. Hitchcock, and Charles A. Myers.

ALBANY

Building Fund

The Rev. Louis van Ess, rector of St. James', Oneonta, N. Y., recently announced to his congregation the creation of a building fund for the reconstruction of the parish house and extension of the chancel and sanctuary. The fund now consists of something over \$3,000 toward a possible \$20,000 building project.

This announcement came at the end of a large project of renovation of the church which was accomplished in the past 12 months.

WASHINGTON

Church of Our Saviour Burns Mortgage

The Church of Our Saviour, Washington, on June 9th celebrated its 50th anniversary and burned its mortgage of \$25,000. Bishop Dun of Washington was the guest speaker. After the service in the church there was an informal reception in the parish house.

A building fund for the erection of an entirely new and modern church plant has already been established and funds are coming in encouragingly. The money to pay the indebtedness has been raised during the 12-year rectorship of the Rev. Alvin Lamar Wills. During the same period the communicant membership of the parish has risen from 302 to 824.

CHURCH CALENDAR

July

- 15. Seventh Sunday after Trinity.
- 22. Eighth Sunday after Trinity.
- 25. St. James. (Wednesday.)
- 29. Ninth Sunday after Trinity.
- 31. (Tuesday.)

PARISH LIFE

Trinity Church, Hannibal, Receives President's Greetings

The President of the United States joined with friends all over the world in felicitation to Trinity Parish, Hannibal, Mo., on the celebration of its centennial in June. A telegram arrived on June 20th, the hundredth anniversary of the organization of the parish: "Please extend my hearty greetings to all who participate in the commemoration of the centennial of Trinity Episcopal Church. I trust that the observance will bring back to all friends of the parish happy memories of past days, and that the work of the church will advance from strength to strength through long years to come. Signed, Harry S. Truman."

Of the four living former rectors of the parish, two participated in the celebration. The Rev. John E. Hines, Bishop Coadjutor-elect of Texas, and the Rev. A. G. Van Elden, were unable to be present. The week opened with services on June 17th, in charge of the Rev. Junius J. Martin, a former rector, and the Rev. Raymond E. Maxwell, another former rector, was the guest speaker at the banquet on June 23d. The Rev. Lee W. Heaton is the present rector.

The two chief events of the celebration were the pageant, "Echoes of the Chimes," presented on June 20th, with some 300 Hannibal citizens in the cast and a great chorus composed of all the church choirs of the city; and the union service of all the Hannibal churches on the final Sunday evening, at which Bishop Scarlett of Missouri was preacher.

The most impressive and gratifying feature of the celebration was the enthusiastic participation of the entire community. Every church, including the Roman Catholic, was represented in the pageant and at the centennial dinner; and many of the churches dismissed their Sunday evening congregations to join in the final union service.

A centennial history of the church is being published in July.

Dedication Hymn

A special hymn, written for the coming dedication services of Grace Church, Winfield, Kans., has been written by Mrs. Claude Anderson Martin, who for more than 50 years has been a member of the church choir.

DEDICATION HYMN

Lord, God of all, this house is Thine,
Wilt Thou not enter in and see
How every symbol, every sign
Proclaims that it was shaped for Thee!
Come, Lord, and all Thy children bless
Who Thee adore, who Thee confess.

Thy presence here, Thy sacred word,
Into this house a glory brings,
And every loving heart is stirred
To crown Thee Lord, and King of Kings.
Come, Lord, and all Thy children bless
Who Thee adore, who Thee confess.

MAUDE EMORY MARTIN.

As Things Are Today

You know, it is one of our customs to occasionally acquaint or refresh the memories of our friends in The Church with the business side of our activities here, and those more or less commercial means through which we provide bread and butter (what butter?) for those whom we love, and those who depend upon us for their livelihood.

This business of ours of purveying to the personal and parochial needs of those within The Episcopal Church is growing so that we're beginning to get a bit restive for the return of young Major Varian, our son and associate, —from General Doolittle's history-making Eighth Air Force—for we need his affectionate and trained assistance **BADLY**.

Conditions are changing. A new release of brass for church purposes has been made, effective July 1st. We've had lots of pre-war brass altarware all during the war. We lived through another war, and we simply did what our experience dictated and the provisions we made for our clientele were timely.

It's been a pity that more of you haven't availed yourselves of what we've had, but—well—we've got to murmur it for the hundredth time, "We have **EVERYTHING** for the Church but Vesture."

We're in rather good shape in Silver Altarware, and have been. At present we can offer a choice of seven different styles of Chalices and Patens, and the other vessels for the credence as well—you know—Bread Boxes and Lavabo Shells. We even have a few Baptismal Shells, but not many.

Candles we have, of course, even now, with the factories having to give

the government 50% of their output. Altar Breads are always available, constantly fresh from one of our own Convents. We will admit that we're in a bit of a spot in our woodworking department—being jammed with work—and our output taken for at least 60 days, but don't let that deter you, for it takes time to study and design, and prepare our drawings, so keep up your inquiries and we'll answer them just as quickly as humanly possible.

Our Art Department flourishes—exclusive statuary, colored by our own resident artist, crucifixes never, never seen either in N'Yawk or Chicago (truly!)—and numerous other subjects that make our rather quaint place here at least "different." Someone told us that our place reminded them of Margaret Street and Dacre Street in London. That was rather nice of them, we think.

Parish priests really ought to let us tell them about our Priests' Book Plan. It's just packed full of common sense. And, finally, a word to the Women's Chapters or other groups who contemplate a Parish Bazaar this fall. We have something interesting to say to you, but you've got to show enough interest to send a penny postal card to hear what it is. No postal card—no plan!

And—may we make a good practical suggestion? In writing in, try **NOT** to put **ALL** your needs in **ONE** letter. We have many letters to answer each day, and the very long ones mean that some other letters don't get answered that day. You know how it is with such letters when **YOU** get them. Spread out your letters and your needs, and watch what better service you get!

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SEMINARIES

1945-46 Faculty of
Philadelphia Divinity School

The faculty for 1945-46 of the Philadelphia Divinity School, as approved by the board of trustees, will be as follows:

English Bible, Prof. John Mansfield Groton, M.A., S.T.D.; Greek New Testament, Ass't. Prof. Vincent Fowler Pottle, Th.M.; Theology, Rev. Percy L. Urban, S.T.D.; History, Liturgics, Polity, Rev. Nelson Waite Rightmyer, M.A., D.Ed.; Homiletics, Rev. E. Frank Salmon, D.D.; Canon Law, Rev. J. Clemens Kolb, S.T.D.; Music and Voice, Newell Robinson, A.A.G.O.; Missions, Miss Bessie Sims, A.B.; Religious Education, Miss Marjorie M. Gammon, Th.B.; and director of Clinical Studies and Pastoral Care, Rev. James M. Collins, D.D.

Supervisors will be the Rev. Messrs. Robert D. Morris, Maurice A. Riseling, John M. Groton, and Vincent F. Pottle.

The school will open on September 6th, and all correspondence should be addressed to the Rev. Vincent Fowler Pottle, registrar.

TRAINING SCHOOLS

Summer Work of St. Faith Students

Students of the New York Training School for Deaconesses and other Church Workers, who completed their first year of academic work in May, are now engaged in the ten weeks of practical work required before they begin their senior year at St. Faith's House in October. One student is assisting Miss Blanche M. Nicola, head of St. Martha's House and Church Dispensary of Southwark, in



DEACONESS JOHNSON, *With the two students who are doing hospital work under the Red Cross for their ten weeks of summer practical work.*

Philadelphia. Another is helping at Sleighton Farm, an establishment for problem girls in Pennsylvania. The other two students are doing hospital work, under the Red Cross in New York City. Five weeks of their time has been allotted to the Foundling Hospital and five weeks to St. Luke's Hospital.

CONFERENCES

Idaho Conference Stresses
Racial Studies

The annual youth conference of the missionary district of Idaho continued its interest in racial relationships this year by having on its faculty the Rev. F. Benjamin Davis, pastor of Mount Zion Baptist Church (Col.), Seattle, Wash. A course in racial relations was given by a Jewish rabbi last summer.

Bishop Walters of San Joaquin, the Rev. Theodore Holt, student pastor at the University of Nevada, the Rev. C. A. McKay, rector of Grace Church, Nampa, and Deaconess Sime, of the Fort Hall Indian Mission, were other members of the faculty. The Rev. E. Leslie Rolls, rector of the Church of the Ascension, Twin Falls, was camp director, and the Rev. Bertram E. Simmons, of Rupert, was dean of the faculty. Bishop Rhea of Idaho was chaplain.

Camp Reese Directors

When Camp Reese opened for its 21st summer year on June 11th, the advance registration had already passed the 500 mark.

Directors for the camps are: Young boys' camp, the Rev. Charles Wyatt-Brown of Waycross, Ga.; college and adult group, Bishop Barnwell; girls', 11-12 years, Mrs. Pratt Adams jr. of Savannah; girls, 13-14 years, Mrs. Frank McAllister of Augusta; and high school camp, the Rev. William H. Brady of Savannah.

The camp runs from June 11th to August 18th.

The Church in Georgia, diocesan paper, in its June issue featured Camp Reese with a front line banner headline and through its eight pages had pictures and articles about the camp, including a history of Camp Reese written by Miss Cecil B. Burroughs of Savannah.

San Joaquin Summer Camp

Of the 150 persons who attended the summer conference of the district of San Joaquin at Camp Sierra on June 24th to 30th, 81 were young people under 17 years of age.

Courses were given by Bishop Walters, the Rev. L. H. Nugent of Trinity Church, San Francisco, the Rev. Ronald Merrix, National Council field officer, and the Rev. Ralph H. Cox, rector of St. Paul's, Bakersfield, Calif. Other speakers included the Rev. Norman E. Young, the Rev. Chester Hill, Mrs. L. H. Nugent, and the district Woman's Auxiliary leaders.

DEATHS

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

William R. G. Irwin, Priest

The Rev. William R. Geiger Irwin, rector of St. Andrew's Church, Richmond, Va., died July 4th at the age of 65.

Funeral services were conducted July 6th in St. Andrew's Church by Bishop Goodwin, assisted by the Rev. John D. Scott and the Rev. J. Y. Dowman. Burial was in Hollywood Cemetery, Richmond.

The Rev. Mr. Irwin was educated at the Johns Hopkins University, the University of Chicago, Maryland Institute of Art and Design, and the Virginia Theological Seminary. Before going into the ministry he was a civil engineer. After graduation from the Virginia Theological Seminary in 1916 he served at St. Peter's Church, Ellicott City, Md., 1916-1918; was assistant at St. Andrew's Church, 1918-1927; and the rector of St. Andrew's Church from 1927 to the date of his death.

In the work of the diocese of Virginia he served as secretary of the Board of Summer Rest Association and as a member of the diocesan board of Christian Education.

In addition to being the rector of a large city church, Mr. Irwin had under his care the largest Sunday school in the diocese of Virginia and the largest parochial school in the diocese. His Bible class of over 100 was for many years the largest in the diocese. Also under his direction, St. Andrew's sponsored the work for deaf and dumb mutes. In this he was assisted by the Rev. Otto B. Berg.

For many years St. Andrew's Church has led the Sunday schools of the diocese of Virginia in its mite box offering. It has consistently averaged about \$1,300 a year.

Mr. Irwin is survived by his wife, Mrs. Elizabeth Dennis Irwin; one sister, Dr. Racie LeKites of Chincotiaque Island; and one brother, Stewart Irwin of Baltimore.

George Goldsmith Daland, Deacon

The Rev. George Goldsmith Daland, former Cornell University organist, Ithaca College faculty-member for 14 years, and organist and choirmaster of St. John's Church, Ithaca, N. Y., for 20 years, died June 15th in Ithaca at the age of 80. Burial services were conducted June 17th by the Rev. Reginald E. Charles, rector of St. John's Church, assisted by the Rev. Henry P. Horton, rector emeritus. Cremation took place at Mt. Hope Cemetery, Rochester, N. Y.

The Rev. Mr. Daland retired at the end of 1944 as organist of the Ithaca parish, thus bringing to a close 50 years as a church-organist and choir director. In 1896 he was admitted to the Order of Deacons by Bishop Talbot. He was honorary curate of St. John's Church, Ithaca.

Born in New York City in 1864 and educated in Elizabeth, N. J., he began his work as a church organist and choirmaster in Christ Church, Westerly, R. I., in 1894. Later he served either as curate or organist and choirmaster, or in both capacities, in churches in Newton, N. Y.;

Brooklyn, N. Y.; Ansonia, Conn.; Glen Ridge, N. J.; El Paso, Texas; and Georgetown, Washington, D. C. He was the Cornell University organist for two years, 1902-1904. For four years he was accompanist and vocal teacher at Carnegie Hall, New York, and conducted orchestras and oratorios in Elizabeth and Plainfield, N. J.

At St. John's Church, Ithaca, he developed the boy choir, the St. Cecilia Choir, the Woman's Choral Guild, and the Primary Choir.

He was a member of the American Guild of Organists and Phi Mu Alpha Sinfonia, national music fraternity.

Surviving him are his wife, Jane Stillman Daland; a daughter, Miss Jane Converse Daland of Washington, D. C.; three sisters, and several nieces and nephews.

Joseph Ralston Hayden

Dr. Joseph Ralston Hayden, professor of political science who has been on leave from the University of Michigan to serve as civil adviser on Philippine affairs to Gen. Douglas McArthur's staff, suffered a cerebral hemorrhage on May 19th in Washington and died an hour later at Walter Reed Hospital. He was 57 years old.

Dr. Hayden, who held the James Orin Murfin professorship of political science on the campus, was head of the department before taking his post with the government and had just severed connections with the War Department to return to his teaching position next fall.

Born in Quincy, Ill., on September 24, 1887, Dr. Hayden was graduated from Knox College at Galesburg, Ill., in 1910. He received the master's degree from the University of Michigan in 1911 and the doctorate in 1915. He also holds the degree of Doctor of Laws from Knox College.

Before graduating from college, Dr. Hayden was a reporter for the *Constitution-Democrat* in Keokuk, Iowa, but following his graduation, he became an assistant in American history at the University, later becoming an instructor in political science. He was named professor in 1924, and in 1933 was appointed vice-governor of the Philippine Islands by the late President Roosevelt.

Dr. Hayden, who was a member of Phi Beta Kappa, Phi Kappa Phi, and Phi Gamma Delta, was awarded the Silver Star citation by the Secretary of the Navy.

Before assuming his role with General MacArthur's headquarters, Dr. Hayden was in Washington as a member of the board of analysts of the federal office of the coordinator of information. He had been with General MacArthur since September, 1943,

A recognized authority on the Philippine Islands, Dr. Hayden was the author of a 900-page book entitled *The Philippines: A Study in National Development*.

He is survived by his wife, Elizabeth Hall Hayden; two daughters, Mrs. Lawrence W. Pearson of Ann Arbor; and

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DEATHS

Mary Ralston Hayden; one son, T/Sgt. Ralston Hayden; and two granddaughters, Ellen and Jennifer Pearson.

In the death of Dr. Hayden, the vestry of St. Andrew's Church, Ann Arbor, Mich., mourns the loss of a deeply-valued member and a loyal friend. His interest in St. Andrew's over the many years of his connection with the church as a member, and as a vestryman was always deep and abiding.

Mrs. Otis D. Lyon

Catharine A. Lyon, lovingly known as the mother of the Mission of the Good Shepherd, Reedley, Calif., and widow of the late Otis D. Lyon, died at the home of her daughter Mrs. Chester Cree on June 3d. Other surviving relatives are Mrs. Ruby Caskey and Mrs. Catharine Frame, daughters; and Blaine Lyon, a son; seven grandchildren; and six great grandchildren.

Mrs. Lyon was the first president of the Reedley branch of the Woman's Auxiliary, organized May 26, 1907, by Archdeacon Emery of the diocese of California. In December of the same year she started a Sunday school, which began with four pupils and was held in the Lyon home. The venture increased rapidly, and Mrs. Lyon was called to San Francisco to report on her home Sunday school at an educational meeting of the diocese.

Her interest in the Church, Sunday school and missions never flagged. She served as a teacher, in the choir, in the guild or wherever she was most needed. It was largely through the efforts of the Lyon family that the present church building and guild hall were erected and maintained.

Mrs. Lyon served a term as president of the San Joaquin District Woman's Auxiliary, and was a delegate to the triennial meeting in 1919 at Detroit.

Although past 80 years, Mrs. Lyon attended church services regularly, and after her eyesight failed joined in the responses unflinchingly from memory. She was sponsor to over 50 god-children at Reedley, and many more in her former church at Sidney, Nebr.

CHANGES

Appointments Accepted

Arterton, Rev. Frederick H., formerly secretary of National Council's Youth's Division, became rector of All Saints' Church, Belmont, Mass., on July 1st.

Ashbury, Rev. Maurice D., rector of Emmanuel Church, Bristol, and St. Thomas' Church, Abingdon, Va., will become rector of St. Mary's Church, Hampden, Baltimore, on July 31st. Address: 3820 Roland Ave., Baltimore.

Gast, Rev. Stuart F., rector of Christ Church, Williamsport, Pa., will become rector of St. Stephen and the Incarnation Church, Washington, on August 1st. Address: 5320 28th St., N.W., Chevy Chase, Washington.

Horsley, Rev. Richard E., priest in charge of the Church of the Advent, Austin, Texas, will become priest in charge of St. Matthew's Church (Col.), Wilmington, Del., on August 1st.

Johnson, Rev. R. Barclay, formerly priest in charge of St. John's Church, Aberdeen, Miss., be-

CHANGES

came priest in charge of St. John's Church and St. Elizabeth's Indian Church, Ketchikan, Alaska, on June 1st. Address: Box 1140, Ketchikan.

Johnson, Rev. Edwin W. M., formerly locum tenens of Trinity Church, Longview, Texas, became rector of St. Andrew's Church, Clearfield, Pa., on June 15th. Address: 211 Walnut St., Clearfield.

Johnson, Rev. Frank Mackie, formerly non-parochial of Texas, became priest in charge of St. Mary's and St. Alban's Missions, Houston, Texas, on March 16th. St. Alban's is a new mission established by the Bishop since the annual council. Address: 2223 Oxford, Houston 8.

Knapp, Rev. James V., rector of All Saints' Church, Harrison, N. Y., will become rector of St. George's Church, Port Arthur, Texas, on September 1st.

Larsen, Rev. Knud A., rector of Trinity Church, Irington, N. J., will become rector of Grace Church, Rutherford, N. J., on September 1st.

Paffko, Rev. Arthur G. W., rector of the Church of the Transfiguration, Blue Ridge Summit, Pa., has been appointed honorary canon of St. Stephen's Cathedral, Harrisburg, Pa.

Reed, Rev. William W., assistant at St. Luke's Church, Kalamazoo, Mich., will become rector of the Church of the Epiphany, South Haven, Mich., on September 9th. Address: 464 Kalamazoo St., South Haven.

Military Service

Engle, Rev. Kline d'Aurandt, formerly locum tenens of St. Mark's Church, Oakley, Cincinnati, is now a chaplain (Lt., j.g.) in the USNR and is taking his training at the Naval Training School for Chaplains, Williamsburg, Va.

Lash, Chaplain (Capt.) Frank H., formerly staff chaplain of the Commander of Naval Forces in Europe, became chaplain of the United States Naval Academy, Annapolis, Md., on June 20th.

Perkins, Chaplain (Lt. Comdr.) Kenneth D., formerly senior chaplain of the United States Naval Amphibious Training Base, Fort Pierce, Fla., will become chaplain of the USS *Augusta*, 6th Fleet Post Office, New York. However, his permanent mailing address remains: Box 168, Savona, N. Y.

Strauser, Rev. E. William, formerly curate of Grace Church, Oak Park, Ill., was appointed chaplain (1st Lt.) in the United States Army on June 13th.

Resignations

Morgan, Rev. Talbert, has resigned as rector of All Saints' Church, Mobile, Ala., effective August 1st.

Ridley, Rev. Henry E., rector of the Church of the Ascension, Detroit, since 1923, will retire September 1st.

Parker, Rev. Louis A., rector of the St. John's Church, Baltimore, resigned June 26th, to enter the service of the USO.

Changes of Address

Parker, Rev. Albert R., has moved from 175 Barnmouth St., Boston, to 58 Cottage St., Wellesley, Mass.

Shirley, Rev. Lemuel B., has changed his mailing address from Box 3435, Ancon, Canal Zone, to P. O. Box 1146, Balboa, Canal Zone.

Yardley, Rev. Theodore, recently ordained deacon, now has the mailing address: Trinity Cathedral, West State and Overbrook, Trenton 8, N. J.

Ordinations

Priests

Albany—Moss, Rev. Tom, was ordained priest June 27th in St. George's Church, Schenectady, N. Y., by Bishop Oldham of Albany. He was presented by the Rev. George F. Bambach, and the Very Rev. H. S. Kennedy preached the sermon. The Rev. Mr. Moss is vicar of St. George's Chapel, Schenectady, N. Y. Address: 1223 Baker Ave., Schenectady 8.

Los Angeles—Condit, Rev. Charles L., was ordained priest June 20th by Bishop Stevens of Los Angeles in St. Columba's Chapel, St. Paul's Cathedral, Los Angeles. He was presented by the Rev. S. C. Clark, and the Rev. Edwin T. Lewis preached the sermon.

Tennessee—Greenwood, Rev. Eric Sutcliffe, was ordained priest June 26th in St. James' Church,

Greeneville, Tenn., by Bishop Dandridge, Coadjutor of Tennessee. He was presented by the Rev. George A. Fox, and the Rev. Thorne Sparkman preached the sermon. The Rev. Mr. Greenwood is priest in charge of St. James', Greeneville, and All Saints', Morristown, Tenn. Address: Greeneville, Tenn.

Virginia—Tucker, Rev. Joseph Blount, was ordained priest June 12th in St. Peter's Church, Oak Grove, Va., by the Presiding Bishop, acting for the Bishop of Virginia. He was presented by the Rev. Samuel B. Chilton, and the Very Rev. A. C. Zabriskie preached the sermon. The Rev. Mr. Tucker is rector of Washington and Montross Parishes, Montross, Va.

Washington, Rev. Jacquelin Marshall, was ordained priest June 18th in Grace Church, Goochland, Va., by the Presiding Bishop, acting for the Bishop of Virginia. He was presented by Rev. W. Leigh Ribble, and the Rev. H. A. Donovan preached the sermon. The Rev. Mr. Washington is rector of St. James', Northham Parish, Goochland, Va.

Tyndall, Rev. Francis William, was ordained priest June 16th in Grace Church, Brems Bluff, Va., by Bishop Goodwin of Virginia. He was presented by the Rev. Alfred L. Alley, and the Rev. Robert F. Gibson jr. preached the sermon. The Rev. Mr. Tyndall is rector of Rivanna Parish, Brems Bluff, Va.

Smith, Rev. Dorsey G., was ordained priest June 21st in Christ Church, Lancaster County, Va., by Bishop Mason, Suffragan of Virginia. He was presented by the Rev. R. W. Eastman, and the Rev. D. L. Leach preached the sermon. The Rev. Mr. Smith is rector of Grace Church, Kilmarnock, Va.

Easley, Rev. Alexander H., was ordained priest June 26th in Osgood Memorial Church, Richmond, Va., by Bishop Mason, Suffragan of Virginia. He was presented by the Rev. Aston Hamilton and the Rev. Thomas D. Brown preached the sermon. The Rev. Mr. Easley is priest in charge of St. Mary's Memorial Mission, Berryville, Va.

Dallas—Taliaferro, Rev. Albert A., and **Terrill, Rev. Menter B.**, were ordained to the priesthood June 24th in St. Matthew's Cathedral, Dallas, Texas, by Bishop Moore of Dallas. They were presented by the Rev. C. G. Marmion jr., and the Rev. Gerald G. Moore, respectively. The Rev. William H. Fox preached the sermon. Both will do missionary work in the diocese. The Rev. Mr. Taliaferro's address: 5100 Ross Ave., Dallas. The Rev. Mr. Terrill's address: 1515 Lipscomb St., Forth Worth, Texas.

Maryland—Sutton, Rev. Charles Robert, was ordained priest June 27th in the Church of the Messiah, Hamilton, Baltimore, by Bishop Powell of Maryland. He was presented by the Rev. Allen J. Miller, and the Rev. Joseph C. Wood preached the sermon. The Rev. Mr. Sutton is assistant of the Church of the Messiah, Hamilton, Baltimore. Address: Harford Road and White Avenue, Baltimore 14.

Western Massachusetts—Spofford, Rev. William B. Jr., was ordained priest June 23d in the Church of the Good Shepherd, Boston, by Bishop Lawrence of Western Massachusetts. He was presented by the Rev. Howard P. Kellet, and his father, the Rev. William B. Spofford, preached the sermon. The Rev. Mr. Spofford continues as minister in charge of the Church of the Good Shepherd, Boston.

Deacons

Atlanta—Walter D. Roberts was ordained deacon June 24th in St. Paul's Church, Macon, Ga., by Bishop Walker of Atlanta. He was presented by the Rev. J. Milton Richardson, and Dean Alexander Zabriskie preached the sermon. The Rev. Mr. Roberts is deacon in charge of St. Andrew's Church, Fort Valley, Ga.

Erie—Wilford Stanley Crum was ordained deacon June 29th in St. Peter's Church, Waterford, Pa., by Bishop Wroth of Erie. He was presented by the Rev. Paul L. C. Schwartz, and the Rev. William F. Bayle preached the sermon. The Rev. Mr. Crum is deacon in charge of St. Peter's Church, Waterford, and St. Matthew's Church, Union City, Pa.

Harrisburg—Richard Holder Clark was ordained deacon June 17th in St. Stephen's Cathedral, Harrisburg, Pa., by Bishop Heistand of Harrisburg. He was presented by the Very Rev. Thomas H. Carson who also preached the sermon. The Rev.

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Mr. Clark is vicar of St. Luke's, Mechanicsburg, Pa. Address: 8 E. Keller St., Mechanicsburg.

—Kenneth James Hafer was ordained deacon June 20th during the annual diocesan youth conference in Evangelical Tabernacle, Central Oak Heights, West Milton, Pa., by Bishop Heistand of Harrisburg. He was presented by the Ven. John G. Hilton, and Canon Heber W. Becker preached the sermon. The Rev. Mr. Hafer is vicar of St. John's Church, Westfield, Pa. Address: St. John's Rectory, Westfield.

New York—Hamilcar Belfield Hannibal was ordained deacon May 25th in St. Ansgarius' Chapel of the Cathedral of St. John the Divine, New York, by Bishop Littell of Honolulu, retired, acting for the Bishop of New York. He was presented by the Rev. Shelton H. Bishop, and the Rev. Raymond M. O'Brien preached the sermon. The Rev. Mr. Hannibal is assisting at the Advent Mission, New York.

Ohio—William Robert Cook was ordained deacon June 21st in St. James' Church, Painesville, Ohio, by Bishop Tucker of Ohio. The Rev. Mr. Cook is assistant at Christ Church, Pelham Manor, N. Y., and will also do post graduate work at General Theological Seminary. Address: Christ Church, Pelham Manor.

West Missouri—Richard M. Trelease jr., was ordained deacon June 27th in Grace Church and Holy Trinity Cathedral, Kansas City, Mo., by

Bishop Spencer of West Missouri. He was presented by the Rev. Richard M. Trelease, his father, and the Very Rev. Claude W. Sprouse preached the sermon. The Rev. Mr. Trelease is to be on the staff of St. Andrew's Cathedral, Honolulu. Address: 3827 Wabash Ave., Kansas City.

Marriages

Moore, Rev. Henry B., was married to Mrs. Rebecca Wells Taylor on June 25th in Christ Church Cathedral, Salina, Kans., by Bishop Nichols of Salina. The Rev. Mr. Moore is rector of Holy Apostles' Church, Ellsworth, Kans. After August 1st, the couple will be at home at 107 W. Fourth St., Ellsworth.

Savoy, Rev. James, was married to Miss Susan Montgomery Williams on June 2d in the Church of the Good Shepherd, Augusta, Ga., with the Rev. Allen Clarkson officiating and the Rev. Milton Richardson assisting. The Rev. Mr. Savoy is executive secretary, registrar, and supply priest of the diocese of Atlanta. Address: 2744 Peachtree Road, N.E., Atlanta.

Degrees Conferred

Bishop Kinsolving of Arizona was awarded the honorary degree of Doctor of Divinity on June 23d by Princeton University.

Suspensions

On recommendation of an Ecclesiastical Court, duly provided and functioning according to the Canons, Bishop Manning of New York, on June 21, 1945, suspended from the exercise of ministerial functions for 2 years the Rev. William C. Baxter, rector of St. Bartholomew's Church, White Plains, N. Y., on an inactive status. The sentence of suspension is retroactive, dating from January 25, 1945.

Depositions

George Arthur Atwater was deposed from the ministry on June 18, 1945, in the Diocesan House Chapel, Boston, by Bishop Sherrill of Massachusetts for reasons not affecting his moral character.

Harrison Allen Brann was deposed from the ministry at his own request on June 13, 1945, in the Diocesan House Chapel, Boston, by Bishop Sherrill of Massachusetts, acting in accordance with the provision of Canon 52, Section 4, and Canon 63, Section D.

Abner Deus Buteau was deposed from the ministry on June 15, 1945, in the Cathedral of the Holy Trinity, Port-au-Prince, Haiti, by Bishop Voegelé of Haiti, acting in accordance with Canon 59 and for causes which do not affect his moral character.



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

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Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 and 11

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

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

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

Chapel of the Intercession, 155th St. and Broadway, New York
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Rev. Geo. Paull T. Sargent, D.D., Rector
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Weekdays: Holy Communion at 8 a.m.; Thursdays and Saints' days at 10:30 a.m. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
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St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York
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NEW YORK—(Cont.)

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

St. Mark's Church, Locust St., between 16th and 17th Sts., Philadelphia
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector
Sun.: Holy Eucharist, 8 a.m.; Matins, 10:45 a.m.; Sung Eucharist & Brief Address, 11 a.m.; Evening Prayer, 4 p.m.
Daily: Matins, 7:30 a.m.; Holy Eucharist, 7:45 a.m.; Thursday, 7:00 a.m.; Evening Prayer & Intercessions, 5:30 p.m.
Confessions: Saturday, 4 to 5 p.m.

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 and 11

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

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Dean
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Daily: 7:30 a.m.

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

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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