

The Living Church

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

**The Case for
The Majority Report**

**Concerning the Compulsory
Retirement of Bishops**

Bishop Mitchell

Page 9

**Come In! The Door
is Open**

Mary E. Casety

Page 10

**Toward a United Church
in the Sudan**

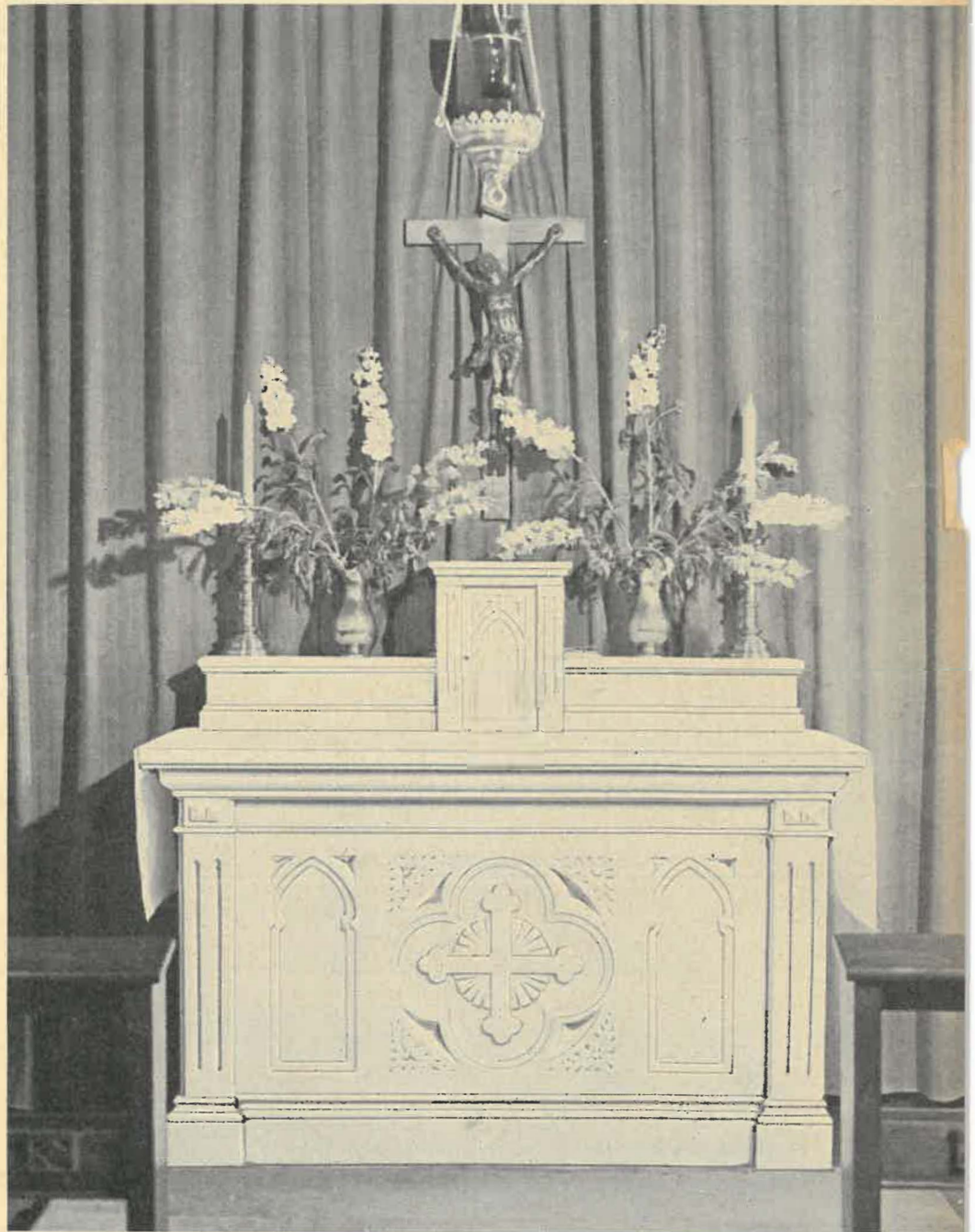
Bishop Gelsthorpe

Page 11

Achieving the Goal

Editorial

Page 12



BLESSED SACRAMENT CHAPEL

The altar of the Blessed Sacrament Chapel in Christ Cathedral, Salina, Kans., is hewn from a block of solid marble.

LETTERS

Voluntary Rationing

TO THE EDITOR: We are students at the Yale Institute of Chinese Language and Literature. Most of us are missionaries. Others intend to teach, go into business, enter government service. Not all of us are Church members.

But we are all agreed on one thing. America has got to stop fumbling with the problem of starvation throughout the world. We must act without delay. As a first step voluntary rationing must be made effective. To this end each of us pledges himself to reduce his wheat consumption by 50%. But voluntary rationing is only a beginning. Each of us, therefore, pledges himself to write a member of Congress or the President urging that the government immediately take drastic measures, such as the rationing of wheat products, fats and oils, and other exportable foods to enforce the reduction of food consumption in this country and to ensure the speedy movement of surplus foods into the hungry areas of the world.

We submit that the prevention of the starvation of a quarter of the world's people is not a matter for political bodies alone, but one to which the Christian Church should give profound attention. We therefore urge that each and every Church in the nation carry out some such plan of positive action as that to which we have pledged ourselves, in recognition of the fundamental concern of a Christian for his neighbor's welfare.

DAVID STOWE, EDWARD MARTIN,
EDWARD A. MAURICE, CHARLES H.
LONG, JR., NANCY I. LONG, J. P.
SPEER, MARJORIE KNECHT, GOR-
DON VAN WYK, FRANK COOLEY,
BARBARA WHITENER, NELSON J.

WU, RUTH NOREN, GEORGE CHER-
RYHOLMES, FLORENCE SINGER,
N. C. BODMAN, F. NEWCOMBE,
MARIE LANGDON, VIRGINIA
STOWE, RODGER M. SINGER, ERVIN
NEWCOMBE, BERTIL VON NORMAN,
EDWARD C. RIGGS, M.D., LARUE R.
LUTHINE, WALTER D. WILDER,
ROBERT W. RINDEN, ANABEL J.
MILLER, ROBERT C. MILLER, LEO-
TA CORDER, GERTRUDE J. RINDEN,
KENN STARR, ADELINE BRYANT,
RICHARD W. BRYANT, LEWISTINE
M. MCCOY, MARIE FLORY, EDWARD
K. KNETTLER, ALLISON L. OSBORN,
HAROLD WHETSTONE, OLEN WHET-
STONE, ROBERT A. VICK, MARY O.
RICE, JAMES CROTHERS, STERLING
WHITENER, J. M. MCCOY, MARIAN
KERR, WILLIAM KERR, LOREN E.
NOREN, HARRIET REYNOLDS, HU-
BERT REYNOLDS, ELSA LOGAN, EM-
ILY LANSDELL, MABEL H. REIFF,
MALCOLM McCULLOUGH, CLIFFORD
E. CHAFFEE, RUTH TEWKESBURY,
M. GARDINER TEWKESBURY, FERN
HARRINGTON, JOHN McBRIDE,
BRUCE MORGAN, RUTH M. MORGAN,
JEAN KNETTLER.

Dismantling War Shrines

TO THE EDITOR: I note as I come from walking to and fro on the face of the Third Province, that we are now in the process of dismantling our war shrines. Dust is beginning to accumulate in our prayer corners. A National Council field officer is perhaps the last one who should comment upon such a deeply spiritual subject, but somehow this strikes me as being worthy of as much thought and discussion by the Household of Faith as many other matters which will receive our frenzied attention between now and General Convention.

The prayer life of the Church was

strengthened during the war. Few would debate that point. How can we keep that gain? Someone has called intercessory prayer "loving your neighbor on your knees." We teach our people to pray in good times and bad. Is there not a danger, now that hostilities have ceased, that the prayer life of the Church will suffer? The war is over, yet who would say that our sons and daughters are no longer in need of our intercessions? Maybe we'd better begin now to pray for the soldiers of the next generation! Were we busy at that, we would all have more faith in the United Nations Organization. We might even substitute the National Council's prayer list for our own missionaries. I confess, however, that this traveling salesman for the Lord hasn't had much success in establishing its use in his particular territory. One can't help thinking that Samuel had a point when he said, "God forbid that I should sin against the Lord in ceasing to pray for you."

(Rev.) JAMES W. F. CARMAN.
Cockeysville, Md.

Episcopal Succession

TO THE EDITOR: The following quotation from a Presbyterian scholar is of interest in connection with the plea that the episcopal succession was lost in Presbyterian bodies because of "historical necessity."

"A number of other Anglican writers were inclined in a measure to countenance the ministry of the Reformed Churches on the Continent, arguing that the imperfect ordination was due to the impossibility for these Churches to find bishops to act. . . . These

This is God's World:

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

The Living Church

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

(Rates — new or renewal)

One-year subscription	\$5.00	Two one-year subscriptions	\$9.00
Two-year subscription	\$9.00	Each additional subscription	\$4.00

(Foreign \$1 a year extra)

The Living Church

744 North 4th Street
Milwaukee 3, Wis.

Enclosed find \$_____. Please send *The Living Church*
for (time) to:

Name _____

Street _____

SUBSCRIBE NOW!

**Fill in the coupon attached and
mail it to us today!**

views show considerable ignorance of the Reformed Churches of the Continent. . . . Both in France and Scotland a 'succession' on the lines of an episcopal 'transmission' could have been worked into their ministries. . . . It was not because they had no former papal bishops . . . to carry through ordinations for them that they had ordination by other agents, but because they rejected . . . the theories of ordination and 'succession' held in the Papal Church."

The quotation is from Dr. James L. Ainslie's *The Doctrines of Ministerial Order in the Reformed Churches of the 16th and 17th Centuries*. (Rev.) W. FREEMAN WHITMAN. Nashotah, Wis.

Misplaced Metaphor

TO THE EDITOR: The reference to priests as "God's conduits," reported [L.C., March 10th] from Mr. Castle's speech before the National Council of Churchmen, happens to be not from Crashaw but from Donne, *Satire I*, line 5: "Here are God's conduits, grave Divines."

The Catholic Crashaw, poet of the flaming heart and martyr spirit, would very likely have looked askance at Donne's invention here; and I am not so sure Mr. Castle is justified in praising it as "one of the perfect metaphors in our language." Its disadvantage, obviously, is its impersonal view of the priestly function: mechanical transmission is implied in place of discipleship, and "getting the message across" to somebody else in place of a living participation in the message. If one must inspire Christians by using a metaphor from mechanics, would not that of bridge-builder or pontiff be preferable, since such would at least imply a ministry of reconciliation, a two-way activity?

I doubt if the world's being thirsty for truth is today as obvious as the fact of its being broken by self-divisions which need mending; and in such a case what the world would seem to need most is priests—and laymen—who shall be followers of the great Mediator, not prophets only, and certainly not mere channels of oracle. But better than metaphors from the engineering sciences, probably, are the old metaphors drawn from an attention to living organisms: that of the Church as the Body of Christ into which men need to be incorporated as members; or as the good tree into which they can be grafted; or as the family into which they can be adopted as sons. These figures of speech sum up the Christian task in unexceptionable language.

(Rev.) R. W. BATTENHOUSE.

Nashville, Tenn.

I Hear That There Be Divisions

TO THE EDITOR: I wish to offer my very cordial congratulations to Fr. Palmer and to THE LIVING CHURCH for the very "liberal" and "Catholic" article, in the issue of February 10th, entitled "I Hear That There Be Divisions."

Seldom have I heard the situation and its amelioration better summarized. It is a classic of its sort, and I hope will be read very widely by men and women of all schools of thought within the Church.

As one of those who used to call themselves "Catholic-Evangelicals" and were laughed at for the expression, I appreciate the situation and its means of cure as suggested by Fr. Palmer.

(Rev.) THOM WILLIAMSON.

Narragansett, R. I.

TO THE EDITOR: Noting that reprints of Fr. Palmer's article, "I Hear That There Be Divisions," are again being advertised for sale, I can no longer refrain from expressing at least a few of the many thoughts that call repeatedly for expression every time that article is brought to the attention of some of us. *Much* that *should* be said will be left unsaid in this letter.

The problem is not to be solved by sitting in an ivory tower of affected jocularly and inferring that the whole matter be viewed as a "comic" situation to be passed over lightly.

It is not comedy to some of us parents that our sons, recently entered in the armed forces, have for months been unable to say their confessions before a priest or to receive the Blessed Sacrament of the Altar, largely because the "Liberals" have caused us to be classed as one of the Protestant denominations, and because, among our chaplains, the few times they may be found, there are those who neither know how to hear confessions, nor apparently believe in sacramental absolution, and are more interested in "Protestant union services" than in seeing that Episcopal men are enabled to receive the sacraments. When I pray for our son in this predicament, I find nothing comic about it.

It is not comedy for a priest to see some of his people confused by the utterances and odd practices of "Liberals" whose motto seems to be "Believe and teach almost anything, just so you are sure *not* to teach the Catholic Faith."

It is not comedy to a priest who finds himself having to transfer one of his parish families to a parish in another one-parish town where he knows they will be denied the Catholic teachings and practices which are familiar to them and in which they believe.

Some of us fail to see the comedy in the extreme and shocking ways some "Liberal" bishops are attempting to force our Communion of the Church into pan-Protestantism, and an impossible "union" with the Presbyterians. Nor can a priest find any comedy in a situation in which at one time he suffered great anguish of heart and mind when a "Catholic" bishop who makes strong pronouncements in support of our Catholic heritage failed to support him in his day of need when attacked viciously by a few "Liberals" in his parish for teaching that heritage.

It is not comedy to some of us to see the Roman Communion gaining startling numbers of converts while we continue to hide the Light under a bushel of confusion. It is obvious that increasing numbers of young people (and older people, too) are ripe for conversion to the Catholic religion, and increasing numbers of them are going to accept that religion, too. Are we going to get them so that they may enjoy the purer

form of the Catholic religion; or are we going to sit idly by while they go the Roman way?

It is unfortunate that more attention has not been paid to Bishop Whittemore's article, "A House Not Divided." It would seem to some of us that his is the article that should have wide distribution through reprints. In it he states the facts clearly, and does not seek to run away from them. Why are not reprints of this article offered for sale?

Finally, I wish it understood that the writer of this letter is enjoying his priesthood immensely in a diocese wherein (to use Bishop Whittemore's words) "we have a happy family," so that what I have written is not reflective of any personal unhappiness whatsoever. But we are acquainted with some priests less fortunate than ourselves.

(Rev.) HAROLD G. HOLT.

Tiskilwa, Ill.

Editor's Comment:

Bishop Whittemore's article was originally published in pamphlet form as his annual address to the diocesan convention; he now reports that the supply of copies of the address is very low.

Correction

TO THE EDITOR: I must have been sleep-walking when I referred to "the NICR (National Institute of Coördinated Research)" in my article, "Aldous Huxley and C. S. Lewis: Novelists of Two Religions" [THE LIVING CHURCH, April 28th]. The passage should read "the NICE (National Institute of Coördinated Experiments)." CHAD WALSH.

Beloit, Wis.

The Common Chalice

TO THE EDITOR: Here is a paragraph from a textbook which my students use, *Modern Chemistry*, by Charles E. Dull (Henry Holt, 1942). On page 126:

"Silver. The Congressional Country Club recently installed a device for sterilizing a 150,000 gallon swimming pool by the use of metallic silver. It is claimed that less than one ounce of finely divided silver will destroy the bacteria in as much as 1000 tons of water. Experiments indicate that finely divided gold, too, is useful for destroying bacteria."

Will this help those who fear infection from the Communion cup?

JESSIE KOMAR.

Chicago, Ill.

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE *Editor*
 PETER DAY *Executive Editor*
 REV. RICHARD A. PARK *Managing Editor*
 ALICE MAEHL *News Editor*
 ELIZABETH McCracken *Associate Editor*
 PAUL B. ANDERSON *Associate Editor*
 REV. HEWITT B. VINNEDGE *Book Editor*
 EDGAR O. DODGE *Advertising Manager*
 MARIE PFEIFER *Business Manager*
 MARY MUELLER *Circulation Manager*

THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscription \$5.00 a year. Foreign postage additional.

Departments

BOOKS	14	EDUCATIONAL	18
CHANGES	22	FOREIGN	8
DEATHS	20	GENERAL	5
DIOCESAN	15	LETTERS	2
EDITORIAL	12	TEACHERS	4

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

Member of the Associated Church Press.

THIS WEEK

Not having any "inside dope," we still can't say for sure which bishop signed the minority report of the committee of the House of Bishops on compulsory resignation. Three of the five have now made their stand public: Bishop DeWolfe, who signed the majority report with reservations; Bishop Hart of Pennsylvania, whose letter appeared in last week's issue; and Bishop Mitchell of Arkansas who this week identifies himself as standing with the majority. The Presiding Bishop and Bishop Davis of Western New York are the only members left. We don't know for sure which is the one we agree with, but probably it is Bishop Davis.

Bishop Mitchell's article is an excellent summary of the case for a strictly automatic retirement canon. In an editorial we give the reasons why we think the House of Bishops should have discretion to defer resignations.

The Bishop in the Sudan in his article, "Toward a United Church in the Sudan," describes the way in which his cathedral is the focus of an ecumenical spirit shared by Christians of widely divergent tradition and theological background. A cheerful note for Church unity between Arab and English Christians is supplied by a service program sent with the article—since Arabic and English books open on opposite sides, both languages get the front of the leaflet!

Changes in the business staff are necessitated by the forthcoming departure of Mrs. Marie Pfeifer, who has served for many years in a variety of responsible capacities—secretary to the editor, assistant business manager, and business manager. Before she leaves, June 1st, to respond to the call of pressing home responsibilities, we shall tell the L.C. Family something about her contribution to the magazine. Mrs. Mary Mueller, circulation manager, will now take over as credit manager and bookkeeper, and will be succeeded as head of the subscription department by Mr. Warren J. Debus, a young ex-service man. Correspondence relating to the payment and adjustment of accounts should henceforth be addressed to Mrs. Mueller, who is also well known to the Family through many years' service. Correspondence relating to subscriptions should be sent to Mr. Debus, who has not been on the staff quite two months as yet, but is off to a fine start.

This is the big season for diocesan conventions. In next week's issue will appear reports from many of them, giving a bird's-eye view of what the dioceses are thinking and doing in this critical year, looking toward the Church's first postwar General Convention.

PETER DAY



Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



A Strong Finish

THE LAST few Sundays of the school year are often wasted. For one thing, spring is in the air, working in each according to age and temperament. The young are full of high jinks, and the more mature if not elderly (meaning the teachers) are the reverse, tending to a slump in leadership just when our charges are most vital. There is every inclination to take it easy and merely get by.

Then, too, the school has set its pattern for the year, and class work follows through without much pushing. Things just run themselves and there is not much incentive to maintain high standards, or to start any original work. There is talk of "Only three more Sundays," and "It's too late to start that now." People are asking, "When do we close?" There is the air of running out, and letting the old year die.

Some few teachers are frankly tired and are just holding on until the end. Moreover, family trips have already started, attendance is ruined, and with it the general morale.

What can be done on these closing Sundays?

PROFITABLE USE OF THESE SUNDAYS

First, there are always closing tests and examinations. Don't make these too hard, a hurdle to be jumped "or else." Try to make them a real drill and review, and as much fun as possible. One way is to run through all the questions to be covered on one Sunday, then ask for the same points the next. The written examination, calling for full sentences in response to questions, is out. Time is too short, and our purposes are better served. Factual examination may be given in the forms of typed sheets, with spaces to fill in words, like the workbooks. Opinions and attitudes may be tested by the alternative-choice method. There can always be the closing question, What did you learn most from this year's work?

In any case, the teacher had better set the test, composing all the material. If the school is strong on marks and "passing," however, the priest or superintendent had better compose the examination, thereby testing not only the pupils but the teachers' thoroughness.

Second, try special stunts on the late spring Sundays. A class on the lawn or the church steps may relieve a tension and accomplish more than would have been done in the familiar setting. Even a private picnic, growing out of class planning, would not seem to be out of place. Here, too, may come the visit to another school, or to some worthwhile place in the community related to the class' course.

But third, in any case, don't let down.

Tighten up your personal preparation and resolve to make these last Sundays a happy, profitable, and triumphant finish to a good year. It's a challenge.

"Which Course Do You Use?"

The rector must usually select the textbooks, yet teachers often hear of other courses and ask about their merits. Throughout the Church everybody is asking everybody else, "Which course do you use in your parish?" Most readers will have heard that the Church at large is in an advanced state of indecision, and that our leaders are engaged in frantic efforts to make some kind of showing at General Convention.

At great personal risk of being buried in a flood of protesting letters, the following is offered as a kind of key and guide to decide which course to buy next fall. Some ten or eleven printed courses bear the Episcopal name, but only about six of these are worth considering. Using loosely the current political terms Right and Left to describe the ultra-conservative and the extreme educational emphasis, certain courses fall into three groups. Referring to the *Church* as the center and norm, they may be arranged thus:

Right: Episcopal ("Jacobs")—Bible-centered.

Center: Christian Nurture, St. James—Church-centered.

Left: National Council "Units," Cloister Series—Child-centered. (The Palmer courses are slightly left of center.)

While all overlap at many points, and none would admit to be stressing one theme alone, the general alignment is as above. The first two groups take their shape from the *content* motive (whether Bible, Prayer Book, or dogmatic theology) and the latter from *method*. Rumors are heard that the St. James Series is Anglo-Catholic, that the Units and Cloister are more Broad. But the charges are not deserved by any of the three, except here and there. The real difference lies in the apparent interests of the editors. The first is built on a schedule of Church lore, including more about saints and angels than in any former course. The latter are concerned with inducing profitable experiences for the child within the frame of the home parish. The St. James Series is unfortunately tied to the workbook method, a mechanical and verbalizing system already being abandoned by the public schools. Its best single contribution may prove to be its weekly home-prayer sheets.

The above may only add to your confusion, but it has helped me. Only don't ask me, "What course do you use?" We're still experimenting. The perfect course has yet to be written.

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

FOURTH SUNDAY AFTER EASTER

GENERAL

EDUCATION

**Church Assumes Control
Of Indiana Normal College**

Complete control of Central Normal College in Danville, Ind., will be assumed by the Episcopal Church. This action was assured when the diocese of Northern Indiana voted to join the diocese of Indianapolis in approving the assumption of the responsibility. Two months of negotiations between college and Church officials preceded this announcement on May 9th.

The character and name of the college will be changed, and plans are being formulated for its administration. All present commitments to students now enrolled will be honored.

The college will become not only the newest college officially related to the Church but also the only coeducational college of the Church, possibly excepting the oldest college—Hobart and William Smith Colleges, which are incorporated as one institution.

THE LIVING CHURCH plans to have in an early issue a more complete story and pictures of this educational project which is being organized by a commission appointed by Bishop Kirchoffer of Indianapolis and Bishop Mallett of Northern Indiana.

**Chicago Conference Cancelled by
Christian Education Division**

The conference of leaders in Christian education, which was to have been held in Chicago May 21st to 23d, has been cancelled by the Division of Christian Education. The uncertainties of transportation and entertainment occasioned by the situation in the coal industry caused the Division to announce the cancellation on May 10th.

MISSIONARIES

Anking Missionary Appointed

Paul B. Denlinger has been appointed for missionary service in the district of Anking, China, according to an announcement by the Overseas Department of the National Council. He will probably be assigned to the teaching staff of St. James' Middle School for Boys at Anking. He expects to sail in the late summer and will begin language study in Peiping immediately upon arrival.

Mr. Denlinger has had a varied ex-

perience, as a Methodist minister, substitute school teacher, cashier, laundry manager, waiter, storeroom manager, office boy, publicity office assistant, and steward. He is a native of York Springs, Pa., 24 years old, and was confirmed in March, 1946, in St. Stephen's Cathedral, Harrisburg, Pa. He is a graduate of Dickinson College and Yale Divinity School.

they can). If any here who are not associates wish to join, please let me know."

Mr. Thorne then introduced Capt. Earl Estabrook, national director, Church Army, who introduced those members of the Church Army staff who were present. Each one made a short speech. They were Sister Ada Clarke, home after eight years



R.N.S.
CHURCH ARMY OFFICIALS: *Conferring with Samuel Thorne, the president of the Church Army (second from right), are, left to right, Miss Lucy Kent, Capt. Earl Estabrook, Sister Ada Clarke, and her brother, Capt. George Clarke.*

CHURCH ARMY

**Annual Dinner Hears Bishop
And Leaders Tell of Work**

By ELIZABETH McCracken

The Church Army in the USA held the most successful dinner of its history on April 30th, in New York City. The change of date from January to April made possible a much larger attendance than usual.

Samuel Thorne, president of the Church Army, introduced the speakers. The first of these was Miss Lucy Kent, one of the trustees, who is in charge of the work of the Associates of Church Army. Miss Kent said in part:

"We are always happy to welcome Church Army friends and associates. Our annual meeting we are obliged to have in January; but it seemed a good plan to hold the annual dinner in April, when more can come.

"The house in Cincinnati is the brightest and best headquarters Church Army has ever had. It is the house formerly occupied by the Graduate School of Applied Religion. We now have the use of it through the kindness of Bishop Hobson. The support of this house, and of all our work, depends upon the prayers and the contributions of our associates. They give \$2.00 yearly (or what

in the Philippine Islands; Capt. George Clarke, her brother, whose work is in Canada; and Capt. William Paddock, working in Dunseith, N. D. Several others were asked to stand.

Captain Paddock gave a vivid account of his work in North Dakota. He has charge of four congregations and of the isolated people on farms many miles apart. The Indians of the region gave land to the Church Army for their work.

Sister Clarke said:

"This time last year I was on a ship coming home, after eight years in the Philippines, over four of them in wartime. I was stationed in Upi. We now have 25 to 30 mission stations in Mindanao, on which Upi is situated. I hope to go back soon. I don't know where I shall live: perhaps under a coconut tree.

"I hope the Church will go now, not wait for the people of the Philippines to pick up the broken pieces. Let's go and pick up with them. If we can't go, let's send others."

Captain Estabrook made a short speech, stating the purpose of the Church Army and urging all present to help it in its work for Christ. He said that the danger of lay movements, like the Church Army, is that they may get away from the Church. Bishops, clergy, and other Church-people must help to guard against that.

There are at present 33 men and women in the Church Army.

Bishop Hobson was the last speaker. He said in part:

"Captain Estabrook came from my old parish of All Saints', Worcester, in the diocese of Western Massachusetts. I am glad to have him in Southern Ohio. Already the Church Army has revived several missions and parishes there. Their motto seems to be the same as the motto of the Seabees: 'If it is difficult, do it immediately; if it is impossible, it may take a little longer.' These Church Army people are an example to the rest of the Church.

"The Church has got into a tragic frame of mind, when things seem impossible which can be done and which the Church must do: impossible things, such as the Church Army does. Faith and determined work can work miracles."

THE BIBLE

Society Holds 130th Meeting

The American Bible Society observed its 130th anniversary on May 9th in the Central Presbyterian Church, New York City.

A record distribution in 1945 of over 12,000,000 copies of the Scriptures was reported by Dr. Frederick W. Cropp, general secretary of the society. Dr. Cropp has recently returned to the society after serving 44 months as a chaplain in the U. S. Army.

In its program of translation, Scriptures for the Indians of Latin America occupied the largest share of the attention of the versions department of the society. New languages for Africa, as well as Latin America, are being produced. For Indians in the United States the society is printing a new edition of the Gospel of St. John in Navaho, using the government orthography.

The Bible Society reports for 1945 the largest total of contributions to its work from both individuals and Churches. In addition to its regular program, the Bible Society is endeavoring to raise a fund of over \$3,000,000 which is required to furnish Scriptures to areas around the world that have been devastated by enemy occupation.

RELIEF

Consolidation of 3 Church Agencies As Church World Service

In order to render swifter and more effective service in the present emergency, three overseas service agencies of the American non-Roman Churches were consolidated into a new agency to be known as Church World Service. The groups which were consolidated are the Church Committee on Overseas Relief and Reconstruction, the Commission for World Council Service, and the Church Committee for Relief in Asia.

Harper Sibley, who has served as chairman of both the Church Committee on Overseas Relief and Reconstruction and the Church Committee for Relief in Asia,

has been elected to serve as president of the new agency.

Canon Almon R. Pepper was elected vice-chairman of the executive committee at the organizational meeting. Mr. Sibley, Canon Pepper, and Mrs. Henry Hill Pierce are among the representatives from the Episcopal Church.



RNS.
HARPER SIBLEY: Treasurer of the Federal Council of Churches, he has been named president of Church World Service.

Federal Council Appeals

An appeal to the government and to the Churches of America for immediate action to meet the hunger crisis in wide areas was made in New York by the executive committee of the Federal Council of Churches. The appeal was sent to President Truman and Secretary of Agriculture Clinton P. Anderson.

The government was urged by the Federal Council to procure at the source grains, fats, and meats for foreign relief needs and ship them immediately to the starving people overseas; to establish consumer rationing if present voluntary measures prove to be inadequate; and to forbid use of grain for alcoholic beverages during the present shortage of cereal grains throughout the world.

Church members were urged to begin at once a voluntary rationing of foods, particularly wheat, flour, and fats, and to produce food in gardens to the fullest possible extent. [RNS]

ATOMIC ENERGY

NCAI Enlists Church Support

By LARSTON D. FARRAR

The National Committee on Atomic Information with headquarters in Washington, D. C., has enlisted widespread religious support in its attempts to remove the heavy hand of military control from the atom and to help start what Roscoe Drummond, Washington correspondent for the *Christian Science Monitor*, calls "a

beginning of preoccupation with atomic benefits" (instead of bombs) by the government.

A pamphlet released by the NCAI lists the National Council of the Episcopal Church as associated formally with the organization.

"Every citizen of the world should keep himself informed of the potentialities of atomic power and of the current developments in its control, but reading about atomic power is not enough," the Rev. Francis W. McPeck of the Congregational Church writes in the 32-page pamphlet available to the public.

"The informed citizen can make a contribution to the solution of this problem only if he is willing to talk the problem over with his friends and carry the discussion into the organizations he belongs to.

"Group discussion forces men to crystallize their ideas and provides a basis for uniting for a common goal. Every neighborhood club, fraternal organization, labor union, professional group, and veterans' organization has proved this to be true. If all such groups would study the facts about atomic power, weighing the stakes and the alternatives, they would educate the public for action. An informed citizenry is an invincible citizenry—be it national or international."

The booklet entitled, "Questions and Answers about Atomic Energy," quotes a number of national leaders and includes an excellent summary of books and important magazine articles printed thus far on atomic energy. It may be obtained (at 10 cts. a copy) from the National Committee on Atomic Information, 1749 L Street, N.W., Washington 6, D. C. [RNS]

MOTION PICTURES

"The Life of Christ" Planned

"The Life of Christ" is to be filmed in technicolor, at a cost of about \$2,000,000, according to plans of the Royal Crest Productions, a company of young men in Hollywood, headed by John Shelton. Associated with Mr. Shelton are Anthony Quinn, actor son-in-law of Cecil B. De Mille, producer, Marc Lawrence, formerly of the Group Theater, and H. J. McFall, publicist.

Plans for the lavish spectacle, most of which will be filmed in Imperial Valley, Calif., call for a liberal treatment of the life of Jesus. George McReady Price, author of *How Did the World Begin? Genesis Vindicated*, and other religious books, will be technical adviser on the production.

"The picture we intend to make will serve a double purpose," said Mr. Shelton. "It will tell a beautiful story and will present to the public, for the first time, the life of Jesus in its entirety." [RNS]

RADIO

Religious Broadcasting Group

Leaders in the field of religious broadcasting who have been meeting informally for some years in connection with the Institute for Education by Radio held

annually in Columbus, Ohio, set up the Religious Radio Association and adopted a constitution for the new agency recently in Columbus.

Purposes of the association will be to foster fellowship and the sharing of common interests among those concerned with religious radio; to work for high standards of religious radio programs, and to collect and disseminate data concerning religious radio—its extent, nature, and the reaction of the public.

A nominating committee was appointed to select a slate of officers who will function until the first annual convention of the new group. Individuals joining the association will be required to subscribe to a set of principles which are embodied in the constitution. These affirm:

"That the exposition of doctrine shall be affirmative. Religious broadcasts shall not be used to attack other creeds or races.

"That religious broadcasts shall not only avoid stirring up hatred against human beings of any race, nation or creed but shall seek to contribute to the understanding and good will which are basic to a just and durable peace among the peoples of the world.

"That no religious program for which radio time is granted on a sustaining basis (*i.e.*, without charge) by the radio stations or networks shall appeal over the air for contributions for the support of the program. Nor shall a charge for sermons, pamphlets, or religious objects, distributed through such religious programs, be used by the organizations as a means of raising funds.

"That religious programs on a commercial basis (*i.e.*, programs which purchase their radio time) may appeal for funds on the program in their support only upon the condition that they furnish to the

public upon request published annual statements of their receipts and expenditures attested by certified public accountants." [RNS]

RECONVERSION

Local Sale of Surplus Chapels

Equitable distribution of army chapels within the continental limits of the United States which have become surplus to the needs of the postwar army is now under the consideration of the office of the Chief of Chaplains.

War Department field agents and agents of the War Assets Administration have instructions to advertise for sale, locally, these surplus chapels. First consideration, however, is to be given to their use as shrines or memorials, and, second, to their use as houses of worship.

Religion In Art

By WALTER L. NATHAN

Velasquez: Christ and the Pilgrims of Emmaus

DIEGO VELASQUEZ is best known as the court painter of Philip IV of Spain. A nobleman himself, he became a friend of the monarch and for years lived at the palace of Madrid. His superb portraits of the king, the royal family, and leading Spanish personalities glorify the mundane splendor and self-assurance of his models. The same vigorous grasp of factual life is apparent in his rare religious paintings.

The large canvas of the Supper at Emmaus is a youthful work, painted before Velasquez exchanged his native Seville for the capital and its cooler and more refined atmosphere. Yet it shows him already a full-grown master. Far from El Greco's mysticism, he emphasizes the reality of Jesus' appearance to the faithful.

For this purpose the painter has chosen, as models for the disciples, two of the plain, hardworking people he could observe daily in the streets and market places. Completely unselfconscious, they accompany their words with expressive gestures familiar to those who have traveled in Mediterranean countries. The man in front, dressed in a loose-fitting dark blue blouse and brown cloak, has recognized in the Stranger who walked with them and now shares their frugal meal, the beloved features of the Master, miraculously risen from the dead. The breathtaking revelation almost overwhelms him. He has flung out his left arm and gazes with wide-open eyes upon Him whom he had never expected to see again.

The other pilgrim, in a simple brown garment, is not yet aware of the significance of the discovery. He looks at his companion with an expression of bewilderment, but his unspoken question will be answered when he, too, turns toward Christ and understands.

Quietly Jesus sits at the head of the table, breaking the bread. His red robe



CHRIST AND THE PILGRIMS OF EMMAUS: A painting by Diego Velasquez (1599-1660). Courtesy of the Metropolitan Museum of Art, New York.

and grayish-blue cloak stand out against the somber tones in the disciples' garments. His face is calm and collected. Memories of what He has overcome, and visions of waiting glories seem to mingle in His thoughts.

He is no longer bound to the plane of this world of people and things, yet before He ascends to the Father He will reveal Himself to His friends, to turn their sorrow into joy by the blissful assurance of His Resurrection.

PALESTINE

Anglo-American Committee Hears Diverse Viewpoints

Black-robed bishops and scarlet-turbaned dignitaries of the Arab Christian Church and clergy of the Anglican Church changed the outward appearance of the lecture hall of the YMCA in Jerusalem, where the Anglo-American Committee of Inquiry met to exchange views.

The Anglican Bishop in Jerusalem, Dr. W. H. Stewart, appeared as a "detached observer, not identifying the Church with any political group." But when the various Christian Arab Churches spoke in "one voice" their unity was one of political outlook.

DIVISIVE EDUCATION

Dr. Stewart presented a memorandum and did not give further testimony, although he did reply to questions. He dwelt especially on education and youth organizations. In explaining a statement in the memorandum that said there would be no hope of rapprochement between the two groups in the next generation if "the present divisive policy . . . by the terms of the Mandate be allowed to continue," Dr. Stewart said that since the communities were entitled to control the education of their children, the government had only the Arabs to educate, because the Jews ran their own schools. Dr. Stewart felt that politics had been allowed to permeate the education of the young and cited as examples the Boy Scouts and other organizations which may be met singing nationalistic songs and are being taken out of their parents' control.

Bishop Stewart, in reply to questions on the position of Nazareth and the Sea of Galilee in the event of partition, said that Christians "would be profoundly shocked if they were sacrificed to any nationalist or imperialist scheme of industry or commerce."

The Rev. Francis J. Bloodgood, American chaplain to the Anglican Bishop, outlined the significance of the Holy Land to Christians and hoped that the peace which characterized life inside the walls of Jerusalem be spread beyond the barbed wire around the city.

A plea for immigration certificates for Christian Jews and for defining their status was made by the Rev. H. R. A. Jones of the Church Mission to the Jews. Converted Jews are not admitted to the



TESTIMONY BEFORE THE COMMITTEE: *Anglican clergy* advise the Anglo-American Committee of Inquiry at its hearings in Jerusalem, while in the right corner of the picture appear Anglican, Orthodox, and Coptic clergy from among the Arabs.*

staffs of schools and hospitals, and the mission finds itself unable to continue its work unless such people are admitted.

ARAB CHRISTIANS VEHEMENT

Open political vehemence came to the fore when the representatives of the Arab Christian Churches appeared. Archbishop Hakim of Galilee led the delegation. They declared that they had everything in common with their Moslem brother, as did the English Roman Catholic with the English Anglican, but they were not willing to give up their goal of freedom and independence. They declared Zionism a menace to the entire population of Palestine. Although they could sympathize with the plight of the Jews, they felt they should not let humanitarianism blind the people to the danger of Zionism.

The secretary of the Arab Greek Orthodox Clergy, the Rev. Nicola el Khouri, also stressed the happiness of Christian Arabs among their Moslem brethren, and said the country should be left to its former inhabitants.

JAPAN

Native Priest Ministers to GI's In Place of American Chaplain

An optimistic outlook is prevalent among the clergy in Japan, according to a letter from the Rev. Matsutaro Okajima, rector of St. Agnes' Church and principal

*Left to right: The Rev. Hugh Jones of the Church Mission to the Jews, the Rev. Campbell MacInnes, archdeacon of Palestine and Transjordan; Dr. Stewart, the Anglican Bishop in Jerusalem; the Rev. Francis J. Bloodgood, the American chaplain; the Rev. Carlyle-Davies, the adviser to the Bishop of Judaism.

of St. Agnes' School for Girls in Kyoto, Japan. He writes:

"We had a beautiful Easter service at which there were many communicants. Fourteen girls were baptized. They will continue their study to prepare for confirmation. The number of girls who desire to be baptized is increasing, and thus, the Church is gradually growing.

"I am celebrating Holy Communion every Sunday. Chaplain Marsh [of the diocese of Albany] is celebrating the service according to the American Prayer Book, but since he will be going home before long, I have been asked to take his place." Fr. Okajima conducts three services each Sunday, Holy Communion for American Episcopalians, a general Protestant service, and a service for the Japanese Church.

The letter continues: "St. Mary's Church was taken over by the army for services for Roman Catholics. This will be continued for a short period of time until construction of their new chapel is completed, when the building will be returned to our Church.

"The schismatics in Osaka and Tokyo and other places are slowly but gradually coming back.

"St. Agnes' Girls' School seems to be attracting the attention of the general public and there is a tendency for parents to prefer this school to government schools because of its Christian education. The situation thus turning much more favorably than before, I am trying to raise the status of the school by separating the three postgraduate courses from the high school to establish an independent women's college. I am also interested in establishing a training school for women to do Christian work among women."

COMING EVENTS

May

- 21. Convention of Connecticut, Hartford; Erie, Bradford, Pa.; Harrisburg, Williamsport, Pa.; Long Island, Garden City, N. Y.; Rhode Island, Providence; West Missouri, Kansas City, Mo.
- 21-22. Joint Commission on Rural Work, Kansas City, Mo.; Convention of Minnesota, Duluth.
- 21-23. National Conference on Religious Education, Chicago.
- 27-28. Convention of Western New York, Buffalo.

The Case for the Majority Report

Concerning the Compulsory Retirement of Bishops

By the Rt. Rev. R. Bland Mitchell, D.D.

Bishop of Arkansas

THE EDITORIAL in THE LIVING CHURCH for April 28th on "Compulsory Retirement of Bishops" prompts me to undertake to supply some background on the committee's deliberations and conclusions as embodied in the majority report. That report expresses the agreement of four out of five members of the committee (one of the four—Bishop DeWolfe—making certain reservations as reported in the editorial). The minority report expresses the dissent of one member alone. Having collaborated in the formulation of the majority report, perhaps I can speak concerning it.

When the resolution calling for the appointment of our committee came before the House of Bishops in Birmingham, it was not possible for the House in its crowded session to study the import of the preambles referred to as "item (a)." Here were some involved preambles to a resolution calling for the appointment of a committee; and most American deliberative bodies will favor a resolution which simply refers something to a committee.

When our committee began to analyze those preambles, it became apparent to the majority of us that the questions posed about "more thorough inquiry and careful consideration" and "whether the constitutional amendment is retroactive" and "whether such amendment unwisely and unjustly infringes upon the autonomy of the diocese," really belonged on the other side of the adoption of the constitutional provision for compulsory retirement at age 72. It is misleading to refer to this provision as an "amendment," as if final action on it were still to be taken. It passed from the "amendment" stage into the very fabric of the Constitution in 1943, over a year before the House of Bishops adopted the resolution under discussion.

Did the General Convention stultify itself when, in two successive sessions, it wrote this provision into the Constitution? Was the House of Bishops asking the committee to inform it whether it should advocate the repeal of the provision for the compulsory retirement of bishops? Evidently not, else the committee would not have been instructed to suggest canonical legislation for implementing the constitutional provision. Those preambles seemed to us, therefore, to be out of time and out of place, extraneous, not germane; and we felt it was our duty to the House to ask to be discharged from consideration of them.

It goes without saying that any member of Convention has the right to move for the repeal of the constitutional provision. Bishop DeWolfe is quite within his rights in the position he has taken as an individual bishop while at the same time joining in the majority report as a member of the committee.

The majority report then moves on to

recommendations for implementing the constitutional provision—for providing a procedure for accomplishing what seems to us the plain intent of the provision. Our position here is just this: If General Convention sees fit to adopt the proposed canons (or other and quite different ones), it thereby clarifies what it means by the constitutional provision and gives its answer to any questions raised—whether in the preambles or elsewhere. We do not insist that the majority report correctly interprets the constitutional requirement (although we think it conforms to what is intended). We do say that whatever the Convention adopts will, as it were automatically, interpret what this provision means. We tried to frame our report to make this emphasis clear. We purposely refrained from arguing the points so far as possible, limiting ourselves to the enunciation of principles or propositions to bring out the factors involved.

BISHOPS TO RETIRE AT 72

As for the "mandatory" features of our proposals, if the Constitution means for a bishop to resign at 72, the presumption is that bishops who reach that age are meant to retire. Any canon which would permit the House of Bishops to defer acceptance until a man is 75 (and why not 85?) would be unconstitutional. And if the House should defer acceptance in one single case, however meritorious, the chances are high (knowing the House of Bishops) that that would constitute a precedent for deferring most (or even all) others who desire it; with the result that the constitutional provision would be, to all intents and purposes, nullified. This is where the minority report would lead us.

The editorial refers to the action of the last General Convention in amending the canon shifting the age limit for the Presiding Bishop from 68 to 70. This illustrates my point! If any discretion is allowed for postponing retirement, the chances are that it will be done. Special legislation will be given preference over a general principle in which the Church had expressed its mind for the best interests of the Church. In the case of the Presiding Bishop there was no constitutional bar; but in the matter under discussion there is a constitutional bar, and discretion under the canons would run the gamut from constitutional violation to nullification.

Everybody is happy—unless it be Bishop

Tucker himself—that we have had Bishop Tucker as our Presiding Bishop for another three years. Unfortunately, there is only one of him; and perhaps we did not stop to think very much of the "hardship" that action imposed on him. He has been a blessing to the Church; but I suspect that, if he were to speak his mind, he would say out of his experience that it was a mistake to continue him past 68 and that the canon should be amended to put the age limit back to 68. Indeed, he said at the time in Cleveland that it was a mistake. In view of the present requirement for resignation of jurisdiction at age 72, it is expedient that the limit of the Presiding Bishop's tenure be put back to 68, for it could happen that a Presiding Bishop would not become 70 until right after a General Convention and therefore would be required by the Constitution to tender his resignation at 72, or a year before the next General Convention; and we might face the disadvantage of having an *ad interim* Presiding Bishop (the senior active bishop) for as much as a year. The Constitution would take precedence over any canon and would necessitate this. In addition, it is unfair to the man and the Church, on general principles, to make a Presiding Bishop carry the heavy duties of his office until he is in his seventies.

Granted that compulsory retirement of bishops at 72 might involve an occasional hardship for a diocese (and it would be less often than some visualize), the larger good of the larger number is the compensating rule. The Church as a whole would be benefited despite individual cases to the contrary; or presumably it would, else the Convention would not have made this provision. The statement in the editorial that "some men are more vigorous physically, mentally, and spiritually at 80 than others are at 50" is a fact, but not an argument. According to that, we should have a "plucking board" instead of this plan of honorable retirement after full years.

CONSECRATION NOT BEFORE 30

Why should it be an infringement of anything for General Convention to say at what age a bishop's jurisdiction should end, when it seems not to be an infringement for the Convention to say that it cannot begin before the age of 30? After all, the Convention is an assemblage of diocesan units (a vote by orders testifies to that); and if the dioceses in General Convention agree to certain age limitations and other regulations, including acceptance of resignations by the House of Bishops, where is the infringement of "diocesan autonomy"?

Why this sudden solicitude about "diocesan autonomy"? Might it not stem, however unconsciously, from a desire to get around the constitutional provision and

CHURCH CALENDAR

May

19. Fourth Sunday after Easter.
26. Fifth (Rogation) Sunday after Easter.
27. Rogation Day.
28. Rogation Day.
29. Rogation Day.
30. Ascension Day.
31. (Friday.)

continue on in active service? It doesn't take much imagination to visualize that "the desire of the diocese" would be determined by the desire of the bishop to hang on. The bishop concerned is the last one to know whether it is better for the diocese for him to retire. And the diocese usually loves and respects him too much to force the issue. Under the majority report that problem is resolved. The diocese knows, from the age of its bishop, just how long it has to prepare for the change and can adjust its affairs accordingly to obviate any "hardship."

Incidentally, so far as I know there is nothing to prevent a diocese from availing itself of the services of its former diocesan as "bishop in charge" to alleviate the hardship supposedly involved.

The analogy used in the editorial—"The diocese is more properly thought of as a family with the Bishop at its head"—is pressed further than is warranted in any analogy. The thought is true and precious; but it does not follow that a family should be forced to die with its head. It doesn't happen in family life; a son or daughter

takes over the responsibility from an aged or enfeebled father. It is just such mortality (which often happens in diocesan life) that this provision seeks to cure. I have watched the process from a pretty good vantage point for over 30 years, and it goes something like this: "We love the dear old Bishop, but—" Then finally he dies or belatedly retires, and a new young bishop comes on the scene. He whirls in to get things to rights and to speed the diocese on its forward way; and everybody is relieved and enthused that the diocese is moving ahead again. The bishop spends from 15 to 25 years building it up; and then he grows old and slows down; and unless he retires, he begins to tear down in a few years what he so lovingly and laboriously built up in the preceding 20 years or so. And if that keeps on long enough, he leaves the diocese about where he found it so many years before. And the people say, patiently, "We love the dear old Bishop, but—" and bide their time until the cycle can start over again. It has happened in a number of dioceses.

Arkansas is healthy country. Most of

my predecessors lived to be 85, and most of them served until, or within a few years of, their deaths. It is a wonderful thing to be able to assure our people that that cannot happen again. Indeed, I am personally enamored of the story of my good friend, the late Bishop Fiske. It seems that when he became a bishop he resolved to retire at 68 and wrote himself a note which he put in his safety deposit box. It read: "Dear Charlie: Don't be a fool. Remember your promise to yourself." He ran across the note shortly before his 68th birthday. He resigned at the age of 68. Whether a true story or not, it points a moral and adorns a tale.

If the Church is convinced that it is for the best interests of the Church at large for bishops to retire upon attaining the age of 72, and her legislation indicates that she is so convinced, let us take the legislation seriously and make it operate—not invite bishops to tender their resignations with tongue in cheek, hoping and expecting that the House of Bishops will slide it along until the "grim reaper" makes acceptance unnecessary.

Come In! The Door is Open!

By Mary E. Casety

FOR SIXTEEN years the door was open—but I never entered. Oh, I had perfectly sound reasons: I was too busy and my profession was a peculiar one, in that it kept me occupied from one to eleven P.M. daily, precluding my participation in Church affairs other than Sunday morning services.

But during all those 16 years, the door to Church fellowship was open—and I never crossed the threshold. Nor did I know the meaning of being part of a larger "family" circle, loved, worried about, co-operated with, yes; even "babied." For all that came to pass when, through no volition on my own part, the threshold was finally crossed. More truthfully, I might say, I was pushed across.

A serious illness provided the "push." True, I had been ill a long while before the priest learned of my illness, and during those early days of an always active person being bed-ridden, I passed through the stages of railing against fate, resentment, despair.

"I'm too young to die," I cried out into the still night.

"Hundreds of thousands of boys in their teens have given their lives and are giving their lives in today's battles," my conscience reminded me.

"But I have work to do. My work isn't finished."

"You've had 20 years to test your wings," conscience reminded me. "These boys never even tried theirs out."

"But I have experience, talent. I can contribute so much to the world's work."

"Many of them possessed talent, too, yet were denied the opportunity of making even the beginnings of a contribution. And what are contributions, if not relative?" conscience smote me.

My family, concerned, tried to cheer me

up. They loved me, they nursed me, they tended me, they argued with and cajoled me. They made every effort to cheer me up. But what cheer is there, when every second of every hour, day after day and month after month, is filled with pain?

I had forgotten the spirit and things spiritual. Of course I had prayed, intensely, "O God, let me be well again! Let me be free from pain!" Selfish words.

Then came a change. I learned patience and humility, two hitherto unfamiliar virtues. I prayed again, "O God, let Thy will be done. Accept my gratitude for the opportunities already afforded me, and if it be Thy will for me to live, give me strength and ability to do my work to the utmost of my talents."

I wished that I might be able to go to church and pray, but I prayed in my bed. I begged my husband to go and say my prayers for me; I could be alone one Sunday morning, I insisted. It was that Sunday he told the minister of my illness. That afternoon flowers from the altar arrived to cheer my home, and within three days the minister had called. His visit was consoling—I was suffering, too, from spiritual hunger.

Later, flowers came from the Church service league; a small plant arrived at Christmas; cards from the league and Daughters of the King informed me that prayers were being said for my health. And the priest offered to bring me Holy Communion the day following Christmas.

I had not realized, during my year's illness, that I had missed Holy Communion, yet I looked forward to the day following Christmas more than Christmas Day itself. For months, unknowingly, I had felt like a loose strand—a twig floating on the current—a leaf, blowing in the wind—not part of anything. I was

being drawn, slowly, into a circle of friendship. I was learning people cared, people who didn't know me, or knew me only casually, to nod to of a Sunday morning. They didn't want me to be in pain, they would help me bear my suffering. I was no longer alone, I and my husband, fighting it out. We were all fighting it, together.

Christmas Communion was simple. Two small candles were lighted and placed on my already flower filled dressing table, now a temporary altar.

What did I expect from the taking of this long absent Sacrament? A spiritual rebirth? A miracle of returned good health? Some immediate manifestation of God's love for me?

No, none of these. The good things that result from such participation in the Church's Sacrament had already come to me—a sense of oneness with God, of His nearness, of belonging to Him. A sense of fellowship in a broad Church circle, a sense of kinship with others who believed, too, in Him and His infinite mercy and goodness. A sense of neighborliness, backed by the knowledge of all that had been done for me, an awareness of the innate love for humanity which all people possess, and express if given the opportunity.

I had provided them that opportunity—when I crossed the threshold into fuller Church participation.

"Not even a sparrow falls to the ground, but that He is aware of it," I had read. "He is by my side, aware of my burdens, and He is sharing them. Through His representative, my pastor, through His people, my fellow Churchmen, through my neighbors, He is helping me bear my cross. May His will be done. Hereby we know that we dwell in Him, and He in us, because He hath given us of His spirit!"

Toward a United Church in the Sudan

By the Rt. Rev. Alfred M. Gelsthorpe, D.D.

Bishop in the Sudan

THE mandate from King George the Sixth endorsing the appointment by the Archbishop of Canterbury of a bishop of the Church of England in the Sudan contains these words: "May exercise spiritual jurisdiction *over the Ministers of British congregations of the Church of England and over such other Protestant congregations as may be desirous of placing themselves under his authority.*"

Thus, in the Sudan, it is clear that the Church of England is in a position of special spiritual opportunity for the development of a united Church. If we fail to make use of these opportunities at a time when life is so fluid, and if we allow the Churches to settle into their old separate ways, we shall rightly incur the censure of our successors in the years to come. At a time when Islamic culture is spreading along the Nile southwards, the Christian faith spreads from the strong Christian Churches of Central Africa northwards. The two have already met, and the contest for the Southern Sudan has begun. We must certainly aim at a united front.

BETWEEN THE EASTERN AND FREE CHURCHES

On the one hand we have the Eastern Churches (Greek, Coptic, Armenian) and on the other hand we have the Free Church missionary societies. The Church of England stands, so to speak, in the middle. We must look towards those Eastern Churches and learn from them; we must also look towards the Free Churches and learn from them. As General Gordon said, "By the help of God, I will hold the balance level."

There are inter-mission councils for the coördination of work between the Protestant missions of the Southern Sudan in pagan areas. There is also a council which meets in Khartoum, on which all the Eastern Churches and Free Church missions are represented. Every year there is a big "Unity" service, when all the above meet together in Khartoum Cathedral for a united act of worship. A similar service is also held on a smaller scale at certain townships in the provinces. Of the Bishop's two nominees for the Cathedral Chapter, it is intended by the Bishop that one shall be a representative of the Eastern Churches, and the other of the Free Churches.

RELATIONS WITH ROMANISM

There is also a much closer unity with the Roman Church. In the Southern Sudan, where the missionary bodies are most active, there is a gentleman's agreement between the bishops of the respective Churches. In the past each mission has kept strictly to its own areas for the purpose of evangelization. Recently there has occurred some overlapping. But the agreement has now been reaffirmed by the two

bishops concerned, that in future the agreed areas are to be observed, unless otherwise mutually agreed beforehand. Any cases of misunderstanding which arise are to be referred to the bishops for settlement.

One result of the above happy coöperation between the Christian Churches in this land is the establishment of a united Church at Malakai. A church was built and is being used regularly by congregations of the Eastern Churches and of the Free Churches, with the Church of England as a kind of pivot. The Sacraments are administered strictly by the visiting priests of the various denominations, with no intercommunion, except as provided by the rules and regulations of the respective Churches. For other services British, Greek, Copts, Africans meet together for united worship. It has been found that the Church of England liturgy most nearly meets the needs of all concerned.

NEED FOR A UNITED WITNESS

It is not claimed that the constitution of this first united Church in the Sudan is all one would wish it to be. But it is certainly one in which the various Christian

Churches can feel their way towards the One Body which is the wish of Our Lord. The initiative was taken by a succession of provincial governors, strong in their own religious convictions, who visualized what a potent witness such a Church would be in the face of Moslem advance and to the local pagan population, if the Christian bodies could unite into one Church, instead of each building their own little separate house of God for a handful of occasional worshippers.

It will be a long time before what has happened at Malakai can take place in the Sudan as a whole, and thus create a United Church. Much patient work is needed in councils and fellowship. The Church of England must guard carefully any desire to dominate, which is a special danger for a Church occupying the middle position. No Church must be expected to sacrifice what are regarded as traditions and principles. If that were done there would be something lacking from the great united Church that is to be. We must all learn the Christian virtue of humility: "In honor preferring one another." Perhaps this is one of the hardest lessons for all Christians everywhere.

Good Habits

By the Rev. H. Ross Greer

AS A theological student, one summer, I was lay assistant to a priest who had a large summer congregation, a mountain mission, and a congregation in an industrial town. My time was spent serving the town mostly. On the vestry was a man for whom I came to have great respect and admiration. One evening we were discussing the future of the parish and incidentally the value of having churches open not just on Sundays but every day so that a place set apart for prayer, meditation, and rest might be available. He said, "If St. Paul's Chapel on Broadway in New York had not been open weekdays when I was a young man, I would not be alive now." That St. Paul's Chapel was responsible for his being alive amazed me. He went on to say, "My life had seemed to go all wrong. I felt I had no purpose in life, no reason for existing. As I was walking down Broadway I made up my mind to commit suicide. When I came to St. Paul's Chapel, I saw it was open and from old habit was led to go in and pray.

"I discovered that a service was about to begin and remained and heard an address which seemed to be aimed directly at my problem. As a result I

realized the folly of what I had decided and changed my mind. That is how I am here now."

Thank God for good habits—even vestigial ones. Often they take care of us.

The Rev. D. Morse-Boycott tells of an Anglican priest who was ministering to a small group of English people in a foreign city on the continent. At 8 A.M. Holy Communion was being celebrated. As the priest turned to read the first Commandment, a young man walked in and sank into a pew. The young man made his Communion and tarried afterwards to speak with the celebrant. He blurted out: "I got up today determining to commit suicide. I was fed up with life. I was full of despair. But after walking about for half an hour to find a suitable part of the river to throw myself into, I heard your bell and I thought this is the first Sunday of the month. The first Sunday in the month. The Sunday on which I used to make my Communion in by-gone days when life was bright. The old habit suddenly pulled me, so in I came. I'm glad I did. My evil mood has gone."

The importance of right habits cannot be overstated. Even disused habits may save us in a crisis.

Achieving the Goal

PERHAPS the most important feature of the spring National Council meeting, reported in last week's issue, was the discussion concerning the Reconstruction and Advance Fund. The need for this fund is urgent, and the goal of \$8,800,000 is by no means excessive. Consequently Bishop Hobson's announcement that the amount received to date is \$1,800,000 short of that goal caused keen disappointment. But \$7,000,000 is, after all, a considerable figure, and there is every reason to believe that the fund will be fully subscribed before General Convention if—and this is an important *if*—if the Church really buckles down to the task.

But we are inclined to think that successful results will not be gained by the tactics which Bishop Hobson, speaking as chairman of the Department of Promotion, declared several times that he intended to use. He had used a "soft glove," he said, somewhat belligerently, and it had done no good. Now, a "stiffer method" must be employed. Bishop Keeler's caution that "brutality" would hardly do appeared to make little impression on Bishop Hobson's mind, nor did Bishop Dandridge's hearty agreement with Bishop Keeler's warning. No member of the Council spoke in support of a "stiffer method."

It is not greater pressure that is needed, in our opinion, but the arousing of the Church's understanding interest and imagination. Ten percent of the Reconstruction and Advance Fund goes for immediate relief overseas. No one who has read our reports from Paul Anderson in Europe, Paul Rusch in Japan, and other correspondents in the war-devastated areas, can doubt the urgent need for this relief. The rest of the fund goes to the work of our own Church—rebuilding the shattered cathedral and parish churches in the Philippines, sending new workers to China and Japan, publishing a Prayer Book in Spanish, aiding our work among Negroes—scores of projects that mean the difference between slipping backward and moving forward in carrying out the Divine Commission in those portions of the Vineyard committed to our special care.

Somehow, the National Council has not succeeded in getting this picture across to our people. Or perhaps—and we know this is the case in some instances—the local clergy have been the bottle-neck. We could cite a number of instances in which the laymen and women are ready and anxious to move forward, but the clergy have, through timidity, reluctance to discuss "money matters," or fear of antagonizing somebody, failed to get the story across to their congregations.

In diocese after diocese, and parish after parish, the problem is not to "stab people broad awake"; it is rather to organize the energies of lay people already wide awake. Where the story is properly presented to them, the people respond promptly and generously. But there are far too many places in which the story has not been presented vividly enough—or not at all. From such places one cannot expect a favorable response. Let's break those bottle-necks, and get the story across. If we can do that between now and September, the Reconstruction and Advance Fund ought to be oversubscribed by a million dollars or more.

The allocations to date from the Reconstruction and Advance Fund will, we believe, stimulate Church people who have not already made a gift commensurate with their

means to do it. The speeches made by the missionaries who returned from the Philippines after more than four years of terrible hardship in Japanese prison camps, and who ask only to go back to the Philippines and take up their work again, have touched the hearts of thousands of Church people. They will rejoice to know that \$300,000 has already been sent for "immediate needs" in the Philippines. They will remember how much more is required, and contribute in order that "long-time needs" may be met. Bishop Binsted has drawn up a plan which can be put into effect only if that remaining \$1,800,000 is raised this spring and summer.

China is dear to thousands of Churchpeople, and the heroism of the missionaries to China is vivid in their minds. They will be glad indeed that \$500,000 from the Reconstruction and Advance Fund has been set aside for the purchase of hospital units and other necessary materials for China. These things are being bought from the surplus war materials, thus saving a large sum of money. But China will need much more than such materials. That lacking \$1,800,000 will be required quickly.

The Budget for 1947, to be submitted to General Convention, will present another challenge to the people of the Church. To meet the proposed figure of \$3,213,869, diocesan quotas must be increased to a total of \$500,000 more than the quotas allotted for 1946. Dr. Franklin expressed confidence that the Budget could be raised if every member of the Church gave three cents a week. The task before rectors will be to bring this to pass. It certainly is possible; but, as a Council member said outside the meeting, the sacrifices and the resultant money will not be likely to come from those self-indulgent men, women, and children who are now engaged in reckless extravagance *unless* they come to see the great work for Christ and His Church which their gifts will make a living reality. Bishop Peabody voiced a latent thought in the minds of many when he declared that what is needed is to elevate the standard of religious conviction, by appealing to the *religion* of the people. This would require superior leadership.

FINANCIAL matters were not the only things of importance discussed at the spring National Council meeting. The proposed Division of Men's Work in the National Council aroused interest and difference of opinion. The speeches were all rather vague; but the impression conveyed was that many difficulties stood in the way of the creation of such a division. One of these was the fact that, at present, the men of the Church belong to various organizations, according to their varying types of Churchmanship: could a Men's Division secure them all as members? It was naturally mentioned that the Woman's Auxiliary does this with the women. Another difficulty was that the Woman's Auxiliary would be "auxiliary" to the Men's Division, as to all Council divisions and departments. No one put into words the obvious fact that this would scarcely be satisfactory to members of the Woman's Auxiliary, anywhere. The time-worn suggestion that there be an "Auxiliary," made up of both men and women, was made. As usual, it aroused no enthusiasm. Finally, the matter was postponed to the next meeting.

Still another important subject that came up was that of a

bishop for chaplains and men in the armed forces. This time, the proposal was that a suffragan be appointed, to administer the work under the Presiding Bishop. We shall give further consideration to this subject in a later editorial. We are surprised at the statement of Bishop Hobson that "very few of the chaplains have wanted" a bishop. Our own experience has been just the opposite. Most of the chaplains who have written us on this subject have been in favor of a bishop to shepherd the chaplains of the Army and Navy; one wrote that the entire Episcopal membership in his class in chaplains' school favored it. And as to the proposal that we have a "chief pastor" who is not a bishop—well, we haven't become a Presbyterian Church yet.

All in all, the spring National Council meeting was interesting, though perhaps it raised more questions than it settled. In that it reflected the state of the world, as of the Church, at the present time. We are in a time of confusion and doubt; but it is also a time in which the Church faces some of the greatest opportunities of its history. Certainly it is not a time for despair, but for courage; not for retreat, but for advance.

Proper Use of Power

THE PUBLIC breathes more freely now that there is a truce in the soft coal strike, with every likelihood that it will be settled without the complete tieup of the nation's industry and transportation that had been feared. It is to be hoped that nothing further will stand in the way of an equitable settlement of the issues involved, through the process of orderly collective bargaining and the good offices of the government conciliator.

With the legitimate demands of the United Mine Workers for better working conditions and welfare and safety measures we are in entire agreement. Whether those aims should be met by a royalty on coal mined, or whether such a royalty, administered by the union without restraint would actually lead to abuse, we do not feel competent to judge. But we do believe that too great a concentration of power in the hands of any economic group particularly when that group can be practically controlled by one individual, is a danger to the national economy and the public welfare. Irresponsibility in the exercise of power is equally bad whether shown by a political dictator, a corporation executive, or a labor leader. By his tactics in this strike, with its "Public be damned" philosophy, John L. Lewis has shown himself as arbitrary an economic royalist as any capitalist of the days of unrestricted free enterprise.

The power that some of the great unions hold over the economic life of the nation today matches, if it does not exceed, the power of great concentrations of capital. In a democracy, responsibility must go hand in hand with power, and the interests of the public must always be paramount to those of any class or group. If the unions fail to recognize this, and ride roughshod over the public interest, the inevitable result will be an increasing measure of public regulation and control. The alternative is a greater measure of industrial democracy within the ranks of labor itself, the healing of the breach between the two competing labor factions, and the clear recognition, in fact as well as theory, that the public interest and public welfare transcend any special interests, whether of labor, of capital, or of management. Those of us who are genuinely friendly to labor hope that its leaders will recognize this act and act accordingly, before a long-suffering public rises up and demands repressive laws that will result in the loss of many hard-won rights.

Discretion Regarding the Few

IN A well-thought out article in this issue, Bishop Mitchell of Arkansas presents the case for the majority of the Committee on Compulsory Retirement of Bishops. We may be pardoned for saying that the Committee would have seemed more heedful of the resolution which created it if the substance of his article had been included in its report.

Essentially, Bishop Mitchell's argument is that if any exceptions were made to the provision for automatic and final retirement at a certain age, the exception would become the rule.

This might or might not be the case. Business corporations have retirement rules which they ordinarily enforce. But most of them do not hesitate to suspend the rule whenever it seems to the best interests of the company to do so. During the war, many retired employees of various companies were called back into service, as were retired officers and enlisted men of the armed forces.

It was not so many years ago that the urgent request for retirement of a bishop well over 72 was turned down by the House of Bishops on the ground that his diocese (Shanghai) needed his continued leadership. Bishop Graves was finally permitted to retire at the age of 79, in 1937. Such cases would probably not be numerous, but to adopt a canon excluding them entirely would be to make a mere formality of the duty of the House of Bishops to pass on the question.

The constitutional provision establishes the general principle that bishops should retire at 72. With this general principle we fully agree. But contrary to Bishop Mitchell's pessimistic prognosis, we believe an implementation of it which provides the House of Bishops with a certain amount of discretion will not lead to many exceptions to the general rule.

As a matter of fact, the Church is not held down by a crushing burden of superannuated bishops in active service. Of more than 150 living bishops, there are 37 who were born in 1874 or earlier, and hence are at or past the age fixed for compulsory retirement. Twenty-eight of the 37 have already retired, two at 60 or younger, ten at 70 or younger, 12 in the 71-75 age group, and four after passing 75. There are also five bishops under 72 who have resigned in advance of the compulsory retirement date. Nine "retirables" are left. Of these, five, all diocesan bishops, have definitely announced their resignations; we do not know the plans of four, three of whom are suffragans.

Over the years, there may be every now and then an occasion when the best interests of the Church would obviously be served by retaining a bishop in active service past the retirement age. These cases will probably not be numerous, but when they occur the need may very well be acute—perhaps to forestall a foreclosure upon a piece of diocesan property, or to see a great campaign through to a successful conclusion, or to deal with a delicate question of political relationship in the mission field. The House of Bishops should have freedom of action to deal with such cases.

The issue between the majority and minority reports of the committee, as we see it, is simply this: can the House of Bishops be trusted to judge compulsory resignations in such a way as to serve the best interests of the Church? The majority asserts that it cannot; the minority that it can. In spite of the fact that a majority of the bishops' own committee exhibits such a strong distrust of their collective judgment, we feel that the minority is right.



BOOKS



—REV. HEWITT B. VINNEDGE, PH.D., EDITOR—

Santayana Considers the Gospels

THE IDEA OF CHRIST IN THE GOSPELS. By George Santayana. New York: Charles Scribner's Sons, 1946. Pp. 266. \$2.75.

As may easily be imagined by anyone familiar with Santayana's work, these essays are beautifully written, showing profound insight and often genuine religious as well as æsthetic appreciation, even though the prevailing method of treatment is analytical and critical. For Santayana approaches the Gospels, and rightly so, as religious epics, products of inspiration, his express object being "not to pass judgment on the validity of the Gospel truth, either historical or metaphysical," nor "to reconstruct a Life of Jesus," but to study reflectively "the idea of Christ in the Gospels," an idea which "represents a mystery, the mystery of God in man."

FIRST PART: THE IDEA

The book is divided into two distinct parts, the first comprising about two-fifths of the volume treating the subject of the title proper. After a preliminary essay on the nature of inspiration, Santayana examines the individual character of the several Gospels, but without regard to the historical problem concerning the relation of these documents to one another, a field of research in which the author makes no pretense to delve. It is especially striking, therefore, to learn that on purely philosophical grounds "the image of Christ in Mark . . . seems the most perfect to be found in the Gospels," since there "Jesus never becomes, as he tends to become in John, a visiting God speaking through a glazed mask of humanity." On the contrary, St. Mark is felt to portray dramatically "the experience of a spirit fed by two natures, able to make them alternate centers for its intellectual survey and its moral sentiment," so that "at those moments of high tension when the divine nature in Christ breaks through, as before His judges or during His Passion, the human nature is not superseded, as sometimes in John, but on the contrary remains spontaneous, manly and young." The constant use of the abstract terms Logos, Light, Way, and Truth in the Fourth Gospel "chills a little the underlying warmth and tragic inspiration of the narrative."

The idea of Christ, we are reminded, is much older than Christianity, as the author goes on in succeeding essays to examine one by one the terms Messiah, Son of God, and Son of Man. After this, various elements, the Miracles, the Parables, the Prophecies and Precepts, are studied for their contribution to the total image of Christ. The essay on the Prayers is especially moving and reaches extraordinarily high levels of devotional and mystical insight, as it passes from the Our Father, through the prayer in the Garden, to the Words from the Cross. This first section

of the book concludes with essays on the Passion and the Resurrection.

SECOND PART: THE CRITICISM

It is the second part, called "Uterior Considerations," which creates for this reviewer, as it must for most readers, the dilemma, one may say, the enigma, of the book. Indeed, it is difficult to imagine for just what portion of the reading public the work as a whole could have been conceived. In the first part the author has handled his subject with a minimum of technical, philosophical terms and, as has already been indicated, with sympathetic reverence, amounting one feels to nostalgia, for the religious faith which inspired the idea of Christ in the Gospels. It is in this second part that the subtitle, "A Critical Essay," comes to the fore, as Santayana examines and criticizes the traditional assumptions of the orthodox faith, Monarchical Theism, the Concept of Creation, the Fatherhood of God, and develops his own views concerning the nature of the soul and self-transcendence. Here the peculiar philosophical jargon of the author reaches its maximum and the reading becomes laborious. What strikes one most forcibly, however, is the combination of these two diverse elements, not only in a single volume, but in the same mind, the one held almost in abeyance while the other is at work.

Probably the key to the whole work lies in the first chapter in which the author's thesis of the inner source of inspiration, contrary to the etymology of the word, is set forth in detail. The quotation from Spinoza is striking, as is the appeal to mystics like St. Paul and the Fourth Evangelist, who not having known Jesus in the flesh, conceived Him as "an influence of spirit working within oneself." This vital immanentism of the author, which regards inspiration not as infused from without but on the contrary as springing up within the *psyche*, is especially interesting to read in the light of George Tyrell's translation of *The Programme of Modernism* and the Papal Encyclical of Pius X to which it was an answer. Moreover, this book as a whole reveals how far Santayana has journeyed since he wrote his essay on *Modernism and Christianity* in *Winds of Doctrine*, published 33 years ago.

OSCAR J. F. SEITZ.

The United States in the Far East

THE UNITED STATES MOVES ACROSS THE PACIFIC. By Kenneth Scott Latourette. New York: Harpers, 1946. Pp. 174. \$2.

The purpose of this pertinent volume is indicated by its subtitle, "The A.B.C.'s of the American Problem in the Western Pacific and the Far East." It is pertinent because so few Americans are even dimly aware of the implications of the trans-Pacific trend of their history. The author definitely relates the growing participa-

tion of the United States in Far Eastern affairs with its westward moving frontier.

Realistically Dr. Latourette faces the full implications of the fact that this country is more deeply committed in the Orient than it ever was in Europe or South America. "For better or for worse the United States is in the Far East and is there to stay. For an indefinite number of years ahead she will be more rather than less involved. The great question is not whether the United States should pull out of the Far East. She will not. The real issue is what procedures the government of the United States shall pursue in that region."

The book's first section, "The Far-Eastward Drive of the United States," sketches historically the increasing-participation of this country in Far Eastern affairs all the way from the sending of the first sailing ship to China in 1784 to the announcement of V-J Day. Emphasis is given to the fact that no matter which party has been in power, the American Far Eastern policy has been continuous. "Peace has been followed by deeper rather than less involvement in the Far East. More is to come."

The second section, "The Far East with Which the United States Must Reckon," summarizes the existing situation country by country, with particular attention to China. "Since the weakness of China has been one of the major causes for the deep involvement of the United States in the Far East, the probabilities are that the great American republic will be more rather than less committed in that area in the decade immediately ahead." The discussion of Japan is constructive and detailed. "Japan in defeat presents to herself and to the world a complex, urgent, and baffling riddle." The situations of Manchuria, Formosa, Korea, the Philippines, and the smaller countries are briefly summarized.

All the above is background for the author's specific recommendations in the final section, "The Far Eastern Policy of the United States in the Years Immediately Ahead." He is convinced that "through their government and through private agencies, some economic, some educational, and some religious, the people of the United States are to be more active in the Far East in the second half of the century than they have been in the first." He contends that Japan must be told in precise words the steps which she must take to obtain the withdrawal of the occupation forces, that China must be assisted in the achievement of a stable, unified government, that the United States must not fail to grant the Philippines their promised independence, and that the quota principle of immigration to this country should be extended to all people, including Asiatics, who have formerly been excluded.

Fortunately the book is scholarly in treatment yet popular in style. It would be excellent reading for all members of the United States Senate. Crisp and realistic, it pulls no punches and evades no issues. Naturally, since the author is professor of missions at Yale, he gives ample emphasis to the contribution of Christian missions to the solution of the problem. A good index increases the volume's value.

C. RANKIN BARNES.

PITTSBURGH

Bishop Pardue Presides At Labor-Management Forum

Two of the nation's greatest in labor-management relationships, David S. McDonald, secretary-treasurer of the SWOC, CIO, and right hand man to Phillip Murray, and J. Lester Perry, president of the Carnegie-Illinois Steel Company, were the principal speakers at a meeting presided over by the Bishop Pardue of Pittsburgh at the University of Pittsburgh's Institute on Community Problems on May 1st.

In his introductory remarks Bishop Pardue emphasized the tremendous importance of industrial problems not only in the Pittsburgh area but in the nation as a whole. He reminded the audience that the most vital issue facing the country today is that of labor-management relationships. Because Pittsburgh probably has more types, races, creeds, and conditions of men than any other section of the United States the solutions found in that area will be of great value to other communities.

The Bishop concluded by pointing out specifically many of the questions which are in the minds of men and women today. He expressed the hope that satisfactory answers will soon be found to those questions because of the hardships that are being brought upon the general public.

SOUTHERN BRAZIL

A "Boys' Town" in Livramento

The local newspaper in Porto Alegre has published a picture and a laudatory statement about the Children's Home, Livramento, founded and maintained by the Legion of the Cross, a Church laymen's association. "The school is functioning in all respects," said the article. "It is located in one of the best garden-farms of the city, near the downtown area (this is a semi-rural community of course). It cost the sum of 100,000 cruzeiros. Boys who were suffering from hunger, cold, and in danger of moral corruption are now being sheltered, receiving food, warm clothing, and instruction.

"The Rev. Dr. Otacilio M. da Costa, clergyman of the Brazilian Episcopal Church, following the example of his colleague, Fr. Flannagan in the United States, is the director of the Children's Home of Livramento, which is organizing the 'Boys' Town' of this city.

"There is the need that the state government give special help this year to the Home for the construction of an appropriate building so that a greater number of abandoned children may be sheltered. Dr. Jose Martins Weber, assistant director of the State Children's Social Service, when he visited the Home, had words of praise for the new institution, and said he was certain that the government of the state of Rio Grande would be ready to give aid in accordance with its program of social assistance."



MANAGEMENT, LABOR, AND CHURCH: *Left to right, Mr. J. L. Perry, president of the Carnegie-Illinois Steel Company, Mr. D. S. McDonald, secretary-treasurer of the SWOC, and Bishop Pardue of Pittsburgh.*

NEW YORK

Social Service Director Appointed

Bishop Manning of New York announced recently that the Rev. Leland B. Henry had been appointed executive director of the Social Service Commission of the diocese of New York.

A veteran of World War I, Major Henry served as an army chaplain for three and one-half years in World War II, with assignments that included teaching at the chaplains' schools and service on the Hospital Ship *St. Mihiel*, both in the Atlantic and Pacific.

The Rev. Mr. Henry has served churches at Rochester, and Brockport, N. Y., and, until he entered the Army in 1942, he was an assistant at St. George's Church, New York City.

The coming New York diocesan convention will be asked to authorize the title "Department of Christian Social Relations" instead of the existing "Social Service Commission" title. The Rev. Dr. Elmore M. McKee, rector of St. George's Church, New York, is the chairman of this activity.

The change of name of this department indicates a broadened field of activities in line with present social outlooks, with the aim of building effective relationships within the community.

Church Club Meets

The Church Club of New York held its annual meeting on May 6th preceded by a members' dinner and an address by the Rev. Canon Edward N. West on "The Ornaments and Vestments of the Church." The following officers were elected: president, Robert McCurdy Marsh; vice-presidents, Allan Davies, Douglas M. Moffat, Edward N. Perkins; secretary, J. Ralph Jacoby; treasurer, Hall E. Shepherd; trustees, class of 1949, G. Franklin Ludington, Jacob Gould Schurman, Edward K. Warren.

Calvary Cavalcade

"The First Hundred Years, a Cavalcade of Calvary Church" was the title of the pageant given as the main event at the annual fair, held May 1st, in the parish house of Calvary Church. Miss Lorraine Sherwood, a radio speaker, and Wilmer Scott directed the cavalcade. Among those in the pageant were the Rev. Dr. Samuel M. Shoemaker, rector, Mrs. Shoemaker, the Rev. Ernest Churchill, assistant, Mrs. Churchill, the Rev. William Lea, and Miss Elsie Hutton. Other parish members assisted in major and minor roles.

PENNSYLVANIA

Dr. Evans Heads Psychiatry Fund

The Rev. Allen Evans, D.D., S.T.D., formerly dean of the Philadelphia Divinity School, has been appointed a canon of the Cathedral Church of Christ in Philadelphia. He is now the director of the Kirkbride Fund for research in psychiatry, which is so incorporated as to be able to allocate funds for psychiatric research through its medical advisory board in any part of the world and in any form deemed justifiable. Dr. Evans may be addressed at 1218 Chestnut St., Philadelphia 7.

Bishop Reports R & A Fund Success

The annual convention of the diocese of Pennsylvania was held in the Church of the Holy Trinity, Philadelphia, May 6th and 7th.

Bishop Hart, in his convention address, reported that the diocese had set a goal of \$500,000 for Reconstruction and Advance and had raised to date \$541,000.

In discussing a policy toward missionary work within the diocese, he said: "Our mission stations demand our ablest men who should be well paid and capable of developing lay leadership; the quality of

our missions is more important than the quantity. It is better to have a few strong missions, which command respect and support, than to have more missions than can be properly manned. Weak missions do actual harm. It is a waste of money to erect a church building unless we are prepared to see to it that the congregation there assembled has adequate leadership. The leadership is much more important than the building."

Considerable discussion was had on fair employment practice, and the following resolution was adopted:

"We deplore and condemn discrimination against a man who makes application for employment and is refused solely on the basis that he is a member of a racial or religious group. Both our religious responsibility and morality demand that we begin with ourselves as Christian members of our society, examining our own employment policies and those throughout our country, and take steps to bring about equal job opportunity without religious or racial discrimination."

Four missions were admitted as parishes: Holy Trinity, Lansdale; St. Giles', Stonehurst; St. Faith's, Brookline; and Trinity, Collingdale.

ELECTIONS: Deputies to General Convention: Rev. Messrs. N. B. Groton, F. E. Salmon, J. M. Niblo, C. E. Tuke; Messrs. S. H. Houston, T. B. K. Ringe, O. J. Roberts, Spencer Ervin. Alternates: Rev. Messrs. S. V. Wilcox, H. N. Caley, H. T. Steel, J. K. Shryock; Messrs. Edward Clay, C. C. Morris, P. H. Granger, E. LeR. VanRoden. Executive council: Rev. Messrs. J. H. A. Bomberger, J. E. Hill, S. R. West; Messrs. E. O. Coates, F. F. Mauck, R. A. Morgan, Christopher Wyld.

COLORADO

Progress in Parishes Reported In Bishop's Annual Address

The diocesan convention of Colorado opened with Evensong in St. John's Cathedral, Denver, May 5th. Bishop Ingley in his annual address talked about the disquieting situations arising as an aftermath of war, of racial and industrial tensions, and of the serious breakdown in family life threatening the nation. "The Church must speak clearly in the midst of the storm. Her deeds also must be creative in this hour of world crisis . . . only a strong and virile Church can do the will of God. A weak, namby-pamby witness will fail utterly."

Bishop Ingley reported that confirmations in the past two years had broken all records, and gifts to missions, especially the children's Lenten offerings, had been impressive. He also reported that All Saints', Sterling, had taken on parish status; St. Stephen's, Longmont, had purchased a rectory; All Saints', Loveland, had been given the ministrations of a candidate for Holy Orders; Trinity, Greeley, had celebrated its 75th anniversary and dedicated the Milne Memorial carillon tower bells; St. Matthew's, Grand Junction, was planning a new parish house and church; and Ascension and Holy Trinity, Pueblo, had united into one congregation.

The annual diocesan dinner was held May 6th with almost 500 in attendance.

The Rev. Dr. George A. Wieland of the National Council spoke on domestic missions, and the chancellor of the diocese, W. W. Grant, paid tribute to Bishop Ingley upon the approach of the 25th anniversary of his consecration. The toastmaster was Robert Bosworth.

ELECTIONS: Deputies to General Convention: the Rev. Messrs. Harry Watts, Edward Turner, C. V. Young, Eric Smith; Messrs. W. V. McCarty, W. W. Grant, C. A. Johnson, Ralph Ruder. Members of the board of trustees: the Rev. M. L. Marsh, Jr., Asa Jones. Standing committee: the Rev. Messrs. Eric Smith, Frederick Avery; Messrs. James Peabody, Dr. Davlin. Ecclesiastical court: the Rev. Edwing Thayer, Lloyd Harris. Registrar and historiographer, the Rev. Leonidas Smith.

WESTERN MICHIGAN

Staff Given Bishop Whittemore On 10th Anniversary

"He has fulfilled all the qualifications of a faithful ambassador and has ably carried on the great traditions," said Bishop Page



ANNIVERSARY GIFT: Bishop Whittemore receives the pastoral staff from Dean Higgins in appreciation of his ten years of leadership as Bishop of Western Michigan.

of Northern Michigan as he spoke at the dinner marking the 10th anniversary of Bishop Whittemore of Western Michigan. The dinner was held in the Pantlind Hotel in Grand Rapids on May 2d and was attended by more than 200 persons from the diocese.

Bishop Whittemore was presented with a handsome pastoral staff specially designed and executed by the English ecclesiastical designer, Leslie H. Nobbs, and the work was done under the supervision of Architect Otto F. Langmann of New York City. The staff is made of mahogany, the crook is embellished in gold leaf and richly polychromed. The design includes the official shield of the diocese of Western Michigan on the obverse side and the national flag of the Episcopal Church on the reverse side.

After the dinner a service was held in St. Mark's Cathedral. A reception in Cathedral House concluded the celebration.

NEW JERSEY

Bishop Urges Evangelism Campaign in His Address

For the first time in several years the fellowship dinner, which opened the annual convention of the diocese of New Jersey in Trenton on May 7th, was held with a capacity number of clergy and lay delegates in attendance. The convention sessions were held on May 8th.

In his convention address Bishop Gardner of New Jersey urged a campaign of evangelism as a natural follow-up of the Reconstruction and Advance Fund campaign. "I believe evangelization, the definite movement to bring the treasures of the Kingdom of God to all mankind, is the inevitable sequel to Reconstruction and Advance. The Church is all the stronger for having initiated the Reconstruction and Advance program, and for having set about in earnest to secure the finances needed to put that program into effect. But," continued Bishop Gardner,

"the world considers \$8,800,000 a paltry sum and is not much impressed by the results of our efforts—nor will the raising of any amount of money convert the world to Christ. . . . Let us hope that the Church's response to Reconstruction and Advance indicates her earnest desire to have her life in Christ thoroughly and wondrously renewed."

Bishop Gardner also reported that the Fund had pledged in the amount of \$225,000 and that payments of over \$140,000 had been received. From the reports coming in the Bishop felt that the goal of \$250,000 was in sight.

ELECTIONS: Deputies to General Convention: Very Rev. F. M. Adams, Rev. Messrs. W. H. Stowe, R. B. Gribbon, James Richards; Messrs. A. B. McGowan, F. M. P. Pearse, R. W. E. Donges, C. McK. Whittemore. Alternates: Rev. Messrs. A. L. Kinsolving, R. H. Miller, B. McK. Garlick, R. G. W. Williams; Messrs. W. M. Beard, E. C. Stokes, R. O. Fowler, Col. J. H. Bigley. New members elected to the standing committee: Rev. R. H. Miller; Messrs. E. C. Stokes, E. T. Look.

ALBANY

Bishop Appeals for Unity

The annual convention of the diocese of Albany was held May 7th and 8th in the Cathedral of All Saints, Albany, N. Y. This was the first convention attended by Bishop Barry as the new bishop coadjutor. The convention was saddened by the death, just six days previously, of its long-time secretary, the Rev. L. R. Benson. The Rev. H. Boardman Jones was elected to fill the vacancy.

Tuesday morning Bishop Oldham and Bishop Barry delivered their addresses. Bishop Barry, who has charge of the missionary work of the diocese, reported all vacancies filled and presented his plans for intensive work and for reinvigorating the several rural deaneries. Bishop Oldham referred to the admission that England is now preponderately a pagan nation. "When we turn," the Bishop commented, "to ourselves and note the alarming increase of divorce and of unchastity among the young, the dishonesty, political corruption, and the general lowering of taste and standards, are we not a pagan country?" He spoke at some length of the desired reunion of the divided Church. "We cannot," he said, "with any sincerity pray for unity at our altars and turn our backs upon any practical plan. We must be prepared to make some venture to restore to unity the present broken Body of Christ."

At the instance of the Rev. H. P. Kaulfuss, head of the department of Christian social relations, a resolution was passed, invoking both sides in the current coal strike "to abandon mutual selfishness and come to a speedy agreement" on behalf of the entire population of the country.

ELECTIONS: Deputies to General Convention: Rev. Messrs. A. W. Brown, C. V. Kling, H. S. Kennedy, H. P. Kaulfuss; Dr. Russell Carter, Messrs. C. F. Millhouse, W. A. Farmer, H. G. Green. Alternates: Rev. Messrs. I. G. Rouillard, W. D. Orr, C. E. Kennedy, G. A. Taylor; Messrs. S. B. Coffin, W. A. Glenn, L. D. Bates, Col. F. A. McNamee.

Delegates from the Auxiliary to the Triennial: Mrs. S. P. Harrington, Mrs. S. A. Martin, Mrs. D. T. Smith, Mrs. Kinsman Wright, Mrs. Hewlett Scudder, who was also elected diocesan president.

SOUTH FLORIDA

Education and Mission Work Augmented at Convention

More than 400 delegates and official visitors were registered at the annual convention of the diocese of South Florida, held in St. Peter's Church, St. Petersburg, May 7th to 9th, one of the largest and most successful meetings in its history.

The convention took steps to augment the work of the student chaplain at the University of Florida, to provide a field worker in Christian education and a general missionary to explore unchurched areas, and to raise the standard of living for all missionary clergy.

Negro work in the diocese received impetus by the gift of a site for a summer

camp for Negro young people from Dr. J. Seth Hills of Orlando.

ELECTIONS: Deputies to General Convention: Rev. Messrs. M. J. Bram, W. F. Moses, W. L. Hargrave, J. E. Culmer; Messrs. S. G. Gray, A. E. Carpenter, Albert Roberts, Jr., M. O. Nace. Executive board, the Rev. J. M. Taylor, and Messrs. W. L. Tylander, O. W. Gilbart. The Rev. C. N. Sturrrup was elected as a new member of the standing committee.

Woman's Auxiliary: Miss Mildred Gibbons, president. Delegates to the Triennial: Mrs. Gladstone Rogers, Mrs. George Bridge, Mrs. Stafford Beach, Miss Margaret Bigelow.

MONTANA

Helena Scout Wins National Award

Eagle Scout Donald Berg of Helena, Mont., is the first Boy Scout in the United States to receive the God and Country award. The medal was presented by Dean Wilson in St. Peter's Pro-Cathedral at a regular Church service.

The award, issued by the national Protestant committee on Scouting, is given only to scouts who complete the following requirements: regular Church service; systematic giving to the church; regular Bible reading and personal prayer, knowledge of the principal beliefs of his own Church, rendering of 150 hours of personal service to his church, scout unit, or community as approved by his pastor or rector; and evidence of Christian character and conduct.

Donald Berg has been a scout since 1941, a member of Troop 108 which is sponsored by the pro-cathedral. He is entitled to wear 34 merit badges, although only 21 are required for the rank of Eagle Scout.

KENTUCKY

Eventful Week

Two important events occurred in the diocese of Kentucky the week of March 24th. The congregation of St. Andrew's Church in Louisville started the \$150,000 construction of a church and parish house on the present basement. Occupancy is expected by October 1st.

When the construction company has completed the parish house, services will be transferred there during construction of the church. The building is to be of Wil-

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publishers and the accounts are audited annually by a Certified Public Accountant.

Children in France

Previously acknowledged	\$4,407.18
Miss Nancy Brinley McKean	32.00
Woman's Auxiliary of Grace Church, Anniston, Ala.	32.00
St. Stephen's Church, Gilroy, Calif.	30.00
Rt. Rev. E. J. Randall	10.00
St. Peter's Episcopal Guild, Rockport, Texas	8.00
Anonymous	5.00
	\$4,524.18

liamsburg architecture in brick with white columns.

The other happy occasion was the burning of a very old mortgage on St. Paul's Church, Louisville, of \$8,000 representing a building indebtedness for many years.

Participating in the burning of the mortgage were, the Rev. William B. Gentleman, rector, and Messrs. H. T. Gaines, Jr., and Paul I. Burks, wardens.

SALINA

Convocation Endorses Young People's Conference

The endorsement of a junior Young People's conference for children nine through 13 years of age and the announcement of parish status for historic St. Cornelius' Mission of Dodge City, Kans., were two high marks of the 42d annual convocation of the missionary district of Salina held at St. Paul's Church, Beloit, Kans., April 28th and 29th.

The St. Francis' Boys' Home of Ellsworth, which was initiated through action taken at last year's convocation, was reported to have 15 boys in enrolment. The Home is primarily for boys who have faced the courts and was established as result of a successful \$25,000 campaign. The number of boys will be increased to 26.

The convocation unanimously passed a resolution similar to one passed by the diocese of Kansas asking the Kansas state legislature to bring the marriage laws of the state into agreement with laws in near-by states for the purpose of preventing fly-by-night "gin marriages" of couples from Missouri, Nebraska, and Colorado.

The loss of two priests to near-by dioceses was lamented by Bishop Nichols, who pointed out that the communicant strength of the district is beginning to be diminished through the lack of adequate pastoral care.

Deputies elected to General Convention were the Rev. Charles E. Wilcox, rector of Grace Church, Hutchinson, and Elmer A. Williams of Christ Cathedral, Salina.

DALLAS

Evangelists Commissioned

Commissioning service was held at St. John's Church, Brownwood, Texas, on April 7th, when the rector, the Rev. Richard Alden Hayes, presented to Bishop Mason, Coadjutor of Dallas, a group of 36 lay people, already communicants, to be commissioned as trained lay evangelists. These people will form the nucleus of a group to be known as the Evangelists of St. John.

The lay people had completed a special course of 13 two-hour instructions in the Gospel of Jesus Christ. The Evangelists of St. John will act under the guidance of the rector in a coordinated program of evangelism.

Bishop Mason spoke of the event as "the most impressive and significant service, especially in its implications for the future," in which he had participated since his consecration last September.

**SHRINE OF OUR LADY
OF CLEMENCY**

**S. Clement's Church
Philadelphia**

**Prayers and Thanksgivings
Offered Daily at 6 P.M.
With the Rosary**

**Send Your Petitions
Your Thanksgivings
Your Offerings
TO THIS ANGLICAN SHRINE**

**Our Lady of Clemency
S. Clement's Church
Philadelphia—3**

**GUILD OF ALL SOULS
ANNUAL MASS AND MEETING**

**St. Alban's Church, Olney,
Philadelphia**

**SATURDAY, MAY 25th, 1946
High Mass at 11 A.M.**

Sermon

**The Rev. Franklin Joiner
LUNCHEON 50c at 12:30**

**Reservations in Advance to
The Rev. Archibald Campbell
Knowles, D.D.,
555 Pelham Road, Phila.—19**

**ANNUAL MEETING
AND ADDRESS
at 1:30 P.M.**

The Superior General Presiding

**Charles A. Cornick
Designer and Worker
in Stained Glass
919 Hancock Street Boston**

ST. HILDA GUILD, Inc.

**CHURCH VESTMENTS ALTAR LINENS
Ecclesiastical Embroidery
147 E. 47th Street NEW YORK
Conferences with references to the adorn-
ment of Churches.
Old Embroidery Transferred
Telephone: Eldorado 5-1058**

Studios of

GEORGE L. PAYNE

**CHURCH MEMORIALS
Founded  1896**

**245 BROADWAY PATERSON, N.J.
STAINED GLASS — METAL — WOOD**

CHURCH SUPPLIES & EQUIPMENT CO.
Complete Stock of Church and Church School Supplies
2036 East 22nd Street. CLEVELAND 15, OHIO

SECONDARY

**Fire Destroys Gymnasium
At St. John's, Delafield**

A fire of unknown origin swept through the 17-year-old frame gymnasium of St. John's Military Academy at Delafield, Wis., during the school holiday on May 9th. The day marked the birthday of Brig. Gen. Roy F. Farrand, commandant of the academy.

Fire-fighters from five villages, with the help of academy cadets, tried with little success to save the building by pumping water from the nearby state fish hatchery to help fight the blaze. Part of one end remained intact after the fire. Observers said that the wind favored the fire-fighters and prevented the fire from spreading.

The alarm was sounded at noon while the cadets who remained at the academy were at dinner. The gymnasium housed a stage, under which the fire is believed to have started, the post exchange, a barber-shop, and the officers' club. The day before, federal inspectors had paid a routine visit to the grounds for the annual review of the school corps.

**R & A Fund Contribution
From St. Paul's Institute**

Students and faculty of St. Paul's Polytechnic Institute in Lawrenceville, Va., have contributed \$1,051.07 to the Reconstruction and Advance Fund.

SEMINARIES

**Bishop Porter to Speak
At CDSP Commencement**

Bishop Porter of Sacramento will be the speaker at the commencement of the Church Divinity School of the Pacific on June 6th, at St. Mark's Church, Berkeley, Calif. The program for the day will begin with the alumni luncheon and meeting, and there will be a dinner before the commencement exercises.

West Coast Summer School

A joint summer session, sponsored by the Church Divinity School of the Pacific, the Pacific School of Religion, the Berkeley Divinity School, and the San Francisco Theological Seminary, will be held in Berkeley, Calif., from June 24th to July 26th. Prof. Pierson Parker will be dean of the summer session, and courses will be offered especially for chaplains, clergy in the field, and veterans who desire to speed up their preparation for the ministry.

The faculty will include Professors Parker and Charles Whiston of the Church Divinity School of the Pacific, President Jesse Baird of San Francisco Theological Seminary, Prof. Stacy Warburton and Miss Margaret Lobb of the Berkeley Baptist Divinity School, S.

Vernon Fawcett of the Pacific School of Religion, and Dr. Thomas A. Tripp, director of Town and Country Work for the Congregational-Christian Churches.

There will be courses in devotional classics, types of religious thought in the New Testament, rural sociology, poetry of the prophets, preparation and delivery of sermons, evangelism, missions, ecumenical Christianity, and visual education in the program of the Church.

Applications for admission should be sent to the Rev. Pierson Parker, 2451 Ridge Road, Berkeley 4, Calif.

S-W Faculty Additions

Three additions to the faculty of Seabury-Western Theological Seminary have been announced for the coming year by the Very Rev. Alden Drew Kelley, president and dean.

The Rev. Holt Graham, S.T.M., is returning as instructor in New Testament literature and languages after a leave-of-absence of one year. He is a graduate of the University of Washington, Seattle, and Union Theological Seminary.

The Rev. John Bruce, S.T.M., will be instructor in Old Testament literature and languages. He has been both an instructor and tutor at General Theological Seminary in New York.

Thomas Matthews, A.G.O., will come as instructor in Church music and director of the seminary choir. He was formerly the organist and choirmaster at St. Martin's-in-the-Fields, Philadelphia, Pa., and at one time the assistant choir director at the Cathedral of St. John the Divine in New York City. Mr. Matthews is coming to Seabury-Western after service in the navy where he was in charge of the Great Lakes Naval Station choir and chorus with which he appeared on many radio broadcasts. In addition to his duties at the seminary, he will also take charge of the music at St. Luke's, Evanston, Ill.

The Rev. Joseph Moore, who came to Seabury-Western as lecturer in pastoral theology last term, has been appointed instructor in pastoral theology and acting director of student training.

COLLEGES

Spring Conference Term

The Rev. C. W. F. Smith, former canon of Washington Cathedral, returned to Mount St. Alban to lead the first conference of the spring term at the College of Preachers. Mr. Smith is at present rector of St. Andrew's Church, Wellesley, Mass. The conference was held from April 29th through May 4th, and the subject was "The Bible Doctrine of the Church."

The leader of the May 13th to 18th conference on "Preaching the Theology of the Cross" was the Rev. Dr. Clifford Stanley, rector of St. Peter's Church, St. Louis, Mo. Students at the third conference, May 20th to 25th, will consider "Preaching from the Liturgy" under the leadership of the Rev. Massey H. Shep-

herd, assistant professor of Church History at Episcopal Theological School in Cambridge, Mass.

A Presbyterian clergyman and educator, the Rev. Dr. Henry P. Van Dusen, will lead the fourth and final conference of the term, June 2d to June 8th. Dr. Van Dusen is president of Union Theological Seminary in New York City. The topic will be "The Missionary Challenge of Our Time."

Voorhees Granted Rating

Voorhees Normal and Industrial School, Denmark, S. C., which is under the direction of the American Church Institute for Negroes, has been granted a rating as a junior college by the Southern Association of Colleges and Secondary Schools. The high school department retains its place on the approved list of the association.

A New Liberal Education Program

Development of well-rounded and responsible qualities of leadership through a genuine understanding of the character of Christian civilization and American civilization as its outgrowth is the central aim of the new curriculum of Hobart and William Smith Colleges in Geneva, N. Y.

The new curriculum of the colleges is designed to correct what has been called the "fragmentation" of the liberal arts education. Undergraduate work covers the four fields of human knowledge—philosophy and religion, the humanities, the social sciences, and the natural sciences.

Two key course sequences, taught by faculty members from all four divisions, relate the fields in a unified study of growth and development. One deals with the origins of Christian civilization in Hebrew, Greek, and Roman antiquity, the latter Middle Ages and the Renaissance, and the period since the American and French revolutions. The other, the course in the Study of Society, is related specifically to the work in Western civilization.

Placement and qualifying examinations allow each student to progress through his college career at the rate most desirable for him as an individual. The alternative of honors programs or of programs in general studies is offered at the advanced level.

Another innovation in the new curriculum of Hobart and William Smith Colleges is the work in "Career Determination," inaugurated to develop a firmer basis for the conscious selection of a life work in the light of a substantial understanding of its requirements and responsibilities. Rewards, hardships, working conditions, opportunities in various fields are studied with emphasis placed on the inclinations, abilities, and education needed for success in each. Students evaluate their own qualifications by special testing techniques requiring self-administered tests and ratings. This phase of the new program is under the general supervision of a management consultant who has worked for years in the various fields, and will be conducted with the advice and assistance of experts drawn from many businesses and professions.

The Rogation Days

being the Monday, Tuesday, and Wednesday before the Ascension of Our Lord.—Book of Common Prayer.

There is quite a bit of very ancient tradition in our Church lore regarding The Rogation Days, from what and whence they sprang, and the quaint and lovely customs which grew up in connection with the season, especially as in England,—that of the procession of priests, choir and people "beating the bounds" of the parish, but as these have little practical value in present-day church life, we pass on to the essentials of the season.

The Rogation Days are days of solemn supplication when we of The Church pray especially for the fruitfulness of the fields, the work of our farmers, and for all and everything that enters into the production of our daily bread. Our Church Kalender doesn't miss a bet, does it? It seems to cover every mood, every high and low spot of spiritual endeavor,—and in this season of supplication we are taught to pray, really, for our daily bread, and those who produce it. That can mean farmers, millers, dairymen, truck-drivers, railroad men, and finally the good souls who take care of us in our local markets, and the man who delivers our milk in the morning. Generally they are grand, wholesome souls, if you've ever taken the trouble to cultivate them, and many of them are so deeply Christian that frequently they have put us to shame.

So, let's pray, and pray hard, on the Rogation Days, for the farms and the farmers, the cows and the dairymen, those who transport our foods, and those who sell us them. What would we do without them? Do we serve

those whom we contact for our livelihood as faithfully and as wholeheartedly as do these good souls? We wonder! And then, in praying for those in rural districts, pray also that The Church may arouse from her sleep regarding the sort of work she does generally in rural districts. Those grand people in the outlying areas have few impressive churches, no expensive choirs of trained voices, and priests and people alike have to overcome countless obstacles to maintain worship and parochial work under conditions which would floor the average city parish. Thank God we have priests who really want rural work, and thank God for the people they work among. Someday our Church will wake up, will take some lessons from our public school system, and we'll see great, impressive consolidated churches, as we now see consolidated schools; and there will be an ample staff of priests, lovelier buildings which will really be useful and in keeping, and programs of parochial activity which will cause many a city parish to sit up and take notice; and all that will be needed, as in the cases of the schools, is that some may have to drive a few more miles. But who will care? Why, oh why hasn't some up-and-doing Diocese gotten at this sort of thing in a big way, especially here in the more congested areas where many rural people live fairly near together.

"Give us this day our daily bread"? Very well, then, PRAY for it, especially on The Rogation Days as Our Lord and His Holy Church commands you.

AMMIDON AND COMPANY

Horace L. Varian
Horace L. Varian, Jr.

31 South Frederick Street

Baltimore 2, Maryland

Everything for the Church

For those loving the beautiful traditional hymns of The Church, we suggest: THE ENGLISH HYMNAL with Music at \$2.50; and a rare collection of very ancient hymns entitled: SONGS OF SYON at \$2.75, plus postage. Both of these are especially valuable to priests, choirmasters, and choristers.



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

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Robots—Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers
Over One Hundred Years 1946



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



FREEMASONS & CHURCHMEN

We are the oldest Masonic supply house in the U.S.A. This is our 87th year. Masonic books, jewelry and lodge supplies. EPISCOPAL PRAYER BOOKS, Chancel Books, etc. Send for circular MLC.



THE REDDING MASONIC SUPPLY CO., Inc.
200 Fifth Ave. New York 10

"I HEAR THAT THERE BE DIVISIONS"

The first printing of this pamphlet, which is a reprint of the article by the Rev. Roland F. Palmer, S.S.J.E., which appeared in the L.C. earlier this year, was sold out shortly after publication. It was necessary for us to turn down many orders but because the demand for the reprint continues we have made another printing of it and copies are now available. The pamphlet runs to eight pages, about six by nine, and prices are as follows:

- 10 cents per single copy
- 8 cents each in quantities of 10 or more
- 7 cents each in quantities of 50 or more
- Postage additional

Since we did not keep a record of the orders which it was necessary for us to decline after the first printing was exhausted, it is suggested that new orders be sent.

The Living Church

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

**SURPLICES — STOLES
VESTMENTS
CHURCH HANGINGS
ALTAR LINENS
CASSOCKS
CLERICAL SUITS — CLOAKS
RABATS—RABAT VESTS
COLLARS—SHIRTS
Choir Vestments in All Styles
Inquiries Invited**

C. M. ALMY & SON, Inc.
562 Fifth Ave., New York 19, N. Y.

W.H.S. Lloyd Co. Inc.
PERSONALIZED
WALL PAPERS
AT MODERATE COST
48 W 48th ST.
NEW YORK
CHICAGO BOSTON NEWARK

**HEADQUARTERS
for RELIGIOUS SUPPLIES**
CHOIR GOWNS • VESTMENTS
PULPIT ROBES • HANGINGS
STOLES • EMBROIDERIES • Etc.
CATALOG ON REQUEST



National CHURCH GOODS
SUPPLY COMPANY
821-23 Arch St., Phila. 7, Pa.

DEATHS

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

Lloyd Raeburn Benson, Priest

The Rev. Lloyd R. Benson, since 1914 rector of St. Augustine's Church, Iliion, N. Y., and in charge of St. Alban's Mission, Frankfort, died at St. Augustine's rectory on May 1st at the age of 68. He had served as secretary of the diocesan convention for the last ten years and previously had for many years been assistant secretary.

Fr. Benson was born in Hudson, N. Y., and was educated at Trinity College and the General Theological Seminary. He was ordained to the diaconate by Bishop Worthington in 1902, and to the priesthood by Bishop Doane in 1903. He began his ministry as rector of the Church of the Holy Apostles, Ellsworth, Kans., serving there from 1903 to 1913. During this time he was for several years secretary of the convocation of the missionary district of Salina, and also a deputy to General Convention in 1907 and 1910. In the diocese of Albany he was archdeacon of the Mohawk, 1929 to 1931, and rural dean of the Mohawk, 1931 to 1935.

The burial service was at St. Augustine's Church, May 4th, Bishop Oldham of Albany officiating, assisted by the Rev. D. Charles White, the Rev. Maurice P. McKay, and the Rev. Hooper R. Goodwin. Bishop Barry, Coadjutor of Albany, said the committal in Hudson, N. Y.

Fr. Benson is survived by his wife, the former Theodosia Priscilla Alden, and by three sons, two still serving in the navy.

Malbone Hunter Birkhead, Priest

The Rev. Malbone Hunter Birkhead, retired priest of the diocese of Pennsylvania, died on April 17th at the age of 69.

He was born in Newport, R. I., and attended Groton School. He received his B.A. degree from Harvard in 1903 and his B.D. degree from General Theological Seminary in 1907. In 1907 he was ordained to the diaconate and in the next year to the priesthood by Bishop Lawrence.

From 1906 to 1908 he was curate of St. George's Church, New York City. For a year he was a master at Groton School, and later served St. Mary's Church, Tuxedo Park, N. Y. From 1917 to 1925, the Rev. Mr. Birkhead was assistant at All Saints' Church, Wynnewood, Pa., and assistant headmaster of Montgomery School, Wynnewood. He served St. Paul's Church, Chestnut Hill, Philadelphia, from 1925 until his retirement in 1934.

The Rev. Mr. Birkhead was buried from All Saints' Church, Wynnewood, on April 20th. He is survived by his widow, Mrs. Frances W. Birkhead; three daughters, Olivia, Sally, and Francesca; and a son, Godfrey.

Wallace Martin, Priest

The Rev. Wallace Martin, chaplain and superintendent of the Harriott Pinckney Home for Seamen, Charleston, S. C., died on April 19th. He was 64 years old. The funeral service was held in St. Michael's

Church, Charleston, on April 22d, conducted by Bishop Carruthers of South Carolina, with Bishop Thomas, retired Bishop of South Carolina, the Rev. Dr. William Way, the Rev. William T. Capers, Jr., and the Rev. Edward B. Guerry taking part in the service. The interment was in Reading, Pa.

Mr. Martin was born in Paterson, N. J. A graduate of Lehigh University and of General Theological Seminary, he was ordained deacon and priest by Bishop Talbot in 1908. During his residence in New York, Mr. Martin was associated with the Seamen's Church Institute of New York. His pastorates included Christ Church, Reading, Pa.; Calvary Church, Tamaqua, Pa.; and St. Paul's Church, Mount Rose, Pa. In South Carolina he had been for some time in charge of St. John's, Berkeley; St. Thomas' and St. Denis, Wande; St. James', James Island; St. John's, Johns Island; Trinity Church, Pinopolis; and St. Andrew's, Charleston County. He had been chaplain and superintendent of the Harriott Pinckney Home for Seamen since 1921.

Surviving are his widow, the former Mary Virginia Stauffer of Reading, Pa.; two sons, Wallace Randolph Martin of Reading, Pa., and Beverly Beaumont Martin of Elkton, Md.; five sisters, and three brothers.

William R. Otto, Priest

The Very Rev. William R. Otto, dean of Trinity Cathedral, Phoenix, Ariz., died suddenly on May 7th from coronary thrombosis. Dean Otto, who had been serving as acting dean of Trinity Cathedral since January, was elected rector of the parish and dean of the cathedral on March 24th. He had succeeded the late Dr. Edwin S. Lane.

Dean Otto was born in Atlanta, N. Y., on July 4, 1904. He received his B.A. degree from Harvard, took up graduate work at the University of Buffalo, and Virginia Theological Seminary conferred the degree of Bachelor of Divinity upon him in 1933. He was ordained to the diaconate and to the priesthood by Bishop Stires in 1933.

Dean Otto served churches in Northport, L. I., Buffalo, N. Y., and Oshkosh, Wis. During 1940 Dean Otto served as deputy to General Convention, as chairman of the Youth Commission, and as a member of the ecclesiastical court and executive committee of the diocese of Fond du Lac.

Dean Otto was married in 1933 and has three children.

Charles Thacher Pfeiffer, Priest

The Rev. Charles Thacher Pfeiffer, a retired priest living in Pasadena, Calif., died on April 27th. Requiem High Mass was celebrated by the Rev. Neal Dodd, rector of the Church of St. Mary of the Angels, Hollywood, April 30th.

Fr. Pfeiffer was born December 24, 1875, at Philadelphia. He was a student

DEATHS

at Nashotah House for two years and completed his training at General Theological Seminary in New York, graduating with the class of 1901. He was ordained deacon in 1901 by Bishop Coleman of Delaware; and, after serving at St. Mark's Church, Mauch Chunk, Pa., for one year, he was ordained to the priesthood in 1902 by the same Bishop.

Fr. Pfeiffer served several churches in the east during his many years as a priest, including St. Luke's, Germantown, Pa.; House of Prayer, Branchtown, Pa.; St. John's, Newport, R. I.; Calvary Church, Cairo, N. Y.; St. James', Fort Edward, N. Y.; Grace Church, Canton, N. Y.; St. Philip's, Laurel, Del.; and St. John's Church, Somerville, N. J.

In 1924 he accepted a call to be rector of St. John's Church, San Juan, Puerto Rico. Here he also served St. Luke's Church, Puerto di Terra. He said Mass in both English and Latin. Later, in 1926, he went as rector to All Saints' Church, St. Thomas, Virgin Islands. It was in his devoted service to the 2200 members, including 1700 communicants, of this parish that Fr. Pfeiffer contracted a serious heart ailment. He was the only priest serving this large number of communicants.

In 1927 Fr. Pfeiffer, forced to retire because of his heart condition, went to California.

Newton C. Smith, Priest

The Rev. Newton C. Smith, retired priest of the missionary district of West Texas, died at San Antonio on April 7th. Mr. Smith was born in Waterbury, Conn., in 1870, the son of Rufus and Mary

Smith. He received his education at the Connecticut Literary Institute.

Ordained to the diaconate and priesthood in 1928 by Bishop Casady, he served churches in Sallisaw, Spiro, and Poteau, Okla., until 1929. He also served churches in Woodward, Alva, Mangum, and Altus, Okla., and Borger and Clarendon in Texas. In 1939 he retired from the Church of St. John the Baptist, Clarendon, where he was priest in charge. He was married to Martha E. Hill in 1930.

Frederic Foster Snow, Priest

The Rev. Frederic Foster Snow, retired priest of the diocese of New Jersey, died on May 1st at the age of 64 at the Home for Incurables, New York City. He had been retired for 15 years because of poor health. Before his retirement he was rector of the Church of St. Uriel-the-Archangel, Sea Girt, N. J.

He attended Syracuse University until 1907. For two years he attended the Braggiotti School of Music, Florence, Italy. He maintained music studios in New York and Maryland until the outbreak of World War I. For the duration of the war he directed recreational activities for the YMCA in Italy and was given an honorary captaincy in the Italian army.

He received his theological education at Nashotah House, was made deacon by Bishop Webb, and was ordained priest by Bishop Ivins. After ordination he was in charge of St. John Chrysostom's, Delafield, Wis., later rector of Grace Church, Hartland, Wis., and priest in charge of Holy Innocents', Pine Lake, and St. Bartholomew's, Pewaukee, Wis.

On May 3d the Rev. Joseph S. Minnis said a Requiem and the absolution of the body in the chapel of the Intercession, New York City, and the Rev. H. Rushton Bell read the burial office. Interment was in Trinity Church Cemetery.

Arthur John Watson, Priest

The Rev. Arthur John Watson, rector-emeritus of St. Luke's Church, Pawtucket, R. I., died on May 4th after a short illness. He was born June 2, 1868, in No. Luckhimpore, Assam, India, the son of James Frederick Watson and Jennie Torasi (Whitehead) Watson. He worked in the Indian civil service before beginning his studies for the ministry. As a youth he was intimately acquainted with Rudyard Kipling and his family in India, where Kipling was working as a cub reporter.

Mr. Watson was ordained a minister of the Methodist Church. He served for two years as president of the Anglo-Chinese College in Singapore and as pastor of the Methodist church there. Before coming to the United States to study at Boston University he received the degree of Master of Arts from London University. He received the degree of Bachelor of Sacred Theology from Boston University in 1898.

After serving as pastor of a Methodist church in Buffalo, N. Y., he entered the Episcopal Church and was ordained to the priesthood in 1907. He accepted a call to St. Luke's Church, Pawtucket, in 1918, and served as rector until 1940, when he

SCHOOLS

FOR GIRLS

KEMPER HALL

KENOSHA, WIS.
Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior School department. Beautiful lake shore campus. Under direction of the Sisters of St. Mary. For catalog, address: *Box 10.*

MARGARET HALL

under Sisters of St. Helena
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding. Board and tuition, \$800.

FOR CATALOGUE AND VIEW FOLDER, ADDRESS:
SISTER RACHEL, Prin., O.S.H., Box B, Versailles, Ky.

Saint Mary's School

Mount Saint Gabriel
Peekskill, New York
Boarding School for Girls

College Preparatory and General Courses. Music. Art. Dramatics. Typewriting. Modified Kent Plan. Under the care of the Sisters of Saint Mary. For catalog address
THE SISTER SUPERIOR

◆ STUART HALL ◆

Under 3 Episcopal Dioceses of Virginia
103rd Session. Fully accredited. Effective preparation for college. General course for Non-College Girl. Music, Art, Dramatics, Home Economics. Modern academic building, gymnasium and tiled swimming pool. Sports.

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

COLLEGES

CARLETON COLLEGE

Laurence M. Gould, D.Sc., President
Carleton is a co-educational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions.

Carleton College
Northfield Minnesota

DEACONESSES TRAINING SCHOOL

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

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

SPECIAL

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

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

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

If . . .

the Church is important to you, it is
important for you to support and make
use of the Church institutions listed here.

SCHOOLS

FOR BOYS

CATHEDRAL CHOIR SCHOOL NEW YORK

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

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

Christchurch SCHOOL for BOYS

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

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

DeVEAUX SCHOOL

FOUNDED 1852

A Church school for boys. Thorough preparation for college. Military system of student government, developing sense of responsibility. Charges for grades seven and eight \$1000.; grades nine through twelve \$1050. For catalog, address The Headmaster, DeVeaux School, Niagara Falls, New York.

CLASSIFIED

ALTAR BREAD

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

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

BOOK FINDING SERVICE

ANGELICAN READERS: Send us your book Wants. Specialists in Religious Books for years. Good stock, large N. Y. Markets to hunt in, assure you of results. The St. Charles Bookshop, Dept. V-3 Box 12, Fordham Station, New York 58, N.Y.

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

CHURCH ENVELOPES

CHURCH and Church School weekly collection envelopes—both duplex and single. Write for prices and samples. MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

CHURCH FURNISHINGS

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

ANTIQUÉ SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

LIBRARIES

LIBRARY OF ST. BEDE, 175 East 71st Street, New York 21, will close for the summer on Friday May 31st.

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

LINENS AND VESTMENTS

PURE IRISH LINENS now in stock for all Church needs. Supplies constantly arriving. Good qualities, also fine cottons. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London, linens and materials by the yard. Surplices, albs, altar linens, stoles, burses, and veils. See my new book, Church Embroidery, a complete instruction; 128 pages; 95 illustrations. Price, \$5.67. Also my Handbook for Altar Guilds. Price, 50 cts. L. V. Mackrille, 11 W. Kirke St. Chevy Chase 15, Md., 30 minutes from U. S. Treasury, Tel. Wisconsin 2752.

POSITIONS OFFERED

WANTED: Director and Ass't Director for Church Orphanage in Eastern Seaboard city. Salaries: \$1,800 and \$1,500 respectively, plus room and board. 50 children. Must be religious, trained in social service, and, of course, fond of children. State qualifications. Reply Box G-3081, The Living Church, Milwaukee 3, Wisconsin.

HOUSEMOTHER—For Boys Institution. State age and Qualifications, Salary and Maintenance. Reply Box L-3052, The Living Church, Milwaukee 3, Wis.

WANTED: Woman Director of Religious Education for prominent New York Episcopal Parish. Church School of 500. Single, 30 to 45 years. Apartment provided. Reply Box J-3084, The Living Church, Milwaukee 3, Wis.

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

DEATHS

retired. During his rectorship the parish became self-supporting and a new church was erected, which was dedicated by Bishop Perry of Rhode Island in 1926.

Mr. Watson, who never married, is survived by several cousins and nieces in Great Britain.

Funeral services were conducted in St. Luke's Church by the present rector, the Rev. Ernest H. MacDonald, assisted by the Rev. Richard Lief, canon of the Cathedral of St. John, Providence. Burial was in Moshassuck Cemetery, Central Falls, R. I.

Clarence Henry Poor

Clarence Henry Poor, acting treasurer of the diocese of Massachusetts during World War II, died on April 26th in Cambridge.

Mr. Poor, a graduate of Harvard University, served on the vestry of Christ Church, Cambridge, from 1913 to 1916 and from 1921 to 1931, and also as a junior warden for three years. He was secretary of the diocesan council for many years, and had recently been elected treasurer of the Episcopal Theological School, Cambridge.

He was director and treasurer of the Rest House in Swansea; director and treasurer of Church Haven, Nantucket; treasurer of the diocesan board of missions; treasurer of the Leeds Fund; secretary of the Boston Episcopal Charitable Society; treasurer of the Church Service League; assistant treasurer of the Episco-

pal Church Association; and director of Rest Haven, Boston.

The funeral service was held at Christ Church. Besides his widow, Mr. Poor is survived by a son, Peter, his mother, and three sisters.

Helen M. C. Van Bokkelen

Helen Mathilda Cushman Van Bokkelen, widow of the late Rev. Libertus M. Van Bokkelen, died at the home of her sister, Mrs. Hervey C. Parke, in Amherst, Mass., on May 2d. Mrs. Van Bokkelen was a member of the board of managers of St. Luke's Home in New York City and the former treasurer of the United Thank Offering of the diocese of New York.

Fr. Van Bokkelen was a priest of the diocese of New York and at one time rector of St. Thomas' Church, Mamaroneck. He died at the age of 33 in 1896.

CLASSIFIED

POSITIONS OFFERED

PRIEST—for September in this famous Gulf Resort. Sunday Services. No stipend—but use of pleasant Rectory near beach. Address, Rev. Haskin V. Little, Grace Church, Galveston, Texas.

CHAPLAIN-TEACHER combination in a small Episcopal School. Complete charge of religious training and instruction in the seventh and eighth grades. Single. Necessary to live on the campus. For application Reply Box J-3080, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

LADY ORGANIST. University teacher and Organist-Director of Episcopal Church in the South, desires substitute organ position for two or three months beginning June 1st, preferably on Long Island or New Jersey. Reply Box A-3082, The Living Church, Milwaukee 3, Wis.

YOUNG UNMARRIED PRIEST, desires parish in mid-western city during August. Only living quarters expected. Reply Box M-3083, The Living Church, Milwaukee 3, Wis.

EXPERIENCED ORGANIST, choirmaster desires change to position near Manhattan. Reference given. Reply Box M-3076, The Living Church, Milwaukee 3, Wis.

MID-WEST PRIEST offers supply service July or August in return for use of rectory. Wife self, two high school children. Lake, Mountains, Ocean or New England. Reply Box J-3085, The Living Church, Milwaukee 3, Wis.

ACTIVE, RETIRED PRIEST would like some supply work during summer months anywhere in Pennsylvania. Rev. Ernest W. Foulkes, 478 W. Market Street, York, Pa.

SUMMER CAMPS

CAMP HALF MOON—In the Berkshires. Boys 6-16. Covered wagon trips, canoe trips, riding, sailing, baseball, riflery, exceptional shop, tennis, Mt. trip for older campers. Younger boys have their own program, and special care. Protestant and Catholic services. Inclusive fee. 24th year. Dr. Edward L. Storey, 330 Carroll Avenue, Mamaroneck, N. Y. Mamaroneck 2888.

NOTICE TO SUBSCRIBERS

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

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

THE LIVING CHURCH

CHANGES

Appointments Accepted

The Rev. Albert W. Eastburn, formerly rector of Grace Church, Hulmesville, Pa., is now rector of Christ Church, Eddington, Pa.

The Rev. Marcus M. Lucas, formerly priest in charge of St. Paul's Church, Beloit, Kans., is now rector of St. Matthew's Church, Alliance, Neb.

The Rev. Robert L. Seekins, Jr., formerly rector of St. Mary's Church, Warwick Neck, R. I., is now rector of St. Thomas' Church, Providence. Address: 721 Douglas Ave., Providence, R. I.

The Rev. Robert L. Zell, formerly deacon in charge of the Church of the Good Shepherd, Canajoharie, N. Y., is now curate of the Church of the Ascension, Troy. Address: 548 Congress St., Troy, N. Y.

Military Service

Separations

The Rev. Charles M. Brandon, formerly a chaplain in the army, is now vicar of St. John's Mission, Porterville, Calif. Address: 900 E. Mill St., Porterville, Calif.

The Rev. Louis R. Goodrich, formerly chaplain in the army, is now priest in charge of St. Timothy's Mission, Garden Villas, Houston, Texas. Address: 131 Santa Fe, Houston 12, Texas.

The Rev. Henry Bell Hodgkins, formerly a chaplain in the navy, is now rector of Christ Church, Pensacola, Fla. Address: 100 W. Strong St., Pensacola, Fla.

The Rev. Clarence D. Smith, formerly a navigator in the Marine Corps, is now priest in charge of the Madison Valley Mission Field, which includes Christ Church, Sheridan, Trinity Church, Jeffers, and St. Paul's Church, Virginia City, Mont. Address: Box N, Sheridan, Mont.

The Rev. Albert R. Stuart, formerly a navy chaplain, is now rector of St. Michael's Church,

CHANGES

Charleston, S. C. Address: 76 Meeting St., Charleston, S. C.

Change of Address

Chaplain John C. W. Linsley, who was formerly addressed at Fort Oglethorpe, Ga., should now be addressed at Hq. Air Materiel Command, Wright Field, Dayton, Ohio.

Resignations

The Rev. George T. Lascelle, formerly rector of the Church of the Messiah, Glens Falls, N. Y., resigned as of December 1, 1945, because of ill health.

The Rev. James C. Thomas, formerly priest in charge of Grace Church, Pontiac, Ill., and of

St. Andrew's Church, El Paso, Ill., has retired as of March 28th. He may now be addressed at 90 W. Cherry St., Hicksville, N. Y.

Changes of Address

The Rev. John J. Albert, rector of St. Matthew's Church whose former address was 1916 Portman Ave., Cincinnati, should now be addressed at the new rectory, 5415 Grafton Ave., Cincinnati 29, Ohio.

The Rev. Elvin W. Smith, who was formerly addressed at 1010 Mott St., San Fernando, should now be addressed at 915 Pacoima Ave., San Fernando, Calif.

The Rev. V. Pierce Stewart, who was formerly addressed at Hotel Elkhart, Elkhart, Ind., should

now be addressed at 833 W. Wisconsin Ave., Milwaukee, Wis.

The Rev. Royal K. Tucker, formerly of the diocese of Atlanta, should now be addressed at P. O. Box 203, Winter Park, Fla.

Ordinations

Priests

Utah: The Rev. John E. Stevenson was ordained to the priesthood in St. Mark's Cathedral, Salt Lake City, by Bishop Moulton on April 25th. He was presented by the Very Rev. R. Dunham Taylor, and the Ven. William F. Bulkley preached the sermon. The ordinand will take up missionary work in the diocese of West Missouri. Temporary address: 430 S. Nevada Ave., Colorado Springs, Colo.



CHURCH SERVICES



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

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

ALBANY—Rt. Rev. George Ashton Oldham, D.D., Bishop; Rt. Rev. Frederick Lehrle Barry, D.D., Bishop Coadjutor

Trinity Church, 1330 First Ave., Watervliet, N. Y. Rev. Ivan H. Ball, Rector
Sun.: Masses, 7:30 & 10:45; Daily 9:30; Fri. 7:30 E. P.
St. Gabriel's Chapel, 531 5th Ave., Sun. 8:30 (Low)

ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop

Our Saviour, 1068 N. Highland Ave., N.E. Rev. Roy Pettway, Rector
Sun. Masses: 7:30, 9:30, 11:00. Matins, Mass and Vespers daily. Confessions, Sat. 4-5 p.m.

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

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

St. Bartholomew's Church, 6720 Stewart Ave., Chicago 21
Rev. John M. Young, Jr., Rector
Sun.: 7:30, 9, 11, 7:30
Others Posted

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

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

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

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

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

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

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

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

Trinity Church, 616 N. Euclid, St. Louis
Rev. Richard E. Benson, Rector
Sundays: Masses 7:30 and 11 a.m.
First Sundays: 9 a.m. only

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

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

The Church of the Ascension Fifth Avenue and 10th Street, New York

Rev. Roscoe Thornton Foust, Rector
Sun.: 8, 11, 4:30, 8 p.m.
Daily: 8 Holy Communion; 5:30 Vespers (Tuesday thru Friday)
This church is open all day and all night

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

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

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

St. Bartholomew's Church, Park Ave. and 51st St., New York 22, N. Y.

Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8 a.m. Holy Communion; 11 a.m., Morning Service and Sermon; 4 p.m. Evensong. Special Music
Weekdays: Holy Communion Wednesday 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
Sun.: 8 Holy Communion; 9:30 a.m. Church School; 11 Morning Service and Sermon; 4 p.m. Evening Service and Sermon. Weekdays Holy Communion Wed., 7:45 a.m. and Thurs., 12 n.

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

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

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

Rev. Roelif H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m. and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

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

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

NEW YORK—(Cont.)

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

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York
Daily: Morning Prayer & Holy Communion, 7 a.m.; Choral Evensong Monday to Saturday, 6 p.m.

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

St. Mark's Church, Locust Street, between 16th & 17th Streets

Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B.
Sunday: Holy Eucharist, 8 & 9 a.m. Matins 10:30 a.m. Sung Eucharist & Sermon, 11 a.m. Evensong & Instruction, 4 p.m.
Daily: Matins 7:30 a.m. Eucharist 7 a.m. (except Saturday) 7:45 a.m. Thursday and Saints' Days. 9:30 a.m. Evening Prayer & Intercessions, 5:30 p.m. Friday, Litany, 12:30 p.m.
Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

PITTSBURGH—Rt. Rev. Austin Pardue, D.D., Bishop

Calvary Church, Shady and Walnut Aves., Pittsburgh, Pa.

Rev. Lauriston L. Scaife, S.T.D., Rector; Rev. Philip M. Brown; Rev. Francis M. Osborne
Sundays: 8, 9:30, 11 a.m. and 8 p.m.
Holy Communion: Fri., 10, Saints' Days, 10 a.m.

SOUTHERN OHIO—Rt. Rev. Henry Wise Hobson, D.D., Bishop

St. Michael and All Angels, 3612 Reading Rd., Avondale, Cincinnati
Rev. Benjamin R. Priest, Rector
Masses: Sun. 8 & 10:45 (High); Mon., 10; Tues., 7:30; Wed., 9:30; Thurs. & Fri., 7:30; Sat., 12; Holy Days: 6:30 & 10. Confessions: Sat., 4:30-5:30 & 7-8 p.m.

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

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Rector and Dean
Rev. Gregory A. E. Rowley, Assistant
Sunday: Mass. 7:30, 9:00 and 11:00 a.m.
Daily: 7:30 a.m.

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

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

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnall, Litt.D.; Rev. F. Richard Williams, Th.B.
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. 11 a.m. and 12 noon 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. R. E. Merry; Rev. H. H. Wiesbauer, Canons
Sun.: 8, 9:30, 11. Daily: 12. Tues.: 7:30; Wed: 11

Church School Awards



Beveled Walnut Cross

With purple cord and tassel. Enclosed in glassine envelope.

#SW250 — 2 1/2 x 1 1/2", 25c each.

#SW450 — 4 1/4 x 2 1/4", 40c each.



Lens-Glass Framed Pictures

An unusual effect is obtained in these framed religious pictures through the use of crystal-pure, convex-surfaced lens glass, securely held under strong golden-grained mounting. The picture is viewed without glass glare and yet is fully protected from spoilage. Backing has easelback or hanger for wall use. Size, 3 1/2 x 5". Boxed. 35 cents each.

GD1301—Boy Jesus

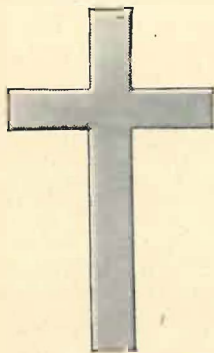
GD1302—Gethsemane

GD1303—Good Shepherd

GD1315—Christ on Mount of Olives

GD1327—Sepia Print, Sallman's Son of Man

GD1329—Colored Print, Sallman's Son of Man



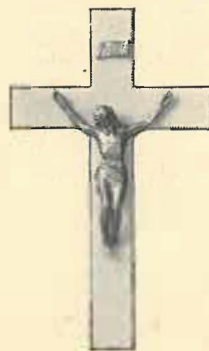
#100

Luminous Cross and Crucifix

Ivory-colored plastic which maintains soft glow in dark. Small cord on back for hanging. Separately wrapped. Size, 9 1/2".

#100 Cross, \$1.00 ea.

#200C Crucifix, \$2.00 each



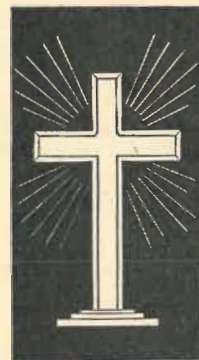
#200C



#79

Self-Illuminating Cross and Crucifix

White plastic with beveled edges and a small three-step base. Maintains soft glow in dark. Individually boxed. Size 4 1/2 x 2 1/2". 50 cents each.



#80.

Postage Additional



The Madonna Booklet

Contains seventeen richly-hued portraits of the Mother of Christ as interpreted by the master Madonna painters, together with interesting facts about each artist. A real incentive to young people to learn an appreciation of the masterpieces of religious art. Size, 3 1/2 x 6". 15 cents each. Quantity prices somewhat less.

MOREHOUSE-GORHAM COMPANY

14 East 41st Street

New York 17, N. Y.