

The Living Church

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



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PORTLAND, ORE., SEE CITY OF THE DIOCESE OF OREGON

The majestic mountains surrounding Oregon's largest city are a constant reminder of the eternal Things of God.

Miss East STATE HISTORICAL SOCIETY
816 STATE STREET
MADISON WISCONSIN

Church in Oregon
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The Diocese of Oregon—p. 10

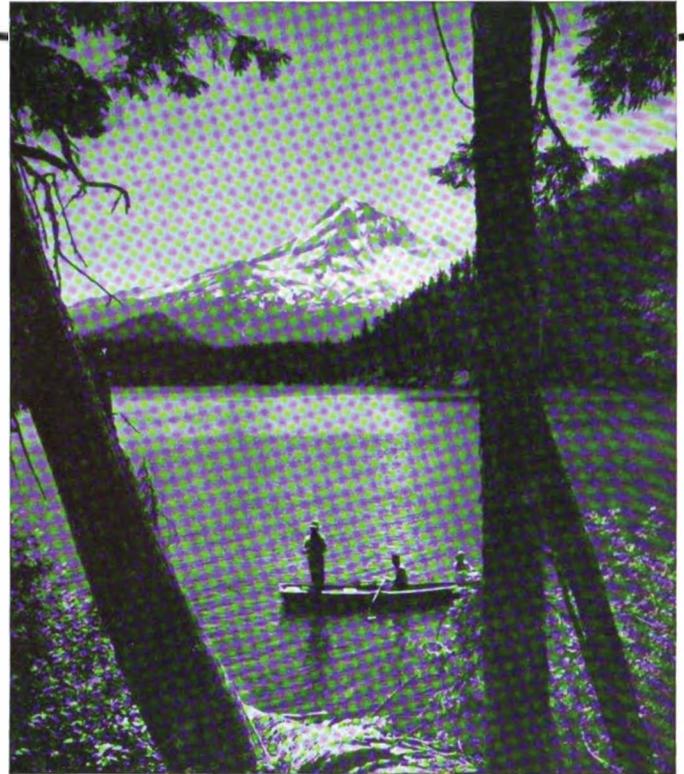
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People Live Better in Oregon!

● Out on the Pacific Coast is a land where people live better . . . the famous Oregon Country . . . a vast expanse of lofty mountains tipped with snow, of dark green forests, blue mountain lakes, long sandy beaches and rocky caves down against the ocean. Everywhere are flowers, a riot of color, for the climate is always mild. Naturally, anyone living in such a wonderland is inspired, is more content, is happier.

Farmers find the fertile valleys and high plateaus yield bountiful crops and are ideal for cattle and sheep. From the mighty Columbia River and adjacent ocean waters fishermen take 90% of the nation's catch of fancy Chinook salmon, half the yearly catch of albacore tuna. From these same waters come crabs, clams, oysters and the various species of shark whose livers are so rich in vitamins. Canning the harvest of Oregon soil and waters is a multi-million dollar enterprise.

Fishing, lumbering and agriculture have long been the chief businesses of Oregon. But gradually the vast storehouse of minerals has been developed. Fewer and fewer raw materials are being shipped outside for



Lost Lake on Mount Hood, a typical Oregon vacation spot.

processing . . . the state is making more and more of its own manufactured goods.

But it is not only scenery, climate and industry that make Oregon a great place to live. Cheap electricity has enabled the people to enjoy electric cooking, refrigeration and water heating on a scale undreamed of in most other parts of the nation. *The average use of electricity in Oregon homes is nearly twice the national average . . . the price per kilowatt-hour is about half the national average.*

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Evening Communion

TO THE EDITOR: In your issue of May 17th I have read your "Editor's Comment" on page 10 relative to the Holy Communion Services at Epiphany Church in Washington held at 8 o'clock in the evening. Your comment seems to me to show an utter ignorance of the conditions now existing in Washington. The city is grossly overcrowded, and traffic is such that it is very difficult to get from one part of the city to another. The government is working seven days a week, and many of the government employees are unable to attend any service on Sunday because they work all day.

Nothing has been done to meet this situation so well as the action of Rev. Charles W. Sheerin, rector of the Church of the Epiphany, in holding Communion service at 8 o'clock in the evening. This enables persons employed in the government and unable to attend at other times to receive the Holy communion without interfering with their war work. I think it will not be long before every downtown church in Washington will follow this splendid leadership. Here is a very definite need being met in a very definite manner and your comment on it is very definitely weak and disappointing.

More power to Dr. Sheerin and I hope every other downtown Parish in the District of Columbia will at once begin eight o'clock Communion for those who cannot come at other times.

Was it not "After Supper" that HE took the Cup?
 FREDERICK S. TYLER.
 Washington, D. C.

TO THE EDITOR: The national emergency is being utilized in various ways, but it appears to me that the use of it to revive the long since discredited "night Communion" service reaches a new low in the abuse of decency and order. How sad it is that in the name of the national emergency a parish of the Church attempts to make easier to the point of absurdity the privilege of the Holy Communion. We are told we must become tougher, harder, and that we must cease to be lazy and indifferent. Such statements are true. Would it not be more noble, more sacrificial, and more inspiring to make the Holy Communion available earlier in the morning, rather than to institute the night practice? Sundays are no longer kept in the "old style." At night services people come tired out from the day and with no freshness. I know Epiphany Church. It is centrally located in Washington. It is convenient to most, if not all, of the government departments. Many times I have gone there hoping against hope there would be a service earlier than the 8 A.M. celebration, but it seems never to have occurred to the clergy of Epiphany that the day could begin at 5, or 6, or 7. Epiphany Church could have Holy

The Living Church

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 Established 1878

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

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Communion services at half-hour intervals from 4:30 A.M. through to noon if the clergy sweated and worked at their jobs. Instead of doing that they institute a night service! What a pity! Washington is literally filled with Episcopal priests and every altar in the City could be manned at any hour if the job were undertaken in spirit and in the vigor we must utilize to get our Lord Christ's work done.

Still, it is easier, more convenient, less work, and a lot less trying to have a night service than to labor mightily to get the people out earlier in the mornings. It is perhaps not at all important that this "night service" is being started insofar as the "night service" is itself concerned. It does, however, indicate a taking of the easier way, of "giving in" to a situation, and that is terrifying. It is not only terrifying; it is sad, and somewhat pathetic.

BLAINE HOLLIMON JR.

Arlington, Va.

TO THE EDITOR: Is there such a thing as time with God? Is not that probably a convenience for the use of man in his daily round? Will not God appreciate that many war workers are using as much, if not more, physical strength than they can easily command, and will He not be just as ready to grant His grace and help to a communicant who comes after the noon hour as before?

CLARA LOUISE CALHOUN.

Hartford, Conn.

Unity

TO THE EDITOR: Recently a letter came to me from the Rev. William Bird Lee Milton who with his brother the Rev. Marshall Milton has been ferrying bombers. Part of it I feel would be interesting to his brother

clergy and his many friends that I am sending you excerpts from it. "I have been under license of Archbishop of Canterbury and have had several opportunities to preach. Twice on national days of prayer while they all turn out. Last month 'Feb. 8th' I preached before a full congregation in Bristol Cathedral. Dean Blockham, not realizing its significance to a Virginian had me led to the pulpit with the Battle Hymn of the Republic—'Crush the serpent with his heel' and the whole works. I was amused. It was featured as an American service. I have also assisted and preached at St. Saviours in Bristol several times."

It is fine to hear of the courtesy shown a young American priest who is not only asked to fly Spitfires and other instruments of war, but asked to assist their priests in the Church of England. That is the kind of unity I should like to see among the clergy in our Church in America. The Miltons expect to return to the United States in July or August and I am sure that they will have many interesting things to tell us over here. I hope that they will be invited to tell their stories to many congregations.

(Rev.) ROBERT B. H. BELL.

Black Mountain, N. C.

Peace

TO THE EDITOR: In time of war, Christians should prepare for peace.

To their failure to do so during the last war, we owe in no small measure, the present war. The end of the former war found them unprepared for peace.

Preparation for peace does not demand, to my lay mind, refusal to support the war. It does demand refusal to resort to those appeals to hatred that bar all possibilities of reconciliation.

I know of no war time speech of Abraham Lincoln in which he resorted to appeals to hatred. And of Robert E. Lee it is said that not a day passed during that bitter conflict, in which he did not pray for the soldiers of the north, as well as of the south.

The Christian soldier can fight without hatred.

This war is not marked by the open appeals to hatred that disgraced so many professing Christians in last war. But there are veiled appeals to hatred in statements that come very close to saying that Germans are an irredeemable race—an inverse Nazism.

If we hold Germans irredeemable, how much more Christian are we than Nazis who hold other peoples irredeemable?

In the spirit of our Lord and Master, we can win this war. In His spirit, we must win it, if the tremendous sacrifices, made in this devastating war, are not to be in vain.

FRANK D. SLOCUM.

New York.

Give to the Church Literature Foundation

a non-profit corporation founded for the purpose of amassing and administering an endowment fund, the proceeds of which shall be used to finance the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof. Income from this Foundation may be used to defray any deficits in the publication of THE LIVING CHURCH. Your help is needed for this worthy cause.

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The King of Firs

—
an
Oregon
wonder

“A finger pointing up to God” is the way one Churchman described this king of trees, Oregon’s largest living Douglas Fir. The immense giant, measuring $15\frac{1}{2}$ feet in diameter at breast height, reaches 210 feet into the sky, and its broken top is $2\frac{1}{2}$ feet in diameter. To its lowest limb is 108 feet. For 1,200 years it has stood in what is now the Diocese of Oregon as a testament to the wonder of God’s world.

The giant fir, worth \$500 as it stands and \$2,000 at a mill, was discovered a year ago by a timber cruiser on land owned by the Hawley Pulp and Paper Co., Oregon City, Ore. It stands not far from Seaside, where the Rev. L. DeV. Dunton serves Calvary Church, and where a movement is now on foot to preserve the tree in an area set aside as a park. The tree is in splendid condition and may stand for another 1,000 years in testimony to God.

FIRST SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Death Comes to the "Bishop of All Outdoors"

"The Bishop is dead." Those four short words, in several Indian dialects, in Eskimo, and in English are bringing to the residents of Alaska the news that the Rt. Rev. Peter Trimble Rowe, D.D., will no longer be seen on the apostolic visitations that marked the year's high point in many an Alaskan town.

In the United States, Bishop Rowe, who died June 1st, in Victoria, B.C., was given many affectionate nicknames, one of the best known being "Bishop of All Outdoors." To Alaskans, however, he was simply "The Bishop."

At the time of his death, Bishop Rowe was at 85 the oldest Bishop of the Anglican communion in active service. He was the senior Bishop of the Episcopal Church, and one of the three surviving American Bishops consecrated in the 19th century.

Canadian born (in Meadowville, Ont., November 20, 1856) and reared in rural Ontario, Peter Trimble Rowe was early inured to physical exertion. After obtaining his bachelor's and master's degrees in arts from Trinity College, Toronto, he was ordained to the priesthood by Bishop Fauquier, the first Bishop of Algoma, in 1880, and served for two years among the Canadian Indians along the north shore of Lake Huron. He covered his 150-mile field by a small boat in the summer and by snowshoe in the winter. During his brief ministry in Canada he established 14 new missions.

On June 1, 1882, he married Dora H. Carry, and a month later he came to the United States to take charge of the newly established work at Sault Ste. Marie, Mich. In 13 years' service there he established a number of new missions, revived others, enlarged the church at Sault Ste. Marie three times to accommodate increasing congregations, prepared four candidates for Holy Orders, and found time for public service as county superintendent of schools and city examiner of teachers. In the spring of 1895 Hobart College and Toronto University conferred on him the degree of Doctor of Divinity.

ELECTION

At the General Convention of 1895, the missionary work in Alaska was the subject of much debate in the House of Bishops—a debate of which the only sign to issue from behind the closed doors of the House was a series of brief messages to the House of Deputies revising earlier action.



BISHOP ROWE: Said a miner, "If that's Christianity I'm for it."

For a time it seemed that the gigantic territory of Alaska was to be an ecclesiastical appendage of the then missionary district of Olympia. Then the House of Bishops announced its intention of proceeding to nominate a Bishop for Alaska; and on October 13th, according to the General Convention Journal, "The roll being called, the Bishops deposited their ballots; and the Rev. Peter Trimble Rowe, a Presbyterian of the Missionary District of Northern Michigan, was found to have received a majority of the votes, and was thereupon declared by the chairman to have been chosen to be nominated for election as Bishop of the Missionary District of

Alaska." The House of Deputies proceeded to elect* the Bishops' nominee, by a large majority, and Alaska was thus provided with its first Bishop.

The consecration took place in St. George's Church, New York City, on St. Andrew's Day, November 30, 1895; Bishops Doane, Whitaker, Starkey, Henry Codman Potter, Talbot, Abiel Leonard, Davies, and Brooke joined in the laying on of hands.

FIRST VISITATION

According to legend, Bishop Rowe's first service in his new territory was in notable contrast to the stately formalities of his election and consecration. When he arrived in Fairbanks, he found the main street lined with saloons and peopled with hard-boiled sourdoughs. He picked the place which drew the largest crowds—Cy Marx's saloon—strode in, and introduced himself.

The Bishop preached a sermon leaning against the bar, and when he bowed his head to pray, the boys, with a sheepish glance around, began to follow suit. Any tendency to scoffing was probably quelled by a glance at the Bishop's burly shoulders and piercing eyes.

When the Bishop was through, Cy Marx turned his hat upside down, put a \$10 goldpiece in it, and made the rounds of the room. The collection is said to have amounted to \$1,400, for money was virtually being dug out of the ground in Alaska in those days.

Bishop Rowe immediately began pushing his way into his new diocese. Before him lay more than half a million square miles of practically unknown country.

With a heavy pack on his back he climbed the Chilcoot Pass near the present town of Skagway. He faced snow-slides and glaciers, at times in peril of plunging to his death a thousand feet below. Having conquered the Chilcoot, he and his companions hauled a sled containing their supplies and their belongings for miles across lakes, across rivers, and through canyons, until finally they reached Takeesh Lake, upon whose icy surface they built a rude boat. As the ice melted, the boat was floated and started down the Yukon, threading the narrow canyons and shooting turbulent rapids.

On his way down river the Bishop visited wilderness settlements and scattered Indian Camps, and stopped at Circle, then a paying mining camp.

Of his first service at Circle, the Bishop wrote in his first annual report: "The

*Missionary bishops are nowadays elected by the Bishops, subject to ratification by the Deputies, but in 1895 the Bishops nominated and the Deputies elected.

Departments

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

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situation here is very promising and encouraging. We are the first to occupy it as a Church. For my first service I wrote a notice and tacked it up on the board used by the miners for their notices calling meetings. On Monday it was taken down and filed among the archives as one of the earliest events in the history of the place. The town was then only 18 months old. . . .

"The miners are, as a class, an excellent lot of men. They attended my services well, and came as they were, in shirt sleeves, etc. One, I heard, said to the boys: 'Never attended a meeting before; but the Bishop asked me and I went. Had a poor opinion of preachers, but if that is Christianity, then I'm for it.'"

The Bishop picked out Fort Yukon, 150 miles below, a former station of the Hudson Bay Company, as a site for a mission.

Finally, after innumerable hardships and dangers, he reached Anvik on the lower river. Here he found the Rev. John W. Chapman, who had already been at work for eight years and whose "faithful, gentle, patient labor" had produced for the Bishop his first confirmation class in Alaska. Later he went on to St. Michael.

He had left his Sitka base in March, 1896; he returned in October. Four days at home, and he was off again to visit stations in southeastern Alaska.

THE 47 YEARS

That first year of strenuous effort was typical of each of the succeeding years. In the 47 of his episcopate he travelled almost constantly over the 600,000 miles embraced in his territorial jurisdiction. In winter he "mushed" on snowshoes behind dog teams, and covered in this fashion over 100,000 miles, sleeping in native villages and often out in the open, buried for warmth beneath snow heaps. In summer weather he covered many more thousands of miles along the territorial rivers in his famous launch, the *Pelican*.

But progress was always the watchword of the Bishop, so that at the age of 74, he said farewell to such old-fashioned gadgets as snowshoes, sledges, and launches, and took to the air. He was one of the first missionaries in Alaska to make use of the airplane, which became, winter and summer, his favorite vehicle of travel over the territory.

A pioneer in air travel, Bishop Rowe was likewise in the advance guard in all the Alaskan movements of the past 40 years which have made history. He took part in the first gold rush into the Klondike country and has participated in all the other famous "yellow panics" in the territory. But while his mushing mates were digging gold Bishop Rowe built churches, schools, hospitals. He never carried an ounce of gold out of all the fields in which he prospected, and died as poor as he was the first day he entered Alaska.

Stefanson and other Arctic explorers have known him, loved him and written about him. Bishop Rowe and Jack London mushed many a weary mile together through the wilds behind huskies, while the famous author was gathering material for his short stories and novels. The late Tex Rickard was a devoted admirer of

Bishop Rowe who, on many occasions preached in Rickard's gambling place at Nome; and on such occasions Tex stopped all his games while the service was being conducted. Rex Beach made Bishop Rowe one of the lovable characters in a novel based on his experience with the missionary in the Far North. River men, prospectors, trappers, storekeepers, lumberjacks, whalers, natives were all sworn friends of the Bishop who, gentle, soft-spoken, devout, went sturdily on his way through 47 years, preaching the Gospel of Christianity with earnestness and fervor, but always with human, practical sympathy for his fellows in whatever conditions he encountered them.

Dora Rowe died on May 22, 1914. She and the Bishop had two sons. On October



ARCHDEACON MASON AND FRIENDS: *He will be Virginia's first suffragan.*

21, 1915 Bishop Rowe married Rose Fullerton. They had three sons.

THE INDIANS

The Bishop was always alert for the welfare of the Indian people. He baptized them and confirmed them and tried to minister in every way to their physical welfare. When White men sought to commercialize the salmon fishing at the mouth of the Yukon by spreading nets and establishing a cannery, with consequent starvation for the Indians in the interior, Bishop Rowe, with Archdeacon Stuck, fought to prevent them, in 1919 and 1920, and finally won. Approximately one-half of the Indian population of Alaska today are baptized members of the Episcopal Church.

In 1906, when Bishop Nicholson of Milwaukee called for a Coadjutor, the name of Bishop Rowe was prominently mentioned for that office. It was pointed out, however, that Bishop Rowe had already been for eleven years Bishop of a territory requiring such arduous travel that he could not possibly stand it more than another year or two and then would have to retire

completely from active work and spend the rest of his days in a climate much milder than that of Wisconsin. The choice of the diocese fell upon the saintly Bishop Webb, who died nine years ago, while Bishop Rowe was still continuing his epic missionary labors.

DEPRESSION

As Depression financing made deeper and deeper inroads into missionary work in the 1930's, Bishop Rowe was deeply hurt by the cruel necessity of closing work that had been flourishing for many years. At one time he offered to relinquish his entire salary to avert the catastrophe of further cutting of items that he believed to be essential. Among the hardest blows were the closing of the Indian mission school at Anvik and the elimination of the \$2,000 fuel fund for the hospital at Fort Yukon. Any possibility of retirement and rest was dismissed, and the Bishop resolved to carry on with the aid of his able young suffragan, the Rt. Rev. John Boyd Bentley, who was consecrated in 1931. At that time, he wrote:

"To sacrifice this work in Alaska built up from nothing, the work of devoted men and women and the sacrifices and offerings of thousands of children of the Church as well as by the gifts of saintly men and women and the self-sacrificing work of knightly souls such as Hudson Stuck and A. R. Hoare, is just unthinkable. Before I yield to any such thing, I will live and fight. I may die, but I will die fighting to the end."

Editor's Comment:

A fearless and indomitable fighter indeed was Peter Trimble Rowe, whose heroic life and labors will thrill generations yet unborn. The whole Church joins with the people of Alaska in mourning the loss of this great apostle of the North; but let us also thank God for his good example and bespeak his prayers for us in the blessed company of the saints in light.

W. Roy Mason Elected Suffragan Bishop of Virginia

The Ven. W. Roy Mason, associate archdeacon of mountain work in Virginia, was elected Virginia's first Suffragan Bishop at the 147th council, meeting in Alexandria, May 26th to 28th.

Archdeacon Mason has announced his acceptance of the election.

Election came after the fifth ballot, the nominations of all the remaining candidates being withdrawn at that point. Nine candidates were nominated, the Rev. Messrs. W. Roy Mason, B. M. Boyd, S. B. Chilton, H. A. Donovan, E. A. deBordenave, H. L. Doll, W. L. Ribble, M. Guerry. The election of Archdeacon Mason was made unanimous.

He was born in Cleveland, Va., in 1879, was educated at William and Mary College and Virginia Theological Seminary, from which he graduated in 1907. He was ordained deacon in 1907 and priest in 1908. He was associated with the Whittle

TABULATION OF BALLOTS IN VIRGINIA ELECTION

	First		Second		Third		Fourth		Fifth	
	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
Rev. W. Roy Mason, D.D.	17	29	29	31	34	38	41	44	49	46
Rev. B. M. Boyd	10	24	10	24	14	30	11	28	14	33
Rev. S. B. Chilton	13	14	9	13	8	10	6	7	5	4
Rev. H. A. Donovan	9	11	9	12	8	10	4	11	2	9
Rev. E. A. deBordenave	13	10	13	9	12	10	11	7	6	1
Rev. H. L. Doll	8	7	6	6						
Rev. W. L. Ribble	0	5	0	2	0	1	0	1	0	1
Rev. M. Guerry	9	3	7	3	6	1	4	1		
Scattered votes	2	1	0	5	2	1	1	0	0	0
TOTAL	81	104	84	103	84	101	78	99	76	95

Memorial and Blue Ridge Mountain work from 1907 to 1918. From 1918 to 1926 he served as rector of Christ Church, Charlottesville, Va.

FINANCE

Pension Fund Decreases Extra Benefit Program

Announcement has been made by Bishop Davis of Western New York, president of the Church Pension Fund, of a more cautious policy in the future in respect to the program of extra benefits which the Fund instituted about 15 years ago, as a result of which it is now paying to its beneficiaries approximately \$354,000 a year in excess of the pensions promised in 1917 when the fund was started. The total of the present pension roll, amounting to \$1,375,000 a year, is about 37% larger than would have been the case if this policy of expansion had not been undertaken. Action toward revising the program of extra benefits was taken at a special meeting of the board of trustees held on May 26th.

In a letter which he is sending to all of the clergy of the Episcopal Church, in advance of the publication of the 24th annual report of the Church Pension Fund, Bishop Davis says, "These actions reflect the unanimous opinion of the trustees that their primary responsibility is to safeguard the fundamental integrity of the Fund and insure its ability to meet its basic obligations as originally promised. It was because of fortunate conditions in the financial world and careful management that the trustees were able to go far beyond the basic promises of the Fund in the extra benefits which they have paid to beneficiaries. Today investment conditions have changed, and the low rate of interest paid by high grade investments makes it necessary to reduce somewhat the program of extra benefits for future beneficiaries in order that the trustees may fulfill their fundamental responsibility to safeguard the basic obligations of the fund and to preserve its excellent financial condition."

INTEREST RATES LOW

Bishop Davis states that the 24th annual report, as of December 31, 1941, will be ready for mailing on or about June 19th and that it will be accompanied by a supplementary report discussing the actions taken by the trustees in their meeting of May 26th. The supplementary report will point out that the Fund has been unable, in recent years, to secure an average in-

terest rate equal to the 3½% assumption used in the actuarial calculations and that, until this condition is fulfilled, the trustees do not feel that they can be as generous as they have been in the past in providing extra benefits over and above those originally promised. It will also point out that this is not the result of defaults in interest, but solely on account of general investment conditions.

At the end of 1941, it is reported, the invested assets of the Church Pension Fund have a market value about \$1,160,000 in excess of their book value, and that the trustees do not feel justified in sacrificing the present high grade quality of the fund's investment portfolio in an effort to increase the investment income at the risk of impairing security of principal, particularly under present conditions. The total assets of the Church Pension Fund at the end of 1941 are reported to have been \$35,650,459. The treasurer of the Fund is J. P. Morgan.

SOME EXTRA BENEFITS REMAIN

In his supplementary report, Bishop Davis will point out that although some of the extra benefits will be discontinued for future beneficiaries, the trustees are still continuing certain parts of the program of expansion. One of the benefits being continued is the immediate payment of \$1,000 to the widow of each clergyman who dies in the active ministry. This was not part of the original plan of the fund,

but has been the practice of the fund since 1921. The increase in the minimum widow's allowance to \$360, however, cannot be continued for new grants.

Clergymen who reached the age of 68 on or before May 26, 1942, will continue to have on retirement the same increase in the age allowance up to not more than \$1,000 as in the past. The pensions to those reaching 68 after May 26, 1942, will be increased, but the increase will be one-half of the additional amount provided by the previous resolutions. It is pointed out that this distinction was drawn because of the fact that the clergy who were over the age of 68 at the time that the trustees took their action could have retired on increased pensions under the previously existing resolutions. Further increases beyond \$1,000 have been discontinued, except in those cases where the original promises of the fund would produce a larger figure.

Bishop Davis particularly stresses the point that no existing pension is being reduced because the trustees feel that once a pension is granted, it constitutes an obligation which should not be reduced except in the event of extreme necessity. He concludes his supplementary report by saying: "The new Resolutions adopted by the trustees are consider by them to be a necessary action for the future protection of the basic obligations of the Church Pension Fund, but at the same time adequate, subject to review each year hereafter."

DISABILITY ALLOWANCE

An amended rule correcting inequities in the disability allowance has been adopted. Previously [L. C., February 18th], it had been sent to the bishops and the diocesan Pension Fund committees for their advice, which was overwhelmingly in support of the change. The new rule bases the disability allowance upon the clergyman's average salary during his entire ministry, whereas the old rule based the allowance upon the five years immediately preceding total and permanent disability. The result was that frequently the

Summary of Pension Fund Changes

All changes are in extra benefits provided out of surplus by the trustees. No changes have been made in the general Rules under which the fund operates.

1. No change has been made in any existing pension.
2. The immediate \$1,000 grant to widows has been retained.*
3. The increase of the minimum widow's allowance from \$300 to \$360 a year has been eliminated.
4. The increase in the minimum age allowance for retired clergymen up to a figure not exceeding \$1,000 a year has been retained in full for clergymen ordained before March 1, 1917 who

reached the age of 68 on or before May 26, 1942; the increase for clergymen below the age of 68 on that date will be reduced by one-half. (Clergymen entitled to pensions of more than \$1,000 a year under the original rules are not affected by these provisions.)

5. Other increases for future beneficiaries beyond the amount promised in the rules have been eliminated except in a few cases covered by old resolutions.

6. Additional age allowances for future beneficiaries in cases of late ordination or reception to bring their pensions up to the usual minimum, can no longer be undertaken.

7. Increases in the widows' allowances in cases of late ordination or reception will be provided for so long as possible, although not necessarily up to the usual minimum.

* This grant is made only to widows (or guardians of minor children, in case there is no widow) of clergymen who have died in active service or within six months after leaving active service, and is decreased by the amount of pension paid or payable to the clergyman.

attainment of retirement age was accompanied by a sharp decrease in benefits. Now it is provided that benefits shall continue undiminished when the pension is transferred to the status of an age allowance.

EDUCATION

Diocesan Leaders Meet to Mobilize Church's Forces

Spurred by urgent war-time opportunities and difficulties, nearly a hundred diocesan educational leaders met in St. Louis, May 26th to 29th, under the auspices of the National Council's Department of Religious Education, to take counsel together on mobilizing the educational forces of the Episcopal Church for effective service to God in the present world crisis.

In the sweltering heat of late spring, the delegates devoted four days to addresses, panel discussions, and debate covering nearly every aspect of religious education. Especially notable was the conference's "grass roots" character. Not many "big names" were there, especially of those who are prominent in the Church's legislative assemblies. The delegates were, by and large, working clergy and laity experienced in their field, slightly suspicious of "281," but anxious to get something out of the conference. They were not disappointed.

Voluminous findings are yet to be boiled down and prepared for publication. But it was the sessions themselves, offering religious educators opportunities to pool their ideas and discuss their problems, that made the meeting of primary value.

The conference met at the Tuttle Memorial Building, as the guest of Bishop Scarlett and the diocese of Missouri.

SECULAR EDUCATION

The secular viewpoint in education was presented by Dr. Willard Goslin, superintendent of schools of Webster Groves, Mo., who emphasized that in the development of a sound educational system, the public school, the Church, and all other functioning community agencies should get together, each to contribute its special part in the work to be done. Dr. Goslin believes that democratization of education has affected the administration of education in general; that it has related education to the child himself.

Dr. Goslin said, "We are realizing that the child has arms and legs, digestive apparatus, mental attitudes, as well as that part which is able to absorb arithmetic and history. Physical equipment is improving, attention is being given to mental health, with aid in maladjustments, the latter especially related to stresses of war."

New trends in education, Dr. Goslin declared, are not at the expense of scholastic training. When physical and mental health are improved, better scholastic results are achieved. One important problem is to find today teachers able to minister to the whole child, and it is quite as important to know what a teacher thinks as what a teacher knows.

Dr. Goslin referred to certain trends which he regards as dangerous. "There is

marked deterioration in educational personnel," he said, calling attention to the numbers of competent teachers who are now in the armed forces, and in war industries. He pointed also to the new use of schools for war purposes, registration for the draft, for sugar rationing, for civil defense. "Here we have a recognition that the schools can serve the country in new ways, and this is the first time such recognition has been given."

Another dangerous trend, Dr. Goslin said, is the tendency of pupils to regard school work as a hurdle to industry or to war, something to be gotten over with as quickly as possible. "Acceleration of education may be necessary," he said, "but don't fail to know that when we convert a four year course into a three year course, we are not getting the same values as a four year course gives."

Dr. Goslin spoke of the psychological effect of the war upon the very young. Even six-year-olds suffer from it, he said. They learn of the war from movies, comic strips, conversation of older people, newspaper headlines, and they are terrified. "Religious education can be of the utmost value here, provided it has teachers who know how to understand a child."

WAR NEEDS

A panel discussion led by the Rev. Stanley Plattenberg, Columbus, Ohio, developed a long list of needs arising from the war situation. Ruth R. Gill, Washington, D. C., Deborah L. Vaill, Syracuse, N. Y., the Rev. Richard S. Watson, Tuscaloosa, Ala., and the Rev. Kenneth Heim, Ferguson, Mo., shared in the panel. Some of the questions raised were: What can the Church do in a city where a thousand young women per week are coming for war work? What service can the Church render to the shifting populations of this day, war workers, their families, the soldiers and other service men? Can the Church aid in clearing up the moral problems, organized prostitution, and the immorality of young people around training centers and military posts? Throughout the panel it appeared that questions heavily outnumbered answers.

Children of employed parents in war industries, it was said, require special help. Young people, especially young men, are suffering from frustration; there is a shortage of male teachers in Church schools; financial situations result in smaller giving to the Church because of giving to the Red Cross, the U.S.O., the Army and Navy Relief; buying war bonds, and the other calls upon income. All of these present problems to the Church which must be dealt with on a wartime basis.

AGE GROUPS

Studies of war effects upon various age groups occupied the conference for one forenoon.

Children—Miss Frances Young of San Francisco presented the needs of the very young, based on experience on the Pacific Coast, where the war peril is especially real. She told of experiences indicating that even very small children are terrified by the war; that parents and teachers are often unwise in getting to the children the

fact that the war must be faced naturally; that suffering is to be accepted as a concomitant of war; that war is not caused solely by Japanese nor Germans, but partly by our own guilt and responsibility. Miss Young believes that these things may be explained to children simply, so as to offset the terror and the evil mental effects of war upon the younger children. Above all, she said, children need someone to talk to, who can talk to them; they need occupation to keep minds busy; they need to hate what is going on, but not to hate those who are doing it.

Young People—Youth today, the Rev. F. H. Arterton of New York, head of the Church's Division of Youth, said, was born in the first world war. It has gone through the depression, with no visible future in productive occupation. It has been told that never probably in its whole life will there be the possibility of a real job or a real opportunity. Now all that is changed. Youth is at a premium. There is an artificial boom, and a new war. Youth is needed in industry, and in the war.

Said Fr. Arterton, the Church must come to grips with the problems of youth. There must be vocational guidance, looking to the period of reconstruction after war. Of a large group of young people surveyed, Mr. Arterton said that 85% confessed to having received their sex education from people of their own age, pointing to this as another service to youth that can be rendered by competent Christian leaders.

College Students—"There is an imaginary line drawn between 'youth' and 'college student,'" the Rev. L. W. Clarke, student chaplain at the University of Minnesota, declared. "College students are young people who think they are adults, and they too feel the need of security. Their primary need is for God. They want worship. They feel that they are actually facing death in the not far distant future, in the war." Mr. Clarke said that students are seeking for a reinterpretation of history; that until December 7th most of them were non-interventionists. Now they seek a faith that will prove that their sacrifice of life will establish a new and better and stable world.

"The Church needs to consider those who are left behind too," Mr. Clarke said. "There is something of real seriousness to us in that popular song about not sitting under the apple-tree. Unless we Christian workers can find and aid people who need us, there will be lots of apple-tree sitting. That is just another of our tasks—the girl, married or single, who is left behind."

Adults—Discussing the war problems of the adult, Miss Avis E. Harvey, educational secretary of the Woman's Auxiliary, said that here too is the need for the sense of security; the problem of keeping the institution of the home intact; of preserving home values, at a time when families are dislocated, when they are breaking, and when some of those leaving will never return. Adults too, Miss Harvey said, are concerned about the youth and adolescents in their families; how they are to be kept happy and normal, even without the ability to go somewhere else in the

(Continued on page 40)

ENGLAND

Anglicans, Romans, Protestants Join in Social Program

By CLIFFORD P. MOREHOUSE

London, May 31st (by Cable).

In an historic meeting during Whitsun week, leaders of the Anglican, Roman, and Free Churches adopted a most important joint statement on coöperation to promote the application of Christian principles to national and international life.

Archbishop Temple and Cardinal Hinsley were present with members of a joint committee representing the Religion and Life Movement and the Sword of the Spirit Movement. Editors of leading religious and secular papers also took part.

The Bishop of London, who presided, said: "Never since the Reformation has there been such a measure of joint action as this."

The statement derives from the Ten Points for Lasting Peace set forth by Anglican, Roman, and Protestant leaders in Christmastide, 1940.

TEXT

Complete text of the statement follows:

"(1) We agree that a compelling obligation rests upon all Christian people in this country to maintain the Christian tradition and to act together to the utmost possible extent to secure the effective influence of Christian teaching and witness in the handling of social, economic, and civic problems, now and in the critical post-war period.

"We are all profoundly impressed with the increasing danger that in our generation the Christian heritage, in which we all share, may be lost, and that our country may increasingly slip into accepting pagan standards and ideals. Believing, as we do, that the Christian Revelation has an intrinsic claim upon mankind, and that it is also the preserver of human society from excesses and errors, we feel that all Christians are bound in duty and charity alike towards their fellow-countrymen to oppose the present tendencies to set Christianity aside and to treat it as a matter of private concern without relevance to the principles which should guide society.

"(2) We agree that there is a large area of common ground on which, without raising ultimate questions of Church order and doctrine which divide us, full coöperation is possible and is already taking place. The Church of England, the Church of Scotland, and the Evangelical Free Churches have already coöperated for some considerable time in the social and international field. There has also been, for more than 20 years, coöperation for limited social purposes with the Roman Catholic Church. But the first clear definition of a large common area is to be found in the 10 Points of the *Times* letter of December 21st, 1940, which was signed by the Archbishops of Canterbury and York, Cardinal Hinsley, and the Moderator of the Free Church Federal Council.

"The Joint Declaration in the *Times* letter is a valuable point of departure. But

there are many other pronouncements, such as that issued by the Malvern Conference, the document on Social Justice and Economic Reconstruction issued by the Commission of the Churches, the statement on A Christian Realm put out by the Church Union of the Church of England, the social Encyclicals of the Popes from Leo XIII onwards, and many others, all relevant to the common obligation we accept. Over this whole field, collaboration among Christians, already in progress, ought to be encouraged.

"(3) We agree that organized Christianity, to fulfill its proper function, must everywhere be secured in certain essential freedoms. Full freedom must mean freedom to worship according to conscience, freedom to preach, teach, educate, and persuade (all in the spirit of Christian charity), and freedom to bring up children in the faith of their parents. The Christian life is one lived in and through membership of a religious society, and its corporate nature and its constitutional freedom and independence must be recognized and guaranteed by the State.

"(4) Our purpose is to unite informed and convinced Christians all over the country in common action on broad lines of social and international policy. Already, in different localities, groups have come into being—groups of clergy and ministers, Christian Councils, study groups and the like—including members of all Communions. Among Roman Catholics the work of organization is fulfilled by the Sword of the Spirit, a body with a recognized Constitution and membership. The Commission of the Churches, as a result of the Religion and Life Weeks that it has promoted, is establishing an organization kindred in status, to do, within the Church of England, the Church of Scotland and the Free Churches, what the Sword of the Spirit does inside the Roman Catholic Church, so that individuals, or groups, moved by public meetings or otherwise, can be linked up.

"The crisis of civilization, and the possibilities open to Christians in the period of reconstruction in the national and international field, make it essential that all this work of Christian coöperation should be greatly intensified and extended.

"(5) The striking thing about the Sword of the Spirit and similar movements is the spontaneity of support which they have received, and the great local enthusiasm which has accompanied public meetings arranged on this wide coöperative basis. Local spontaneity and freedom are of the highest value, and must not be overloaded by central organization. But, in our judgment, there must be a Joint Committee to give advice, direction, and encouragement to all who seek it, and to extend this joint movement to parts of the country it has not yet reached.

"Linked by this Committee, the two Movements will work through parallel action in the religious, and joint action in the social and international field."

The Sword of the Spirit will operate in the Roman Church and Religion and Life in the Anglican and Free Churches. Their

efforts will be coördinated by the joint committee. A panel of speakers is being prepared to address meetings throughout the country.

AMERICAN COÖPERATION

Cardinal Hinsley and the Archbishop of Canterbury have both expressed the hope that Churches in America will coöperate.

The new program is not an official effort of the Churches as such but of important organizations headed by religious leaders who are convinced that on moral and social questions, as distinct from dogmatic ones, Christians can and must present a united front.

That the people are ready to respond to such leadership is shown by the success of the Religion and Life weeks being held in a series covering all parts of Britain.

"Night Shift Nurseries"

On May 29th, Clifford P. Morehouse, editor of *THE LIVING CHURCH*, and Ernest Brown, Minister of Health, officiated at the opening of two night nurseries for children of war workers in an industrial city.

The shelters, sponsored by the London *News-Chronicle*, are maintained through the Save the Children Federation. The first two "night-shift nurseries" were financed by the people of West Virginia.

Mr. Morehouse said Britain's mothers who are working day and night at the factories were "doing a job of work not only for your own country but for America and Russia. That is why America offered the help that will buy all the extra care and attention for your children. I hope we shall see throughout the length and breadth of Great Britain shelters that bear in this way the mark of American support."

INTERNATIONAL

Nationalistic Note Lacking in Sermons, Survey Shows

The sermons of today are far removed from the "nationalistic" sermons of 1914-18, according to a survey of preaching in war-time just published in Geneva, Switzerland, by the study department of the World Council of Churches. The survey covers the period from September 1939 to June 1941.

"In former wars," it says, "especially from 1914-18, sermons . . . had a predominantly nationalistic tendency, and in general represented the interests of their own nations, and inquired neither about right or justice nor about what God desired to say to the nations and the Church through war.

"The present war clearly finds the Church in a different attitude. The trials to which the Church had been exposed through the revolutions in many countries had prepared it for self-examination in the other countries. Especially the German Church conflict did not fail to have an influence on the inner structure of many Churches and on their attitude to the world."

The Church in Oregon

By the Rt. Rev. Benjamin Dunlap Dagwell, D. D.

Bishop of Oregon

WE of the diocese of Oregon are pleased to have this opportunity to tell about our work in the columns of *THE LIVING CHURCH*.

A glance at the map in the middle of this issue will show you the state of Oregon and indicate its division: the diocese is the area west of the range of Cascade Mountains and the missionary district is the larger area to the east of those beautiful mountains. Along the range is Mt. Hood, 11,837 feet above sea level, ever snow-crested with its fabulous, government-built Timberline Lodge at an elevation of 6,000 feet, the upper pinnacle of the mountain rising abruptly behind it. From its verandas one can see Mt. Jefferson and beyond a great range with Three Sisters the most conspicuous peaks.

Two hundred and fifty miles south, but still in Oregon, is the beautiful Crater Lake, bluer than the heavens. While the larger territory belongs to the missionary district, the larger population is in the diocese. Bishop Remington tells of his problems in his scattered field [page 20], and I write of our institutions, parishes, and missions in Portland, in the cities and towns in our fertile valleys, and along our picturesque coast.

Every visitor to Portland marvels at the Columbia River Highway from the



BISHOP DAGWELL

Hood River westward. The views are breath-taking, with the Palisades, the Gorge, the mighty Columbia, which marks the boundary between Washington and Oregon, the numerous waterfalls, and

Bonneville Dam. And all along the highway one drives through forested hills terraced with giant ferns and decorated by brilliant blossoms.

PORTLAND

Portland is our chief city and the see city of the diocese. There we have seven parishes and seven missions, each provided with its own clergyman. St. Philip's Mission for Colored people is ably shepherded by the Rev. Lee Owen Stone and Epiphany Mission for the Japanese has as its vicar the Rev. Kenneth W. Nakajo. This latter group will be in exile when this issue of *THE LIVING CHURCH* appears.

We have a great diocesan hospital, Good Samaritan, which occupies two large city blocks, has 350 beds and a fine training school for nurses (p. 16).

We also have St. Helen's Hall, a school for boys as well as girls through the sixth grade, for girls alone beyond the sixth grade through high school (p. 17). The diocese is fortunate in having the Sisters of St. John Baptist in charge of the school. The academic standards are high, and the moral and spiritual atmosphere is ideal. In addition, we have in separate buildings on the same campus a junior college for young women. The enrolment in the school and college is about 400.



Sutton, Whitney and Aandahl, Architects

AT OREGON'S RECENT ANNUAL CONVENTION: Left to right, at the speakers' table, are the Rev. Frederick A. McDonald, the Rev. H. R. White, Linden Morehouse, president of the Morehouse-Gorham Co.; Bishop Dagwell, Dean Vincent, the Rev. L. E. Kempton, Mr. W. C. Schuppel.

Rivers abound in Oregon. There is the Willamette (accent the "lam") flowing north from Eugene, where our state university is located, passing Corvallis, the site of Oregon State College; Albany, railroad terminal for Camp Adair with its many troops; Salem, our capital city; Oregon City, with its mighty pulp and paper industry; and Portland, the City of Roses, where the Willamette swells the vast Columbia.

The Umpqua is another beautiful river fed by frequent mountain streams and serving a heavily timbered area and prosperous farms and ranches. Its principal city is Roseburg, the center for an outstanding rural work. The percentage of communicants to the population is 4%, the highest in the state, largely because of the 13 years' effort of our clergyman, the Rev. Perry H. Smith.

The people of Jackson and Josephine Counties will tell you I have left the best to the last. Certainly the Rogue is a beautiful stream, and it flows in a veritable paradise. Southern Oregon is an empire in itself. All have heard of Medford pears. I could catalog other fruits and rave about Crater Lake and Oregon Caves and lure fishermen with tales of fishing, but I write as a bishop and not as a tourist bureau secretary.

However, before ending this travelogue, I must mention the Oregon coast. It has

MULTNOMAH FALLS (right): In the Columbia River near Portland.

400 miles of coast line with a perfect highway, mile-long bridges spanning rivers and harbors, sometimes at the ocean's tide line and frequently rising hundreds of feet above the Pacific. There are hundreds of miles of flower-bordered highway with golden furze or Scotch broom, rhododendron, azalea, Oregon grape, California poppies, huckleberry; there are calla lilies the size of elephant ears, and wild flowers of every color and description. What a highway—and to think we have a tire shortage!

We have churches in the valley towns from Ashland at the south to Portland, and along the coast from Astoria at the mouth of the Columbia south to Port Orford. Between the valley and the coast, a distance of between 60 and 90 miles, we have but two churches, at St. Helens on the Columbia and at Hillsboro in the lovely Tualatin Valley.

Consequently we have many untouched communities except for the county-wide work of our clergy and the correspondence school and occasional visits made by one of our UTO workers, Miss Jane K. Chase (p. 12). Our other UTO worker is Miss Caroline Hines, whose headquarters are at Eugene, where she works effectively with the university students and seeks to



Greetings From Governor Sprague

meeting-houses to mold the thought and culture of this developing country. Its ministry is still not to be measured by the arithmetic of its communicants alone, but by the significance of its teaching and of its example upon the communities which it serves.

I am pleased that THE LIVING CHURCH devotes a special issue to the Episcopal Church of Oregon; and am happy to pay tribute to the contribution which the Church has made to Oregon in the near-century of its existence here, and particularly to commend its bishops and clergy for the important part they are playing in the religious and social life of our state.

We have lived in an age when the acceleration of mechanical change has infected philosophies and social customs. In such an age the Church with its emphasis on the permanent verities and a message which is not "dated" supplies society with a proper sense of perspective. Now when "change" culminates in explosive wars, the Church offers a haven of refuge and of healing.

Charles A. Sprague

Governor of Oregon.

THE Episcopal Church in Oregon is only a few years short of celebrating its centennial of active work in Oregon. It came with the pioneer settlers who traveled overland by ox-cart or seaward by sailing vessel, and has grown up with the country, until now it sustains some 80 parishes, a girls' school, St. Helen's Hall of high rank, and one of the fine hospitals of Portland, the Good Samaritan.

Who can measure the value of the Church's exercise of the holy offices of religion to this new land? The influence of the Church has extended beyond its

keep in touch with other college centers (p. 19).

CHURCH GROWTH

Oregon is growing, and the Church has made progress even greater than the population increase. New people have come in recent years, so that our population has increased 14%. The Church growth has been 60%. Now many thousands are coming to Portland for shipyards which are running 168 hours weekly. There is a housing shortage, a tire shortage, and a church shortage. We should establish missions in three new areas in Portland. There are numerous towns where we should acquire building sites, gather congregations, meet in temporary halls, and, after the war and the restriction on building has been lifted, erect churches.

Through the years, since 1851 when the first missionary arrived, the Church has

of her children and home. Then she asked me what I did. When I mentioned the Episcopal Church her eyes fairly shone. "Why, that was my mother's Church!" I asked why it wasn't hers.

"Well, you see, I grew up in a little town in Wisconsin where there wasn't any Episcopal Church; and then I taught school in a small place in Iowa where there was no Episcopal Church; and then I married a farmer and came to Oregon, and of course there isn't any Episcopal Church where we live now."

The "of course" made me wince—it was too near the truth; but she added almost wistfully, "I've always thought I'd love the Episcopal Church if I had ever had a chance to go to it."

That the rural problem is not ours alone is obvious from this one woman's experience and many like it; but in Oregon as in other far Western states the problem

ture. We have on our mailing list 475 families, all of whom receive *Forward—day by day* regularly. With the help of the diocesan Church Periodical Club several families receive Church papers.

CORRESPONDENCE SCHOOL

We maintain a correspondence Sunday school with an enrolment of 231. The monthly lessons go to small villages, to little coast resorts, to logging towns in the mountains with their monotonous rows of houses all alike. Some of them go to extremely isolated families, at ranger stations, power plants, and prospectors' cabins. They go to all sorts of farms—dairy farms, sheep farms, fruit and nut ranches. They are more than lessons; they are a link of friendship with the Church which we hope will hold when these children grow up and go away to schools and jobs. For it is from these rural districts



Hamilton Photo.

OREGON SCENES: From the mountains near Crater Lake (left) to the rugged sea-coast, Oregon is a land of varied beauty.

done good work in Oregon. Bishop Scott, whose grave is in Trinity Churchyard, New York; Bishop Morris, second bishop (1868-1906); Bishop Scadding (1906-1914); and Bishop Sumner (1915-1935) preceded me. They had as co-workers devoted mission-minded clergy. The laity of Oregon have been devoted, self-sacrificing, godly men and women. Our present clergy are true to the best traditions of our missionary history. I admire and love them as do the people among whom they live and serve. God has given us a wonderful background for our work, and we are determined, with His continued support, to build well His Kingdom.

RURAL WORK

War Intensifies the Problem of Conquering Vast Distances

By JANE K. CHASE

IT was a small town restaurant, and I found it easy to start a conversation with the woman next me. We discussed the weather and passed naturally to talking

is acute; our churches are so scattered and distances are so vast. I know many a devoted Church family who think it worth their while to drive 15 or 20 miles to Church regularly; but under war conditions that devotion may be forced to lapse; and even in normal times there are those too far away to reach the services of the Church no matter how great their desire to do so.

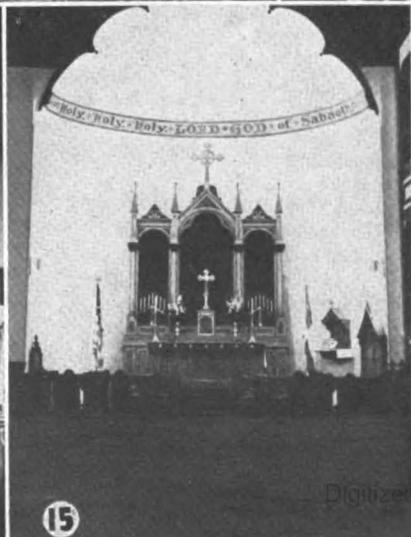
We are proud of this vast beautiful country, but its very size means that there are hundreds of our Churchpeople or their descendants living far from the ministrations of the Church and thousands more who are without any religious life or can turn only to the more emotional revivalistic groups, which, being rootless, spring up easily in our little towns. The problem is too large for any immediate or easy solution. We need more workers, more churches, and, above all, a greater missionary zeal, which shall make the Church reach out far beyond our present efforts.

In the meanwhile, we in the diocese of Oregon are making a real effort to keep in touch with our scattered Church families and to provide them with religious litera-

ture that our towns are recruited; and unless these children know of the Church when they are growing up, they will hardly turn to her when they start out on their own.

By a sort of budding process, independent Sunday schools can grow from this correspondence teaching. For several years we sent material to a few children and adults in the little rural community of Vesper. When regular services were started in the

- OREGON CHURCHES:** (1) *Christ, St. Helen;* (2) *Trinity, Ashland;* (3) *St. Anne's, Gearhart;* (4) *All Saints', Portland;* (5) *St. Stephen's, Newport;* (6) *St. Paul's, Portland;* (7) *St. John's, Toledo;* (8) *Good Samaritan, Corvallis;* (9) *St. Paul's, Oregon City;* (10) *St. Paul's, Salem;* (11) *Grace Memorial, Portland;* (12) *St. Peter's, Portland;* (13) *St. James', Coquille;* (14) *St. Michael and All Angels, Portland;* (15) *St. David's, Portland;* (16) *Emmanuel, Marshfield.*





JANE K. CHASE: Rural worker of the diocese of Oregon.

church there, the people themselves decided that they could also have a Sunday school. Those who were receiving our material were the nucleus. They met together in the church and gradually grew into a Sunday school. In Monmouth the same process is beginning. Nine or ten of our correspondence pupils are gathered together under the leadership of one interested Churchwoman. First they met in her home; now they are meeting in the little church. If their steady growth continues, they too will some day be an organized Sunday school.

For several years we made good use of our annual Gearhart Summer Conference. Scholarships were given to rural children who at Gearhart were for the first time in their lives able to attend regular Church services, to feel a Church atmosphere, and to mingle with other young people having the same religious interests. Unfortunately, we have had to cancel our 1942 conference because of war conditions; and none will regret it more than those children from isolated districts and small towns who found there a real stimulus and inspiration in their religious and social life.

PASTORAL VISITS

Personal visiting, like the clergyman's pastoral calling, is the most stimulating and probably the most important part of our rural program. This too will suffer somewhat of a lapse due to war restrictions, but we hope it will not be too long interrupted. The welcome one receives in homes long cut off from Church contacts is heart-warming. "We've lived here 50 years, and this is the first time there's been a clergyman in the house!" We had driven 65 miles, walked across a field, and ferried a river to get there, but their joy at having us made the trip seem more than worth while.

The loyalty of these scattered communicants is phenomenal. It is their Church no matter how long they have been isolated from it. Surely we should make greater and greater efforts to minister to them,

and not to them only but to the thousands who have no Church loyalty.

One woman told me she took her six children to the Assembly of God revivals. "I don't like them, and I don't think they're good for the children; but it's the only kind of Church we can afford. There's only one other church in the village, and the people who go there all dress much better than we can." A pathetic commentary on the religious resources of many an American community! The harvest truly is great, and our work is only a beginning of what we hope to do in the years to come.

NOTED CHURCHES

Four Historic Parishes

By LANSING E. KEMPTON

SO FAR as known, the first services of our Church in Oregon were held at Champoeg, about 30 miles south of Portland, then the principal settlement on the Willamette, by the Rev. St. Michael Fackler, who at the time of his coming to Oregon (1847) was connected with the

Fackler, and presided at the election of wardens and vestrymen and the organization of a congregation" to be known as Trinity Church. This was "the first Episcopal congregation ever organized in this territory." Mr. Richmond's field of labor was the "lower valley of the Willamette, comprehending some 25 miles on the Columbia River, so as to include the rising villages of St. Helens and Milton, with Fort Vancouver; and on the Willamette river, the towns of Portland, Milwaukie, and Oregon City."

Established May 18, 1851, Trinity Church is now over 91 years old. The present church building is the third church which the congregation has had. Two years ago a new parish house was built at a cost of \$106,000 with the furnishings. The parish has grown from 586 communicants in 1937 to nearly 1,100 in 1942. The parish house is a center for parish, diocesan, and community activities.

The longest single rectorship of Trinity Church was that of the Rev. Dr. A. A. Morrison, who was rector for 30 years. Present rector is the Rev. Lansing E. Kempton.



TRINITY, PORTLAND: A center for diocesan activities, Trinity is shown during a recent church school rally.

diocese of Missouri. He was a young man of whom much was to be heard later.

The first missionary service in behalf of Oregon held by our Church was at St. Bartholomew's, New York, Sunday evening, the third in Lent, March 23, 1851. It was a service in behalf of the Rev. William Richmond, appointed by the General Board of Missions to be its first missionary to Oregon.

TRINITY, PORTLAND

Mr. Richmond arrived in Portland, then a town of 1,200 to 1,500 population, "on Sunday, May 11, 1851, and the next Sunday held his first service in the Methodist house of worship," where he "baptized the infant daughter of the Rev. St. Michael

ST. PAUL'S, OREGON CITY

On the fifth Sunday after Easter, May 25, 1851, the Rev. Mr. Richmond and the Rev. Mr. Fackler organized St. Paul's Church in Oregon City, which at that time had a population of less than 400 people. Thus, St. Paul's Church in Oregon City is one week younger than Trinity Church in Portland. The work at St. Paul's is progressing very well under the able leadership of the present rector, the Rev. A. J. Mockford.

ST. JOHN'S, MILWAUKIE

On December 5, 1851, Mr. Richmond assisted by Mr. Fackler held services in Milwaukie and organized St. John's Church there. The congregation is still

worshiping in the original church building, and it is therefore the oldest Episcopal church building in Oregon. The work at Milwaukie is going ahead in fine shape under the leadership of the present rector, the Rev. R. T. T. Hicks.

THE CATHEDRAL

In 1864, Bishop Scott, the first Bishop of Oregon formed St. Stephen's as the Bishop's Chapel. It has since become the cathedral church of the diocese. St. Stephen's Cathedral was destroyed by fire about 14 years ago, but was rebuilt. The cathedral congregation plays a large and important role in diocesan affairs and has supported the missionary program of the diocese most generously for many years. In this, the cathedral has set a splendid example to the whole diocese. The present dean is the Very Rev. Dr. Horace M. Ramsey, under whose scholarly and tireless leadership the cathedral has made excellent progress.

St. Mark's—Symbol of the Changelessness of the Faith

THE spiritual needs of humanity have ever found crystallization in ecclesiastical architecture.

From the fir-studded evergreen hills of the heights surrounding the city of Portland can be seen, rising above the labyrinth of homes and commercial buildings, the red brick campanile of St. Mark's Church, which in architectural style faithfully follows the ancient models of the "basilica"—the royal buildings of ancient Italy.

While the classic, the Gothic, the Spanish, and the vagaries of modernism have influenced Church architecture in the West, the pure Romanesque is almost unique. The choice of this style for St. Mark's fulfilled the wish of Miss Catharine H. Percival, whose generous gifts made possible its building. This ancient style, symbolizing the changelessness of the Faith, well suits the definite Catholic character of St. Mark's, which raised the Catholic banner of Faith and Practice in the Pacific Northwest and has carried it courageously for nearly fifty years.

From the choir loft looking toward the sanctuary, the rows of pillars each side of the nave supporting the high wall of the clerestory and tied by semi-circular arches accentuate the length and height of the building. The pillars also give that necessary perspective of converging influ-



ST. MARK'S, PORTLAND: *The church is designed to focus attention on the altar.*

ence which centers all interest and holds it to the main objective—the altar, where the worship of the faithful is directed in the sacrificial offering of the Blessed Sacrament.

With the building of such a gem of romaneseque architecture completed, there remained only its adornment with the art of the artist, the sculptor, and the glazier. This will take many years although to date much has been done. A marble rood screen, a memorial to Dr. Henry R. Percival, one of the founders of the Catholic movement in the American Episcopal Church and one time rector of the Church of the Evangelists, Philadelphia, is a replica of the screen in the Duomo of San Marco, Venice; a number of stained glass windows depict the seven sacraments of the Church; and the rose window of the 12 Apostles is a memorial to Miss Catharine H. Percival by members of the congregation.

PRIEST ARTIST

Murals covering the chancel and sanctuary walls have also been completed and are the work of the Rev. Bernard Geiser, a priest artist, now chaplain at the Good

Samaritan Hospital, Portland. The rector, the Rev. R. A'Court Simmonds, discovered Fr. Geiser when in attendance at the General Convention in Denver in 1931. Impressed by the inspiration and execution of his work on the altar mural in St. Thomas' Church, Denver, Fr. Simmonds invited him to Portland with the prospect of undertaking the proposed murals for St. Mark's.

The task was a tremendous one, requiring more than six years to complete. The subjects followed in sequence the main incidents in the life of the Redeemer, the Ascension crowning the series above the altar in a large mural 26 feet by 27 feet. On the gospel side of the sanctuary and chancel are scenes of the Nativity, Institution of the Blessed Sacrament, and Gethsemane; and on the epistle side are the Crucifixion, the Descent into Limbo, and the Resurrection. In the center panel of the altar, Christ is shown as the Great High Priest who ascends into the heavens to plead His sacrifice on behalf of the world's salvation. In the side panels are the patron saint of the parish, St. Mark, and St. John the Baptist.



THE CRUCIFIXION: *One of the murals in St. Mark's.*



Boychuk Studio

GOOD SAMARITAN: The diocese's great work of community service.

GOOD SAMARITAN

A Notable Scientific Service to the Community

By CHARLES H. MANLOVE, M.D.

Administrator, Good Samaritan Hospital

"A HOSPITAL and orphanage is to be erected in the northwest part of the city under the supervision of the Episcopal Church. Patients will be admitted to the hospital without distinction of race or religion, of color or country, and any administration that may be desired at the bedside of any patient will be cordially allowed." This announcement was part of an appeal for funds made in 1874 by the Rt. Rev. B. Wistar Morris, second Bishop of Oregon.

Being a man of determination and foresight, the Bishop had made his plans the year before and had already purchased the tract of land where Good Samaritan Hospital now stands. Looking at these two city blocks between Lovejoy and Northrup Streets on 23rd Avenue, surrounded by apartment houses and shops, one finds it hard to realize that at the time Bishop Morris spoke, this tract could have been described as "located in the belt of timber which skirts the city and only reached by a circuitous route of a small path through the woods."

Bishop Morris, the founder, gave sparingly of his great executive ability to the work of Good Samaritan Hospital, and lived to see it grow from a small struggling institution to a fine modern hospital. Bishop Scadding, his successor, during his all too brief episcopate maintained the same close relationship between the Church and the hospital. Bishop Sumner, who came to Oregon in 1914, found his work as president of the board of hospital trustees of

particular interest. He devoted much of his time and energy to it, until in 1935 he died in the hospital he had loved. Bishop Dagwell, the present head of the board, succeeded Bishop Sumner in 1936, at a time when he would see many of the dreams of his predecessors fulfilled, especially in the building program which has been carried through in the last few years. Under the administration of Bishop Dagwell, the hospital has grown continuously, both in our building program and in our organization.

PIONEERING

During the first year, 51 patients were cared for at the hospital and 25 children in the orphanage adjoining. The hospital idea was new in Portland and it was not uncommon to see advertisements urging the sick to utilize its facilities and their friends to enjoy the "pure air" and fine view of Mt. Hood from the hospital grounds.

Good Samaritan Hospital was closely concerned with the tremendous medical developments of the late 19th and 20th centuries. The first cystoscopic and urological department and the first laboratory and bacteriological departments in the West were established here by Dr. A. E. MacKay, who also inaugurated work of this type at the Oregon Medical School. Good Samaritan installed its first X-ray machine in 1902 under the direction of Dr. George Wilson. It was as internes in Good Samaritan Hospital that Drs. Ray and Ralph Matson first became interested in the field of X-Ray in which they later did such outstanding work.

IMPROVEMENTS

There has been constant growth and improvement in the hospital plant. The first permanent brick structure was the southwest wing, begun in 1899 as the gift of Mrs. C. H. Lewis in memory of her

husband. The student nurses' home was built in 1902. In 1905 the northwest wing, now comprising library and lecture rooms, was built as the Couch Memorial Surgery, the gift of the late John and Caroline Couch. The central section of the building, including the chapel, was built in 1909 as a memorial to Bishop Morris. The Wilcox Memorial Hospital, Good Samaritan's maternity annex, was built in 1922 as the gift of the T. B. Wilcox family, and in 1941 a further gift from this same family made it possible to undertake the building of an addition to this unit. The Clark Surgeries were finished in 1923. In 1936



GARDEN ENTRANCE TO NURSES' HOME.

Sutton, Whitney and Aandahl, Architects

and 1937 an extensive building program was carried through, including the building of a home for graduate nurses, the renovation of the student nurses' home, and the erection of a three-story brick wing containing dining rooms, kitchens, refrigeration, and storage units so that at this time the Good Samaritan Hospital is so complete that it offers to the community a fine scientific service comparable to that of the leading hospitals of the country.

The public has shown a continued increased interest in the activities of the hospital through women's organizations. We would like to make particular mention of the Diocesan Service League which manages the coffee shop in the hospital and the organization known as the Wilcox Memorial Woman's Auxiliary who have entered into the development and furnishing of the new wing of the new Wilcox Memorial Hospital.

The hospital board comprises 12 men, with Bishop Dagwell president *ex officio*. Three of the men are appointed by the Bishop from the general public and the others are elected at the diocesan convention.

Our chaplain conducts daily services for the student nurses and his services are available to our patients at all times.

FINANCE

Proper Safeguarding of Trust Funds

Proper safeguarding of trust funds is a keynote of the financial side of Bishop Dagwell's episcopate. Parishes and missions

are advised not only to choose treasurers carefully and have them adequately bonded (a rule that is 100% fulfilled) but also to place their funds with the trust department of a state or national bank.

The small fee charged by banks for handling such funds, Bishop Dagwell feels, is well worth the increased safety and expert investment judgment thereby made available.

The general Church's regulations on business methods in Church affairs are scrupulously followed. The diocese's own canon, setting up a board of Church finance, reads in part as follows:

"Section 7. A permanent board consisting of the Bishop, the Chancellor, and the Treasurer of the Diocese, together with the Treasurers of all Diocesan Boards and Funds, shall be constituted under the name of the Board of Church Finance, to promote the establishment of a uniform system of Diocesan, Parish, and Mission finances and reports, to supervise the maintenance of adequate insurance on Church property, and to devise and recommend such improvements in methods of conducting Church finances as may be found by experience from time to time to be desirable."

A total of \$540,000 in endowments of Church institutions in Oregon is held as follows: Good Samaritan Hospital, \$300,000; St. Helen's Hall, \$30,000; trustees of the Episcopal Fund, \$50,000; the Bishop's Fund, about \$60,000; and individual parishes and missions, about \$100,000.

ST. HELEN'S HALL

A Strong Influence in Western Education

LITTLE known east of the Rockies, St. Helen's Hall has since 1869 been a strong influence in the West Coast educational world. The school, an outgrowth of Bishop Benjamin Wistar Morris' great missionary endeavors, was founded to meet the needs of daughters of pioneers and has kept its democratic character while laying broad cultural

foundations for Western girlhood. Many of the school's 1,100 alumnae have won honors in colleges throughout the country; this year a June graduate was awarded a \$700 scholarship at the University of Redlands in California.

In 1904 the Community of St. John Baptist undertook the administration of St. Helen's Hall. A pre-school has since been added, also a junior college; and the resulting age-span, from two to 20, has given unusual opportunities to this great Church institution with its daily chapel services and courses in religion.

The Good Samaritan Hospital, another diocesan institution, sends its student nurses to St. Helen's Hall junior college for their academic training; 91 are now enrolled. In June the first summer session of the college will open, to accelerate the graduation of these much-needed nurses.

Another wartime project is a college course for doctors' assistants, training girls to take charge of physicians' offices and bookkeeping and to help with simple laboratory tasks, such as blood counts, in order to meet the growing shortage of doctors and nurses. Red Cross First Aid classes

are given for college credit. A 1940 graduate of the junior college has received Army commendation for "an act of mercy and heroism" in aiding a soldier hurt in an accident. In these and many other ways, St. Helen's Hall is participating in the war effort.

Meanwhile the Hall, an accredited school, maintains the high scholastic standards, sane social life, and sound Christian tone which produce what Westerners term "the Hall mark."

WAR SERVICES

"A Tremendous Responsibility and a Glorious Opportunity"

By BISHOP DAGWELL

IF there are people living in the Central states who are not aware of the war, they would be deeply moved were they to visit the Pacific coast. From Puget Sound in the north to San Diego bordering Mexico are to be found many evidences of war activity. Great industries employing



AT ST. HELEN'S: (Left) a glimpse of the campus; (above) pre-school artists; (below) skiing on Mt. Hood, a popular student sport.



hundreds of thousands of men are engaged in building ships and planes and turning out other instruments of warfare. Great training camps, as well as numerous fortifications, coast defenses, and air fields, are to be found rapidly growing in these West Coast states.

Two new cantonments are being rushed to completion in the diocese of Oregon. Camp Adair, named for a grandson of our Bishop Morris, 80 miles south of Portland, in the Willamette Valley, will soon be receiving recruits; and it is anticipated that many thousands of men will be trained there. This brings a tremendous responsibility and provides a glorious opportunity to our clergy and laity in the neighboring communities. The principal recreational areas for these men will be at Corvallis and Albany. We have a good work in each community, and we are making plans to minister to these men both morally and spiritually.

In southern Oregon, a few miles north of the beautiful city of Medford, Camp George A. White is nearing completion. Other thousands of men will be sent there, in addition to a large force already stationed at the Medford airfield. The problem presented to a small parish in a town of 12,000 people by so large an invasion is very great. Our church facilities were already taxed by the congregation of St. Mark's parish.

Consequently, the rector and vestry of St. Mark's have conducted a canvass for funds to enlarge their church and to build a hall which will be run seven days a week as a recreation center, especially for the Churchmen who will be coming to this training center. Their efforts have resulted in subscriptions toward \$7,000. Bishop Sherrill, on his recent visit to the coast, showed great interest and sympathy with this project; and the Army and Navy Commission have just made a generous appropriation toward this work.

All of our Oregon clergy and laity are anxious to be of service to Churchmen and members of their families who may be stationed in Oregon camps. Letters regarding men at the Medford Camp should be directed to the Rev. Herald G. Gardner, Medford, Ore., and communications regarding men at Camp Adair should be sent either to the Rev. O. S. Whiteside, Albany, Ore., or the Rev. D. V. Gray, Corvallis, Ore.

WOMEN'S WORK

Auxiliary and Service League Play a Strategic Part

By MRS. ROBERT ARNESON
President, Diocesan Woman's Auxiliary

IN APRIL there was held in the City of Portland the 60th annual meeting of the Woman's Auxiliary of the diocese of Oregon. One hundred and sixty delegates were present representing every parish and almost every mission in the diocese. They met as the women of the Church because although many of the branches still call themselves guilds they have since 1895 had a share in the Supply



NOTED LAYMAN: *Mr. Dean Vincent, head of Dean Vincent, Inc., is a member of the National Council as well as a leader in Oregon Church affairs.*

Work and contributed to the United Thank Offering.

Under excellent leadership such as that of Mrs. Wilson Johnston and Mrs. Walter Mitchell who have each served two terms on the national executive board, we have been able to follow the national program fairly well. Our aim, which we keep ever before us as a standard and guide for our program of worship, study, and service, is "To know Christ and to make Him known." Our concern is that every woman and girl shall be impelled by this great Christian imperative and shall be given an opportunity for service in her church and community.

The diocesan board, consisting of officers and chairmen of standing committees and the presidents of 15 branches in or near Portland, meets twice monthly for corporate communions, business meeting, and educational program. Several dinners have been given during the past year to which men have been invited. The meetings have proven most successful not only because of the large numbers attending but because of the interest aroused which has been carried over into continued action. Subjects discussed were Our Church Schools, The USO, The Canon on Holy Matrimony, and The Preparation for a Just and Durable Peace. These meetings are written up in detail for the *Oregon Churchman* which is sent monthly to every church family in the diocese.

Another way used to carry the information and inspiration out to the women 200 and even 350 miles away is our visits to each group twice a year. In the spring we try to meet with the individual branches, expressing our interest in them and our desire to help and encourage them in their work. We meet first with a few of their leaders who explain their program and later we talk with all the women of the branch. If we strengthen our bonds of

fellowship with them we feel the trip has been worthwhile. In the fall several of the diocesan officers are invited to join with the clergy and laymen who are sent around the diocese by the field department. We meet each afternoon with the women in deanery groups for discussion and the presentation of our diocesan program.

Three of our officers have the privilege of being elected to the diocesan council each year. This arrangement enables us to see where the need is greatest for our assistance. We feel that we offer a small plus value to the great work of the Church. Our particular interest the last two years has been to help our two United Thank Offering workers, Miss Jane Chase, chairman of the work for the isolated, and Miss Caroline Hines, the student adviser at the state university. In the early fall all of our young people who were to attend college for the first time were invited to a dinner where they met the Bishop and the clergy of our colleges and all the student advisers of nearby schools and some of the older students who could tell them how much the church on the campus has already meant to them. Another special work this year has been to show our interest in the men in military service who are stationed in Portland. We have taken the Colored men as our particular project—have sent them gifts, planned parties for them, invited their groups to help with our entertainments, and furnished their club room at the air base.

Something which we all enjoy very much is our Bishop's Birthday Fund. We distribute small envelopes into which are placed one cent for each year of our lives and collect them in time to present them to the Bishop on his birthday in July. The youngest person to date according to this reckoning is four years old, and the oldest is 500. The money is used for the Bishop's Building Fund, which is of great concern to him.

We try not to wait for work to come to us, but reach out searching for it, always remembering that we are Auxiliary to our rectors, to our Bishop, and to the National Council.

DIOCESAN SERVICE LEAGUE

Soon after Bishop Dagwell came to this diocese he felt the great need of putting more men in the field to open up more missions in the outlying towns. He called together a number of women who were not already actively engaged in Church work and presented the problem.

A group was formed immediately and named the Diocesan Service League. It has as its sole purpose the raising of funds for the missionary stipends of the diocese. At the Good Samaritan Hospital the league maintains a fine lending library and gift shop in connection with the coffee shop, which is a delightful spot in which to meet friends or have committee meetings while enjoying a delicious luncheon. Families and friends of patients find this a haven of rest and refreshment. Meals are served by volunteers from all the parishes and missions in Portland. Another important project of this group is the promotion of the annual "Bishop's parties" which present varied types of entertainment.

COLLEGE WORK

Oregon Provides for the "Crucial Years" of Young People's Faith

By JANE K. CHASE

THAT religious attitudes are learned when we are very young is a fact of greatest importance, but certainly our college years are almost as crucial since it is then that we find out how much of our early training will really hold, how many of our religious ideas are valid and lasting. For some years past the Church has been very conscious of the importance of our work among college students. We have looked to our working equipment in college towns and have chosen the clergy of those centers with an eye to their interest in young people and their ability to minister to them.

TWO STRATEGIC CENTERS

In the diocese of Oregon there are two strategic centers of our student work, the state university at Eugene, and the state college at Corvallis. In both the percentage of Episcopal students is large, as it is in most such institutions. It is interesting to note, however, that we have a higher percentage of Church students at the university than at the state college. We have a theory that this is a reflection of the fact that ours has been notably an urban Church, since the university draws more of its students from cities such as Portland, and the state college draws a higher proportion of students from small towns. Perhaps the things we have left undone are thus showing up in our college opportunities.

In both places our student work is well established. In Corvallis the Rev. D. Vincent Gray has been rector of Good Samaritan Church since 1926, and his interest in the college students has been an important feature of his ministry. The Episcopal students are closely linked with the parish life, many of them singing in the choir and helping with other Church activities. Some years ago Good Samaritan Church was enlarged and a chapel built giving us a more adequate plant. In recognition of the importance of the student



Sutton, Whitney and Aandahl, Architects

COLLEGE CENTER: Modern and functional in design is St. Mary's, Eugene.

work, diocesan funds were used to assist the local parish in this improvement.

EUGENE

In 1938 we built a new church and parish house in Eugene. The site was carefully chosen with the express purpose of having the church within reach of the university campus. The plans were drawn with the need of a gathering place for students in mind. The Rev. E. S. Bartlam, rector, is deeply interested in young people, and the number of college students regularly seen at Church services is notable.

We are fortunate in Eugene in having had for several years a student worker whose salary is provided by the United Thank Offering. There has been quite a turnover in this position due, of course, to the attractiveness of the workers. However, each one in turn has built something of her enthusiasm into the student work tradition. The present incumbent, Miss Caroline Hines, is carrying on a very active program. The number of her personal interviews and calls on students runs into the hundreds. Teas and informal meetings are used as a means of friendly contact.

There is also a branch of the Canterbury Club which meets regularly Sunday eve-

nings. Students are encouraged to take part in their own Church activities and also in the general religious life of the campus. The university authorities are cooperative, and it has been possible to have the use of a room in one of the university buildings for an early celebration each Wednesday. This weekly Communion service has been one of the most successful features of the work.

Bishop Dagwell visits Eugene frequently and devotes one week during the school year to a round of campus visits and student meetings. The Bishop of Eastern Oregon is also a welcome visitor since many young people from his district are in attendance at the university.

OTHER CENTERS

There are a number of educational institutions in Portland, but the work is not concentrated, and the many local churches afford ample religious opportunities for students. All Saints' Mission in southeast Portland, however, includes in its regular program of work the pastoral care of students at Reed College.

Within the bounds of the diocese are two of Oregon's training schools for teachers, the Oregon College of Education at Monmouth and the Southern Oregon College of Education at Ashland. In Ashland Dr. C. E. Sayre, vicar of Trinity Church, keeps in touch with college and student activities. The Rev. F. H. Ball of McMinnville, who has charge of St. Hilda's Monmouth, makes it a point to look up our student members there.

There are a number of Church students at Willamette University, a Methodist institution in Salem; and the Rev. George Swift, rector of St. Paul's Church, adds them to his parish responsibilities.

We have a number of small denominational colleges, such as Linfield College in McMinnville and Pacific University in Forest Grove. The number of Church students in each is not large; but wherever such an educational institution is located it is the definite responsibility of our local or nearby clergyman to include these young people in his cure.



Sutton, Whitney and Aandahl, Architects

ALL SAINTS', PORTLAND: Both college center and parish church.

The Church in Eastern Oregon

By the Rt. Rev. William P. Remington, D.D.

Bishop of Eastern Oregon

WHEN I came to Eastern Oregon in 1922, I made a rather detailed survey of what I found and prepared a report which was published in *THE LIVING CHURCH*. To summarize briefly, there were three clergymen in residence beside myself—Archdeacon George B. Van Waters, the Rev. Alfred Lockwood, rector of the Redeemer, Pendleton, and the Rev. C. W. Dubois, locum tenens at The Dalles and Hood River. At Christmas time Archdeacon Van Waters resigned, and shortly afterward the Rev. Mr. Dubois, thus leaving me with only one clergyman.

The situation required immediate reorganization with an investment in men and in equipment to give them places in which they could live and undertake a more settled and continuous work. There were four parishes, 11 partly organized missions, and 31 preaching stations. There were 12 church buildings, but only six rectories, and no Bishop's House.

During the 20 years in which I have been Bishop, there have been 49 missionaries employed in Eastern Oregon beside the Bishop. Thirteen are canonically resident at this time. The turnover has been large, but each missionary has contributed his share in the building of the Kingdom in this, the most rural missionary district of the Church, with an area of nearly 65,000 square miles and a scattered population of 160,000 when I came. This has grown now to 210,000, and there is a very definite prospect for the future.

Our occupations are lumbering, sheep and cattle raising, dairying, agriculture, and mining. In the first number of the *Oregon Trail Churchman* begun in Jan-



CONFERENCE: Bishop Remington shows Linden H. Morehouse, president of the Morehouse-Gorham Co., a map of the 65,000 square miles his district covers. Mr. Morehouse visited Eastern Oregon to speak at the annual convocation.



BLUE LAKE: In the Willowa region of Eastern Oregon.

uary 1924, I wrote the following verse which seemed to me to describe our task:

"The oxen strain, the streams pan gold,
the plow
Furrows new loam, an empire to endow.
The tall pine falls before the woodman's
will;
The sheep and cattle range the sage
clad hill.
Ye Sons of Oregon, the venture count
but loss
Except upon the Trail ye plant the
Cross."

This challenge still holds today. The winning of the West means more than the shift from covered wagons and stage coaches to railroads, new highways, and airports. It demands of the Church an adequate interpretation of the claims of Christianity in changing environments and shifting thought patterns.

The life of the rural missionary of today may not be as romantic as in the earlier days of the conquest of the continent, but it has its far off rewards to anyone who enjoys the work of laying foundations. A missionary district like Eastern Oregon is a "service station with a smile." It is a constant procession moving on to the larger centers of population, with very few additions coming from the stronger areas of the Church's life. That means that our chief task is to win and train people and then pass them on. This accounts for the

fact that, while there have been 2,330 confirmations in Eastern Oregon in 20 years, we report only 2,116 communicants for 1941. The diocese of Oregon and other dioceses in the province have living springs among the hills of Eastern Oregon.

This work of building must be undertaken by consecrated, patient, sometimes



TRINITY, BEND: Largest class ever confirmed in Eastern Oregon was the class of 55 prepared this year by the Rev. George R. Bolster, rector, and presented to Bishop Remington just before Easter. The Bishop is shown chatting with a few of the candidates. Trinity has 40 men in the armed forces.

The Church in Oregon

NINETY-FOUR years ago the Domestic and Foreign Missionary Society appropriated \$500 for missionary work in Oregon and California. The Rev. William Richmond of St. Michael's church, New York, offered himself for service there, and he was directed to center his work near the junction of the Willamette and Columbia rivers in Oregon, so as to be within reach of St. Helen's, Portland, Milwaukie, and Oregon City. He was to take up government land as a settler for the benefit of the Church. His support was to come from that land, from local contributions, and from the East, "if necessary."

Mr. Richmond left immediately to face the gigantic task in a country then largely wilderness. A week after he arrived in Portland, he held his first service — May 18, 1851. Then and there he organized Trinity parish, now the largest parish in the state.

That was, officially, the beginning of the Church in Oregon, though an occasional service had been held as early as 1836. It is the result of this modest beginning — the "what has come of it" — that we honor with a special issue of *THE LIVING CHURCH*.

For few sections of our Church have so remarkable a record as Oregon under its present Bishops, Remington in the missionary district of Eastern Oregon and Dagwell in the diocese of Oregon.

Bishop Remington has been in Eastern Oregon for 20 years. In 1923 he had one resident clergyman besides himself, 4 parishes, and 11 partly organized missions. Today he has 13 resident missionaries besides himself. In 20 years he has built one church, 4 parish houses, 9 combined churches and parish houses, 7 rectories, a bishop's house, and an archdeacon's

house. Yet his aid from National Council is today only half what it was in peak years. During the ten years, 1930-40, his district increased its communicant strength 20%, in addition to preparing hundreds of confirmands who later took up residence in coastal dioceses.

Bishop Dagwell was called to the diocese of Oregon in 1936, when that part of the Church had a communicant list of 5,616 names (a decrease of 91 over the previous year), 31 clergy, and 42 parishes and missions. The 1942 Annual reports 8,105 communicants, 48 clergy, and 43 parishes and missions. During 1930-40 the number of active clergy in the diocese increased from 19 to 35, aid from National Council was relinquished entirely, and the increase in communicant strength topped 60%. This is the largest increase reported by any diocese for the 10-year period.

These two bishops are inclined, as one of them said recently, to "soft-pedal such facts, for after all, we are a very small and weak unit in the Church and it is easier for a small diocese, like a small family, to show a large percent of increase. Newlyweds, with their first baby, report a 50% growth, but when the seventh child arrives the percent of change is insignificant!"

Perhaps this is true. At the same time it does not do to overlook such phenomenal growth. An extremely important part of the privilege of our Church is carrying to more and more of God's people the message and the Sacraments of our Lord. In this, these two able bishops and their competent helpers have notably succeeded.

THE LIVING CHURCH is proud to salute them and their work. We ask for the immense task still before them the prayers of all Churchmen.

EASTERN OREGON

lonely missionaries. Their Churchmanship must be as deep and as high and as broad as the needs of the people to whom they minister. I would emphasize particularly the contribution our Church has to give to a growing country. We have a sane idea of evangelism; we have a form of worship which other Churches are beginning to appreciate; and we have traditions, customs, and manners which pioneers sorely need in a changing world. Above all, we have a sacramental system whereby God's message can be interpreted through life rather than negations or pronouncements. "This Do" will always remain the instrument by which the spirit is fed and nurtured and united to a common humanity.

THE MISSIONARY EPISCOPATE

Recently there has been much talk about the character and function of the missionary episcopate, and as to the desirability of continuing jurisdictions which might possibly be amalgamated with other dioceses or nearby missionary districts. When Jesus spent most of His life in Nazareth, and His religious world asked, "Can any good thing come out of Nazareth?", He kept right on with His small town outlook and applied it to the big town problem. He lived 30 years in Nazareth before He

was crucified in Jerusalem. When St. Paul went over into Macedon, he made neither a survey nor an Every Member Canvass. Only the need of human souls for the Gospel moved him.

Organization is necessary if you are to leave a permanent building, but it is secondary. The seed of the Church should be planted in virgin soil. Our mistake has been to wait until the fires of fanatical revivals have burned out not only the stalks, but also the roots of saner interpretations of the Christian religion. "Too late" is the oft-repeated tragedy of the Episcopal Church in the pioneer West.

It will always be "too late" unless we go with the pioneers, and if the Episcopal Church has any real contribution to make to American life, we must carry on until we make it. Amalgamating things does not bring new life; it shifts responsibilities and often to shoulders already overburdened. The missionary episcopate is just as big or as small a job as the bishop who undertakes it.

OBJECTIVES WON

In 20 years Eastern Oregon has accomplished the following objectives:

1. Built one church, nine combined churches and parish houses, four new par-

ish houses, seven rectories; acquired a Bishop's House; and built an Archdeacon's House. We have developed the Ascension School at Cove into a summer conference place with recreation hall, refectory, eight cabins, conference hall, tents, play fields, and tennis court. The total sum spent for buildings and equipment has been approximately \$300,000, and we have only \$12,000 debt.

2. We have adopted a Constitution and Canons, and Journals of Convocation have been published since 1924. Our district magazine, the *Oregon Trail Churchman* has given news of district and General Church affairs since 1924.

3. The first report of local contributions in *THE LIVING CHURCH ANNUAL* was in 1924 and amounted to \$21,088.56; in 1941 it was \$34,279.50.

4. In the peak years we had \$27,860 appropriated by the National Council. Last year we received \$14,640, a reduction of nearly half. In this way we have been moving towards self support.

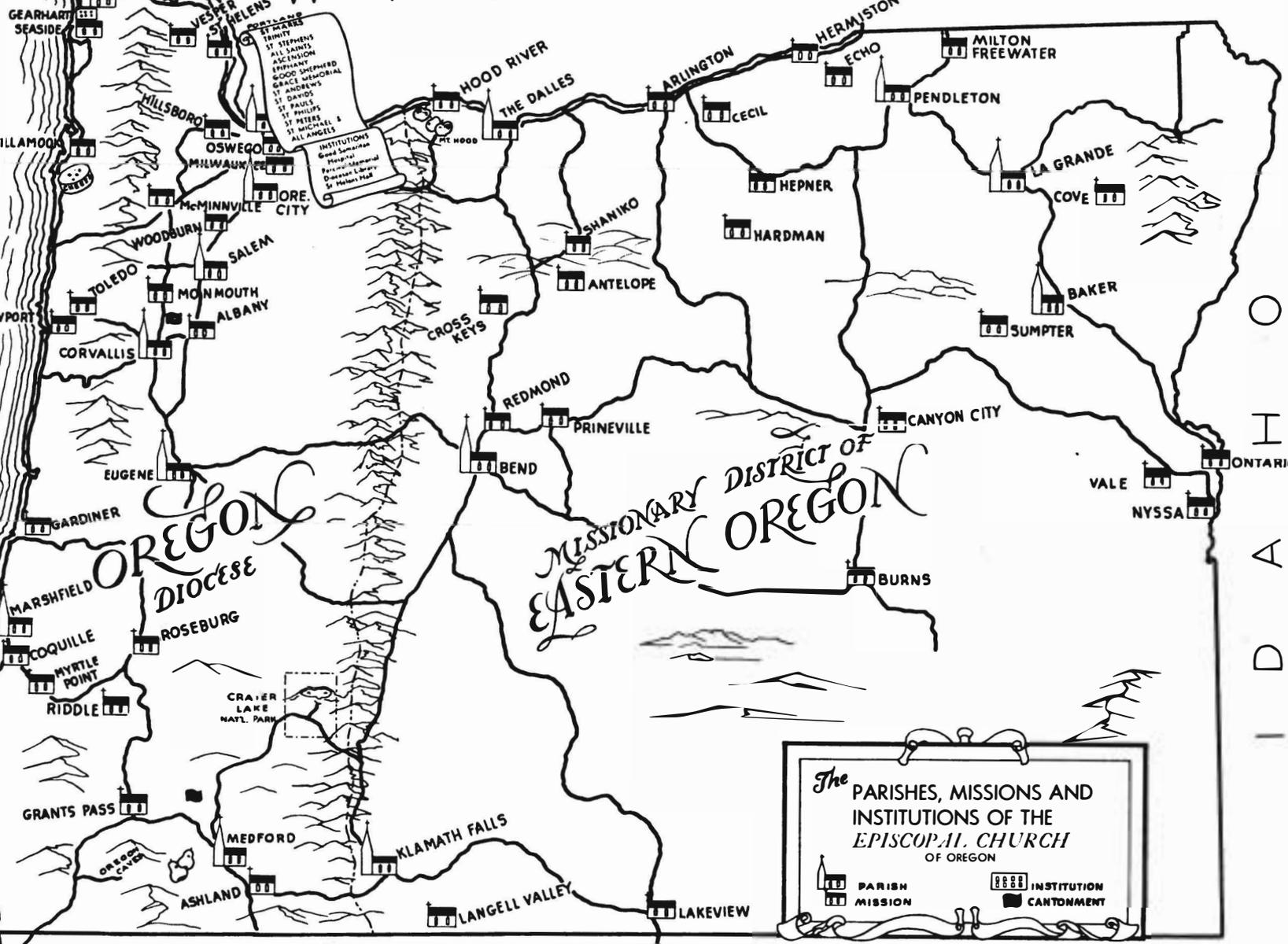
5. The Bishop William and Florence Remington Foundation has been incorporated to receive gifts and bequests, the interest on which will go toward missionaries' salaries. We have already a small episcopal endowment of \$2,000, and there

WASHINGTON

IDAHO

CALIFORNIA

PACIFIC OCEAN



PORTLAND
 TRINITY
 ST. STEPHENS
 ALL SAINTS
 ASCENSION
 EPHRAIM
 GRACE MEMORIAL
 GOOD SHEPHERD
 ST. ANDREWS
 ST. DAVIDS
 ST. PAULS
 ST. PETERS
 ST. MICHAEL &
 ALL ANGELS

INSTITUTIONS
 Good Samaritan
 Hospital
 Parsonage
 Episcopal
 Director's Library
 St. Helens Hall

The PARISHES, MISSIONS AND INSTITUTIONS OF THE EPISCOPAL CHURCH OF OREGON

PARISH
 MISSION
 INSTITUTION
 CANTONMENT

The Diocese of Oregon
BISHOP—the Rt. Rev. Benjamin D. Dag-
well, D.D., 541 Morgan Bldg., Portland
Parishes and Missions

ST. PETER'S CHURCH
 Albany, corner Lyone and Sixth
 Rev. Osmond S. Whiteside
 Sunday hours: 8, 10, 11 A.M.
 Saints' Days: 7:30 A.M.

TRINITY CHURCH
 Ashland, 42 N. Second St.
 The Rev. Claude E. Sayre, Ph.D.
 Sunday hours: 8, 9, 11 A.M.
 Wednesday: 9:30 A.M.

GRACE CHURCH
 Astoria, 675 Franklin Ave.
 Rev. Edwin W. Hughes
 Sunday hours: 7:30, 11 A.M. and 6 P.M.

ST. JOHN'S-BY-THE-SEA
 Bandon
 Rev. Charles M. Guilbert
 Sunday hours: 9:45, 11 A.M.

ST. JAMES' CHURCH
 Coquille, 3rd and Elliott St.
 Rev. Charles M. Guilbert
 Sunday hours: 8, 9:45, 11 A.M.
 Wednesdays, Fridays, Holy Days: 10:15 A.M.

CHURCH OF THE GOOD SAMARITAN
 Corvallis, 7th and Jefferson
 Rev. D. Vincent Gray
 Sunday hours: 7:30 and 11 A.M.
 Wednesdays: 7:15 and 10 A.M.

ST. MARY'S CHURCH
 Eugene, 13th and Pearl
 Rev. E. S. Bartlam
 Sunday hours: 8, 9:45, 11 A.M.
 Wednesday: 10 A.M.

ST. MARY'S CHURCH
 Gardiner
 Rev. George R. Turney
 Sunday hours: 3rd, 2:30 P.M.

ST. LUKE'S CHURCH
 Grants Pass, Fourth and D Sts.
 Rev. Philip Nelson
 Sunday hours: 8, 9:45, 11 A.M.
 Holy Days: 10 A.M.

ALL SAINTS' CHURCH
 Hillsboro, Washington St.
 Rev. Newton Penberthy
 Sunday hours: 7:30 and 11 A.M.; (Also 6:15 A.M. in summer)
 Weekdays: 7:30 A.M.

EMMANUEL CHURCH
 Marshfield, 4th and Market
 Rev. George R. Turney
 Sunday hours: 8:00, 9:45, 11 A.M.; (During summer: 7:30, 9 and 10:00 A.M.)
 Holy Days: 7:30 and 10 A.M.

ST. BARNABAS' CHURCH
 McMinnville, 5th and Davis
 Rev. Francis H. Ball
 Sunday hours: 7:30, 9:45, 11 A.M.

ST. MARK'S CHURCH
 Medford, Oakdale and 5th St.
 Rev. Herald G. Gardner
 Sunday hours: 8, 9:45, 11 A.M. and 7 P.M.
 Fridays: 10:30 A.M.

ST. JOHN'S CHURCH
 Milwaukie, 21st and Jefferson
 Rev. Reginald T. T. Hicks
 Sunday hours: 8, 10, 11 A.M.
 Weekdays: 10 A.M.

ST. HILDA'S CHURCH
 Monmouth
 Rev. Francis H. Ball
 Sunday hours: 1st and 3rd, 9:15 A.M.

ST. MARK'S CHURCH
 Myrtle Point
 Rev. Charles M. Guilbert
 Sunday hours: 7:30 P.M.
 Weekdays: as announced

ST. STEPHEN'S CHURCH
 Newport
 Rev. Hale B. Eubanks
 Sunday hours: 1st and 3rd, 9:30 A.M.
 2nd and 4th Sundays: 7:30 P.M.

ST. PAUL'S CHURCH
 Oregon City, 9th and Super Hiway
 Rev. A. J. Mockford
 Sunday hours: 8, 9:30, 11 A.M.; (During June, July, and August there is no 11 A.M. service)

The Church in Oregon

ALL SAINTS' CHURCH
 Portland, S. E. 41st Ave. and Woodstock Blvd.
 Rev. Louis Bowes Keiter
 Sunday hours: 7:30, 9:30, 11 A.M.
 Wednesday: 9 A.M.; Holy Days: 8 A.M.

ASCENSION CHAPEL
 Portland, 19th and Spring Sts.
 Clergyman, The Bishop
 Sunday hours: 9:30 A.M., Sunday School;
 Holy Communion as announced

EPIPHANY MISSION, JAPANESE
 Portland, 1255 W. Montgomery
 Rev. Kenneth W. Nakajo
 Services in Japanese Assembly Center
 (later in Evacuation camp)

CHURCH OF THE GOOD SHEPHERD
 Portland, No. Vancouver and Graham St.
 Rev. Elbert D. Riddick
 Sunday hours: 8 and 11 A.M.

GRACE MEMORIAL CHURCH
 Portland, N. E. 17th & Wiedler
 Rev. John D. Richardson
 Sunday hours: 8, 9:45, 11 A.M.
 Thursday: 10 A.M.

ST. ANDREW'S CHURCH
 Portland, 7704 N. Hereford
 Rev. Robert L. Greene
 Sunday hours: 8, 9:45 and 11 A.M.
 Wednesdays: 11 A.M.

ST. DAVID'S CHURCH
 Portland, S. E. 12th and Belmont
 Rev. Frederick A. McDonald
 Sunday hours: 8, 9:45, and 11 A.M.
 Saints' Days: 10:30 A.M.; First Thursday: 11 A.M.

ST. MARK'S CHURCH
 Portland, Marshall & N. W. 21st
 Rev. R. A'Court Simmonds
 Sunday hours: 7:45, 9, 11 A.M.
 Daily: 7:30; Thursdays and Holy Days:
 7 and 10 A.M.

ST. MICHAEL AND ALL ANGELS' CHURCH
 Portland, N.E., 43rd and Broadway
 Rev. Richard F. Ayres
 Sunday hours: 7:30, 9:30, 11 A.M.
 Wednesday: 10:30 A.M.; Fridays: 7:15 A.M.

ST. PAUL'S CHURCH
 Portland, S. E. 77th and Carlton
 Rev. Harold V. Myers
 Sunday hours: 8, 9:45, 11 A.M.
 Saints' Days and Holy Days: 10:30 A.M.

ST. PETER'S CHURCH
 Portland, S. E. 82nd and Pine St.
 Rev. A. A. Vall-Spinosa
 Sunday hours: 9, 9:45, 11 A.M.
 Thursdays: 11 A.M.

ST. PHILIP'S CHURCH
 Portland, 2660 N. E. Rodney Ave.
 Rev. L. O. Stone
 Sunday hours: 7:45 and 11 A.M.
 Wednesday: 9 A.M.

ST. STEPHEN'S CATHEDRAL
 Portland, S. W. 13th and Clay
 Very Rev. H. M. Ramsey, D.D.
 Sunday hours: 7:45, 9:45, 11 A.M.; 7:45 P.M.
 Daily: 7:30 A.M.; Wednesday: 9:30 A.M.;
 Friday: 7:45 P.M.

TRINITY CHURCH
 Portland, 147 N. W. 19th Ave.
 Rev. Lansing E. Kempton
 Sunday hours: 8, 9:30, 11 A.M.
 Thursdays and Saints' Days: 10 A.M.

CHURCH OF THE ASCENSION
 Riddle
 Rev. Perry Smith (Roseburg)
 Sunday hours: 7:30 P.M.

CHRIST CHURCH
 Port Orford
 Rev. Charles M. Guilbert
 Sunday hours: 8 P.M.

ST. GEORGE'S CHURCH
 Roseburg, Main and Cass
 Rev. Perry Smith
 Sunday hours: 8, 9:45, 11 A.M.

SAINT PAUL'S CHURCH
 Salem, Church and Chemeketa St.
 Rev. George H. Swift
 Sunday hours: 7:30, 9:45, 11 A.M.
 Holy Days: 7 and 10 A.M.; 7:30 P.M.

CALVARY CHURCH
 Seaside, 5th and Holladay Dr.
 Rev. Leslie D. V. Dunton
 Sunday hours: 8, 10, 11 A.M.
 Wednesday: 10 A.M.

CHRIST CHURCH
 St. Helens, Front and Plaza
 Rev. F. V. Venables
 Sunday hours: 8, 9:45, 11 A.M.

ST. ALBAN'S CHURCH
 Tillamook, 302 East 6th
 Rev. William H. Lankford
 Sunday hours: 7:15, 11 A.M.

ST. JOHN'S CHURCH
 Toledo, Alder and Graham
 Rev. Hale B. Eubanks
 Sunday hours: 8, 10, 11 A.M.
 Wednesday and Holy Days: 9 A.M.

EMMANUEL CHURCH
 Vesper, Oregon
 Clergyman: Rev. Leslie D. Dunton (Seaside)
 Sunday hours: 2d and 4th, 2:15 P.M.
 Sunday School every Sunday at 1 P.M.

ST. MARY'S CHURCH
 Woodburn
 Rev. George H. Swift
 Sunday hours: 2d and 4th, 8:45 A.M. or
 7:30 P.M. Every Sunday in Advent and Lent

Institutions

Good Samaritan Hospital, Portland, 350 beds; member American Hospital Association; nurses' training school with enrollment of 100. Rev. Bernard Geiser, Chaplain; hours of services: Sundays, 10 A.M.; weekdays, 6:45 A.M.

St. Helen's Hall and Junior College, Portland, under direction of Sisters of St. John the Baptist. 50 grade children, 100 high school students; 150 junior college students, including nurses from Good Samaritan Hospital. Rev. Arthur A. Vall-Spinosa, Chaplain; hours of services: daily 7:30 A.M. except Saturdays; school days at 8:30 A.M. for high school Matins; Tuesdays and Thursdays 9 A.M. for junior college Matins; Sundays and Tuesdays 5:30 P.M. Evensong for morning department.

Gearhart Summer School, Gearhart: conference center with chapel and dormitories. Site of annual young people's conferences. Closed this year because of war. Miss Jane K. Chase, Registrar, 541 Morgan Bldg., Portland.
 Percival Memorial Diocesan Library, 2428 S.W. 19th Ave. Librarian: Rev. A. A. Vall-Spinosa.

Missionary District of Eastern Oregon

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Parishes and Missions

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 Antelope-Shaniko
 Rev. Ernest E. Tayler
 Sunday hours: twice monthly, 7:30 P.M.

ST. STEPHEN'S CHURCH
 Baker
 Rev. Thomas M. Baxter
 Sunday hours: 8 A.M., 9:45 A.M., 11 A.M.
 Wednesdays: 9 A.M.; Holy Days: 7:30 and 9 A.M.

TRINITY CHURCH
 Bend
 Rev. George R. V. Bolster

ST. ANDREW'S CHURCH
 Burns
 Dan Arthur Beckwith

ST. THOMAS' CHURCH
 Canyon City
 Rev. Arthur Beckwith
 Sunday hours: twice monthly, 7:30 P.M.

ASCENSION CHURCH
 Cove
 Rev. Clarence A. Kopp
 Sunday hours: twice monthly, 3 P.M.

ST. PETER'S CHURCH
 Cross Keys
 Rev. George R. V. Bolster
 Sunday hours: twice monthly, 3 P.M.

TRINITY CHURCH
 Prineville
 Sunday hours: twice monthly, 7:30 P.M.

ST. PETER'S CHURCH
 Redmond
 Sunday hours: twice monthly, 7:30 P.M.

ALL SAINTS' CHURCH
 Heppner
 Ven. Eric O. Robathan
 Sunday hours: twice monthly, 8, 10 and 11 A.M.

ST. JOHN'S CHURCH
 Milton
 Sunday hours: 7:30 P.M. once a month

ST. JOHN'S CHURCH
 Echo
 Sunday hours: 7:30 P.M. once a month

ST. JOHN'S CHURCH
 Arlington
 Sunday hours: 7:30 P.M. once a month

ST. JOHN'S CHURCH
 Cecil
 Sunday hours: 3 P.M. once a month

ST. MARK'S CHURCH
 Hood River
 Rev. George L. Potter
 Sunday hours: 8:30, 9:45 and 11 A.M.
 Thursdays and Holy Days: 10 A.M.

ST. PAUL'S CHURCH
 Klamath Falls
 Rev. Victor E. Newman
 Sunday hours: 8, 9:45 and 11 A.M.
 Holy Days: 7:30 and 10 A.M.

ST. PETER'S CHURCH
 La Grande
 Rev. Clarence A. Kopp
 Sunday hours: 8, 9:45 and 11 A.M.

ST. LUKE'S CHURCH
 Lakeview
 Rev. J. M. B. Gill
 Sunday hours: 8, 9:45 and 11 A.M.

ST. BARNABAS' CHURCH
 Langell Valley
 Rev. Victor E. Newman
 Sunday hours: twice monthly, 3 P.M.

ST. PAUL'S CHURCH
 Nyssa
 Rev. B. Stanley Moore
 (See note under Trinity Church, Vale)

ST. MATTHEW'S CHURCH
 Ontario
 Rev. B. Stanley Moore
 (See note under Trinity Church, Vale)

TRINITY CHURCH
 Vale
 Rev. B. Stanley Moore
 Services alternate every Sunday: 8, 9:30 and 11 A.M.; 3 and 7:30 P.M.

CHURCH OF THE REDEEMER
 Pendleton
 Rev. Frederick C. Wissenbach
 Sunday hours: 8, 9:45 and 11 A.M.
 Wednesdays and Holy Days: 10 A.M.

CHURCH OF OUR SAVIOUR
 Summer Lake
 Rev. J. M. B. Gill
 Sunday hours: 3 P.M.

ST. PAUL'S CHURCH
 Sumpter
 Rev. Thomas M. Baxter
 Sunday hours: twice monthly, 3 P.M.

ST. JOHN'S CHURCH
 Keating
 Sunday hours: twice monthly, 2:30 P.M.
 Sunday hours: 8, 9:45 and 11 A.M.
 Holy Days: 10 A.M.

ST. PAUL'S CHURCH
 The Dalles
 Rev. Ernest E. Tayler

is about \$15,000 in the custody of the treasurer of the National Council, contributed by our former Bishop, the late Rt. Rev. Robert L. Paddock. The interest on episcopal endowment funds is added to the principal.

6. We have kept parishes and missions continuously served by either resident priests, the archdeacon, or the Bishop. We have tried to follow the admonition of Presiding Bishop Tuttle when he sent the present Bishop forth: "Be patient, don't worry, never make any promises you can't fulfill."

7. We have paid all missionary apportionments to the General Church except one year, and we have contributed to every special appeal.

Finally we have sought to make of Eastern Oregon what the Church expected: a normal, natural missionary outpost of the great Church to which we belong. We have adventured, but not experimented. We are not without Churchmanship; but we have had quite a variety and still managed to

ature became warmer and the air milder. To them it now seemed that the winter's icy grip was being shaken off, and the dawn of spring lay ahead. The goal of their journey had been reached. And so, in that winter season, and in gratitude they called the place where they now camped "Summer Lake."

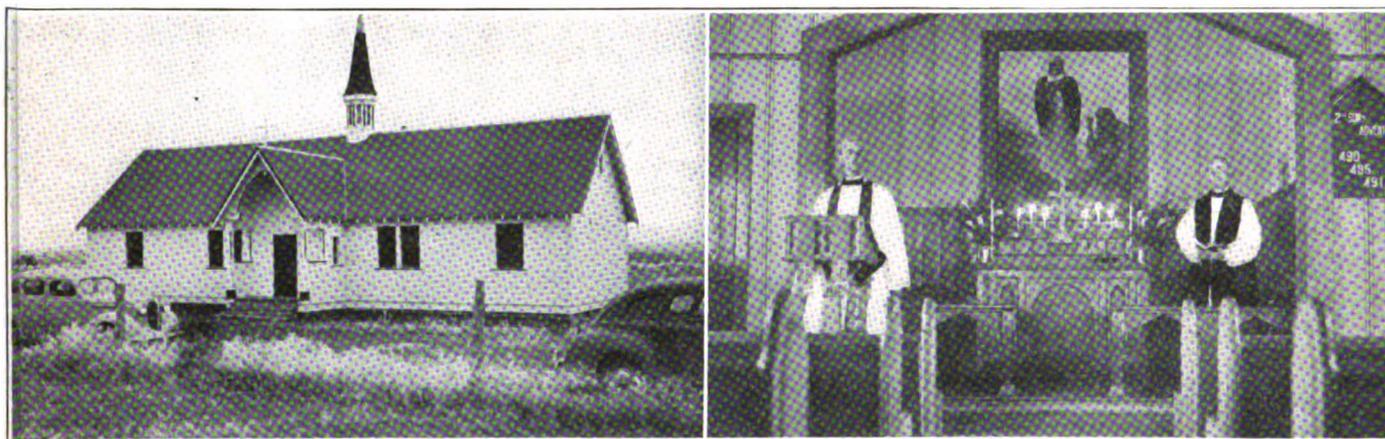
Summer Lake lies in a large area of 10,000 square miles ministered to by the Rev. J. M. B. Gill. For a long time he had had the vision of seeing erected in this territory a church building to which the people from the scattered farms could come to worship God and meet in social and spiritual fellowship. Then one day the vision became practical. Word was received that the Woman's Auxiliary had contributed a generous donation of \$3,000 towards the work. Soon the rap of hammers and the buzz of saws were heard. Local residents, giving their time and labor free, set to with a will. Lumber was donated by local mills. The diocese of New York had promised \$200 towards the furnishings.

C. Wissenbach, rector of the Church of the Redeemer, Pendleton. It depicts Christ standing by the well, with the woman of Samaria kneeling at his feet. Above and below the painting you read these words: "Whosoever will, let him take of the water of life freely." On the altar is a lovely brass cross, the unsolicited gift of Miss Helen Cobb, Boston, Mass. The lectern was made by the Rev. Mr. Gill.

DEDICATION

"Blessed be thy Name, O Lord God that it hath pleased Thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon the earth; Grant, we beseech thee, that in this place now set apart to thy service, thy holy Name may be worshiped in truth and purity through all generations; through Jesus Christ our Lord. . . ."

A hush followed this prayer by Bishop Remington. Perhaps at that moment the spirits of some of those early pioneers were near joining, unseen, in this service of



OUR SAVIOUR, SUMMER LAKE: Its dedication was a monument to 20th century pioneers.

get along without too many differences. It will be many years before we can become a self-supporting diocese; and we don't want to be a bow-legged one, or to be amalgamated with any other jurisdiction until and unless the Church refuses to care for those areas where her children cannot do for themselves what ought to be done.

SUMMER LAKE

Pioneers Named It; Pioneers Are Winning It for Christ

By ERIC O. ROBATHAN

Years ago a band of pioneers struggled through the mountain passes that bar the way to the Oregon plains. They had suffered severely from the winter's cold grip; there had been hunger, sickness and hardship, but true to pioneer traditions they had pushed on and on, determined and undismayed. Deep snow filled the canyon, hindering their progress. Then one day they lifted their eyes to see in the distance a cloud of steam rising from a stretch of water. The sight gave them renewed hope, for below them lay the plains. As they drew nearer to the end of the canyon the temper-

The building began to take shape, and at last the day came for its consecration by Bishop Remington.

NEW PIONEERING

A car sped along the canyon at 50 m.p.h. It was a December's afternoon. The snow banked high to the sides of the road by the snow-plow left the road clear. Along this smooth highway those early pioneers had once travelled, but then it had been an uncharted, rough trail and progress had been slow. Looking from the car the occupants saw in the distance a thin mist rising. There below them lay the flat lands and Summer Lake—and a little church with a green roof. A stone's throw away from the church was an historic marker telling how this name had come to be given to the locality. Just as that marker told its story of early pioneers, so now the Church of Our Saviour spoke of another work of pioneering. It marked another step forward in the progress of this missionary district.

It is a lovely little building and so planned that one end may be partitioned off when needed as a parish house. Above the altar hangs a striking painting, the gift of the district's talented artist, the Rev. F.

consecration. The words of the grand old hymn rang out:

"Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won. . . ."

Another chapter had closed; a new chapter had opened. The Church still marches onward. The work of pioneering did not cease with those who in the years of long ago had come through the tribulation of hardship and suffering to find rest and peace in that long kindly valley named "Summer Lake."

COVE

"What Makes Us Love This Place So Much?"

By BISHOP REMINGTON

PERHAPS the greatest contribution which has been made to the future of the Church in Eastern Oregon is that which we undertook in 1924 for our young people. Some 70 years ago, a property of approximately 100 acres was given to the Church for a girl's school by Samuel G.



COUNSELLORS AT COVE: *College-age young people who have attended the regular summer school serve as counsellors for the 8-12 year-old camp.*

French, a devoted Churchman who emigrated from Baltimore, Maryland. The school was established under Bishop Morris, but it burned down, and the property was unused when I came in 1924. With its beautiful campus, it seemed like an ideal conference place.

SUMMER SCHOOL

For 18 years now, the young people of Eastern Oregon have gathered on this campus at Cove, and made these walls ring with their happy laughter. Our first equipment was tents, but buildings have been acquired by the efforts of the Bishop, and have been given by different parishes and individuals throughout the whole Church. No summer school could have a more attractive setting. Green grass, cooling shade trees, dormitories, recreation hall, refectory, log cabins, tents, clear running water,

and ever the hills and the slopes and shoulders of the valleys.

But buildings do not make what Ascension School has come to mean to hundreds of young people, not only in Eastern Oregon, but scattered to the four winds of heaven. Let any two or more "Coveites" meet anywhere, and their eyes will gleam and a happy smile spread over their features, and then "What talk of memories and friendships formed at Ascension Summer School."

We wish we might quote at length the fine things which our young people have to say about the school, but there is only space for a few paragraphs.

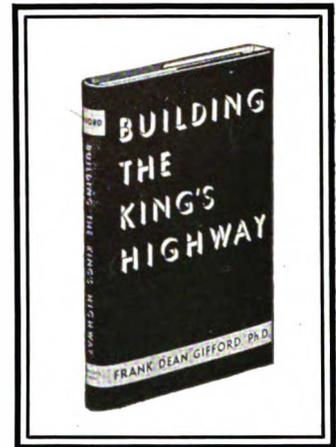
"Cove, to anyone who has been there is something more than just a word. It stands for worship, beauty, rest and peace; something that will remain with you for the years to come. To me, the early morning



ABOVE: *The Bishop and two of his lambs.* LEFT: *Ascension Chapel. The Holy Communion is celebrated here daily during summer schools.*

An Excellent Book of Sermons For Laymen

BUILDING THE KING'S HIGHWAY



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Foreword by the Presiding Bishop

Here is a new book of thirty-two, ten-minute sermons which readily qualifies for use by three different groups of Episcopal Churchmen: Lay Readers, Laymen and Laywomen, and the Clergy.

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Dr. Gifford is an able preacher, a clear thinker, and a popular speaker. Through his experience as rector of an average parish of the Church, and through coming in contact with many types of people daily, in addition to his early training as a missionary, the author is exceptionally qualified to present this group of sermons. **Price, \$2.00. Postage Additional.**

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sunlight shining through the stained glass window acts as the tie between God and man."

"As I pass through the arched door, I see the little chapel at work, sending each girl and boy out to do his best for the day. It seems saturated with the feeling of peace, strength, and the Holy Spirit. I too kneel."

"What makes us love this place so much? Is it that here we have made so many real friends, and that here we feel a spirit that we feel no other place? Is it the windows in the Chapel as we sing 'Turn your eyes

upon Jesus'? Well, I can't quite say, but some people call it God."

To the school have come many of the religious leaders of the Church, as well as Bishops and clergy throughout the Pacific Northwest, as teachers, chaplains, etc.

VACATION CHURCH SCHOOL CAMP

For a number of years, the United Thank Offering workers of Eastern Oregon conducted vacation church schools in many places, with great success. However, we felt that we might combine these schools in bringing the children to

Cove and providing the right atmosphere, so in 1937 we undertook a summer vacation school camp for children between the ages of 8 and 12. This was an immediate success. The children take part in the services, help to plan their activities through a student council, and share in the smooth running of the camp by doing K.P. work, etc. The counsellors are college-age young men and women who have attended our summer school, or worked in the church school or young people's fellowships. While the camp provides a real vacation for the children, it is primarily a Church camp, with instructions on the Church's teachings. We have had children from nine denominations, but every boy and girl is given an opportunity to take some part in the services. In fact, the way in which they live in camp for 10 days, in Christian peace and harmony, working and playing, studying and praying together is a source of inspiration to their leaders, and for them the experience is invaluable. In their handwork classes, they made gifts to be sent to the Red Cross for refugee children. They also had Mite Boxes and gave over six dollars last year for China Relief. All in all, they are mischievous and loving, responsive and cooperative in their 10 days of living in the Christian Way of Life, and they too feel the "Spirit of Cove" which gives that "Peace which passeth all understanding."

Here are a few impressions from the children.

"A swell place which combines work with play, and a grand church where we run our own services."

"I like the chapel at Cove because when I come in and look at the beautiful windows and kneel down and pray, I feel as if Christ comes down from the windows and talks with me."

"I feel that this summer school has given me a new standard of life, and new ideals."

"The thing I like about Cove is the chapel. I go to Church but I didn't get anything out of it. But now that we have had some instruction, I can understand every word."

"In Chapel I've learned more about Christ and the things He does for men, and in summer school I've learned about fair play and friendship."

"I have learned more here at Cove in 10 days than I have every Sunday I have gone to church. I feel that I really know Christ and when I go home I am going to try and help someone."

"I think this summer school has meant more to me this year than any other. It has taught me to worship and love Christ in a different manner than I have ever done before. It has taught me more about the Episcopal Church than I have ever known. Above all, it has made me want to tell and help others."

CHURCH CALENDAR

June

- 7. First Sunday after Trinity.
- 11. S. Barnabas. (Thursday.)
- 14. Second Sunday after Trinity.
- 21. Third Sunday after Trinity.
- 24. Nativity of S. John Baptist. (Wednesday.)
- 28. Fourth Sunday after Trinity.
- 29. S. Peter. (Monday.)
- 30. (Tuesday.)

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INTERCHURCH

PRESBYTERIANS

Assembly Amends Rule on Reception of Ministers

A proposal to amend the portion of Presbyterian Form of Government controlling the acceptance of ministers from other communions by Presbyterian churches was approved by the 154th General Assembly of the Presbyterian Church in the USA meeting in Milwaukee, May 21st to 27th. The action was taken to safeguard the intention and continuity of presbyterial orders.

According to the recommendations, Chapter XV, Section XVI, of the Form of Government will be amended to read as follows:

"Ministers of Reformed Churches holding the Presbyterian System in correspondence with the General Assembly, shall when applying for membership in a presbytery furnish satisfactory credentials of (1) ordination by a presbytery or classis, (2) present good standing, and (3) dismissal to the particular presbytery. They shall also submit satisfactory evidence of possessing the qualifications of character and scholarship required of candidates and licentiates of this Church; shall be examined in theology, and at the discretion of the presbytery in other subjects, and shall answer in the affirmative questions 1 to 8, contained in Section XII of this chapter. Present membership in a presbytery or classis of another Church shall not be accepted as the equivalent of presbyterial ordination if such be lacking.

"Ministers connected with other Evangelical Churches in correspondence with the General Assembly who have not been presbyterially ordained shall, in addition to the fulfilling of all conditions set forth in the immediately preceding sentence of this section, be required to produce satisfactory evidence (1) that their ordination was intended to be within and to the ministry of the catholic and universal church, (2) that their ordination was performed by the authority charged with the exercise of this specific church-power within the ordaining communion, and (3) that their ordination has been accompanied by the laying on of hands by such as have themselves been ordained similarly. Inability to fulfil any one or more of these requirements will automatically subject an applicant seeking admittance to a presbytery to the requirements of Chapters XIV and XV of the Form of Government."

The recommended changes will become a part of the Church's constitution after they have been submitted to the 276 presbyteries and ratified by a majority of them.

COMING EVENTS

June

- 2 Convention of Rochester, Geneva, N. Y.
- 14-20 Gambier Summer Conference, Gambier, Ohio: Conference, Orlando, Fla.
- 15-26 Minnesota Summer Conference, Carleton College, Northfield, Minn.
- 21-26 Howe Summer Conference, Howe, Ind.
- 28-July 3 Eagle's Nest Summer Conference, Delaware, N. J.
- 28-July 4 Valley Forge Conference, Wayne, Pa.



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Clifford P. Morehouse, editor of THE LIVING CHURCH, is leaving England this week. At the invitation of the British Ministry of Information, he has been there several weeks attending important Church and government ceremonies and getting together material for a forceful and true picture of England today.

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The 201 Largest Churches

According to parochial statistics reported for the 1942 LIVING CHURCH ANNUAL, 193 churches of the Episcopal Church have communicant lists of 1,000 or more. These, with the eight next in size, are as follows:

1. St. Bartholomew's, New York, 3,171
2. Calvary, Pittsburgh, 2,874
3. St. Thomas', New York, 2,450
4. St. Philip's, Colored, New York, 2,426
5. Trinity, Boston, 2,332
6. St. James', New York, 2,230
7. St. Stephen's, Lynn, Mass., 2,215
8. St. Paul's Cathedral, Detroit, 2,213
9. St. Matthew's Cathedral, Dallas, Tex., 2,201
10. St. Agnes' Chapel, New York, 2,196
11. Intercession Chapel, New York, 2,173
12. St. John's, Stamford, Conn., 2,159
13. St. Mark's, San Antonio, Tex., 2,108
14. Christ, Cincinnati, 2,093
15. Mediator, Philadelphia, 2,072
16. St. Paul's, Paterson, N. J., 2,025
17. St. James', Danbury, Conn., 2,014
18. St. John's, Los Angeles, 2,000
19. St. Luke's Pro-Cathedral, Evanston, Ill., 1,977
20. Christ, Greenwich, Conn., 1,975
21. Trinity, Houston, Tex., 1,968
22. Grace, Providence, R. I., 1,962
23. All Saints', St. Thomas, V. I., 1,942
24. All Saints', Pasadena, Calif., 1,927
25. St. John's Cathedral, Denver, 1,863
26. St. John Evangelist Cathedral, Spokane, Wash., 1,823
27. St. Ambrose's, Colored, New York, 1,806
28. St. Michael and All Angels, Baltimore, 1,798
29. St. John's, Yonkers, N. Y., 1,783
30. Christ Church Cathedral, Hartford, Conn., 1,729
31. St. James', Elmhurst, L. I., N. Y., 1,702
32. St. James the Less, Scarsdale, N. Y., 1,694
33. St. George's, New York, 1,682
34. St. Peter's, Port Chester, N. Y., 1,657
35. St. John's, Waterbury, Conn., 1,654
36. St. Alban's, Washington, 1,652
37. All Saints', Worcester, Mass., 1,649
38. St. Peter's, Niagara Falls, N. Y., 1,644
39. St. Paul's, Kansas City, Mo., 1,624
40. St. Paul's, Cleveland, 1,623
41. St. Paul's Cathedral, Buffalo, 1,569
42. Christ, Nashville, Tenn., 1,568
43. St. Mary's, South Manchester, Conn., 1,537
44. St. Annes', Colored, Miami, Fla., 1,536
45. St. Clement's, El Paso, Tex., 1,533
46. St. Paul's, Brooklyn, N. Y., 1,512
47. St. Luke's, Germantown, Pa., 1,511
48. St. Paul's, Pawtucket, R. I., 1,511
49. Good Shepherd, Jacksonville, Fla., 1,510
50. St. Mary the Virgin, Sagada, P. I., 1,510
51. Christ, West Haven, Conn., 1,504
52. Incarnation Chapel, New York, 1,492
53. All Saints', Chevy Chase, Md., 1,458
54. Christ, Rochester, N. Y., 1,458
55. St. Luke's, Atlanta, 1,450
56. Trinity, Tulsa, Okla., 1,450
57. Christ, Houston, Tex., 1,450
58. Grace, Lawrence, Mass., 1,446
59. Grace, Utica, N. Y., 1,442
60. Grace-St. Luke's, Memphis, Tenn., 1,418
61. St. Stephen's, Wyandotte, Mich., 1,415
62. Christ, Waukegan, Ill., 1,412
63. Nativity Pro-Cathedral, Bethlehem, Pa., 1,411
64. Incarnation Cathedral, Garden City, L. I., N. Y., 1,391
65. Trinity, Torrington, Conn., 1,386
66. St. Martin's, New Bedford, Mass., 1,384
67. Calvary, Summit, N. J., 1,378
68. St. Paul's, Syracuse, N. Y., 1,377
69. St. Paul's, Chattanooga, Tenn., 1,374
70. St. Stephen's, Wilkes-Barre, Pa., 1,371
71. Trinity, Galveston, Tex., 1,370
72. St. Mark's, Philadelphia, 1,351
73. St. Stephen's, Wilkinsburg, Pa., 1,348
74. St. Mark's Cathedral, Seattle, Wash., 1,343
75. Trinity, Newton, Mass., 1,342
76. Trinity, Toledo, Ohio, 1,326
77. Incarnation, Dallas, Tex., 1,307
78. Christ Church Cathedral, St. Louis, 1,306
79. St. James', Los Angeles, 1,299
80. St. Luke's, Montclair, N. J., 1,296
81. St. Paul's, Panama City, C. Z., 1,291
82. Advent, Nashville, Tenn., 1,286
83. Ascension and Prince of Peace, Baltimore, 1,284
84. St. Paul's, Rochester, N. Y., 1,281
85. St. Luke's, Jamestown, N. Y., 1,273
86. St. James', New York, 1,272
87. Trinity, Watertown, N. Y., 1,268
88. Trinity, Columbia, S. C., 1,265
89. Advent, Birmingham, Ala., 1,262
90. St. Paul's, Milwaukee, 1,262
91. St. Mark's, New Britain, Conn., 1,255
92. Holy Trinity Cathedral, Port au Prince, Haiti, 1,254
93. Grace and St. Peter's, Baltimore, 1,254
94. St. Mary the Virgin, New York, 1,243
95. St. John's, Hartford, Conn., 1,242
96. St. Paul's, Oakland, Calif., 1,240
97. St. John the Evangelist, Boston, 1,237
98. Grace, Grand Rapids, Mich., 1,234
99. Ascension, New York, 1,233
100. St. Paul's, Albany, N. Y., 1,220
101. Trinity, New Orleans, La., 1,219
102. St. Simeon's, Philadelphia, 1,219
103. Grace, Oak Park, Ill., 1,212
104. Christ and St. Luke's, Norfolk, Va., 1,208
105. St. George's, Central Falls, R. I., 1,203
106. St. Joseph's, Detroit, 1,203
107. All Saints', Atlanta, Ga., 1,202
108. St. James', Baton Rouge, La., 1,201
109. St. Matthew's, Kenosha, Wis., 1,201
110. Grace, New York, 1,200
111. St. Andrew's, Yonkers, N. Y., 1,200
112. St. Michael and St. George, St. Louis, 1,198
113. Ascension, Mt. Vernon, N. Y., 1,195
114. St. Paul's, New Haven, Conn., 1,188
115. St. Paul's, Duluth, Minn., 1,187
116. St. Thomas', Brooklyn, N. Y., 1,183
117. St. Peter's, Morristown, N. J., 1,182
118. St. Paul's, Lansing, Mich., 1,180
119. St. Paul's, Jackson, Mich., 1,179
120. St. Gabriel, Hollis, L. I., N. Y., 1,179
121. Heavenly Rest and Beloved Disciple, New York, 1,175
122. Christ Church Cathedral, Springfield, Mass., 1,173
123. Christ, Bloomfield and Glen Ridge, N. J., 1,171
124. St. David's, Baltimore, 1,170
125. Christ, Poughkeepsie, N. Y., 1,170
126. All Saints', Boston, 1,162
127. Grace, Newark, N. J., 1,160
128. Christ, Brooklyn, N. Y., 1,159
129. Grace, New Bedford, Mass., 1,158
130. Emmanuel, Boston, 1,157
131. Messiah, Detroit, 1,145
132. St. Paul's, Baltimore, 1,144
133. St. James, Richmond, Va., 1,144
134. Grace Cathedral, Topeka, Kans., 1,137
135. Trinity, Binghamton, N. Y., 1,136
136. St. George's, Flushing, L. I., N. Y., 1,134
137. Trinity, Elmira, N. Y., 1,130
138. St. John's, Charleston, W. Va., 1,128
139. Calvary, Memphis, Tenn., 1,124
140. St. Mark's Evanston, Ill., 1,123
141. Christ, Bronxville, N. Y., 1,123
142. Trinity, New Rochelle, N. Y., 1,123
143. Trinity, Pottsville, Pa., 1,121
144. St. Luke's, Long Beach, Calif., 1,117
145. St. Chrysostom's, Chicago, 1,110
146. St. Luke's, Kalamazoo, Mich., 1,109
147. Christ, Williamsport, Pa., 1,107
148. St. Andrew's Cathedral, Honolulu, T. H., 1,104
149. St. Anne's, Lowell, Mass., 1,104
150. St. Michael's Cathedral, Boise, Idaho, 1,103
151. Christ Church Cathedral, Louisville, Ky., 1,102
152. St. Simon the Cyrenian, Colored, Philadelphia, 1,100
153. Christ, Corning, N. Y., 1,095
154. St. Mark's, Toledo, Ohio, 1,095
155. St. Paul's, Englewood, N. J., 1,094
156. Christ, Cambridge, Mass., 1,088
157. St. David's, Austin, Tex., 1,088
158. St. Thomas', Los Angeles, 1,085
159. St. Paul's, Muskegon, Mich., 1,079
160. Epiphany, Washington, 1,073
161. St. Cypryan's, Colored, Boston, 1,073
162. St. Paul's, Akron, Ohio, 1,068
163. St. Paul's, Waco, Tex., 1,066
164. St. George's, Hempstead, L. I., N. Y., 1,064
165. St. Paul's, Philadelphia, 1,060
166. St. Edmund's, Colored, Chicago, 1,059
167. St. Paul's, Richmond, Va., 1,057
168. St. Paul's, Brockton, Mass., 1,056
169. St. Paul's, Poughkeepsie, N. Y., 1,056
170. Messiah, Glens Falls, N. Y., 1,055
171. St. John's, Lansdowne, Pa., 1,055
172. St. Augustine's, Santa Monica, Calif., 1,051
173. St. Andrew's, Ann Arbor, Mich., 1,047
174. St. Peter's, New York, 1,045
175. Trinity Cathedral, Trenton, N. J., 1,043
176. St. Martin's Chapel, Colored, New York, 1,040
177. St. Thomas', Colored, Chicago, 1,033
178. Trinity, Fort Wayne, Ind., 1,033
179. Holy Trinity, New York, 1,033
180. Grace, Everett, Mass., 1,030
181. All Saints' Memorial, Providence, R. I., 1,030
182. St. John the Evangelist, St. Paul, Minn., 1,028
183. St. Paul's Cathedral, Los Angeles, 1,024
184. St. Andrew's, Kansas City, Mo., 1,023
185. St. Stephen's, Pittsfield, Mass., 1,021
186. St. Paul's, Chester, Pa., 1,015
187. St. Ann's, Amsterdam, N. Y., 1,013
188. St. Mark's, Glendale, Calif., 1,009
189. Christ, Quincy, Mass., 1,007
190. St. Paul's, Washington, 1,001
191. Christ, Alameda, Calif., 1,000
192. Trinity, Mt. Vernon, N. Y., 1,000
193. St. Andrew's, Fort Worth, Tex., 1,000
194. Ascension, Jersey City, N. J., 999
195. St. John's, Savannah, Ga., 997
196. St. John's, Royal Oak, Mich., 993
197. Gethsemane, Minneapolis, Minn., 993
198. St. John's, Ogdenburg, N. Y., 993
199. St. Andrew's, Tampa, Fla., 990
200. All Saints', Brooklyn, N. Y., 987
201. Trinity, New Haven, Conn., 986

NORTHERN MICHIGAN

**Rev. Herman R. Page
Elected on First Ballot**

Principal business of the 49th convention of the diocese of Northern Michigan, Negaunee, May 25th and 26th, was the election of the Rev. Herman R. Page as Bishop [L. C., May 31st].

Names submitted to the convention in addition to that of the Rev. Herman R. Page, were the Ven. Leonard P. Hagger,



Signal Corps, U. S. A.
CHAPLAIN PAGE: Northern Michigan
knew its mind.

archdeacon of Michigan, the Very Rev. Elwood L. Haines, dean of Christ Church Cathedral, Louisville, Ky., the Rev. Dr. Donald Wonders, Sandusky, Ohio. The Rev. Bates G. Burt, rector of All Saints', Pontiac, Mich., was nominated from the floor of the convention. On the first ballot the Rev. Mr. Page received over a three-fourths majority of both the lay and clergy votes, and his election was immediately made unanimous.

The Rev. Herman Riddle Page was born in Couer d'Alene, Idaho, May 3, 1892, the son of the late Bishop Page and Mary Riddle Page. He graduated from Harvard University and the Episcopal Theological Seminary. His early ministry was under his father in the missionary district of Spokane. Later he served on the staff of St. Paul's Cathedral, Boston, and in 1928 he became rector of St. Paul's Church, Dayton, Ohio. At present he is on leave of absence from that parish to serve as secretary of the Training School for chaplains of the U. S. Army with the rank of Major. It is hoped that he can be released from his duties there so as to enable him to take up his work in the diocese next fall.

Bishop-elect Page is well known in the diocese, having been on the faculty of the summer conference for two successive years as well as having spoken at other

meetings. He is especially well liked by the young people.

The convention opened with a memorial service to the late Bishop Page, in charge of the clerical members of the standing committee. The Rev. Carl G. Ziegler, rector of Grace Church, Ishpeming, preached the memorial sermon.

Reports from the Trust Association and the Department of Promotion in charge of rehabilitating the Episcopal Endowment Fund indicated that the present funds were approximately \$60,000, invested so as to produce an income of \$3,100 per annum.

ELECTIONS: Standing committee, the Rev. Messrs. C. G. Ziegler, H. R. Sherman, O. M. Langley, G. G. Curtis, Messrs. F. C. Standord, J. B. Williamson, C. J. Stakel; examining chaplains, the Rev. Messrs. W. P. D. O'Leary, E. R. A. Green; delegates to provincial synod, the Rev. Messrs. J. G. Carlton, H. R. Sherman, G. C. Weiser, W. P. D. O'Leary, Messrs. S. B. Miller, J. B. Williamson, B. I. Quirt, W. P. Chamberlain; bishop and council, the Rev. Messrs. J. G. Carlton, G. C. Weiser, Messrs. W. W. Graff, A. P. Hamby, J. E. Jopling.

NEW YORK

Children's Offering Presented

Over 5,000 boys and girls took part in the annual service for the presentation of the Lenten missionary offerings of the Church schools of the diocese of New York, held in the Cathedral of St. John the Divine, on Saturday afternoon, May 23d. Bishop Manning led the children in a pledge of loyalty to Christ and His Church. The pledge, compiled by the Bishop, reads as follows:

"I believe in the Lord Jesus Christ so I must learn all that His Church teaches about Him. I must love Christ and must think of Him and say my prayers to Him every day. I must be faithful to the Lord Jesus in His Church and in my daily life."

The offerings amounted to \$24,650, as compared with \$24,275 in 1941. Because of the space now available, with the entire length of the Cathedral open, more children may come. There were 2,000 in the procession, vested in the choir vestments of their several parishes. With the 3,000 others in the Cathedral were parents and friends, filling the Cathedral.

Correction

In the list of elections at the diocesan convention of New York [L. C. May 24th, p. 15] it was erroneously stated that three members had been elected to the standing committee. Only two were elected: the Rev. H. H. Hohly and M. B. Candler.

CONNECTICUT

Diocese to Provide For New Church Work

The 158th annual convention of the diocese of Connecticut, May 19th, Hartford, felt that the need for extending the work of the Church in areas inadequately served because of rapid growth in the defense program was so vital that it passed a resolu-

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DIOCESAN

tion that "each parish should endeavor to raise in addition to its regular missionary offering a contribution equal to one half of 1% of current expenses for assessment purposes, the money to be expended by the executive council for new work of the Church in the diocese."

Bishop Budlong in addressing the convention stated "There is no use in winning the war unless at the same time we are in the process of developing within ourselves and in others that which gives promise of lasting peace."

The question of revising the canon defining legal membership in parishes was so controversial that action was postponed until next year.

The armed forces were well represented by Chaplains Hamilton H. Kellogg, Loyal Y. Graham III, and Oliver J. Hart, recently elected Bishop Coadjutor of Pennsylvania, all of whom told of their work among the men in army camps.

The Church club of the diocese marked its 50th anniversary at a dinner held in the ballroom of the Hotel Bond. Dr. John Foster Dulles, New York lawyer and expert on international affairs, emphasized the vital role which the churches must play in solving the problems of the post-war world.

Dr. Dulles, chairman of the Commission of the Federal Council of Churches to Study of the Bases of a Just and Durable Peace, outlined four objectives which, he said, are essential in securing such a peace. He said (1) that the churches must emphasize the spiritual fundamentals that Christ taught; (2) that the world must understand the "practical value of putting the Christian spirit to use"; (3) that the people must begin immediately to understand the world is interdependent, and (4) that this "interdependent life of nations" requires some form of central political order in the future.

ELECTIONS: Standing committee, Ven. T. S. Cline, Rev. Messrs. A. F. McKenny, F. S. Morehouse, H. E. Kelly, R. Cunningham; executive council, Rev. R. C. Dentan, R. M. Coit; deputies to provincial synod, Rev. Messrs. L. H. Fisher, D. W. Greene, F. S. Morehouse, F. J. Smith; Messrs. A. T. McCook, R. M. Coit, T. B. Lord, C. C. Goodrich; alternates, the Rev. Messrs. J. S. Neill, S. Emerson, A. J. M. Wilson, R. Cunningham; Messrs. W. C. Hutton, F. W. Kilbourne, F. C. Earle, R. Baldwin.

VIRGINIA

Negro Elected to Synod

Interest in the 147th annual council of the diocese of Virginia, meeting in Alexandria, May 26th to 28th, centered largely around the election of Archdeacon W. Roy Mason as Suffragan Bishop of Virginia [see General].

Dr. William H. Hughes, Richmond, a Negro layman, was elected as a deputy to the synod. This is the first time in the history of the diocese that one of his race will be represented at the synod.

Other council action included the adopting of a somewhat larger budget for the coming year, including in it \$5,000 for British Missions. Provision was made for appointing a committee to study the question of a just and durable peace. A com-

mittee was appointed to consider the proposal initiated in the General Convention to change the name of the Church by omitting the name "Protestant."

ELECTIONS: Deputies to the synod, the Rev. Messrs. S. B. Chilton, V. C. Franks, G. P. Mayo, D. A. Boogher; Messrs. G. L. Browning, A. A. Smott, A. Boothe, W. H. Hughes.

EAU CLAIRE

Be Loyal to Country and Church

"Stand loyally by your country in these critical days but be equally loyal to your Church," said Bishop Wilson in his address to the 14th annual council of Eau Claire, May 20th, 1942. "The time, the energy, the contributions you expend on the Church are closely related to the winning of your war. For without the Church to keep alive our Christian ideals the war would become simply a jungle fight. Moreover as the pressure of events increases we shall need in growing measure . . . the sacramental strengthening which He provides in His Church."

In speaking of the dilemma in which participation in war places the Christian the Bishop said, "We must reach the more delicate decision as to which way in a world of compromises offers the best opportunity of making a positive contribution toward the fulfillment of God's purpose among men. If we of the United Nations should lose this war it would be harder to be a Christian than if we should win it. We would therefore urge our people to give themselves wholeheartedly to the winning of the war because it is the best way of providing a peace in which the principles of the Christian Gospel may have a chance."

ELECTIONS: Standing committee, the Rev. Messrs. R. D. Vinter, G. L. Hill, F. V. Hoag; Messrs. C. L. Baldwin, J. Boothby, O. W. Mohle; executive board: The Rev. G. L. Hill, J. Boothby; delegates to the provincial synod: The Rev. Messrs. G. M. Argeaux, R. E. Ortmayer, L. S. Olsen, A. R. P. Heyes; G. Baldwin, O. W. Mohle, Wm. Aberg, J. S. Pitts.

MARYLAND

Bishop Helfenstein to Retire in 1943

Bishop Helfenstein, in his address to the convention of the diocese of Maryland, held in the Pro-Cathedral, Baltimore, on Wednesday, May 27th, announced that he intends to submit his resignation to the House of Bishops at the next meeting of the General Convention and it would take effect December 31, 1943. He further stated, however, that should the shortage of tires and gasoline make it impossible for him to perform the duties of his office, he may retire sooner. In speaking of the priorities of the clergy, the Bishop stated that it presented a challenge to the Church. "We can increase our pastoral work even if our people cannot attend Divine worship. The Church and her sacraments, the comfort and help so greatly needed, must be carried to our people. We must by the right use of our priorities prove ourselves worthy of them."

Bishop Powell in his address referred to

the privilege and responsibility of ministering to "the tens of thousands of soldiers who are training in the camps within the diocese."

In discussing foreign missions, Bishop Powell said "At the moment, there is an insistent question in some minds about missions in foreign lands, especially in Japan. The question has been asked "Why should we give to missions in Japan after what Japan did at Pearl Harbor? To ask the question is to indicate the answer. We are judging Japan, not by Japanese standards, but by Christian standards. It is precisely because the work of missions had not gone far enough and Japan was not Christian that she did what she did. She acted perfectly consistently and in accord with pagan principles."

The budget for the coming year, in the amount of \$86,580 was adopted, with an additional \$4,000 expected for Aid to British Missions.

COLLEGE OF ST. JAMES

The trustees of the College of St. James, near Hagerstown, Maryland, together with a committee from the executive council, presented the matter of the convention securing title to the school as a diocesan school. This was thoroughly discussed and the plan of advancing sufficient funds to pay all existing debts and giving a working capital was considered. The convention voted to take the school over and under the new plan it would elect the trustees who would report every two months to the diocesan executive council.

Recommendation was made that the date of the meeting of the convention be changed to January, instead of May. This was passed but must be referred to the parishes and ratified at the next meeting of the convention before it becomes operative.

Eleven Churches were added to the list granting the right to women to vote in annual parish elections.

After the convention adjourned, the Corporation for the Relief of Widows and Children of the Clergy of the P. E. Church in Maryland held their annual meeting. This corporation is 158 years old.

ELECTIONS: Standing committee, the Rev. Messrs. D. F. Fenn, B. B. Lovett, R. T. Loring, R. A. Walke; Messrs. T. F. Cadwalader, J. A. Latane, H. M. Brune, W. C. Chestnut; delegates to the provincial synod, the Rev. Messrs. D. C. Trimble, W. O. Smith, R. A. Walke, W. C. Roberts, J. G. Schilpp, R. Turner, H. S. T. White, E. Allen Lycett.

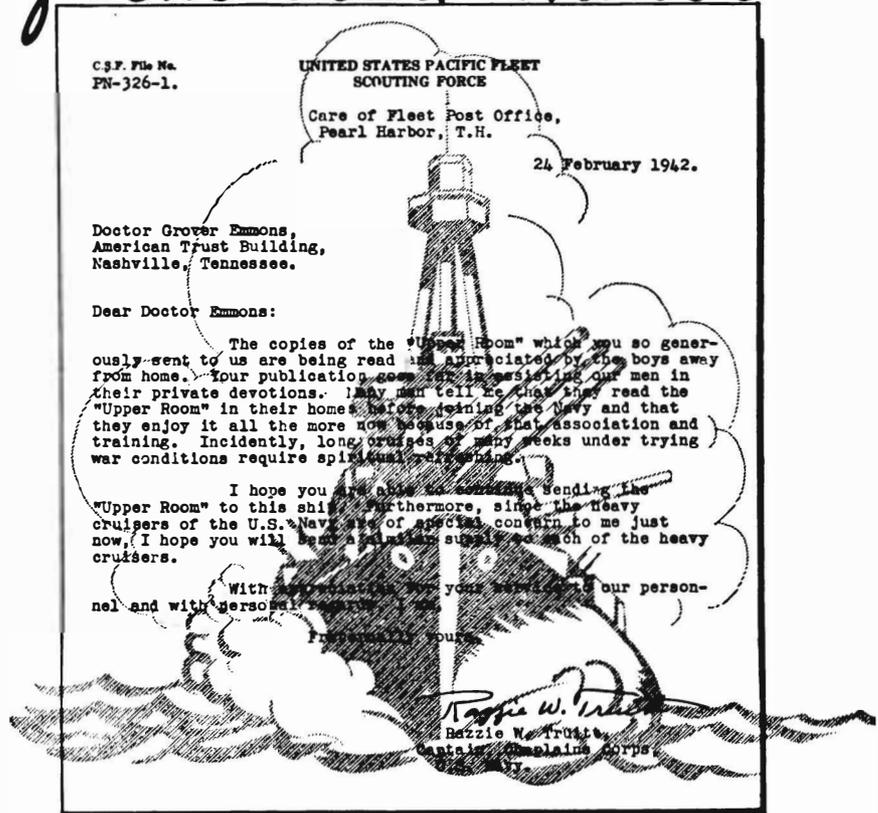
PENNSYLVANIA

Maritime Day at Christ Church

A band of unsung heroes had their day at historic Christ Church, Philadelphia, on Maritime Day, May 22d, when the hatreds and differences of ship owners, labor unions, and seamen were put aside as group representatives gathered to commemorate the American Merchant seamen lost by enemy action at sea.

Bishop Taitt of Pennsylvania led the prayers and the Hon. Bernard Samuels, mayor of Philadelphia, read citations honoring the living and dead. A color guard from the U. S. Coast Guard led the pro-

from Pearl Harbor -



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DIOCESAN

cession of clergy, civic leaders, and seamen up the center aisle.

Tributes to the men of the Merchant Marine were given by representatives of the Port of Philadelphia Maritime Society, the Pennsylvania Federation of Labor, the Philadelphia Industrial Union Council, the Master Mates and Pilots' Association, the Marine Engineers Beneficial Association, the Seafarers' International Union, and the National Maritime Union.

Mayor Samuels presented each of 30 men, who have survived the destruction of the ships on which they served, with a silver emblem on behalf of the City of Philadelphia.

S. W. VIRGINIA

Diocese Adopts a

Definition of "Communicant"

The 23d annual council of the diocese of Southwestern Virginia was held in St. John's Church, Wytheville, Va., the Rev. Dr. Deval L. Gwathmey rector, May 19th-20th.

The council did several interesting things. Not the least of these was its taking the bull by the horns and adopting for statistical purposes a definition of the term "communicant," pending the time, if ever, when the General Convention will get around to publishing a definition for the use of the whole Church. The new diocesan canon reads thus:

"Section 1. All ministers shall be careful in the enrollment of communicants and shall require, as far as practicable, that communicants moving from one parish to another shall conform to the provisions of the General Canon on that subject.

"Section 2. For statistical purposes the following definitions shall obtain: (a) A *confirmed person* is one who has received baptism and confirmation and whose name has been enrolled and kept on the parish register, and (b) A *communicant* is a confirmed person, as hereinbefore defined, who is not known to have neglected for two years the reception of the Holy Communion in spite of due and sufficient opportunity therefor."

Also the council changed the method of calculating the diocesan expense assessment. Heretofore the basis has been five per cent of current expenses (using the average figure for the past three years) plus a variable sum per communicant. That is, a sum varying from year to year; usually between \$1.25 and \$1.50.

Beginning with the year 1943 the rate per communicant will be \$1.00 flat and the variable factor will be the percentage of current expenses—7½% in 1943. This is a sort of compromise plan, as there are some who feel the assessment should be based on current expenses alone and without any relation to the number of communicants.

Apart from the regular business of the council and the address of Bishop Phillips, the chief feature of the session was the presence of the Rev. Moultrie Guerry, rector of St. Paul's Church, Norfolk, Va., who spoke on behalf of the Forward in Service movement and in the general mass

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meeting preached a stirring sermon on the same theme.

ELECTIONS: Chancellor, C. F. Cöcke; treasurer, T. A. Scott; historiographer, the Rev. Dr. D. L. Gwathmey; standing committee, the Rev. Messrs. C. Barnwell, W. C. Marshall, C. C. Fishburne jr.; Messrs. H. Michael, R. L. Peirce, H. M. Sackett jr.; examining chaplains, the Rev. Messrs. D. L. Gwathmey, R. A. Magill, R. Moncure; executive board, the Rev. Messrs. C. Barnwell, C. G. Leavell; Messrs. J. Huffard, F. V. Woodson; delegates to provincial synod, the Rev. Messrs. W. Seager, E. R. Rogers, C. C. Fishburne, Messrs. J. A. Waller jr., J. M. Goldsmith, G. R. Sharitz.

LEXINGTON

Triumph of Spiritual Forces

"In our minds and hearts, we think it of enormous importance to preserve the independence of the U.S. But in the long perspective of history, the triumph of the spiritual forces is of more enormous importance," said Bishop Dandridge, Coadjutor of Tennessee, in addressing the 47th annual convention of the diocese of Lexington. "Our main struggle is, as in St. Paul's day, not against flesh and blood, but against Principalities and Powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. This war is global." "Four practical suggestions for the present: As we remember in our prayers the Army and Navy, remember those who hold up the banner of the Cross; we must strive for deeper perception and more intelligent understanding of the real issues at stake; we must be ready to give our sons to carry the message glorious—chaplains now, missionaries later; as we pour out our money in taxes and bonds for war, we must pour out (much less, but just as gladly) our means for the armies of the Prince of Peace."

The report of the committee on the state of the Church, for the diocese, offered stimulation and encouragement, indicating a growth of 25% in total communicant strength in the last two decades, and of this, 75% took place in the last 10 years. The total givings were up 28% for the same 20 years.

Dr. Alexander Guerry, vice-chancellor of the University of the South addressed the opening session of the convention in behalf of the University. He emphasized the need of young people for a spiritual depth, especially now, which can only be gained through constant consciousness of the Sonship of God—possible to be gained only where spiritual training continues through the entire educational process, without the usual interregnum of the college years.

ELECTIONS: Treasurer, J. G. King; executive council, Rev. H. C. Williamson, J. G. King; board of examining chaplains, the Rev. Messrs. F. C. Lightbourn, N. E. Annable, R. T. Becker, Allen Person.

HARRISBURG

Bishop Emphasizes Church's Responsibility in War.

"We believe that America's cause is a righteous one. We believe that in saving our liberty and the freedom of smaller

Our "Malverns" - Our "Forward Lookings" and "The New Order"

Might we, very practical and definitely Christian business men, point out to the Church several definite things which need to be thought of and ACCOMPLISHED before we let our minds go planning too far into the fields suggested by the above titles. And note, please, also, fields in which we may never be given even a chance to operate. Who is going to have the most to say about the peace which is to come—and will it be a just and righteous peace? Will it be The Church, or will it be the same old type of diplomat and politician who never let the Name of Jesus crop up in their negotiations?

All our conferences, our books, and our weighty papers on this subject will be just so much nothing if The Church hasn't the weight behind Her to make Her policies prevail. How shall She develop the weight which She does not now have? First, by asserting the authority She has inherited, but in the use of which She has pussy-footed for years, for fear of lessening Her official published enrollment, and of cutting Her income. Also, we'll never have strength until we tell "two-timing" Episcopalians (the Easter and Christmas kind) very definitely that they are about 99% NOT in good standing, and as such, something slightly to be ashamed of. We'll never acquire weight until we firmly and fearlessly teach our people (beginning at Confirmation)

their "family" responsibility in the matter of giving to our Lord, and that even dimes and quarters are no longer legal tender in our Church.

This is a hard saying, but we are living, mind you, in a day when most people spend approximately 98% of their income on themselves and 2% upon God. And we'll never have prestige at any Conference table until we can come to it with the positive and enthusiastic knowledge that behind us is the impact of thousands upon thousands of loving, humble, earnest, liberal-giving, worshipping Churchmen. At present, we fear that The Church is simply a paper total which includes thousands who are so nominal in their Faith, as to provoke serious concern as to whether the cause is waning devotion or incomplete teaching, and in either event the result is to clutter up instead of to drive forward.

We in this business have wonderful opportunities of seeing, hearing and knowing both the strength and the weakness of Our Church. God grant that we may promptly pour in concrete where we are weak, and not waste time doing it, else—who'll care a hang WHAT we think when the peace-making time comes, especially if we aren't masters of our own Household?

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DIOCESAN

nations throughout the world we shall also save the soul of America," declared Bishop Wyatt-Brown, in his annual address to the convention of the diocese of Harrisburg, meeting in St. Stephen's Cathedral, Harrisburg, Pa., May 19th and 20th.

"The Soul of Christian America will be saved," the Bishop continued, "if we wage this war under the banner of the Cross of Christ and if we conquer in that Sign. If we wage this war as Christians and win it, not because God is on our side, for He plays no favorites, but because we are on God's side, and in the long run God is invincible, then the peace which shall be established will result in a better world.

"But whether this war shall be waged and won and the resultant peace fashioned on Christian foundations depends largely upon the Church. This is the Church's day of vast responsibility.

"If we cannot fight for God and Country ourselves, we can wage a spiritual warfare against selfishness, hatred, passivity and aloofness from the suffering of the world. We can subdue the instincts for hatred of men and at the same time arouse indignation against the foul and cruel deeds which pagan minds conceive and ruthless and cruel bandits perform."

A motion to have a one day convention next year, instead of the usual method of spreading it over portions of two days, with a mass meeting and reception the first evening, was defeated, the Bishop casting the deciding vote to break a tie.

Bishop Powell, Coadjutor of Maryland, was the speaker at a mass meeting held in the Cathedral Tuesday evening. Following the mass meeting a reception was held in the Cathedral parish house.

ELECTIONS: L. McCreath, secretary-treasurer; C. L. Miller, chancellor; the Ven. F. William Lickfield, registrar; standing committee: Canon S. Gast, the Rev. J. R. Leatherbury, M. Hough, F. K. Lukenbach; executive council: the Rev. R. C. Batchelder, the Rev. J. H. Treder, Dr. R. L. Jardine, R. McCreath; deputies to provincial synod: the Rev. Messrs. R. C. Batchelder, S. F. Gast, F. W. Lickfield, J. M. Thomas; Messrs. L. G. Adams, R. W. Bomberger, Dr. J. D. Denney, and E. E. Martin; alternates: the Rev. Messrs. H. W. Becker, C. E. Berghaus, D. C. Means, S. B. Schofield; Messrs. W. M. Chalmers, S. S. Heiges, C. W. Herdic, J. C. Hoffer.

BETHLEHEM

Pre-Convention Conference

Considers Forward in Service

Forward in Service was considered by a pre-convention conference for clergy and laity under the leadership of the Rev. Dr. Arthur M. Sherman assisted by selected clergy of the diocese at the 71st annual convention of Bethlehem, Scranton Pa., May 12th.

The convention proper adopted a canon to provide for the uniting of the field and publicity departments in a department of promotion and to make it possible for the bishop and executive council to employ a part time executive secretary.

ELECTIONS: All officers re-elected; standing committee, H. D. Deemer; deputies to provincial synod, Rev. Messrs. C. Sykes, P. W. Thompson, T. B. Smythe, M. M. Moore; Messrs. S. V. Wood, G. R. Taylor, J. S. Fine, F. Bertolet.

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SEMINARIES

122d Annual Commencement

At G.T.S.

Twenty-five men were graduated from the General Theological Seminary on the 122d Commencement Day, Wednesday, May 27th. They represented 20 colleges and universities and 16 dioceses.

Fourteen men, who have fulfilled the requirements, received the degree of S.T.B. (Bachelor of Sacred Theology). One received the degree of D.Th. (Doctor of Theology).

The honorary degree of S.T.D. (Doctor of Sacred Theology) was conferred upon the Rev. Stanley Brown-Serman, professor of New Testament Language and Literature in the Virginia Theological Seminary; the Rev. Charles Thorley Bridgeman, canon of St. George's Cathedral in Jerusalem; and Bishop Lewis of Nevada. Dr. Brown-Serman was present; Canon Bridgeman's degree was conferred in *absentia*. Bishop Lewis will receive his in the autumn when he comes East.

BACCALAUREATE SERMON

Bishop Washburn of Newark preached the Baccalaureate sermon, at Evensong on May 25th. He said, in part:

"By faith, Abraham went out at God's command, not knowing whither he went. God laid upon him a divine compulsion. Behind him was security; before him, an unknown future. By faith, none the less, Abraham went. His sepulchre had to be bought from the sons of Heth. Yet he died in peace, in faith.

"Always the seminary sends out its men, who must go by faith. Yet *this* year, you who go must go out into a future more incalculable than that into which any of your predecessors ever went. We are locked in total war. And it is war of ideals. Freedom of the spirit of man is the issue.

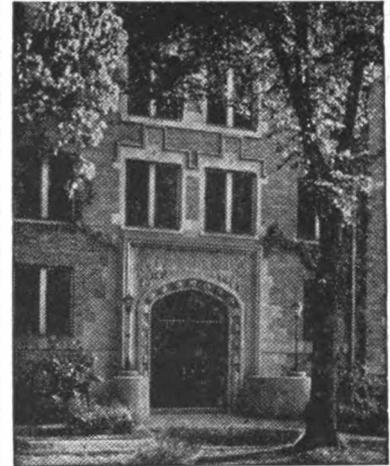
"Most men of your generation are not sitting, as you are, in the House of God tonight. You are exempt from their tasks. You *should* be, if you realize that your contribution is as vital to the struggle as that of the Armed Forces. Their task is easier than yours in that their discipline is from without, while yours must be from within. But if you think that it is easier in any other way, God have mercy on your souls. Were this to be so, you and those to whom you go to minister are to be pitted. Go forth in faith, your minds stayed in God, and you will be blessed by God in your work."

COMMENCEMENT ADDRESS

The Commencement address, given on Commencement morning, May 27th, by Stringfellow Barr, M.A., president of St. John's College, Annapolis, will stand out in the history of the Seminary. It was quite different from any recalled by even the oldest alumnus present. Seldom have such ripples of laughter been heard at Commencement. Dr. Barr said in part:
"The Nazis are simply pushing to their

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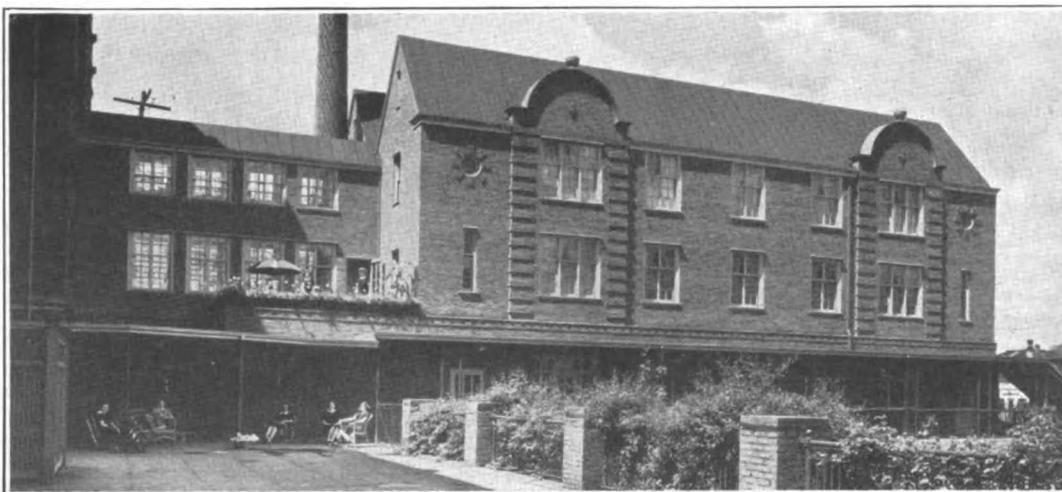
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EDUCATIONAL

logical conclusion what many peoples and nations do only partially. They are proceeding with heroic courage and endurance to the chosen goal. This problem will never be met by intellectual processes. The Anglo-Saxons were cut off from cultural growths. One serious result has been that we are muscular Christians, not theologians. We are afraid of intellect.

"Human beings are a good deal like rats. Rats are born, breed, fight, and die. But there are things rats *can't* do. They can't write books, nor read them. An appalling difference, that.

"Psychologists don't consider it enough, that difference between humans and rats. I am an animal, but I am smarter than the smartest rat I ever saw. I have other ends. Above all, I know that my final end is God: which no rat knows. . . .

"I have tried to arouse the liberal college to recognize its greatest work: the training of the intellectual powers. With the humility of a layman, I should like to recall my Church to its work of bringing the intellect again to bear on the problem posed by the fact that man is made in the image of God. Theology is not a *substitute* for true religion, but it is a necessary component of religion, if religion is to be taught to man. Things can be said theologically that make sense.

"Yet so little use is made of it. Even the clergy take it on faith. Organize, enlarge, make sure of more people. Then, on some Sunday which is not a special day, you *may* hope to slip in suddenly a bit of Christian doctrine."

SUMMER SESSION

The General Theological Seminary will open its summer session on Wednesday, June 10th. This will continue until September 1st. The students will thereby be a term ahead. Present seniors will be gradu-

ated at the end of January 1943 instead of at the end of May 1943.

The regular Seminary life will be followed, including the chapel service. Dean Fosbroke, the Rev. Dr. Burton Scott Easton, the Rev. Dr. Cuthbert A. Simpson, the Rev. Dr. Marshall B. Stewart, the Rev. W. Norman Pitteiger, and the Rev. Dr. Milo L. Yates, the chaplain, are among those who will be in residence.

Nashotah Summer Session

Nashotah House, Nashotah, Wis., is maintaining a modified summer term, from June 15th to September 15th because of the war, for seniors and middlers who find it desirable to speed their preparation for war-time service in the ministry.

Instruction is being given by members of the regular faculty, including Dean Nutter, the Rev. Dr. Freeman Whitman, the Rev. Dr. Frank H. Hallock, and the Rev. Dr. Hewitt B. Vinnedge.

An increased seriousness of purpose is, according to a competent observer, noticeable among the student body; many of the men are anxious to complete their preliminary work and get into active priestly life.

SECONDARY SCHOOLS

Bishop Ivins Presents Diplomas to Graduates of Kemper Hall

Bishop Ivins of Milwaukee presented diplomas to the graduating class at Kemper Hall, Kenosha, Wis., at the 72d commencement on June 3d. The Very Rev. Claude W. Sprouse, dean of Grace and Holy Trinity Cathedral, Kansas City, was the speaker at the exercises.

CHANGES

Appointments Accepted

BELDEN, Rev. FREDERICK H., rector of Christ Church, Walton, N. Y., is to be rector of St. John's Church, Johnstown, N. Y., effective August 1st. Address: 301 S. William Street, Johnstown, N. Y.

CLOUGH, Rev. CHARLES A., priest in charge of Trinity Mission House, Trinity parish, New York, is to be rector of St. Mark's Church, Augusta, Me., effective July 1st. Address: 11 Summer Street, Augusta, Me.

COSTA, Rev. OCTACILIO M. da., formerly minister of Calvary, Santa Rita, R.G.S., has been minister of Christ Church, Jose Bonifacio, R.G.S., Brazil, since March 1st. Address: Jose Bonifacio, R.G.S., Brazil.

DUNN, Rev. ROBERT H., formerly rector of Trinity Church, Claremont, N. H., is rector of St. John's Church, Portsmouth, N. H. Address: 101 Chapel Street, Portsmouth, N. H.

HEALD, Rev. GEORGE, formerly a tutor at the General Theological Seminary, New York, is rector of St. James' Church, Woodstock, Vt. Address: Woodstock, Vt.

INGERSOLL, Rev. RUSSELL R., dean of the Pro-Cathedral of the diocese of Northern Indiana, is to be priest in charge of St. Stephen's Church, Seattle, Wash., effective September 1st.

LANGHORST, Rev. WINFRED B., priest in charge of Holy Advent Church, Clinton, Conn., is to be rector of St. Ann's Church, Nashville, Tenn., effective August 1st. Address: 421 Woodland Street, Nashville, Tenn.

NEVES, Rev. VIRGINIO PEREIRA das, formerly

rector of Christ Church, Jaguarao, R.G.S., is rector of the Church of the Mediator, Santa Maria, R.G.S., Brazil. Address: Avenida Rio Branco, 880, Santa Maria, R.G.S., Brazil.

OLMOS, Rev. MARIO R., formerly rector of Christ Church, Jose Bonifacio, R.G.S., Brazil, is rector of St. Andrew's, Cacequy, R.G.S. Address: Cacequy, R.G.S., Brazil.

PIGGOTT, Rev. CYRIL S., formerly deacon of St. Mary's Church, San Manuel, Oriente, Cuba, has been rector of San Manuel, Chaparra, Delicias, and assistant to the archdeacon since May 14th. Address: San Manuel, Cuba.

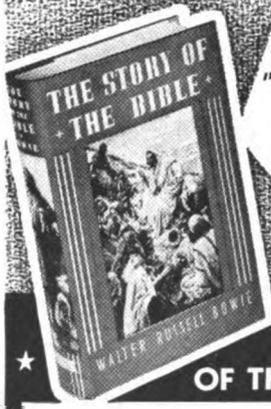
SANTOS, Rev. GAUDENCIO V. dos, formerly rector of the Church of the Mediator, Santa Maria, R.G.S., Brazil, has been headmaster of Southern Cross School, Porto Alegre, R.G.S., since January 11th. Address: Caixa 174, Porto Alegre, R.G.S., Brazil.

SMITH, Rev. HERMAN J., priest in charge of the Mission of the East Branch, Margaretville, N. Y., is to be rector of the Church of St. Mary Magdalene, Newark, N. J., effective June 15th. Address: 144 Weequahic Avenue, Newark, N. J.

SNOWDEN, Rev. CHARLES D., rector of St. Margaret's Church, Albany, N. Y., is to be assistant rector of Christ Church, Savannah, Ga., effective July 1st.

SILVA, Rev. NATHANIEL DUVAL da, formerly assistant headmaster of Southern Cross School, Porto Alegre, R.G.S., Brazil, is rector of Calvary Church, Santa Rita, R.G.S. Address: Caixa 33, Port Alegre, R.G.S., Brazil.

TODT, Rev. HENRIQUE JR., formerly rector of



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ANNOUNCEMENTS

Memorial

Carter, Amelia Bellar—In loving memory of Amelia Bellar Carter who entered into rest June 7, 1936. Eternal rest grant unto her, O Lord!

Marriage

Jenkins, the Rt. Rev. Thomas, and Miss Edith Smith, daughter of Mr. and Mrs. James Smith of Chicago, by Bishop Brinker, assisted by Frs. Lightfoot and Hogben, at St. Paul's Church, Marshalltown, Iowa, on May 26th. Address: R.M.D. 4, Victoria, British Columbia.

Appeals

St. Mary-of-the-Angels Song School, Addlestone, Surrey, England, world famous institution, is struggling for its very life. Will American Churchmen make this school, which was on the eve of its first trip to the States before war broke out, their own good cause? Ask for literature.

Lord Halifax, writing from the Foreign Office, on October 18, 1939, said: "I have no hesitation in saying that, once the war is over, the goodwill that can be spread by such a choir as yours, traveling and singing in foreign countries, is incalculable; and I therefore hope that everything possible will be done to enable you to keep going for the duration of hostilities.—Halifax."

Please implement this wish, made by that great Churchman in the midst of immense labors and responsibilities. Send your check to the Rev. Desmond Morse-Boycott, Address St. Mary-of-the-Angels Song School, Addlestone, Surrey, England.

COMMUNION SET gift much needed, including chalice, paten, cruets, and ciborium for Indian mission in Diocese of Duluth, for parish use. No objection to set that has been used. Plated ware will be accepted. Rt. Rev. B. T. Kemerer, Bishop of Duluth, St. Cloud, Minn.

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SHRINE MONT—See adv. in display columns.

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CHANGES

the Church of the Redeemer, Pelotas, R.G.S., Brazil, is rector of the Church of the Saviour, Rio Grande, R.G.S. Address: Caixa 163, Rio Grande, R.G.S., Brazil.

WEBER, Rev. MARIO B., formerly rector of the Church of the Saviour, Rio Grande, R.G.S., Brazil, is rector of the Church of the Redeemer, Pelotas, R.G.S., Brazil. Address: Caixa 47, Pelotas, R.G.S., Brazil.

WILLIAMSON, Rev. BRUCE P., vicar of St. Augustine's Church, Aiken, S. C., is also vicar of St. Mary's Church, Augusta, Ga. Address: Aiken, S. C.

New Addresses

LANGDON, Rev. GEORGE D., formerly of Pomfret School, Pomfret, Conn., now headmaster of The Salisbury School, is residing at Salisbury, Conn.

LANGLANDS, Rev. CHARLES F., is residing at 516 Addison Road, Benning, D. C. His former address was Seat Pleasant, Md.

Ordinations

DEACONS

PAUL LEON ABRY was ordained to the diaconate on May 30th at Emmanuel Chapel, Virginia Theological Seminary, Alexandria, Va., by Bishop Tucker of Virginia. He was presented by Dean Alexander C. Zabriskie. The Rev. Mr. Abery is to be chaplain at Groton School.

FRANK NEWCOMB BUTLER was ordained to the diaconate on May 27th in Grace-St. Luke's Church, Memphis, Tenn., by Bishop Maxon of Tennessee. He was presented by the Rev. Dr. Charles S. Hale; the Rev. William G. Gehri preached the sermon. The Rev. Mr. Butler will be assistant in St. John's parish, Knoxville, Tenn. Address: 839 Temple Avenue, Knoxville, Tenn.

ELMER FRANCIS was ordained to the diaconate on May 31st in St. Stephen's Church, Jersey City, N. J., by the Bishop of New Jersey. He was presented by the Rev. A. R. McWilliams; the Rev. Otis Rice preached the sermon. The Rev. Mr. Francis will be curate at Calvary Church, Summit, N. J.

Diocesan Positions

MEANS, Rev. DONALD C., formerly rector of St. Paul's, Harrisburg, Pa., is now archdeacon of Harrisburg.

Deaconesses

SMITH, Deaconess ELEANORE P., head of the New York Training School for Deaconesses, has accepted a position as parish deaconess in St. Clement's Church, New York. At a meeting of the Board of Trustees of the school, the report on the fabric of the building was such that it was voted to close the school for one year in order that necessary repairs might be made. The school will reopen in the autumn of 1943.

RAMSAY, Deaconess LYDIA A., assistant to Deaconess Smith has entered upon work in rural religious education in the diocese of Maine.

Military Service

HANNER, Rev. WILLIAM O., rector of Trinity Church, Rock Island, Ill., is on leave of absence from his parish to serve as a major of infantry in the air corps.

CLARKSON, Rev. THOMAS S., priest in charge of All Saints' Church, Tupelo, Miss., and Grace Church, Okolona, Miss., is now commissioned a 1st lieutenant in the Army. He will attend the chaplain's school at Fort Benjamin Harrison.

READ, Rev. FRANCIS W., formerly vicar of the Church of the Redeemer, Los Angeles, resigned on May 8th to enter service as a chaplain in the Army.

Restoration

RILEY, LAWTON W., was restored to the office and work of a presbyter in the Church by Bishop Freeman of Washington, and transferred to the diocese of Virginia.

Degree Conferred

PATTON, Rev. J. LINDSAY, rector of St. Mark's Church, Berkeley, Calif., received the degree of Doctor of Divinity, honoris causa, at the graduation exercise of his alma mater, Washington and Lee University, Lexington, Va., on May 20th.

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LIBRARY of St. Bede, 175 E. 71st Street, New York City. Open Monday to Friday inclusive, 2:30-6 P.M. and Tuesday evening 7:30-9:30. (Closed from June 12th to October 1, 1942.)

LINENS AND VESTMENTS

PURE IRISH LINEN for the Church. Limited supplies still available. Prices stabilized at March list. Mary Fawcett Company, Box 146, Plainfield, N. J.

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POSITIONS WANTED

ORGANIST—choir director, religious education director, experienced; college graduate; Churchwoman; referenced on request. Box B-1633, The Living Church, Milwaukee, Wis.

PRIEST, early forties, tactful Churchman, good preacher and organizer, forceful and pleasing personality, wants parish. Will serve as locum tenens after May 10th. Best references. Box C-1630, The Living Church, Milwaukee, Wis.

PRIEST, 34, married, Prayer Book Catholic, liked by present congregation, desires change. Will supply one month in parish seeking rector. Box L-1636, The Living Church, Milwaukee, Wis.

PRIEST offers his services on Sundays in July, in exchange for use of rectory in summer resort area. Box H-1635, The Living Church, Milwaukee, Wis.

CHURCHWOMAN, early sixties, wishes position, home or institution, no children, August and July. Box D-1629, The Living Church, Milwaukee, Wis.

PRIEST, unmarried, rector of two parishes for over 7 years, desires change. New York, Long Island, or New England preferred. Would consider institutional work or curacy. Anglo-Catholic. Box B-1634, The Living Church, Milwaukee, Wis.

RETREATS

RETREAT for associates and other women will be held at St. Mary's Convent, Kenosha, Wis., beginning with Vespers, June 12th and closing with Mass, June 16th. Conductor: the Rev. Granville M. Williams, SSJE. Notify the Mother Superior.

RETREATS at St. Martin's House, Bernardsville, N. J., for groups or individuals. For information apply to the Rev. T. A. Conover, Acting Warden.

RETREAT, teaching, for men and women Friday, June 5th, 5 to 9 P.M., at Christ Church, New Haven, Conn. Auspices New Haven Archdiocesan Altar Guild. Conductor, Rev. W. R. D. Turkington, O.H.C. Three Meditations. Supper in parish hall.

YOUNG PEOPLE'S CONFERENCE and retreat, auspices of American Church Union, at Margaret Hall School, Versailles, Ky., June 18 to 21. Conductor, Rev. William Scott Chalmers, O.H.C. Headmaster of Kent School, and Rev. Reginald Mallett, rector Grace and St. Peter's, Baltimore. Limited to 30 men and women between 16 and 30. Entire cost \$3.50. Write Sister Superior, Margaret Hall School.



Church Services near Colleges



College Students need to be remembered. Do you have a son or a daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, help your Church to carry on its College Work. Write the student, giving him the name of his chaplain, as listed here; and write, also, the chaplain. The chaplain wants you to do this. He needs to know every Church boy and girl at his college. If you write him, he'll do the rest!

ALFRED UNIVERSITY—Christ Chapel, Alfred, N. Y.
Second Sunday: 9:30 A.M.
Other Sundays: 5:00 P.M.

BENNETT JUNIOR COLLEGE—Grace Church, Millbrook, N. Y.
Rev. H. Ross Greer, Rector
Sunday Services: 8:00 and 11:00 A.M.

BOWDOIN COLLEGE—St. Paul's Church, Brunswick, Maine
The Rev. George Cadigan, Rector
Sunday Services: 8:00 and 11:00 A.M.

BROWN UNIVERSITY—St. Stephen's Church, Providence, R. I.
Rev. Charles Townsend, D.D., Rector
Sunday Services: 7:30, 8:30, 9:30, 11:00 A.M. and 5:00 P.M.
Daily: 7:30 and 9:00 A.M.

UNIVERSITY OF CALIFORNIA, L. A.—St. Alban's Church, Los Angeles, Calif.
Rev. John A. Bryant, Rector
Sunday Services: 8 A.M. and 11 A.M.

CARNEGIE INSTITUTE OF TECHNOLOGY—The Church of the Redeemer, 5700 Forbes Street, Pittsburgh
Rev. Hugh S. Clark, Rector
Sunday Services: 8:30 and 11 A.M.

UNIVERSITY OF CHICAGO—served by 3 Chicago churches
Christ Church, 65th and Woodlawn Ave.
Rev. Walter C. Bihler
Sundays 7:30 and 11 A.M.
St. Paul's Church, 50th and Dorchester Ave.
Rev. F. C. Benson Belliss
Sundays: 8 and 11 A.M.
Church of the Redeemer, 56th and Blackstone Ave.
Rev. Edward S. White
Sundays: 8 and 11 A.M.

CARROLL COLLEGE—St. Matthias Church, Waukesha, Wis.
Rev. Thomas R. Harris, B.D., Rector
Rev. Ralph S. Nanz, Ph.D., Dean of Men
Sunday Services: 7:30 and 10:45 A.M.

CONNECTICUT COLLEGE—St. James' Church, New London, Conn.
The Rev. Frank S. Morehouse, Rector
The Rev. Clinton R. Jones, Curate
Sunday Services: 8:00 and 11:00 A.M.

DARTMOUTH COLLEGE—St. Thomas Church, Hanover, N. H.
Leslie W. Hodder, Rector
Sunday Services: 8:00 and 11:00 A.M.
Holy Days: 7:15 and 10:00 A.M.

EVANSVILLE COLLEGE—St. Paul's, Evansville, Ind.
Rev. J. C. Moore, Rector
Sunday Services: 7:30, 9, 10:45 A.M., 5 P.M.; Tuesdays and Thursdays: 7:00 A.M.; Wednesdays and Fridays: 10 A.M.; Preparation Service: 7:30 P.M. Saturday.

GEORGE WASHINGTON UNIVERSITY—St. John's Church, Washington, D. C.
Rev. C. Leslie Glenn, Rector, (in naval service)
Rev. Norman D. Gochring, Chaplain
Sundays: 8:00, 9:30, 11:00 A.M. and 8:00 P.M.
Weekdays: 7:30 A.M.
Saints' Days: 7:30 A.M. and 12:00 M.

HARVARD UNIVERSITY, RADCLIFFE—Christ Church, Cambridge, Mass.
Bishop Rhinclander, Memorial
Rev. Frederic B. Kellogg, Chaplain
Sundays: 8, 9, 10, and 11:15 A.M., 8 P.M.
Weekdays: Wednesdays: 8 A.M., Holy Communion

UNIVERSITY OF IOWA—Trinity Church, Iowa City, Iowa
Rev. Richard E. McEvoy
Sundays: 8 and 10:45 A.M.
Wednesdays and Holy Days: 7 and 10 A.M.

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University Bible Class: Sundays, 9:45 A.M.
Canterbury Club: Wednesday, 7 P.M.

UNIVERSITY OF MICHIGAN—St. Andrew's Church, 306 North Division Street; Harris Hall, Student Center, State and Huron Sts., Ann Arbor, Mich.
Rev. Henry Lewis, Rev. Frederick W. Leech, Rev. John G. Dahl; Mrs. Laura L. Gray
Sunday Service: 8 and 11 A.M. and 6 P.M.; Student meeting, Harris Hall, 7 P.M.; Wednesdays and Thursdays, Holy Communion, 7:30 A.M.



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Sundays: 8, 9:30, and 11 A.M.

UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska
Rev. L. W. McMillin, Priest
Sunday Services: 8:30 and 11:00 A.M.
Others as announced

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.
The Rev. Horace E. Perret, Th.D., Rector
Sunday Services: 7:30 and 11:00 A.M.
Wednesdays and Holy Days: 9:30 A.M.

UNIVERSITY OF NORTH CAROLINA—Chapel of the Cross, Chapel Hill, N. C.
Rev. Alfred S. Lawrence
Rev. R. Enmet Gribbin, Jr.
Services at 8 and 11 A.M., and 8 P.M.

OCCIDENTAL COLLEGE—St. Barnabas' Church, Eagle Rock, Los Angeles, Calif.
Rev. Samuel Sayre, Rector
Sundays: 7:30 and 11 A.M. On the Campus, 1st and 3d Wednesdays, 7:20 A.M.

PRINCETON UNIVERSITY—The University Chapel, Princeton, N. J.
The Rev. Wood Carper, Chaplain to Episcopal Students
Sundays: 9:30 A.M., Holy Communion and Sermon
Weekdays: 7:30 A.M., Holy Communion

PURDUE UNIVERSITY—St. John's, Lafayette, Ind.
Rev. Reese F. Thornton, Rector
Sundays: Holy Communion 8 A.M.; Eucharist or Morning Prayer 10:45 A.M.

SMITH COLLEGE—St. John's Church, Northampton, Mass.
Rev. Stephen F. Bayne Jr.
Miss Katharine B. Hobson
Sundays: 7:30, 11 A.M.; 7:30 P.M.
Weekdays except Saturdays

STEPHENS' COLLEGE FOR WOMEN, CHRISTIAN COLLEGE FOR WOMEN, UNIVERSITY OF MISSOURI—Calvary Episcopal Church, Columbia, Mo.
Rev. James M. Lichtler
Sundays: 7:30 A.M. Holy Communion; 9:30 A.M. Student Service; 11 A.M. Morning Prayer; 6 P.M. Student Club.

TUFTS COLLEGE—Grace Church, Medford, Mass.
Rev. Charles Francis Hall
Sundays: 8 A.M. Holy Communion, 11 A.M. Morning Prayer and Sermon.

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

WILLIAMS COLLEGE, St. John's Church, Williams-town, Mass.
Rev. A. Grant Noble, D.D., Rector
Sundays: 8 and 10:35 A.M.
Wednesdays and Saints' days: 7:30 A.M.

WILSON COLLEGE, PENN HALL—Trinity Church, Chambersburg, Pa.
Rev. George D. Graeff, Rector
Sundays: (1st Sun. 7:30), 8 and 11 A.M.
Holy Days: 7:30 and 10 A.M.

UNIVERSITY OF WISCONSIN—St. Francis' House and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center
Rev. Gordon E. Gillett, Chaplain
Sunday: Holy Eucharist 8 and 10:30 A.M.; Evensong 7 P.M. Weekdays: Holy Eucharist, Tuesday, Thursday, Saturday, 8 A.M.; Wednesday, Friday, 7 A.M.; Daily Evening Prayer, 5 P.M.

YALE UNIVERSITY—Christ Church, Broadway and Elm, New Haven, Conn.
Rev. Clark Kennedy, Rector
Sundays: 8, 9:30, and 11 A.M.; 5 P.M. Weekdays: 7:30 A.M.; 5 P.M.

YALE UNIVERSITY—Dwight Chapel, Old Campus, New Haven, Conn.
Rev. A. B. Seecombe, Chaplain to Episcopal Students
Sundays: 8:45 A.M., Holy Communion and Sermon
Wednesdays: 7:30 A.M. Holy Communion

EDUCATION

(Continued from page 8)

family car whenever they feel the need of amusement.

An evening session was devoted to the theological implications of the war situation, the Rev. Dr. Clifford L. Stanley of Cape Girardeau, Mo., pointing out that "war is a destructive instrument which God has sent for His purpose of punishment." Dr. Stanley warned that there is danger of people falling into despair because of the war. A Christian doctrine of hope must be preached to counteract this danger.

Dr. Stanley's address, emphasizing the judgment of God upon human affairs, and the necessity of a God-centered view of life, was considered one of the high points of the conference. Arrangements are being made for wide distribution of the full text.

NEW TECHNIQUES

During the conference, the group visited the Educational Research Center of the diocese of Missouri, conducted by the Rev. Matthew M. Warren, studying the work being done there in actual scientific study of religious education needs, methods, and trends.

Weekday religious education is being operated effectively in many centers, with widely varying state laws and restrictions, a session presided over by the Rev. Dr. Charles F. Lancaster, Reading, Mass., revealed. Reports were received from such work in Elgin, Ill., in the dioceses of Newark, New York, and Long Island, the

statements being offered by the Rev. C. W. Brown of Elgin; the Rev. A. S. Hogenauer, Newark; the Rev. G. F. Burdill, Morrisania, N. Y., and Miss Mildred Brown, Brooklyn.

Visual educational experiments and programs were discussed by Miss Charlotte Tompkins of the National Council's Department of Christian Education, Miss Irene M. Scudds, Cincinnati; Miss Evelyn G. Buchanan, Pittsburgh, and Miss Catherine A. Peterson, Pendleton, Oregon, with demonstration of motion picture films developed for various educational projects.

DR. MCGREGOR'S ADDRESS

"The changes that must take place in education when a social order becomes unstable are literally tremendous," the Rev. Dr. D. A. McGregor, executive secretary of the National Department of Christian education, told the conference. "In a stable world order," Dr. McGregor said, "certain patterns of life are provided by society for people and are accepted by them uncritically and, generally, unconsciously. Life moves in those patterns, people accept them as part of the very nature of things. Children grow up in them and never think of any other way of living. All the most important things are taught and learned by the on-going of life in these patterns.

"But when the social order becomes unstable, as in our day, the pattern of life is broken and there can be no reliance upon the unquestioning acceptance of the accustomed ends. Now the educational system of a society must concern itself with the ends and purposes of life. It must deal

consciously with problems where previously it dealt with accepted and unquestioned solutions. The transition in education is not merely the discovery of new and better means to do the accustomed task. It is finding out how to perform a new task made necessary by the social change."

Dr. McGregor pointed to changed attitudes toward the Church, and toward Christian ethics, describing the horror of a clergyman of 1867 to whom a seer might have said that within the next 75 years, "The literal truth of the Bible will be entirely given up by all educated people: miracles will not carry conviction as to the truth of the Christian message; there will be great world movements in so-called Christian lands denying the validity of Christian ethics; divorce will be so common that in America there will be one-sixth as many divorces as marriages; there will be little acknowledgment of concern about a future life; the Church will no longer be the center of community life; religion will be looked on as an elective in the curriculum of life."

That clergyman of 1867 would have declared that when those things happened there would be no Christianity left, "but," Dr. McGregor declared, "they have happened and the Christian Church goes on."

The educational system of our fathers will no longer serve, Dr. McGregor asserted. "Now the system must think out ends and objectives and it must provide consciously for those experiences of Christian life which were provided by the social life of the community in the past. A new strategy of education is needed if we are



GO TO CHURCH



DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

Delaware Seashore Church—209
Rev. Nelson Waite Rightmyer
All Saints', Rehoboth Beach, 8, 9:30, 11 A.M.
St. Peters, Lewes, 9:30 A.M.

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland, Me—773
Very Rev. P. M. Dawley, Ph.D.
Sundays: 8, 10, and 11 A.M.; 5 P.M.
Weekdays: 7:30 A.M., Holy Communion

St. Margaret's Church, Belfast, Maine—75
Rev. James Leslie Hayes, S.T.M.
Sundays: 8, 9:30, 10:45 A.M.; Saints' Days and Holy Days, H. C. 10 A.M.; Tourists welcomed.

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

The Cathedral of St. John the Divine, New York City
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons
Weekdays: 7:30, 8:30, 9:15 (also 10 Wednesdays and Holy Days), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.

Church of the Ascension, Fifth Ave. & 10th St., New York City—1233
Rev. Donald B. Aldrich, D.D.
Sundays: 8 and 11 A.M.; Daily 8 A.M. and 5:30 P.M.
This Church is Open All Day and All Night.

Chapel of the Intercession, 155th St. and Broadway, New York City—2173
Rev. Dr. S. T. Steele
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Daily: Holy Communion 7 and 10 A.M.; Morning Prayer, 9:40 A.M.; Evening Prayer, 5:30 P.M.

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St. Bartholomew's Church, Park Avenue and 51st Street, New York—3171
Rev. Geo. Paull T. Sargent, D.D., Rector
Sunday Services: 8:00 A.M., Holy Communion; 11:00 A.M., Morning Service and Sermon
Weekdays: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days
The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York City
Rev. H. W. B. Donegan, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Service and Sermon; Holy Communion, Thursday, 12 noon

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City—1243
Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High).

St. Thomas' Church, Fifth Avenue and 53d Street, New York—2450
Rev. Roelif H. Brooks, S.T.D.
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion
Thursdays: 11 A.M., Holy Communion

Little Church Around the Corner Transfiguration, One East 29th Street, New York—656
Rev. Randolph Ray, D.D.
Communions 8 and 9 (Daily 8)
Choral Eucharist 11—Sermon (Rector)
Vespers and Devotions 4

Trinity Church, Broadway and Wall Street, New York City—807
Rev. Frederic S. Fleming, D.D.
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Litt.D.

St. Mark's Church, Locust Street Between 16th and 17th Streets, Philadelphia, Pa.—700
Rev. Frank L. Vernon, D.D.
Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

WASHINGTON—Rt. Rev. James E. Freeman, D.D., LL.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E., in charge
Sunday Masses: 7, 9:30, and 11 A.M. Vespers and Benediction 7:30 P.M. Mass Daily—7 A.M. Fridays, 8 P.M. Holy Hour. Confessions, Saturdays 4:30 and 7:30 P.M.

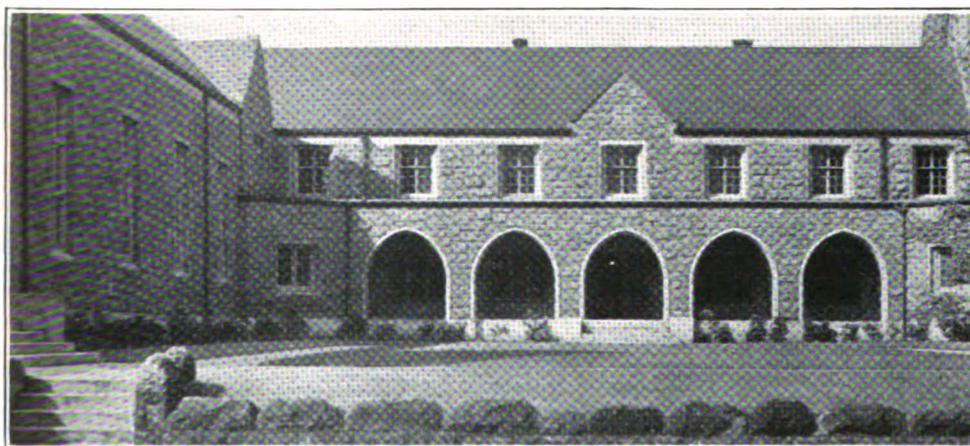
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WHEN WRITING ADVERTISERS

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THE LIVING CHURCH

to reach the same results as were sought
in the past."

That new strategy "must state clearly
to the Church and to the world the goal
sought. The statement of objectives will
at once affect modes of teaching, the con-
tent of what we shall teach and the meth-
ods by which we shall teach. Immediately
there is the need for Church school ma-
terials related directly to our understand-
ing of the goal. In addition we must pro-
vide Christian experiences. In a changing
social situation it becomes the duty of or-
ganized education not only to discuss and
to make rational the religious experiences,
but first of all to provide those experiences;
such experiences as obedience and rever-
ence to God, social attitudes of coöperation
and consideration, appreciation of the good
and the beautiful, creative actions and free-
dom, respect for religious tradition.

"Now in our modern life we simply
cannot bank on the fact that our people
have ever entered adequately into such ex-
periences. The Church must take on the
task of providing such experiences and
later of showing the history and signifi-
cance of them."

COÖPERATING CENTERS

How the coöperating educational centers
are meeting present day educational needs
was outlined by Miss Charlotte C. Tomp-
kins and Miss Jennie G. Trapier of
Raleigh, N. C. The gathering together of
the interest and the skill of national and
diocesan departments, and of the parish
designated as a coöperating center is affect-
ing the whole program of the parish in-
volved, it was shown, and the knowledge
and techniques gained are being made avail-
able in wider circles, to aid the programs
of other parishes.

OFFERINGS

Special offerings were freely discussed
at one of the later sessions. The Very Rev.
Victor Hoag of Eau Claire presided, with
the Rev. Dr. Vernon McMaster and Dr.
Frances R. Edwards of the national De-
partment, as resource leaders. The group
favored sending money only in lieu of the
present Christmas box plan, but asked for
a survey of the whole Christmas offering
scheme. It also favored basing the Birth-
day Thank Offering on a new project
each year, rather than a single project for
the triennium. There was considerable
expression of the opinion that the Lenten
Offering should be a special, not included
in the quota, and that the mite box is a
better method of collection than the en-
velopes used experimentally in some places
this year; that the Little Helpers' Offer-
ing be abolished; and that there be a sim-
plification of the NALA teacher training
plan. These all took the form of recom-
mendations to the national Department.

A panel led by the Rev. Matthew War-
ren, and including Miss Avis E. Harvey,
Miss Evelyn G. Buchanan of Pittsburgh,
the Rev. C. Avery Mason of Forward in
Service and the Rev. Clarence Brickman,
Lansing, Mich., discussed the adult edu-
cational needs of a mythical diocese of
Kalamazoo. A wide range of programs and
material was considered, with the conclu-
sion that adult education should be a part
of a unified parish program, working with
a unified diocesan program, reaching all

age and interest groups throughout the
diocese.

UNITED CHRISTIAN ADVANCE

Dr. Roy C. Ross of Chicago, General
Secretary of the International Council of
Religious Education, brought to the con-
ference a statement of programs and aims
of the United Christian Advance, empha-
sizing that here is the opportunity for
Christian groups to gather around the
things upon which all of them can agree,
and build constructively in the Christian
ways of meeting current moral, spiritual
and mental crises. At a time when "every-
thing nailed down seems to be coming
loose," (quoting from *Green Pastures*),
Dr. Ross showed that the recent one-day
conventions held throughout the country
proved that Christian groups, even with
wide differences in doctrine, can work to-
gether in a common educational cause, and
that further, they can work with all char-
acter-building agencies in a community.

FORWARD IN SERVICE

The Rev. Dr. C. Avery Mason, repre-
senting Forward in Service, explained that
it is a "movement of the Church, galvaniz-
ing into progressive action the various steps
which the Presiding Bishop feels are nec-
essary, so that all Church members may
be enlisted in making the Church the dy-
namic force in society."

"Our goal," Fr. Mason told the confer-
ence, "is the complete rout of the secular
dominance of life. When we say we be-
lieve in democracy, we do not mean just
any kind of democracy, but rather a Chris-
tian democracy. There is a vast difference
between secular democracy which breeds on
human instincts, and Christian democracy,
where the measure of every man is to be
found in the person of Jesus, and the law
of God, not the voice of men, is its guiding
principle." Fr. Mason stressed the import-
ance of the Christian task of "literally
wresting the control of educational ideas
from the hands of secularists." "The
Church believes," he said, "that man's
needs are in basic agreement, regardless of
race or color. Forward in Service does not
aim at talking of Christian claims, but
rather fulfilling them. All men must have
the Gospel preached to them; the Church
must present a united front; the sick must
be ministered to; the disillusioned must
be strengthened; the ignorant must be
taught; the poor must be cared for.

"The Church is commissioned to redeem
society. Out of the resources of the Church
are coming forward forms and manners of
proving to those who are not blinded that
God does work through human agencies;
that the chaos of muddle-headed thinking
of secular society can be and is clarified for
those who accept no loyalty other than that
of Christ crucified."

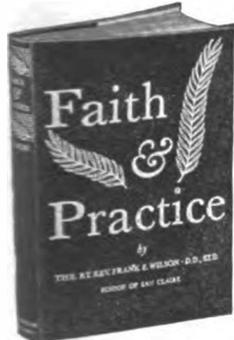
Fr. Mason explained that the next step
in Forward in Service, Evangelism, is in
three phases: the first, applicable to clergy
and lay leaders; the second to Church
membership at large; "The push-button
theory of God—when we push a button
God jumps—is definitely out for the dura-
tion of our earthly existence." Fr. Mason
said. The third phase is applicable to the
unchurched. "They must see by our living
evangelism that God has wrought a mighty
work in us and will work in them."

BOOKS FOR LAYMEN

FAITH AND PRACTICE

By the Rt. Rev. Frank E. Wilson

Ever since this book was published in March, 1939, it has enjoyed a steady sale and has been found helpful to many, many Churchmen in learning more about the Faith of the Episcopal Church and the Practices of the Church.



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much the whole ground of belief and practice: God; . . . the Church's ministry; confession, absolution, and healing; . . . and the duties of a Christian." **Price, Regular Edition, Cloth, \$2.50; Textbook Edition, Paper, \$1.35.**

PEACE IN BELIEVING

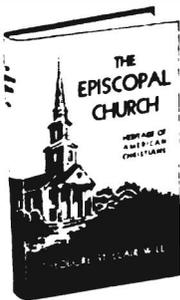
By the Rev. J. L. C. Dart

A new book giving an explanation of some modern difficulties about the Catholic Faith. It is not intended to be a review of Christian faith and practice, but a practical help in an attempt to state fundamental Christian truth in a way which will attract the attention of all Churchmen intent upon further seeking this truth. Father Dart has helped many think through their own problems. Here, some of these problems and troubling questions are interestingly discussed. **Price, \$1.20.**

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their knowledge of the Episcopal Church and their appreciation of its true genius."—The Southwestern Episcopalian. **Price, Cloth, \$1.65; Paper, 95 cts.**

THE EPISCOPAL CHURCH

By the Rev. George B. Hodges

This is a brief little book of just under 100 pages. It therefore makes an excellent little book to give to those who may not want to do a great deal of reading about the Church. But it is a book which, nevertheless, tells succinctly, in its five chapters, about the Doctrine of the Church, the Ministry of the Church, the Discipline of the Church, the Worship of the Church, and the Sacraments of the Church. **Price, 35 cts.**

THE EPISCOPAL CHURCH: Its Message for Men of Today

By the Rev. George Parkin Atwater

The author describes this book in the preface as one "intended for those who would understand the Episcopal Church, both its spirit and practices. It considers chiefly the initial difficulties of those coming for the first time within the influence of the Church. . . . It is a serious effort to appeal to the minds and hearts of those who are becoming aware of the unique character and claims of the Episcopal Church. . . . It is not to be understood as a complete treatise but it is hoped that it will help to remove the apparent obstacles in the minds of those to whom the Episcopal Church is extending a welcome." **Price, 70c; \$7.00 a dozen.**

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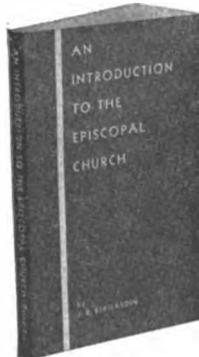
By the Rt. Rev. Frank E. Wilson

This is one of the best books, for the general reader, on Church history from the time when our Lord gave His disciples the Divine Commission down to the present day. The author clearly and convincingly sets forth his points, with proof of the continuity and authenticity of the Church forcefully given. **Price, Paper, \$1.40.**

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By J. B. Bernardin

This is a second, revised edition of a well established book. Concerning it, Flashes in Religious Education says: "This excellent little book might be used as a handbook of membership, to be given to those seeking accurate knowledge of the Church. The style is direct and without any ambiguity for those not acquainted with Church terms. Very readable, yet scholarly and accurate, fair to all schools. Chapters on the Church's History, Government, Bible, Prayer Book, Ritual, Doctrine, Moral Law, Prayer Life, Sacraments, Requirements. May be used to give to intelligent new members. Has some devotional material in the back. For the clergy, may be used as basis of Confirmation lectures. As a text-book, may be used for adult or older High School classes." **Price, 95c.**



10 OUTLINE BOOKLETS

By Bishop Wilson

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Studies to acquaint the reader with the Book of Common Prayer by dealing with its early history, and by explaining some of its various sections of worship.

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