

# The Living Church

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

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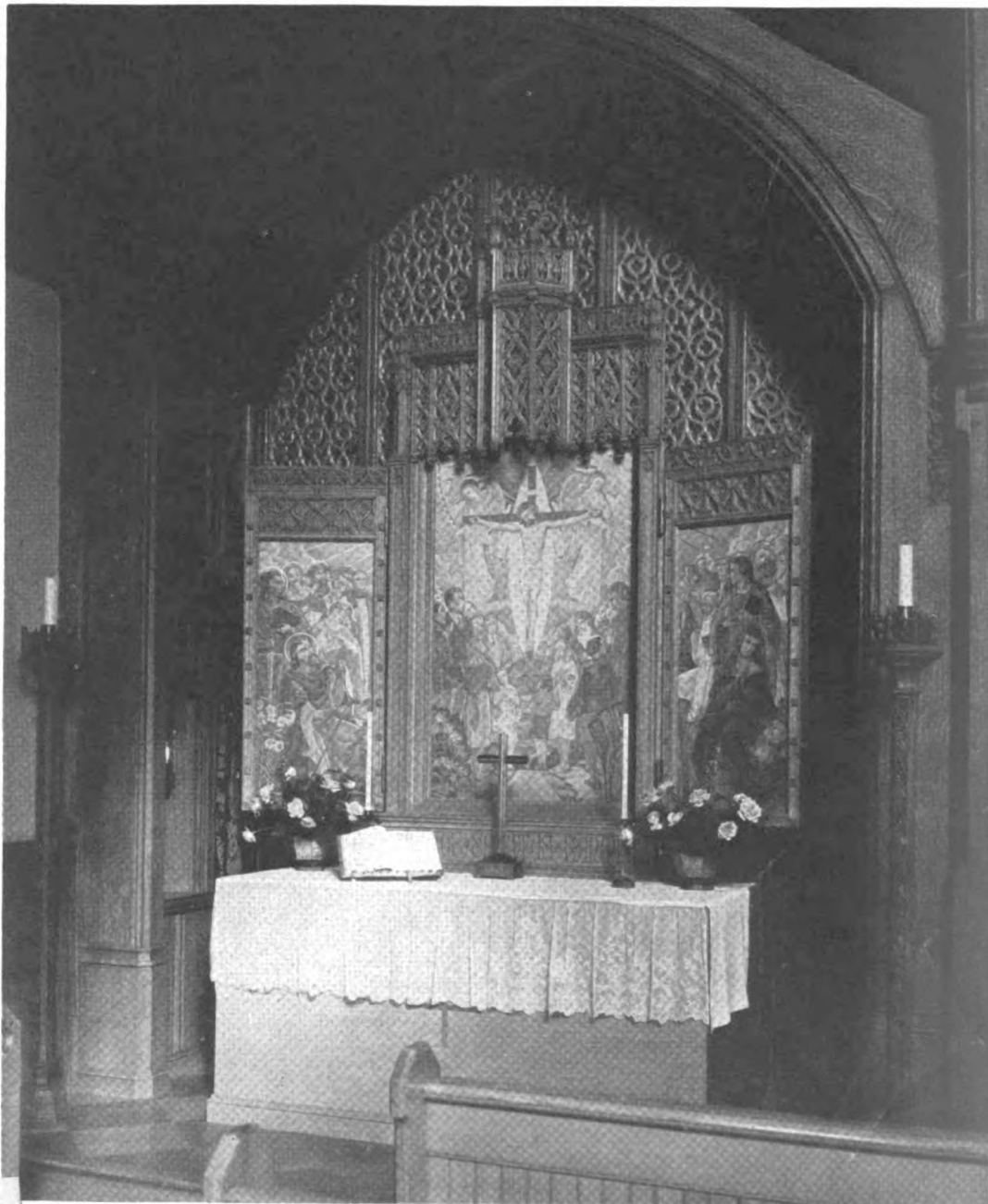
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### Reunion With Presbyterians

TO THE EDITOR: As I have accepted my election as Bishop of the diocese of Nassau, subject to acceptance by the House of Bishops of my resignation as Suffragan Bishop of Haiti I have, of course, been obliged to resign as a member of those commissions to which I have had the honor to belong in our Church. I have, therefore, sent to Bishop Parsons, as chairman of the Joint Commission on Approaches to Unity, my resignation as an associate member of that Commission.

I desire to state publicly through the columns of THE LIVING CHURCH that I have always been convinced of the sincerity and devotion of all the members of this Commission to the cause of the visible reunion of all Christians. I have also been greatly touched by the unflinching courtesy of the members of our Episcopal Commission as well as the members of the Presbyterian Commission with whom it has been my unpleasant duty habitually, on conscientious convictions, to disagree.

I regret to hear that the chairman of the Commission has stated that I voted for the proposals adopted at Atlantic City. I am sure there is some error here, as I certainly did not vote on those resolutions.

It would seem to me that in the document entitled Essential Features of the United Church, as revised by the two Committees in joint session, there is much that is admirable. It is good to know that this document attempts to conform to the basic principles of the Chicago-Lambeth Quadrilateral. I think, however, that the Presbyterians and, I regret to say, a number of Episcopalians on the Commission seem to think of the historic episcopate only as a form of Church government and not as an essential of the Holy Catholic Church. I have had one of the most distinguished members of this joint session state to me quite definitely that he considered the episcopate not of the *esse* of the Church but only of the *bono esse* of the Church.

It seems to me it is entirely contrary to Catholic tradition for men to be ordained to the priesthood, not just on rare occasions but habitually, without having been confirmed by a bishop or made a deacon by a bishop. It certainly is contrary to all Catholic history and usage for the presbytery to join with the bishops in the consecration of a bishop. In short it would seem to me, in spite of the admirable features of this document entitled Essential Features of the United Church, that it contains everything that could be justly said against the scheme for Joint Ordination.

When this document comes to dealing with the plan for supplemental ordination and the form of words for implementing this scheme I think we depart entirely from Catholic order. This section seems to me to have all the defects of the old concordat providing for an extension of ordination. In short I think the whole document, along with some admirable features in it, contains some subversive elements of the Joint Ordination Scheme and of the Concordat. I do not believe there is much chance of this deplorable document's passing two sessions of the General Convention and the next Lambeth Conference. It may be wishful thinking on my part but I sincerely hope and pray that in this I may be correct. I am certain, however, that when this document is put before the members of the Episcopal Church "For Study and Report" it will produce many loud and savage reports. It will produce disunity rather than unity.

I, myself, stated at the Atlantic City Conference, both when only the Episcopalians

were in session and in joint session with the Presbyterians, that the Episcopal Commission on Approaches to Unity had, I was certain, been the most divisive and disruptive force in the Episcopal Church for many years. The proposals of our Commission in regard to achieving organic reunion with the Presbyterians have, I believe, revived bitter partisanship, controversy, and disunity among the members of the Episcopal Church, both clerical and lay, as nothing has for the last twenty years. We in the Episcopal Church, no matter what our convictions might be, or what our Churchmanship might be, had learned to trust and to love one another and to work together in peace and harmony. It is my belief that the College of Preachers in Washington has been the greatest force for cohesion among the clergy of the Episcopal Church. I believe that the schemes proposed by our Commission on Approaches to Unity have been the most dividing forces in the Episcopal Church for many years.

What then, one might ask, do I propose that will bring about organic union between the members of the Protestant Episcopal Church in the United States of America and the Presbyterian Church in the United States of America? I should like to propose a long period of prayer for, and with, one another. I should like to propose also that we join in active coöperation in all philanthropic and Christian social work. I should like to propose, as even more important, that for the time being we focus our respective energies on promoting unity in our respective bodies. When we are humble I think we shall learn from the Methodists, who have merged all the Methodist bodies in the USA into one united Methodist Church. When we in the Episcopal Church in the USA have effected organic union with other Episcopal bodies, and when the Presbyterians in the USA have effected organic union with other Presbyterian bodies in this country, then I think we might humbly seek union between the united Episcopal and the united Presbyterian bodies. Until that time I think it is presumptuous of us to try to effect organic union with each other. I know this process will involve years of spiritual effort. I doubt, however, if the wounds in the Body of Christ that have remained open and infected by sin for three centuries or more will be healed by two commissions of ecclesiastics trying to push their respective bodies together. This method is, I think, purely mechanical and will produce not unity but a collision and the shattering of the colliding bodies into many fragments. In other words, I think it would promote further disunity. I feel, however, that a long period of common prayer and common work is not mechanical but biological and will enable all of us, as baptized members of the Body of Christ to grow in mutual understanding, trust, and love; and so, in sanctification.

The Church is one and holy because Christ, Himself, is one and holy. I believe that when the holiness of the Church is obvious the oneness of the Church will be obvious. I do not believe we can make the Church obviously one until we have made it obviously holy. It is not the Church that is divided but Churchmen. It is not the Church that is unholy but Churchmen.

Please pardon this long communication that I have written as I resign from being an associate member of this Joint Commission on Approaches to Unity, but I feel compelled to say to the many readers of THE LIVING CHURCH something of what is very much in my mind and on my heart.

Faithfully yours in Christ,

✠ SPENCE BURTON, SSJE,  
Suffragan Bishop of Haiti.  
Port au Prince, Haiti.



## GENERAL

### MISSIONARIES

#### Arriving on "Gripsholm"

Many missionaries reached New York August 25th after weeks at sea on the Swedish exchange liner *Gripsholm*, carrying passengers from Japan and occupied China.

Among the 1,451 persons on board coming from Lourenco Marques in Portuguese East Africa, where they were landed last month by the Axis liners *Asamu Maru* and *Conte Verde*, National Council headquarters lists the following who have been engaged in Church work in the Orient:

Bishop Gilman; Rev. Francis Cox; Rev. Ernest Forster; Rev. Leslie Fairfield; Rev. Stephen Green; Rev. Charles Higgins, wife, and son; Nina Johnson; Robert Kemp; Dr. Claude Lee; Rev. Cameron MacRae; Margaret MacRae Allen; Dr. Joseph McCracken; Dr. Mary McCracken; Fr. W. P. Morse; Rev. Claude Pickens, wife, and five children; Louise Reiley; Deaconess E. W. Riebe; Paul Rusch; Olive Tomlin; Fr. R. E. Wood; R. D. Shipman.

### ARMED FORCES

#### Chaplain Capt. Edwin R. Carter Jr. Acts as Liaison Officer

Tangible evidence of another link between the American Church and that of England is produced with the arrival of a letter from Chaplain Edwin Royal Carter jr., captain in the U. S. Army, who has recently arrived in England to take up his duties as assistant to the senior chaplain of the Service of Supply.

He writes that his work is interesting, that he has been shown every courtesy by the people, that he is grateful for the opportunity to foster a better understanding between the American and English peoples. The Americans in England, he writes, are being given the opportunity of attending the civilian Churches when possible. "This not only gives them the advantage of a real religious environment, but at the same time acts as a really great bond of union between the natives here and our men. It will, we feel, be a great boost to things to have the people see and mingle with our men in the Churches as well as in the pubs and other like places. It takes time to get such things established, but the clergy here are doing all that they can to make our men welcome and the hours of services are such that it is really most convenient for us." Chaplain Carter has been traveling



CHAPLAIN CARTER: *He holds an important post in England.*

about from parish to parish, where he is being given an opportunity to preach and assist. He mentions the beauty of the English churches and the inspiration it is to go into them, and the tradition of years behind them.

His commanding officer, he says, is allowing the men to get off for daily services just prior to lunch. There being no hard and fast rule in the Church regarding the

fasting Communion, he and the Roman Catholics have both adopted the Roman Catholic rule.

Fr. Carter's transportation is by bicycle, but he has requested an auto bike, which he expects to receive shortly.

Chaplain Carter is 38 years old, a native of Redford, Va. His parish, before he went into military service, was St. Luke's, Richmond, Va. He is a graduate of the Virginia Seminary, Hampden-Sidney College, and the University of the South. He was commissioned in the National Guard in 1940, entered the Federal service in 1941, and was called to active duty February 3, 1941. His promotion to captain came in February 1942. He had served with the 176th Infantry at Fort Meade up to May 20, 1942, and was with troops in the field from that date until his departure for England.

#### Chaplains to Spend Six Months With Troops

Candidates for the chaplaincy in the expanding United States Army will soon receive their indoctrination to military life with the troops instead of at the Army Chaplain School, Col. William D. Cleary, commandant of the school, now in session at Harvard, declared in an interview.

Col. Cleary said Army authorities had come to the conclusion that the hard school of experience would do more to acclimate the men, most of whom come directly from civilian life, than any other method.

After six months with the troops, the men would attend the Chaplain School for the usual period of 28 days before assignment to permanent posts. The experience with the troops, Col. Cleary said, would give the men practical acquaintance with Army customs and courtesies as well as Army organization, subjects which now must be learned in theory at the school.

### The Living Church

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

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### HOME FRONT

#### Clergy Get Arm Bands and Special Privileges

Bishop Manning of New York has sent clergy arm bands permitting wearers to be on the streets during air raids and blackouts, to 14 clergy of the headquarters staff of the Church's National Council at Church Missions House, 281 Fourth Ave., New York. The white arm band similar to other civilian defense insignia has a red Cross within a deep blue circle.

Bishop Manning assigned the task of distribution to Episcopal, Russian, Greek, and separated Eastern clergy to the Rev. Edward N. West, sacrist at the Cathedral

of St. John the Divine. Each arm band must be accounted for to city officials.

Mayor LaGuardia conceived the idea of the band, feeling that freedom of movement of the clergy was absolutely necessary at all times, and particularly in times of air raids or disaster.

Distribution to Roman clergy is in charge of the Archdiocese, and to Jewish rabbis in charge of Rabbi David de Sola Pool.

## ROMAN CATHOLICS

### Manifesto States Moral

#### Issues in War

Declaring that "no more fearful spiritual crisis has appeared since the beginning of the Christian era," a group of 43 prominent Roman Catholics from Europe living in the United States and Canada has signed a 5,000 word manifesto setting forth the problems and duties which confront Christians in the face of a totalitarianism that represents "the most dire threat to have menaced a civilization of free men." Text of the manifesto appears in *The Commonwealth*, Roman Catholic weekly magazine published in New York.

"This war is not an economic or political war," the manifesto asserts. "It is a war of civilization, and by virtue thereof, because it involves the spiritual and religious principles of the civilized order, it is also a religious war."

The manifesto, it is pointed out, was formulated before the United States was attacked. The signers assert "their full solidarity with the great American democracy" for a common victory that will lead to the "victory of our peoples and the liberation of Europe."

#### RUSSIA

In the death struggle in which the free peoples of the world are engaged, it is "their great good fortune," the manifesto says, that Russia, rather than remaining neutral or joining with Germany, should have brought into play its military power "against the common enemy, Nazism." By helping the Russians in their struggle, the United Nations do nothing which does not conform to the rules of the law of nations, the statement adds.

"The leaven of Christian forces ever exists in this people," the manifesto continues, "despite the havoc wrought by atheist propaganda in Russia and despite persecution. An action of generosity and justice toward the Russian people on the part of Christians will help them in the work of transformation which may take place within them and which, without leading that people back into the social patterns of the past, can deliver them from the spiritual and political evils from which they now suffer.

"It is important only, while helping the Russian people," the statement says, "that one be thoroughly resolved to guard against communism—which, of course, presents difficult problems."

The manifesto warns that there is "no more pernicious illusion than to imagine that one can Christianize totalitarianism. The totalitarianisms which today seek to

invade the whole world can only triumph over the ruins of Christianity."

Defining Nazi totalitarianism as "something which carries with it as its inevitable consequence not only the denial of Christ and of the God of the Judaeo-Christian tradition," the statement affirms:

"The actual issue at stake in the present conflict is the very possibility of living as men, the very existence or destruction of the elementary bases of the natural law and civilized life, the maintenance or the destruction of the essential principles of Christianity in the life of peoples, and the very possibility of working toward a Christian civilization.

"Totalitarianism's new order is rooted in a conception of existence and in spiritual attitudes utterly incompatible with Christian life and faith."

#### FREEDOM OF CONSCIENCE

Declaring that it is not the function of the State either to dominate or to control consciences, the manifesto stresses freedom of conscience as one of the "main directive principles" in a new Christian order in the world.

"The creeds which in the present state of religious disunity share souls' allegiance should be free," the statement asserts, "to establish their rites, to preach their teachings, to shape souls, to exercise their apostolate, without the civil authority's mixing into their proper province."

Believing that in Europe's present disorganization a particularly vigorous political authority may be necessary, the statement nevertheless insists that the multitude cannot abdicate either the principle of its responsibility nor its control of its own destiny without foreswearing human dignity.

"Moreover, we are convinced," the group adds, "that the part to be played by the worker and peasant classes will be of capital importance in political and social reconstruction, assuming only that these classes become conscious of their responsibilities and clearly embrace an ideal of liberty."

"The political structure must be founded on the recognition of the rights of the human person to political life. . . . The political life of the State must express the citizen's thought and will, and it is up to the latter freely to designate those who wield authority and to be represented in deliberative assemblies."

The manifesto warns that the structure of the social order would be "incomplete, weak and contrary to law" if it did not take into account both the freedom of people and their growing interdependence.

"Be it a matter of their own interests—security against aggression, justice in their relationships, the functioning of the major international administrative services—or be it a matter of the protection of the interests of their subjects, States today have ceased to be able to insist upon an absolute independence which events and the natural law replace with the principle of collaboration and collective organization."

Signers of the manifesto include Georges Thounis and Paul van Zeeland, former Prime Ministers of Belgium; Henri de

Kerillis, French Deputy; Guido Zernatto, former Austrian Minister; Sir Philip Gibbs; Jacques Maritain; Sigrid Undset; Don Luigi Sturzo, founder of the Italian popular party; Dietrich von Hildebrand, professor at the University of Vienna; the Rev. J. T. Delos, professor at the Catholic Institute of Lille; Mgr. P. J. de Strycker, professor at the University of Louvain; the Rev. Thomas Michels, professor of the Faculty of Theology at Salzburg; Oscar Halecki, professor of the University of Warsaw; Rene de Messieres, professor at Wellesley College; and Boudouin Schwarz, professor at the University of Fribourg, Switzerland.

## JAPANESE-AMERICANS

### Test Cases to Determine Right to Detain American Citizens

Sponsored by the American Civil Liberties Union, petitions for writs of habeas corpus were filed on August 19th and 20th, respectively, in the Los Angeles Federal Court in behalf of Toki Wakayama and Ernest Wakayama. Both are Japanese-American citizens imprisoned in detention centers by virtue of the Japanese evacuation orders of Lt. Gen. J. L. DeWitt, Commander of the Western Defense Command.

Ernest Wakayama served in the United States Army in the last World War, was acting Adjutant of Commodore Perry Post No. 525 of the American Legion at the time of his evacuation, and secretary-treasurer of the Fishermen's Union, A. F. of L., at San Pedro. Toki Wakayama is his wife.

Appearing in behalf of the petitioners are counsel furnished by the A.C.L.U.: A. L. Wirin, E. W. Camp, Fred Okrand, and Loren Miller.

The petition challenges the constitutionality of the military evacuation orders. The case is a test case which is scheduled to be taken to the Supreme Court of the United States.

Particularly under constitutional attack in the petition is "Civilian Restrictive Order No. 1," issued by Lt. Gen. J. L. DeWitt on May 19, 1942, under the terms of which American citizens of Japanese ancestry, among others, are prohibited from leaving assembly reception centers without written permission.

The President's executive order, it is urged, limits the authority of military commanders to "exclusion" from military areas, and does not include authority to "detain" as well as exclude.

The imprisonment of the petitioners, according to the petitions, abridges the petitioners' rights to "due process of law" in violation of the Fifth Amendment to the United States Constitution, because they are detained solely because of their race or ancestry and without hearing having been granted them.

In addition, the petitions charge that eight of the 10 amendments to the Bill of Rights in the United States Constitution are violated by the imprisonment; as well as the Thirteenth and Fourteenth Amendments to the Constitution.

CHINA

**Bishop Hall Attempting to Return to Hongkong**

The Bishop of Hongkong, the Right Rev. R. O. Hall, who has been in Newcastle, England, where he was formerly a vicar, was to fly back to China at the end of July. He will ask the Japanese military authorities for a permit to return to his see city. Much of his diocese, which includes a great part of Southern China, is under Japanese domination. The Bishop is going to China as the emissary of the United Aid to China Fund, the object of which is the raising of more than £250,000 to provide for Chinese war orphans and disabled soldiers.

INDIA

**Christian Council Appeals For New Negotiations**

An appeal for immediate new negotiations between Indian leaders and the British Government has been issued by the All-India Christian Council, which includes distinguished Indian Christians taking an active interest in social and political issues.

The appeal was made public through the Indian conciliation group in England which includes influential individuals such as Dr. William Paton, British secretary of the World Council of Churches, Maude Royden, noted preacher, and Carl Heath, prominent Quaker.

Sent from Hoshangabad, India, the appeal read:

"Please convey to the British press and government the All-India Christian Council executive committee's conviction that the present situation demands a new approach from both London and Delhi. Immediate fresh negotiations are essential."

The message was signed by Rallia Ram, general secretary of the Council, and well known for his work on behalf of the YMCA in India.

BELGIUM

**Nazi-Controlled Press Relax Attacks on Priests**

The campaign in Belgium against priests who refuse to celebrate requiems for National Socialists killed on the Eastern Front has relaxed somewhat of late. *Volk en Staat*, which led the attack on the priesthood, has recently republished, without its usual vituperative comments, Cardinal van Roey's conditions under which such Masses could be said. They are as follows:

Funeral Masses for Roman Catholic citizens killed in the German-Russian war may be celebrated if the person killed has not previously been excluded from the church. The family, and not a political group, must ask for the funeral service. Mass must be celebrated in the parish church to which the deceased belonged.

Liturgical prescriptions must be followed and every act of political or secular character, such as the use of ensigns, must be avoided. No priest may celebrate Mass except under these conditions.

NORWAY

**Quisling Orders Dissolution of Provisional Church Council**

Latest developments in the Norwegian Church-Quisling dispute include the order for dissolution of the Church provisional council formed about three weeks ago.

The council, organized by the Church, to combat the efforts of the Quisling government to control Church policies, was formed by six leaders in open defiance of the government [L. C. August 2d].

None of the council members or the religious leaders who support the revolt have been arrested. The dispute, it is said, represents a sharp conflict of opinion between Josef Terboven, German governor, and Vidkun Quisling, on one side, and the German military commander, Gen. Nikolaus von Falkenhorst, on the other.

Quisling, it was understood by observers in London, so reports the Associated Press, had the support of Terboven in his effort to exercise strict control over the Norwegian Church. Opposition leaders gained the sympathy of Falkenhorst, who gave them permission to meet at Oslo and form the provisional council. Jonas Lee, minister of police, tried to arrest the clergymen, but it was reported that Gen. Falkenhorst overruled him.

"A LONELY MAN"

More than 100 clergymen in the Oslo diocese recently sent a letter to Lars Andreas Froeyland reproaching him be-

cause he had accepted the position of Bishop of Oslo. The letter said:

"You certainly know that the clergymen and congregations of the Oslo diocese back their right Bishop Berggrav unswervingly, and that they are not willing to accept the order which Bishop Berggrav and the other Bishops of this country had to break, because it was incompatible with fidelity towards God's congregations.

"The present State authorities have definitely and irrevocably broken with the Church. We feel it our duty, before your appointment, to tell you this plainly. We know it is serious, but it would be still more serious to keep silent about it.

"Dean Froeyland, you will necessarily become a lonely man as Bishop of the Oslo diocese. Wherever you come, and wherever you try to exercise a Bishop's great and responsible work, you will be followed by a black shadow. We send this letter in sincere grief. We cannot welcome you on your appointment day. We see you on this day take your leave of us forever."

ENGLAND

**King Appoints September 3rd National Prayer Day**

His Majesty the King has called the people of the Empire to united prayer and has appointed Thursday, September 3rd, the third anniversary of the outbreak of the war, to be observed as a National Day of Prayer and Dedication.

The Archbishop of Canterbury has issued a statement urging all members of the Church of England to attend special Church services on that day, and saying:

"No one who believes in God can doubt the urgent need that we should as a nation deepen our sense of dependence upon God and our dedication of ourselves to Him and to the services of His purpose. To this end our prayer should be constant. But it helps to revive in our minds those deepest convictions which the pressure of urgent claims may lead us to forget if at certain appointed seasons we all unite for a time in a common act of prayer and resolve."

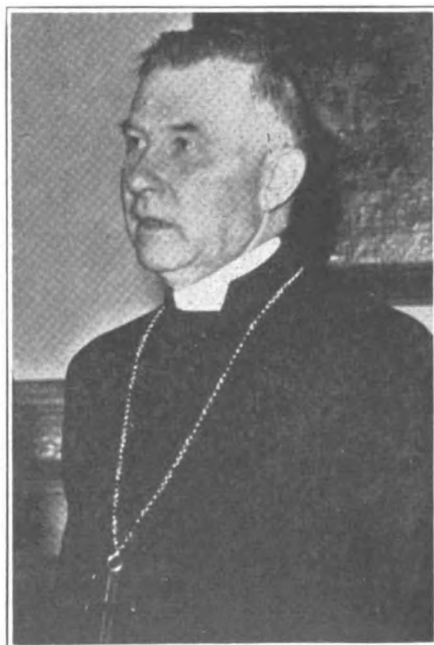
ITALY

**Auxiliary Sends Contribution to United Thank Offering**

Women of the Auxiliary of St. Paul's Church in Rome, Italy, have managed, in spite of wartime conditions, to make a contribution to the United Thank Offering.

The sum of \$25 has been received by the treasurer of the National Council, with the explanation that although all work of the parish has been stopped, the gift is from "a few friends and some of the faithful women still in Rome, most of them Americans married to Italian men, who wish to do what they can."

While no meetings can be held, members of the Auxiliary still in Rome have undertaken to visit and help as far as possible, old and sick Americans who are stranded in Rome.



BISHOP BERGGRAV: *His successor will be a lonely man.*



## Fortune's New World

THE editors of *Fortune* believe, as we do, that now is the time to lay the foundations of postwar planning. In a series entitled *The United States in a New World*, they have begun to set forth some specific and practical proposals. Part I, issued last May, dealt with our relations with Britain. In Part II, published in August, American relations in the Pacific area are considered.

But if we agree with *Fortune* in the importance of planning, we disagree heartily on the plans set forth. *Fortune* frankly calls for an "American century," with the United States ruling the world as the dominant member of a powerful coalition of victorious nations. American religious leaders would, we are sure, deplore any such role for this or any other nation. At the recent conference in Delaware, Ohio, an important cross-section of them declared that the only hope for a just and durable peace is to be found in "a duly constituted world government of delegated powers: an international legislative body, an international court with adequate jurisdiction, international administrative bodies with necessary powers and adequate police forces." Yet the imperialistic viewpoint which *Fortune* expresses is widely held in very influential quarters. It is well that the editors have crystallized it, because the religious forces of the nation are thus shown the exact character of their opposition.

Graphic demonstration of how American imperialism is to be carried to the Pacific area is afforded by a map in the second of *Fortune's* memoranda. A "trans-Pacific defense belt," resembling a huge arm across the Pacific ending in a doubled fist between China and Japan, assures the United States of access, military and commercial, to the entire Far Eastern area. The strategic island of Formosa, dominating the China coast, is to be kept out of Chinese hands and established as a "United Nations base." Dutch and British governments are to be totally excluded from eastern Asia by the creation of a new state "Indonesia," consisting of the present Dutch East Indies, the Malay States (including Singapore), and Thailand. The French are to be eased out of an internationalized Indo-China. Japan is to be crushed, politically, militarily, and economically. China alone is to benefit by the redistribution of territories, getting Manchuria back and assuming her rightful sovereignty over the foreign concessions. The memorandum declares: "We can trust China," and emphasizes that the proposals are not designed to produce a new balance of power, but rather to produce "an imbalance of power too great to be altered by the ups and downs of temporary circumstance or local history."

It is interesting to note, however, that China is to be surrounded on the seaward side by a group of buffer states, some under international control, some independent, but all of great value should the United States and China have a falling out in the distant future: Japan; Korea; the Ryukyu Islands and Formosa; the Philippines; "Indonesia"; Indo-China; Burma. The possible lines of this falling out are hinted at by a proposal that China be induced to open itself to private American investment after the war.

In the "Pacific Council" which is to exercise international control over Korea, Formosa, "Indonesia," Indo-China, Burma, and strategic Pacific islands, the United States would certainly, as the *Christian Century* points out in its issue of

August 19th, be the dominant power. In such an arrangement, the *Christian Century* adds, "it is clear that a Pacific council would have no real authority, and that it could serve only as an advisory body to an American authority which would rule the Pacific world, presumably for its own good, until the American people were either converted to imperialism or wearied of carrying a 'White man's burden' which had grown to include half the planet."

This is an eminently "practical" plan in terms of 19th century thinking. Indeed, as the editors of *Fortune* declared in their first memorandum, it is designed to give the United States the position of world dominance which Britain held in the 19th century. We wonder how our British allies, who bore the heat of battle alone for so many months, would welcome this outcome of their labors.

While many details of the *Fortune* proposals are desirable in themselves, the sum of them is almost diametrically opposed to the sort of postwar world envisaged by the leaders of American Christianity. One good proposal—abandonment of the Oriental exclusion policy and of the reciprocal Chinese policy—is vitiated by a qualification which illuminates the viewpoint of the editors of *Fortune*: "We should conclude at once an immigration and naturalization treaty with China, providing for the reciprocal admission of certain classes, such as merchants and intellectuals, and making eligible for naturalization all those admitted to permanent residence. Chinese unskilled labor could be barred without offense if the principle of equality is admitted by barring American unskilled labor from China." Verily, it's a business man's world! The Chinese are not to be regarded as our blood brethren, but merely as 400,000,000 customers.

THREE major criticisms of *Fortune's* plan are made by the *Christian Century* in a penetrating editorial analysis. We do not often find ourselves in agreement with our interdenominational contemporary on such subjects. Indeed we have found the *Christian Century's* pre-war isolationism and tendency to appeasement, with its post-Pearl Harbor attitude of fault-finding with the British, the Russians, and our own government irritating in a high degree. Omniscient as the distinguished Chicago editor seems to be, we have a sneaking suspicion that the war would go worse rather than better for the United Nations if his advice were followed in Washington. But Dr. Morrison is at his best when he dissects a high-sounding proposal such as that of *Fortune* and analyzes its ingredients in the light of Christian principles. And we believe that he does reflect the opinion of the more thoughtful segment of American Christian thought when he rejects *Fortune's* case for American post-war imperialism on these grounds:

(1) The plan does not provide an adequate means of subsistence for the Japanese people. It is no "peace" plan to deprive an industrial nation of 70 millions of their access to the raw materials and markets which provide their livelihood. (2) It envisages imposing a pattern of government from without, not only on Japan, but on the entire Far East—a proceeding neither just nor durable, and certainly not democratic. (3) It lays on the American people a burden of imperialism which they do not and should not wish to assume.

It is one thing for the United States to take its part in erecting and defending an international order. It is quite another thing for the United States to undertake the role *Fortune* has mapped out.

The dangerous side of peace-planning is thrown into bold relief by the *Fortune* memoranda. One can easily imagine the dismay with which the proposals will be greeted by our British and Dutch allies. If the plan were a genuinely internationalistic one, it would be cordially welcomed by many British thinkers and not a few Dutch, although in both nations it would still meet with considerable opposition. As it stands, it will be distasteful to imperialist and to internationalist alike in both nations.

We readily grant that the problems involved in establishing a just and durable peace are vast and difficult. The fact that some states will be victors and others vanquished will automatically rule out immediate universal disarmament, equal status at the armistice negotiations, immediate equal access to raw materials and markets. Yet, if the peace is to be just and durable, these principles must be made effective at the earliest possible moment. The Hoover-Gibson suggestion that a reconstruction period precede the peace settlement is an eminently practical one. After a "cooling off period" the nations could come to a peace conference with a calmer and more objective approach, realizing that any temporary advantage won by a one-sided settlement would later be paid for ten times over in blood and tears.

**I**N OUR leading editorial space last week we published a statement to which we were happy to join with 86 other American Christians in subscribing. Let us recapitulate the commitments which we declared at that time, considering the *Fortune* plan in the light of them: (1) A society in which man is free to think, to create, and to worship, according to the dictates of his own conscience; (2) equitable distribution of the world's resources and the assurance to all men of a better chance for economic security; (3) the establishment of a fellowship of races; (4) the building of an ordered world, founded on justice and good will and deriving its power from the free choice of men of good will in all nations and races.

The plain fact of the matter is that the editors of *Fortune* profoundly disbelieve in the possibility—or perhaps the desirability—of such a world, based upon democratically established supranational authority. It would be well if American Christians, following the lead of Mr. Dulles in his address *Toward World Order*, at Delaware, were to use the word "supranational" rather than "international." Then the radical departure of Christian thought from the old political categories would be more generally understood.

Not so very long ago, *Fortune* issued an editorial severely criticizing the Church for not exercising leadership in national affairs. Its sister publication, *Time*, in the report of the statement of 87 American Christians, commented on the Church's "biggest lack in fighting World War II: a great dynamic faith." Having a high regard for the acumen of the editors of both magazines, we consider their opinions carefully and sympathetically; but in this case we feel they are wrong. We know what our faith is: it is faith in the risen and victorious Christ, whose judgment has torn down and rebuilt other civilizations, and is tearing down and rebuilding this one. If *Fortune* does not like the leadership the Church is giving, it has a right to object, but scarcely to say that the Church is giving no leadership. Said our Lord:

"But whereunto shall I liken this generation? It is like

children sitting in the marketplace and calling to their fellows, and saying, We have piped unto you and ye did not dance; we wailed and ye did not mourn."

*Fortune* points the way toward an American century. Delaware points the way toward a world century. The difference is incalculable.

### "Prayers for Men in Service"

**A**N EXTRAORDINARILY useful booklet for soldiers and sailors is *Prayers for Men in Service*, edited by G. A. Cleveland Shrigley and published by Foster and Stewart, Buffalo, N. Y., at ten cents a copy. Considering the diversity of sources, and of theological backgrounds represented by the contributors, there is a remarkable unity to the prayers, and for the most part they admirably reflect the kind of Christian patriotism that becomes a soldier of Christ engaged in warfare against those who are, in the final analysis, his brethren.

A first edition of this booklet, published in June, was rapidly sold out. In this second edition some prayers have been added, notably one by the Presiding Bishop ("for faith in God's triumph") and another by Bishop Conkling of Chicago ("for fearlessness"). Mr. Cordell Hull, Secretary of State, contributes an excellent prayer "for our allies and ourselves." There are two from the Archbishop of Canterbury—"for our enemies" and "a combatant's prayer." Bishop Spencer of West Missouri is the author of a splendid prayer that is really a meditation, entitled "God with us." Many of the prayers are written by chaplains; a very few are from traditional sources. There are in all nearly ninety prayers, covering many of the special needs of men in the armed service of our country.

As a supplement to our own Army and Navy Prayer Book, *Prayers for Men in Service* should have a wide appeal among Churchmen. It would make an appropriate gift from the home parish to the men of the parish who are in military service.

### Truth or Falsehood?

**R**EPLYING to a question about "conversions of the Catholic clergy to Protestantism," a writer in *Our Sunday Visitor* (Roman Catholic) observes: "We are personally acquainted with a few priests who were in very bad odor in their own Church, but they were welcomed into the Anglican Church and two of them were consecrated bishops. One of them was consecrated in a very undignified ceremony. He has since returned to the Catholic fold, but was not restored to the ministry."

We don't believe it. We challenge "Father Quiz" to name the two renegade priests allegedly consecrated to the Anglican episcopate, and to give the date and place of the services of consecration—particularly the one that he describes as "a very undignified ceremony." Failing that, we suggest that *Our Sunday Visitor* publish a retraction.

### Through the Editor's Window

STRANGE THINGS happen in southern California. Someone sends us a clipping from the *Los Angeles Times* announcing that "a novena for personal prayers and blessings will be conducted by Rev. William D. Pratt at the First Congregational Church next Wednesday at 8 P.M."

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## THE CHRISTIAN BELIEF ABOUT CHRIST

By the Rt. Rev. Lumsden Barkway

"There is no logical standing-ground," says the author, "between trust in Christ as divine and despair of the universe as a senseless and cruel enigma." "It is the object of this little book (written out of the experience of one who for many years thought the Christian claim incredible, and who knows every possible objection against it) to give some convincing reasons why the Christian creed is not only not unreasonable, but is the only reasonable explanation of all the facts of the universe." Bishop Barkway examines the historical evidence in the New Testament, on which the Christian belief in Christ is based, to find out what the contemporaries of Jesus Christ thought about Him; what He thought about Himself; what He did; what, in fact, He was. Price, Paper, 60 cts.

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# Lisbon: Oasis in Chaos

By the Rev. Henry Smith Leiper, D.D.

Executive Secretary, Universal Christian Council

NO ONE who spends not more than a week in Lisbon can hope to do more than record surface impressions; yet even these may have some place in creating an understanding of Europe today.

Arriving by Clipper from America, one has the pleasant surprise of full vision from unshaded windows. Only in neutral ports is this still possible. Everywhere else the near approach to land is the signal for a complete black-out of vision from the plane for all passengers! The beauty of the sight is impressive as one glides in from the West past the headlands and for miles up the pleasant estuary of the Tagus which forms the harbor of the ancient city of world-explorers. Along the shores stand ancient ruined castles which once guarded the sea approaches, and the Monastery of the Jeironymos appears as the most impressive and beautiful of the ecclesiastical shrines—a building left untouched by the great earthquake of 1755 and combining a modified Gothic style with the curious Portuguese type of decoration—reminiscent of the interests of a seafaring people and their love of ropes, nets, anchors, compasses, and the like.

### DR. BROWN AND A DUTCH COW

The city itself lies partly on a strip of fairly level land, rising sharply toward the rolling hills beyond. Its curious narrow streets are full of traffic and of people. There one finds mingled, as in time of peace in other European centers, folk of many nations speaking many tongues: German, French, Spanish, English, and Scandinavian as well as the dominant Portuguese. In the crowded hotels, centers of spy activity on a large scale, there are the most amazing combinations of belligerents all content to hide their belligerency for the moment as they enjoy the sunny peace of one of the freer remaining neutral nations. (Any soldier of a warring nation arriving in his uniform would be interned.)

The nervousness of authorities in Portugal is natural. It led to one amusing incident when Dr. William Adams Brown of New York went out to do some sketching while waiting for his Clipper connection. The police thought his interest in their harbor was suspicious and so they took him to jail where they held him incommunicado for three hours. When released he was told that the best thing in his sketchbook (which contains many striking drawings of famous churchmen made at ecumenical gatherings through the years) was the portrait of a Dutch cow! I think Dr. Brown found that harder to bear than his enforced temporary occupancy of a Portuguese jail.

Yet, because its wily old dictator Salazar knows only too well how helpless the 7,000,000 Portuguese would be against a modern invading army, there is a conspicuous effort to avoid giving offense to

any. This perfectly natural attitude is under the circumstances offensive in one or another particular to the nations on both sides of the war: yet because of the obvious advantage of having such a meeting place (and as far as the Germans are concerned, such a market) there is a curious unspoken agreement to leave Portugal alone militarily. The Germans can there get the London papers the day they are published. They have a chance to pick up a good deal of useful information otherwise unobtainable, and some spies doubtless get through on the ships which continue to ply to and from Lisbon. So one can see, as I did, the German Ambassador and the British Ambassador eating in the same dining room of the Palacion Hotel in lovely Estoril, a watering place near the mouth of the estuary flanked on the West by the open Atlantic.

The look of the shops is deceptive. They suggest plenty where there is no real plenty. But to a foreign visitor accustomed to increasing limitations on purchasing they are most tempting. To British visitors they seem almost unbelievable: selling as they do all the things no one can buy on the streets of London. The unblushing eagerness of the government to keep out foreigners who might remain in Portugal is due in part to the sullen resentment of her impoverished people for whom such shops are simply museums suggesting kinds of luxury they cannot share. It takes one back to the Orient to see so many bare-footed women carrying baskets on their heads and clad in ragged clothing. The women sometimes have shoes which they park on top of the fish in flat panniers poised on their plaited black hair. I wondered at times which were the soles!

### THE ENGLISH COMMUNITY

The English community in Portugal is an ancient one and possesses some interesting monuments. St. George's Church, high on the hills overlooking the bay, is a beautiful edifice reminding one of England in every respect. In its churchyard Fielding and other prominent British persons lie buried beneath yew trees and cedars of Lebanon. Not far away is the Scotch kirk with its manse—across the street from the residence of the British Ambassador. When I visited him he showed us the gardens where many British monarchs have visited in times past, leaving interesting mementos of their presence. Estoril too has its Anglican chapel and there is a considerable English settlement there with a beautiful country club and golf links high above the sparkling waters of the restless Atlantic. I strolled there at evening and watched the dirty tramp steamers pushing their blunt noses out to sea in defiance of danger and in search of goods not only for Portugal but for hungry Europe. Some of the ships which sail from there still carry refugees for the lands of promise



across the water—but they do so at a price which is staggering. Passages have been selling at over \$800 each for the one-way trip, so that certain Portuguese ship owners have paid for their vessels in two trips!

This year has seen a marked decrease in the number of refugees able to reach Portugal and there are not many left in the city since a special series of camps has been established for them north of Lisbon. The agencies which seek to serve them are unforgettable to one who has visited them. Three have their sources of support in America. The largest is the office of the Joint Distribution Committee, that most admirable Jewish organization whose record of service in these tragic years is epochal. Then there are the Christian agencies: the American Friends Service Committee and the Unitarian Relief Office. I met with the directors of both repeatedly and learned of the work which they have been doing and were then—in May—trying to continue under great difficulties. It was curious indeed to meet as I did the director of the main Vatican agency of Jewish relief in the office of Dr. Joy, able administrator of the Unitarian office. There I likewise met the priest who is in charge of the main refugee work of the Roman Catholic Church for that area of Europe. The incident shows how coöperation has been taking place in unexpected ways for the good of pathetic victims of Naziism and war. Among the dramatic sights of my Lisbon experience I would mention, likewise, the little pile of food packages in the Unitarian Center which had been sent to individuals in the French camps and then had been sent back marked “deceased” or “escaped.” It showed at least that they were not being appropriated for use by persons for whom they were not intended! A new ruling of our own government had just been received making it impossible to export further funds for this work of mercy on the assumption, I suppose, that the food could not reach those for whom it was intended. If the shipments were in bulk I have no doubt the government’s ruling would be justified. With respect to the sort of shipments Dr. Joy had been making there is, to say the least, room for doubt.

#### INAUGURAL

One of the incidents of my stay in Lisbon was the chance to see the inaugural of the President. It was his third. Like an inaugural in Washington, it brought out huge crowds, even though the whole affair was on a scale commensurate with the diminutive size of the country of Portugal. The country people came in crowds from far and near. The streets were lined with flags and grandstands held cheering thousands along the line of march of the parade which was a feature of the celebration. I watched it from a point near the great monument in the exhibition grounds dedicated to Vasco da Gama, world explorer, whose remains lie in the Monastery of the Jeronymos. I could not help contrasting the Portugal of today with the mighty Portugal of his era when her enterprising seafarers discovered more than two thirds of the modern world. The inscription over his monument reads: “If

there had been more worlds to discover we would have discovered them!” The brave boast is a kind of indirect compensation for present humiliations: but it does one good to read it all the same!

#### RELIGION IN PORTUGAL

The Church in Portugal is dominantly and traditionally Roman Catholic, of course. It is far from liberal in its attitude toward other communions; and in areas of colonial dominion the government has made Protestant work increasingly difficult in recent years—even to the extent of denying passports for Protestant missionaries wishing to go from Lisbon to outlying parts of the empire. There are only a few more than four thousand members listed for all the Protestant Portuguese Churches. Yet, astonishingly as it may seem, in a recent census which included questions about Church preference more than 1,250,000 are reported to have indicated a Protestant preference. What this signifies I could not find out, although I asked many questions about it.

The Protestant body in the past has got its leaders from institutions outside of Portugal, although most of them have been native Portuguese. They have had to study for their work in Spain, or Brazil, because there are no theological colleges other than Roman Catholic ones in the homeland. One of the ablest men I met in Portugal prepared at my request an outline of a plan for the establishment of a theological seminary for non-Roman Christian leaders in Portugal. It is to be hoped that some day it may be possible to realize his dream.

Recent conferences between leaders of the International Missionary Council and the Archbishop of the Roman Church in Portugal have led to some promises and concessions. One may at least be permitted to hope that they are a prelude to a more generous and fair attitude than that which has prevailed in the past. Portugal is the kind of place which seems to cast serious doubt on the interest of the Roman communion in freedom save where it is itself in the minority and thus standing to benefit by liberal laws regarding ecclesiastical establishments.

Leaving Portugal by air for the British Isles is something of an event in these troubled times. Departure time is not fixed and notice of it comes only the day before. The planes leave from the airport which serves the city. It is miles out near the seacoast and relatively primitive. To get there for the early morning departure one rises before dawn and drives out from the city or, as in my case, from Estoril. There is the one spot left on earth where relatively normal air traffic continues to function across the lines which separate the United Nations from the Axis powers. The little airport building is divided into sections each of which is used by one of the converging airlines. Right next the Deutsche Lufthansa is the British Overseas Airways Office, and beyond that the Italian and the Spanish! The pilots from the planes—and the passengers—eat in the same tiny restaurant, where American cigarettes can still be had at reasonable prices, likewise Swiss chocolate and luscious fruit such as is almost unobtainable in England. On the tiny field the planes

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Now that we are through talking business, let's say a word or two about the things which you and we have in common. We hope that you are making your communions regularly EACH WEEK, especially in these trying days. Don't ever let Our Lord become conscious of missing YOU when He comes to His Holy Altar. What a pitiable thing an army would be if it ever let its leader down. These are days for heart-searchings. Are WE letting Our Leader down? We know, and He knows whether we are or not.

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By

Frank E. Wilson

Bishop of Eau Claire

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stand side by side—this one for Berlin via Stuttgart, and the next for London via an undisclosed port in Britain. Passengers appear more than ordinarily anxious to make sure they are on the right plane!

Once you are in the plane the sense of the unusual continues. My plane was an American Douglas formerly in service on the Dutch KLM lines. It is exactly like those in which one flies from New York to Chicago. That means that no one aboard, not even the pilot, can see what is following! More than one passenger has been known to ask whether any hostile plane ever trails that passage! If so, nothing is said about it. The clouds look good as a refuge from any approaching planes ahead or on either side! As Portugal fades into the mist and you wing out over the Atlantic for the 800 miles roundabout to England, you feel that the contradictoriness of the flight conditions is in keeping with much else you have experienced in Lisbon. There is a kind of unreality about it which words cannot convey but which memory recaptures unfaillingly.

## DIOCESAN

### HONOLULU

#### Ordination

On July 25th Bishop Littell advanced the Rev. William A. Roberts, deacon, to the priesthood at St. James' Church, Papaaloo, on the island of Hawaii. The service was notable in several respects.

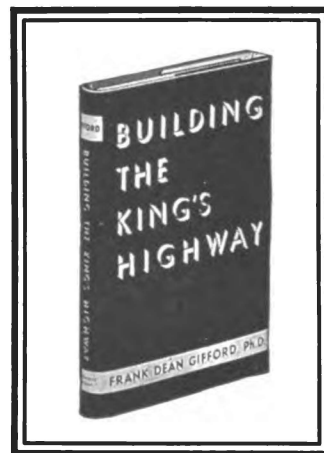
First of all, it was the seal of approval to one who has labored with faithful devotion, almost alone, for many years in ministering to the large area along the Hamakua Coast. Real satisfaction in Mr. Roberts' ordination was seen, and repeatedly expressed on all sides by members of the congregations which Mr. Roberts is serving, particularly for the enlarged opportunities and responsibilities which he now has. They were also pleased that the service took place in their midst, for it was the first time that most of the people in that district had ever assisted in an ordination.

That the Church was filled on a weekday, in the stress of wartime demands and restrictions, was a real surprise. There was obvious sympathy and assistance in this respect on the part of all three of the plantation managers where our work centers, Papaaloo, Ooakala, and Paaulo, for they themselves, with their wives and representative plantation people, made the effort, and it was a real effort, to be present. A further unusual feature of this service was the fact that all of the clergy on the big Island, living as they do far apart, overcame all obstacles, including gasoline shortage, to be present. In addition, our two Episcopal chaplains stationed on the Island attended and joined the other three priests in the Laying on of Hands with the Bishop. They are Chaplain Donald C. Stuart, division chaplain with the rank of Lieutenant-Colonel, and Chaplain Frank A. Titus, 1st Lieutenant.

The ordinand was presented by the Rev.

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Foreword by the Presiding Bishop

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## DIOCESAN

James S. Nakamura of the Church of the Holy Apostles, Hilo, and the sermon, an especially good one, was delivered by Archdeacon James Walker.

### NEW YORK

#### Bishop Manning Preaches on the Church and the War

Bishop Manning in his sermon of August 23d at the Cathedral of St. John the Divine dealt with the message of the Church to our nation at war.

"Amazing as it seems," said Bishop Manning, "there are some Churches and some religious groups, which hold that the Church and religion should stand aloof in this struggle, and who claim a sort of moral superiority for this position of detachment and aloofness. The Church, they tell us, must be always an institution for peace, the Church must not soil its hands by contact with war, the Church may ask God to be with our soldiers individually, but the Church must not ask God to give them victory in the war which they are waging for us and for mankind. The Church must keep apart from the struggle and must confine itself to discussing the new world order and planning for the peace, although we know that there will be no peace, and no truer world order, unless our armed forces, and those of our allies, win the war.

"Speaking as a Bishop of the Christian Church, and using my words with care, I say that, in this conflict, that attitude of detachment and aloofness is unworthy of any Church, or of any leader of religion. In this conflict, that attitude shows a strange lack of moral and spiritual vision, it shows either inability or unwillingness to see the issues that are at stake in this world struggle, it is morally misleading and morally weakening to our people in this great conflict to which we are called."

### MICHIGAN

#### Dr. D. R. Covell to Join Detroit City Mission

The Rev. David R. Covell, L. H. D., for several years on the staff of the Church's Forward Movement Commission, and more recently executive secretary of the Army and Navy Commission, will become superintendent of the Detroit Episcopal City Mission on September 1st, succeeding the Rev. George Backhurst.

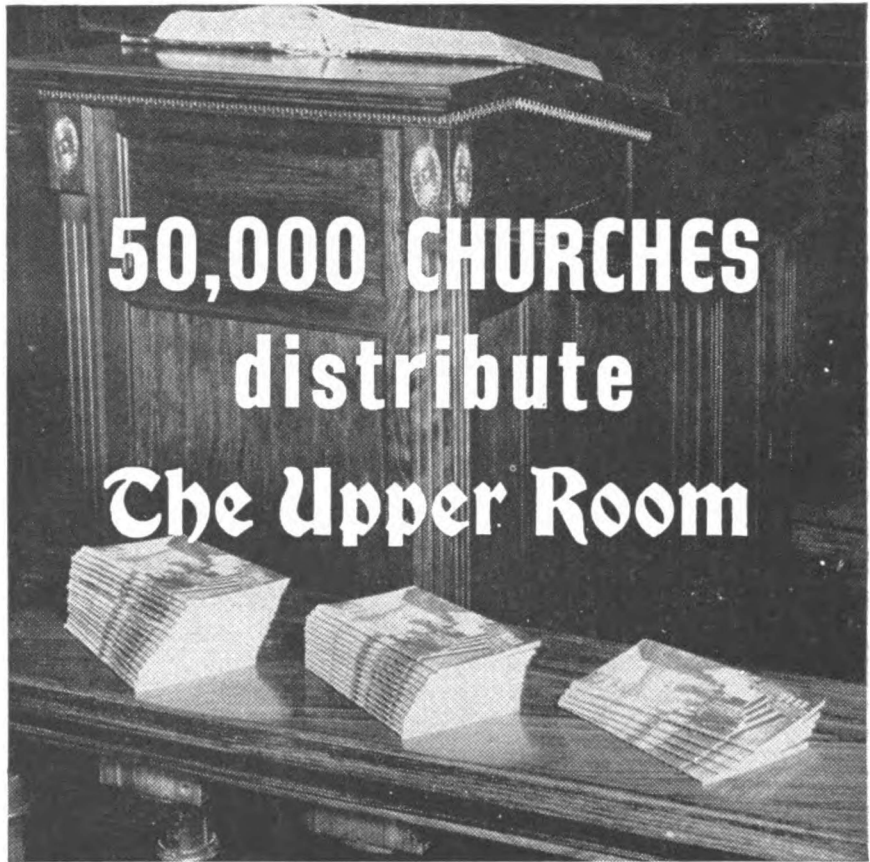
Mr. Backhurst has served as city mission superintendent for 13 years. He is becoming rector of St. Paul's Church, St. Clair, on September 1st, having been called to that parish by the vestry recently.

### CHURCH CALENDAR

#### September

1. (Tuesday.)
6. Fourteenth Sunday after Trinity.
13. Fifteenth Sunday after Trinity.
- 16, 18, 19. Ember Days.
20. Sixteenth Sunday after Trinity.
21. S. Matthew. (Monday.)
27. Seventeenth Sunday after Trinity.
29. S. Michael and All Angels. (Tuesday.)
30. (Wednesday.)

August 30, 1942



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## EDUCATIONAL

### INTERCHURCH

#### Religious Education Week

Religious Education Week, September 27th to October 4th, is sponsored by Forward in Service and the United Christian Education Advance. The National Council's Department of Christian Education urges "every parish to celebrate the week as the declaration and beginning of plans for Christian Freedom. Foundations of Freedom is the theme for the week, during which it is hoped that every parish will give special consideration to the spiritual foundations of freedom which are laid in Christian teaching, in Christian relationships, and in Christian service." The hope is expressed that parish plans will include children, young people, and adults, in the home, church, and community.

Youth Sunday, September 27th, opens the week in Episcopal parishes.

## COLLEGES

#### Special Sunday Planned

Sunday, September 20th, has been designated College Work Sunday at Trinity Church, Pine Bluff, Ark., by the Rev. Francis D. Daley, rector, and with the enthusiastic support of Bishop Mitchell of Arkansas.

The preacher will be the Rev. George C. Culleney, who is in charge of student work at Hendrix College, and Arkansas State Teachers' College, both located in Conway.

Parents of college and school students are urged to attend the service with their sons and daughters. Members of the Canterbury Club of the University of Arkansas from Trinity Church will assist in the service. An appeal will be made to parishioners to become members of the Church Society for College Work, the co-operating agency of the National Council which supports chaplaincies throughout the country. The loose offering will be designated for the Church Society for College Work, and membership cards in the C. S. C. W. will be taken with the offering.

A committee on College Work has been appointed in Trinity Church to follow up the appeal of College Work Sunday in enrolling parishioners in the Church Society for College Work and to keep college work before the parish. The chaplaincy at the University of Arkansas is one of the many throughout the country which is partially supported by a grant from the funds of the Church Society for College Work.

## SECONDARY SCHOOLS

#### Correction

Wykeham Rise School, Washington, Conn., has discontinued its 7th and 8th grades. Mr. and Mrs. Paul E. Werner are the newly appointed heads, succeeding Miss S. Gaither. THE LIVING CHURCH, issue of August 9th, carried erroneous information concerning these facts.

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# DEATHS

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

## **Legh W. Applegate, Priest**

The Rev. Legh Wilson Applegate died on August 13th at his home in Hobart, Ind., at the age of 92. Funeral services were held August 15th in Christ Church, Gary, Ind., Bishop Gray read the service, assisted by the Rev. James E. Foster, rector.

Fr. Applegate was born in 1850 at Fairfield, N. Y. His education was completed at Hobart College. He was ordained to the diaconate in Mauch Chunk, Pa., in 1874 and to the priesthood the following year. He served at St. Jude's, Fenton, Mich., St. John's, Lockport, Ill., Grace Church, New Lenox, Ill. He also served at Streator, Ill., at the parish at Fairhaven, Wash., and at the mission in Kendallville, Ind. In 1902 he took up the task of building a church in Valparaiso, Ind., and remained in that parish until he was assigned to establish the church in the new city of Gary, Ind., which was then not much more than a few huts in the sand. From 1908 until he resigned in 1911 he labored in the new city, erecting the first church building, a temporary structure, and securing donations from influential friends sufficient to make a permanent edifice possible. From the time of his resignation from the Gary parish until he retired from active service, he published parish papers and many church supplies under the name of "The Parish Leaflet Co." In 1926 the vestry of Christ Church, Gary, elected him to the honorary position of rector emeritus, and up until about a year ago when a severe fall impaired his health, he had been regular in attendance at church, where he was able to assist in the services. He was the originator of the idea of printing parish papers with blank pages for local news.

## **Azael Coates, Priest**

The Rev. Azael Coates, retired rector of Hope Church, Mount Hope, Pa., and of St. Paul's Church, Manheim, died on August 19th at the age of 74.

Born in Gloucester, N. J., Mr. Coates since his retirement in 1936 had been residing in Merchantville. He was graduated from the Philadelphia Divinity School and ordained deacon in 1901. Four years later he became a priest.

He had been associated with St. Paul's, Camden, N. J., St. Peter's, Philadelphia, the House of Prayer, Branchtown, Pa., Christ Church, Norfolk, N. J., St. James', Langhore, St. Bartholemew's, Wissinoming, Pa.

He is survived by his widow, Mary, and a sister, Mrs. Clara Ellis, Elizabeth, N. J.

## **Irving A. McGrew, Priest**

The Rev. Irving A. McGrew, former chaplain and instructor at Hobart College, Geneva, N. Y., died on August 20th at the age of 60.

Born in Passaic, N. Y., the son of Benjamin E. and Ada Loomis McGrew, he was graduated from Hobart College in 1903, from General Theological Seminary

in 1905, and was ordained deacon in 1905 and priest in 1906.

He served churches as rector in New York, Newark, Philadelphia, and Buffalo before returning to Hobart College as an instructor in 1928. There he taught Bible history. In 1938 he became rector of St. Gabriel's Church, Birdsboro, Pa., a position which he has held to the present time.

He served for a long period of time as alumni secretary of Hobart College, beginning in 1925, and as chaplain and student pastor at Hobart from 1928 to 1938. He was a delegate to the Pan Anglican Congress in 1908.

He leaves a widow, Ethel Slosson McGrew; three daughters, Mrs. Henry L. Coleman jr., Mrs. Charles J. Welch, Geneva, N. Y., Miss Ethel McGrew; and a brother, Fitzhugh McGrew.

## **Harold Cleaver Zeis, Priest**

On Monday, August 16th, the Rev. Harold Cleaver Zeis died at his home in Steubenville, Ohio.

Mr. Zeis was born in Galion, Ohio, in 1900 and received his early education at Port Clinton. He graduated from Kenyon College and Bexley Hall and was ordained by Bishop Leonard in 1926 and 1927. His work in the ministry was as curate of Grace Church, Sandusky, in 1926 and 1927, rector of St. Luke's Church, Cleveland,

1927 to 1932, and rector of St. Paul's Steubenville, from 1932 to 1939. In 1939 he resigned the rectorship of St. Paul's to become the assistant to Dean Beekman on Trinity Pro-Cathedral, Paris, France. While in Paris he was student chaplain to art students who at that time were studying in Paris. The work at Trinity had to be discontinued and Mr. Zeis returned to Steubenville where he entered secular employment and was of service in the diocese of Ohio during the rest of his life. He ministered on the designation of Bishop Tucker of Ohio and was most helpful in that capacity.

In 1936 Mr. Zeis married Mrs. Emma Carter Sharpe, who survives him.

## **Mrs. John J. R. Spong**

Virginia G. Spong, widow of the Rev. John James Rowan Spong of the diocese of New York, died at her home in Ardmore, Pa., June 29th.

During her long and active service to the Church, Mrs. Spong helped financially several of the institutions in the Philadelphia area. She was responsible for the erection of the Sisters' house at St. Clement's, the sanctuary at Saint George's, the lifting of a mortgage at Annunciation, and the establishment of the Rev. John James Rowan Spong scholarship at Episcopal Academy.

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# CHANGES

## Appointments Accepted

**BREWSTER, Rev. L. MARK,** rector of St. James' Church, Farmington, Conn., has resigned to become rector of St. John's Church, Havre de Grace, Md., effective October 1st.

**BRUBURG, Rev. PHILIP,** will become rector of St. Bartholomew's Church, Wissinoming, Philadelphia, to succeed the Rev. John R. McGrory, who has resigned and leaves for his new charge September 1st.

**FULFORD, Rev. FERGUS M.,** formerly in charge of missions in Southern Virginia, is to enter the novitiate of the Order of St. Francis. Address after September 1st: The Order of St. Francis, Little Portion, Mount Sinai, Long Island, N. Y.

**GILLETTE, Rev. FREDERICK W.,** curate of Christ Church, Dayton, Ohio, is to be rector of St. Paul's parish, Bellevue, and Grace mission, Clyde, Ohio, effective September 1st. Address: St. Paul's Church, Bellevue, Ohio.

**GRATIOT, Rev. DONALD H.,** locum tenens of Christ Church, Rochester, N. Y., is to be rector of Christ Church, Rochester, effective September 1st.

**GRIESMYER, Rev. ORIN A.,** rector of St. John's Church, Tuckahoe, N. Y., has accepted a call to St. Mary's Church, Staten Island, N. Y., effective September 1st.

**HAMM, Rev. WILLIAM C.,** assistant at Christ Church, Cranbrook, Bloomfield Hills, Mich., has accepted a call as rector of St. Joseph's Church, Detroit, Mich., effective September 15th.

**HARRIS, Rev. JEROME,** assistant at Christ Church, New Haven, Conn., is to be assistant pastor at St. Ignatius' Church, New York, effective October 1st. Address: 552 West End Avenue, New York.

**JENKINS, Rev. SCHUYLER D.,** has resigned from Trinity parish, Granville, and St. Paul's Church, Salem, N. Y., to accept a call to become rector of St. John's Church, Cohoes, N. Y., effective September 1st.

**OKES, Rev. GEORGE B.,** formerly rector of Christ Church, Canon City, Colo., has resigned to accept the rectorship of Douglas, Wyo. He will also have charge of the missions at Lusk and Glenrock, Wyo.

**PALMER, Rev. H. MASON,** formerly rector of St. Paul's Church, Fort Fairfield, Me., is to be curate at St. Peter's Church, Peckskill, N. Y., effective September 5th.

**PRITCHETT, Rev. ARTHUR W.,** formerly curate of Grace Church, Sandusky, Ohio, is to be priest in charge of Advent mission, Lakewood, Ohio, effective September 1st.

**ROSSMAN, Rev. RICHARD,** curate of Trinity Church, Boston, Mass., is to be rector of Christ Church, Guilford, Conn., effective September 1st. Address: Christ Church Rectory, Guilford, Conn.

**WALTERS, Rev. SUMNER,** rector of Christ Church, Alameda, Calif., has accepted a call to be rector of Trinity Church, San Francisco, effective October 1st.

## Military Service

**KELLAM, Rev. HARRY M.,** formerly warden of St. Michael's mission for the Arapahoe Indians,

## A.C.U. CYCLE OF PRAYER

### September

7. Christ, Sturgeon Bay, Wis.
8. St. Peter's, Westchester, New York.
9. Grace, Newark, N. J.
10. St. Saviour's, Old Greenwich, Conn.
11. Christ, Meadville, Pa.
12. St. John's, Poultney, Vt.
13. St. Stephen's, Plainfield, N. J.
14. Holy Innocents', Racine, Wis.
15. Trinity, Hamburg, N. Y.
16. St. Simon's, Rochester, N. Y.
17. St. Alban's, Centerdale, R. I.
18. St. Andrew's, Madison, Wis.
19. Advent, Chicago, Ill.
20. St. Matthias', Los Angeles, Calif.
21. Christ, Whitefish Bay, Wis.
22. Advent, Boston, Mass.
23. St. Paul's, La Salle, Ill.
24. St. Peter's, Freehold, N. J.
25. Trinity, Belvidere, Ill.
26. Grace, Oak Park, Ill.
27. St. Paul's, Fort Fairfield, Me.
28. St. Barnabas', Omaha, Neb.
29. Holy Trinity, Southbridge, Mass.
30. Kent School, Kent, Conn.

Ethete, Wyo., is a chaplain in the Army with the rank of Major. His present address is Camp Roberts, Calif.

**McGOVERN, Rev. CHARLES L.,** formerly rector of the Church of the Holy Cross, Tryon, N. C., is serving as a chaplain the Army Air Corps with the rank of 1st Lieutenant. He is now stationed at Turner Field, Albany, Ga.

## New Addresses

**DENNINGHOFF, Rev. LOUIS,** has moved from 206 S. Green Street, Wichita, Kans., to 235 North Estelle, Wichita, Kans.

## Resignations

**HARDMAN, Rev. SAMUEL,** is resigning his rectorship of St. Stephen's Church, Riverside, N. J., and

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Mrs. J. B. Miller	10.00
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**CHOIRMASTER**—Boy choir specialist of national reputation desires position large progressive church in West. Draft exempt. R-1656, The Living Church, Milwaukee, Wis.

## RETREATS

**A Retreat for Women**—St. Katharine's School, Davenport, Ia., from evening of Sept. 9 to morning of Sept. 11. Conductor, the Very Rev. C. A. Heiligstedt. All Church women welcome. Communicate with the Sister Superior.

### IF YOUR COPY IS LATE

Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your **LIVING CHURCH** does not reach you on time occasionally, please do not write complaining of delay. The delay is caused by conditions, arising after your copy has left Milwaukee, beyond our control.

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Trinity Church, Burlington Co., N. J., and his post as secretary and registrar of the diocese of New Jersey, effective September 15th. Address: Geysersdale, Mannville, Putnam Co., Fla.

### Ordinations

#### DEACONS

FLORIDA—CHARLES MATHEWS WYATT-BROWN was ordained to the diaconate in St. Luke's Chapel, Swannec, Tenn., on June 3d by Bishop Juhan of Florida. The Rev. Mr. Brown will be assistant to the rector of the Church of the Good Shepherd, Jacksonville, Fla.

### PRIESTS

TEXAS—The Rev. J. HUGH R. FARRELL was ordained to the priesthood on June 24th by Bishop Quin of Texas in Christ Church, Houston, Tex. He was presented by the Rev. S. M. Bird; the Rev. Gordon M. Reese preached the sermon. The Rev. Mr. Farrell, who had been educated for the Roman priesthood, entered the Anglican Communion in 1940. He will serve as rector of St. George's Church, Texas City, Tex.

### Depositions

MOTT, REV. ROYDEN JAMES CROSS, was deposed

on July 10th by Bishop Tucker of Ohio. Mr. Mott had declared his renunciation of the ministry and his desire to be removed therefrom.

HAWKINS, REV. JOHN BROOKS, was deposed by Bishop Lawrence of Western Massachusetts on July 15th. Mr. Hawkins had renounced the ministry in writing.

### Correction

SHATTUCK, REV. GARDINER H., has accepted a call as chaplain of Pomfret School, Pomfret, Conn., not Pomfret, Mass., as reported in the August 16th issue of THE LIVING CHURCH.



# GO TO CHURCH THIS SUMMER



### "GO TO CHURCH IN SUMMER"

THIS is the slogan of the rectors of the great churches listed here—many of the largest and most important in our nation. "Go to Church in summer," they say, "just as you do in winter. Go to Church every week in the year!" And this summer particularly their advice will be heeded. The national emergency is restricting travel.

They urge you, then to not fail in your church attendance. And if you are fortunate enough to be able to visit away from your home city, they remind you that in every one of these great churches the visitor is always welcome!

ALABAMA—Rt. Rev. Charles C. J. Carpenter, D.D., LL.D., Bishop

Church of the Advent, Birmingham, 2015 6th Avenue, North, Ala.—1262  
Rev. J. C. Turner  
Sunday Services: 7:30, 9:30, 11, 6  
Weekday Services: Wednesdays and Holy Days: 10:30 A.M.

ATLANTA—Rev. John M. Walker, D.D., Bishop Elect

Church of the Incarnation, 662 Lee St., S.W., Atlanta, Ga.—425  
Rev. T. V. Morrison  
Sunday Services: 7:30 and 11 A.M.; 5:30 P.M.  
Weekday Services: Wednesdays: 10:30 A.M.

CENTRAL NEW YORK—Rt. Rev. Malcolm Peabody, D.D., Bishop

Grace Church, Church and Davis Sts., Elmira, N. Y.—471  
Rev. Frederick Henstridge  
Sunday Services: 8 and 11 A.M.; Holy Days, 9:30 A.M.  
Weekday Services: As announced

Grace Church, Utica, N. Y.—1447  
Rev. Harold E. Sawyer; Rev. Ernest B. Pugh  
Sunday Services: 7:30 and 11 A.M.; 4:30 P.M.  
Weekday Services: Tues. and Thurs., 10 A.M.; Friday, 7:30 A.M.

CHICAGO—Rt. Rev. Wallace Edmonds Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, S.T.D., Suffragan Bishop

St. Paul's Church, 50th St., and Dorchester Ave., Chicago—802  
Rev. F. C. Benson Belliss  
Sunday Services: 8 and 11 A.M.  
Weekday Services: Wednesday, 10 A.M.

Church of the Redeemer, 56th & Blackstone Ave., Chicago—661  
Rev. Edward S. White; Rev. E. J. Templeton  
Sunday Services: 8 and 11 A.M.  
Weekdays: 7:15, except Mon. & Fri., 9:15 A.M.

CONNECTICUT—Rt. Rev. Frederick Grandy Budlong, D.D., S.T.D., Bishop; Rt. Rev. Walter Henry Gray, D.D., Suffragan Bishop

St. James' Church, Danbury, Conn.—2014  
Rev. H. H. Kellogg (military service); Rev. Richard Millard, acting rector  
Sunday Services: 8 and 11 A.M.

### CONNECTICUT—Cont.

Christ Church, Greenwich, Conn.—1755  
Rev. A. J. M. Wilson; Rev. R. E. Savage  
Sunday Services: 8, 9:30, 11 A.M.  
Weekday Services: Tuesdays and Holy Days, 10 A.M.

Christ Church Cathedral, Main & Church Sts., Hartford, Conn.—1729  
Very Rev. A. F. McKenny; Canon J. F. Plumb; Canon S. W. Wallace; Rev. D. W. Kennedy  
Sunday Services: 8, 9:30, 11 A.M.; 8 P.M.  
Weekdays: 8 A.M.; Wednesdays, 7, 11 A.M.; 12:25 P.M.

St. James' Church, Huntington & Federal Sts., New London, Conn.—659  
Rev. F. S. Morehouse, Rev. C. R. Jones  
Sunday Services: 8 and 11 A.M.  
Weekday Services: Wednesday, 10 A.M.

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

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

ERIE—Rt. Rev. John Chamberlain Ward, D.D., Bishop

St. John's Church, Sharon, Pa.—723  
Rev. H. J. Weaver; Rev. S. C. V. Bowman  
Sunday Services: 8, 9:30, and 11 A.M.  
Weekday Services: Mon. & Thurs., 9:30; Tues., 7; Wed. & Fri., 7:30

HONOLULU—Rt. Rev. S. Harrington Littell, D.D., S.T.D., Bishop

St. Andrew's Cathedral, Honolulu, T.H.—1056  
Rev. Ardy's T. Dean, Rector; Rev. Kenneth A. Bray, Vicar (Hawaiian Congregation)  
Sunday Services: 7, 8, 9:30, 11 A.M.  
Weekday Services: 7, 9:10 A.M.; 12 Noon

LONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., S.T.D., Bishop; Rt. Rev. John Insley Blair Larned, D.D., Suffragan Bishop

Cathedral of the Incarnation, Cathedral Ave., Garden City, L.I., N.Y.—1391  
Very Rev. G. A. Robertshaw; Rev. William S. Hudson; Rev. I. S. Pollard  
Sunday Services: 7:30 and 11 A.M.  
Weekday Services: 9 A.M.



ADVENT, BIRMINGHAM, ALA.

### LONG ISLAND—Cont.

St. Paul's Church of Flatbush, "In the Old Dutch Section of Brooklyn," Church Ave. and St. Paul's Place, B.M.T. Subway, Brighton Beach Line to Church Avenue Station  
Rev. Harold S. Olafson, Rector  
Sundays: 7:30, 8:30, 11:00 A.M. and 8:00 P.M.  
Thursdays: 10 A.M., Holy Communion and Spiritual Healing  
Daily: Holy Communion 7:30 A.M., Saints' Days, 10 A.M.  
Choir of 60 Men and Boys

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

All Saints' Church, 504 N. Camden Dr., Beverly Hills, Cal.—434  
Rev. William W. Fleetwood; Rev. C. S. Long  
Sunday Services: 7:30 and 11 A.M.

All Saints' Church, 3547 Tenth St., Riverside, Calif.—481  
Rev. Henry Clark Smith  
Sunday Services: 8 and 10 A.M.  
Weekday Service: Thursday, 10 A.M.

St. Paul's Church, 8th Ave. and C Street, San Diego, Calif.—956  
Canon C. Rankin Barnes, Rev. H. B. Lamer, Jr.  
Sunday Services: 7:30 and 11 A.M.; 7:30 P.M.  
Weekday Services: Fridays and Holy Days, 10 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

MARYLAND—Rt. Rev. Edward T. Helfenstein, D.D., Bishop; Rt. Rev. Noble C. Powell, D.D., Bishop Coadjutor

St. David's, 4700 Roland Ave., Roland Park, Baltimore, Md.—1170  
Rev. R. T. Loring; Rev. A. Ervine Swift  
Sunday Services: 8, 9:30, 11 A.M., 5 P.M.  
Weekday Services: Mon., Tues., Wed., Fri., 7:30, Thurs., 10

Grace and St. Peter's, Park Ave. & Monument St., Baltimore, Md.—1254  
Rev. R. Mallett; Rev. J. R. Peterson (military service); Rev. J. B. Midworth  
Sunday Services: Holy Eucharist, 8, 9:30, 11  
Weekday Services: Daily Mass, 7:30 A.M.

Church of St. Michael and All Angels, St. Paul & 20th Sts., Baltimore, Md.—1798  
Rev. D. F. Fenn; Rev. H. G. Miller  
Sunday Services: 7:30 and 11 A.M.  
Weekday Services: Mon., Wed., Sat., 10 A.M.; Tues., Fri., 7 A.M.; Thurs., 6:30 A.M.

MASSACHUSETTS—Rt. Rev. Henry Knox Sherrill, D.D., LL.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent, Mt. Vernon and Brimmer Streets, Boston  
Rev. Whitney Hale, D.D.; Rev. David W. Norton, Jr.; Rev. Charles S. Hutchinson, D.D. (Honorary Associate)  
Summer Services—June to October  
Sundays: Holy Communion, 8 and 9:30 A.M.; Sung Mass, 11 A.M.; Evensong, 6 P.M.  
Weekdays: Holy Communion, 7:45 A.M.; Matins, 7:30 A.M.; Thursdays and Holy Days, 9:30 A.M.  
Confessions: Saturdays, 5-6 P.M. (and by appointment)



# GO TO CHURCH THIS SUMMER



## MASSACHUSETTS—Cont.

All Saints' Church, Peabody Square, Ashmont, Dorchester, Boston—1162  
Rev. A. W. P. Wylie; Rev. H. J. T. Mueller;  
Rev. A. V. Hamilton  
Sunday Services: 7:30 and 9:15 A.M.  
Weekday Services: 7 A.M.

Trinity Church, Copley Square, Boston—1895  
Rev. John U. Harris; Rev. Donald W. Mayberry;  
Rev. Frank E. Greene, Jr.  
Sunday Services: 8 and 11 A.M.; 7:30 P.M.  
Weekday Services: Wednesdays, 12:10 Holy Communion

Christ Church on the Common, Cambridge, Mass.—1088  
Rev. Gardiner M. Day; Rev. Michael Martin  
Sunday Services: 8, 10, 11 A.M., 7:30 P.M.  
Weekday Services: Tues., 10; Thurs., 7:30; Saints, 7:30, 10

MICHIGAN—Rt. Rev. Frank Whittington Creighton, D.D., S.T.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit, Mich.—545  
Rev. Clark L. Attridge, B.D.  
Sunday Masses: 7, 9, and 11 A.M.  
Weekday Masses: Wednesday, 10:30; Friday, 7

MILWAUKEE—Rt. Rev. Benjamin F. P. Ivins, D.D., D.C.L., Bishop

All Saints' Cathedral, 818 East Juneau Avenue, Milwaukee, Wis.—700  
Very Rev. M. DeP. Maynard; Rev. E. H. Creviston  
Sunday Services: 7:30 and 11 A.M.  
Weekday Services: 7:30 A.M.

Church of the Holy Communion, Lake Geneva, Wis.—96  
Rev. E. A. Batchelder  
Sunday Services: 7:30, 10:30

MINNESOTA—Rt. Rev. Frank Arthur McElwain, D.D., S.T.D., Bishop; Rt. Rev. Stephen E. Keeler, D.D., S.T.D., Bishop Coadjutor

Church of the Gethsemana, 905 4th Ave. South, Minneapolis—993  
Rev. John Higgins  
Sunday Services: 8 and 11 A.M.

NEWARK—Rt. Rev. Benjamin M. Washburn, D.D., Bishop

St. Peter's Church, Morristown, N. J.—1182  
Rev. D. K. Montgomery; Rev. P. R. Blynn  
Sunday Services: 8, 9:30, 11 A.M.  
Weekday Services: Mon., Wed., Fri., 7:30 A.M.; Tues., Thurs., Sat., 10 A.M.

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 (also 9:15 Holy Days, and 10 Wednesdays), Holy Communion: 9, Morning Prayer; 5, Evening Prayer.

Church of the Ascension, Fifth Ave. & 10th St., New York City—1233  
Rev. Donald B. Aldrich  
Sundays: 8 and 11 A.M.; Daily 8 A.M.  
Tuesday, Wednesday, Thursday, Friday, 5:30 P.M.

St. Bartholomew's Church, Park Avenue and 51st Street, New York—3171  
Rev. G. P. 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

Church of the Heavenly Rest and Beloved Disciple, Fifth Ave. at 90th St., New York—1175  
Rev. Dr. Henry Darlington; Rev. Herbert J. Glover; Rev. George E. Nichols  
Sunday Services: 8, 11 A.M.  
Weekday Services: Daily prayers, 12 noon; Thurs. Communion, 11 A.M.

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.  
Weekday Services: 7, 9:40, 10, 5

St. James' Church, Madison Ave. at 71st St., New York City—2230  
Rev. Dr. H. W. B. Donegan  
Sunday Services: 8 and 11 A.M.  
Weekday Services: Thurs., 12 noon, Holy Communion

## NEW YORK—Cont.

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

St. Philip's Church, 214 W. 134th St., New York—2426  
Rev. Shelton Hale Bishop; Rev. J. C. Davis; Rev. C. E. Harrison  
Sunday Services: 7, 9, 11 A.M.  
Weekday Services: Daily

St. Thomas' Church, Fifth Avenue and 53d Street, New York—2450  
Rev. Roeliff 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 and Sermon 11

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.

Church of St. James the Less, Scarsdale, N. Y.—1888  
Rev. James H. Price; Rev. William C. Kernan  
Sunday Services: 7:30, 10, 5  
Weekday Services: Wed. and Holy Days, 10 A.M.

OHIO—Rt. Rev. Beverley D. Tucker, D.D., LL.D., S.T.D., Bishop

St. Peter's Church, South Park, Ashtabula, Ohio—870  
Rev. Dr. John E. Carhart  
Sunday Services: 8 and 11 A.M. (except Aug. 20 and Sept. 6)

OKLAHOMA—Rt. Rev. Thomas Casady, D.D., S.T.D., Bishop

Trinity Church, 501 S. Cincinnati Ave., Tulsa, Okla.—1450  
Rev. E. H. Eckel, Jr.  
Sunday Services: 7, 8, 9:30 (except August), 11 A.M.  
Holy Days: 10 A.M.

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Litt.D., Bishop; Rev. Oliver J. Hart, D.D., Bishop Coadjutor-Elect

St. Mark's Church, 1625 Locust Street, Philadelphia—700  
Rev. Frank L. Vernon  
Sunday Services: Low Mass, 8 A.M., Matins, 10:30; High Mass, 11 A.M.; Evensong, 4 P.M.  
Weekday Services: 7, 9, 12:30, and 5  
Confessions: Sat., 4 to 5, 8 to 9 P.M.



G. K. Diden  
INCARNATION, ATLANTA, GA.

## PENNSYLVANIA—Cont.

St. Mark's Church, Frankford, 4442 Frankford Avenue, Philadelphia—1351  
Rev. Edmund H. Carhart  
Sunday Services: 7:45, 10 and 11 A.M.  
Weekday Services: 12:05 P.M., Thursdays and Holy Days, 10 A.M.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., LL.D., S.T.D., Bishop; Rt. Rev. Granville G. Bennett, D.D., Suffragan Bishop

Trinity Church, Newport, R. I.—814  
Rev. Lauriaton L. Scaife, S.T.D.  
Sunday Services: 7:30, 11 A.M., 7:30 P.M.  
Weekday Services: Tues., Fri., 7:30; Wed. 11  
Saints' Days: 7:30, 11

St. Paul's Church, Pawtucket, R. I.—1594  
Rev. Harold L. Hutton; Rev. D. C. Osborn, Jr.  
Sunday Services: 8 and 11 A.M.  
Weekday Services: Fridays, 10 A.M., 12:15 P.M.

St. Martin's Church, Orchard Ave., Providence, R. I.—859  
Rev. John Vernon Butler, Jr.  
Sunday Services: 8, 9:30, 11 A.M.  
Weekday Services: As announced

St. Stephen's Church, 114 George Street, Providence, R. I.—741  
Rev. Donald Platt; Rev. Robert P. Casey; Chas. Townsend  
Sunday Services: 7:30, 9:30, and 11 A.M.  
Weekday Services: 7:30 A.M.

ROCHESTER—Rt. Rev. Bartel H. Reinheimer, D.D., LL.D., Bishop

Christ Church, East Ave. near Broadway, Rochester, N. Y.—1458  
Rev. Donald H. Gratiot; Rev. J. W. D. Cooper  
Sunday Services: 8 and 10:30 A.M.  
Weekday Services: Thurs. 8 A.M., Holy Days 8 and 10:30 A.M.

SOUTH FLORIDA—Rt. Rev. John D. Wing, D.D., LL.D., Bishop

St. Agnes' Church, Miami, Fla.—1536  
Rev. John E. Culmer; Rev. G. E. Primo, Jr.  
Sunday Services: 7:30 and 10:15 A.M., 7:45 P.M.  
Weekday Services: 7:30 A.M. and 7:45 P.M.

St. Stephen's Church, 3439 Main Highway, Coconut Grove, Miami, Fla.—700  
Rev. Rex Wilkes  
Sunday Services: 8, 9:30 and 11 A.M.  
Weekday Services: Wednesdays and Holy Days 8 A.M.

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

Christ Church, Cincinnati, Ohio—2093  
Rev. Nelson M. Burroughs, Rev. E. O. Miller, Capt. Laurence Hall  
Sunday Services: 8, 9:30, 10:30 A.M., 5 P.M.  
Weekday Services: 12:10 P.M., Wed., 8; Thurs., 10

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  
Summer schedule: Sunday Masses: 7 and 10 A.M.; Mass daily 7 A.M.; Fridays, 8 P.M. Holy Hour; Confessions, Saturdays, 7:30 P.M. and by appointment.

Church of the Epiphany, 1317 G Street, Washington, D. C.—1073  
Rev. Charles W. Sheerin; Rev. Hunter M. Lewis; Rev. Francis Yarnall  
Sunday Services: 8 and 11 A.M., 8 P.M.  
Weekday Services: Thurs. 7:30 and 11 A.M.  
Daily: 12:05.

WESTERN MICHIGAN—Rt. Rev. Lewis E. Whittemore, D.D., Bishop

St. Luke's Church, 247 W. Lovell Street, Kalamazoo, Mich.—1109  
Rev. A. Gordon Fowkes; Rev. R. K. Giffin  
Sunday Services: 8 and 11 A.M.  
Weekday Services: Wednesdays, 7:30 and 11 A.M.; Saints' Days, 8 A.M.

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

St. Peter's Church, Niagara Falls, N. Y.—1742  
Rev. Charles Noyes Tyndell, S.T.D.  
Sunday Services: 8 and 11 A.M.  
Weekday Services: As announced