

The Living Church

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

Second Convention Issue

Forward in World Service

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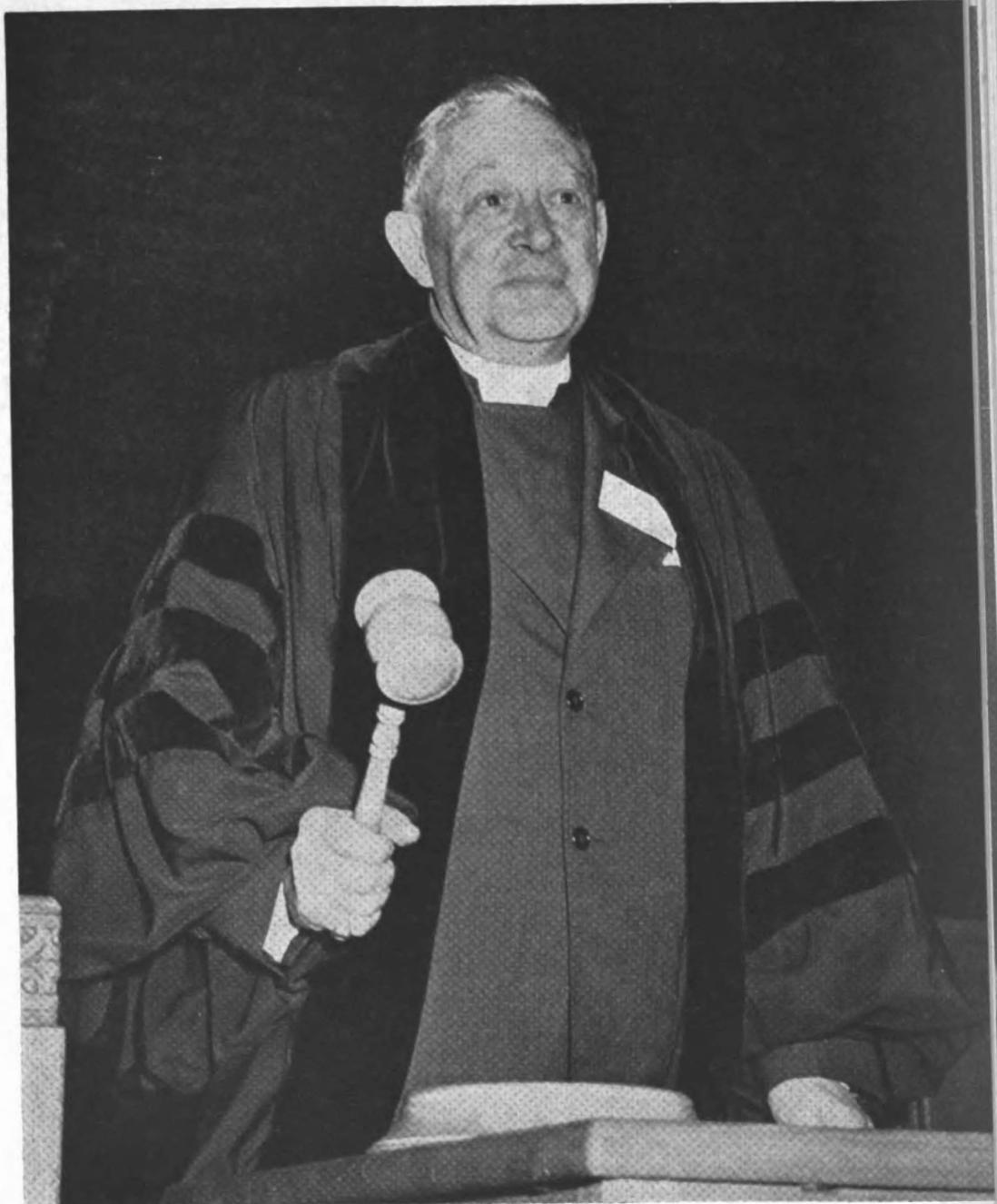
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General Convention

News



Cleveland Plain-Dealer

THE REV. PHILLIPS E. OSGOOD, D.D., L.H.D.

New President of the House of Deputies

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LETTERS

The Church and the Peace

TO THE EDITOR: Your editorial on religion in the peace was available to thousands of subscribers. If protests previous to this have not pre-empted the space in your correspondence column, it seems only fair to give this the same publicity.

Your editorial reads more like Mencken at his meanest, than the opinion of a church representative. It makes me wonder where the writer has lived and what he knows about the world he lives in. If Divine help comforts and rescues in disaster, it will do no less in preventing it. The testimony of chaplains with our forces, and many men in them, instead of stimulating you, seems to fill you with dismay. Captain Rickenbacker and other men of similar war experiences would never sponsor your band-box religion.

It is hardly less than libelous to charge the clergy would deny their principles and violate their obligation by consenting to injustice at the peace table. You set up a straw man by citing the failures of the clergy and clerical politicians, in order to knock it down. Why is it necessary to depend on clergymen and clerical politicians? There is a host of leading Christian laymen, like Wendell Willkie, Thomas J. Watson, George Wharton Pepper, William R. Castle, and Coleman Jennings, publicly contending for the force you think so futile and hopeless. There should be no politics in religion, but there is a desperate need for religion in politics.

If the Church your journal represents is confined to cloisters, stained windows and Prayer Books, your opinion is in order. If our Church is a living vital force at the

work bench, on the farm, in the market place, and where men are dying, the Church would profit if the paper and/or the writer had a long furlough.

The isolationists got a body blow at Pearl Harbor, but the breed is hard to kill off, blinded to the fact that this war was insured by the same kind of attitude after World War I.

W. BARRY CASSELL.

Baltimore, Md.

Theological Education

TO THE EDITOR: One of our intelligent, devout, and much loved Churchmen recently had the subject of theological education called to his attention. He was kind enough to send me a gift for the Church Divinity School of the Pacific. With this gift he made some interesting observations about theological education, which I believe are of value and worthy of the kind of publicity which your letter column gives. These observations, coming from a layman, have a greater value still.

He writes as per the enclosed.

(Rt. Rev.) ROBERT B. GOODEN,
Suffragan Bishop of Los Angeles.

Los Angeles.

In having the subject of divinity schools brought to my attention I cannot help but wonder how progressive they are in their teaching and this applies of course particularly to the Church Divinity School of the Pacific.

Interested as you are in a great hospital you cannot help but be impressed with the tremendous progress that has been made in

medicine in the past 25 years. You have seen the reports of the extraordinary recovery of wounded men due to modern methods—antiseptics, sulfa drugs, blood plasma, and other wonderful modern usages that save and prolong life. As I happen to be in the underwriting department of our company I am kept constantly in touch with things that affect longevity and perhaps this is why I am so much impressed with modern medicine and surgery. The improvement in anesthesia together with advances in surgical technique and the use of antiseptics has made many surgical operations comparatively safe and simple today compared with a few years ago.

Now what I have mind is that if all these advances have been made in the cure of the body should not those who have in charge the cure of souls have made equal progress? I recognize that the fundamentals of the faith do not change, but it seems to me that the way of teaching the faith, gaining converts and ministering to people can be subject to improvement as these other things are. I wonder for instance how much is thought about psychology and how well our theological students are prepared to be of real assistance to people confronted with all sorts of difficult problems. You and I know that many people are not very happy in life and that often they need the counsel of a kind priest.

I have just been reading some interesting articles in the *Journal on Alcohol* (I think that is the name of the publication). There is one article by a psychiatrist on the proper attitude towards the problem of inebriacy and then there are two articles by clergymen. It is interesting to see how doctors discussing this problem in a scientific way recognize what tremendous assistance the

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LETTERS

clergy may be able to give. But it is pointed out in the first place that he has got to understand the problem. He has got to recognize alcoholic addiction as a disease and be both sympathetic and charitable and then he has got to sit down with the man and go over his history with him in much the same way the psychiatrist might do, finding out what the family background has been, what the patient's living conditions are, and try to ascertain from what complexes he may be suffering and from then on try to get him on the right track.

All of this impresses me with the fact that a priest in order to do effective work has got to have a tremendous understanding of human beings and I sometimes wonder whether the clergy in our Church undergo a training that fits them to help people in the way that I have described. I am using the problem of alcoholism merely by way of illustration. There are many other things with which people are confronted, particularly in these difficult days where religious counsel may be of tremendous assistance.

I also wonder how much theological students are taught about preaching. In the average small church that one goes to today one does not hear a sermon and frequently it is quite evident that the priest has not prepared anything to say to his people. I think quite a change has occurred in this respect because as I look back over the years while one can of course remember a good many poor preachers, I think that there was really some effort made to say something of value to a congregation.

Then again I wonder how much the theological students are trained as to visiting parishioners. There is comparatively little of this done today and if you do not preach and do not visit I don't see how one in the ministry can do very effective work.

This sounds like rather a critical letter. I hope you will not think so. I am merely taking an opportunity to air my views or perhaps I should say, to ask some questions. You and I are very fully agreed on how badly the world needs the Church today and therefore it must be more than ever important that those who are charged with the duty of ministering to its people should be adequately prepared. I do not say that they are not and perhaps in this divinity school the methods are highly modern and the problems that I have mentioned are all being met. I hope that this is so.

Baptism

TO THE EDITOR: From time to time, if I rightly recall, you have encouraged editorially the more public and solemn performance of the Baptismal rite.

Perhaps you will be interested in how one small town parish had such a service. The birth of our own one-month-old daughter, Mary Elisabeth, provided the opportunity, of which I made the utmost. The service took place on Sunday (August 22d) and was put between the Sunday School hour and that of the late morning service. In this way representation from both groups was secured; and in a parish of 100 communicants approximately 50 persons were present. The choir entered singing "Holy, holy, holy" (205). I then went to the pulpit and gave a very brief sermon (ostensibly for the benefit of the children), explaining how Baptism was the veritable action of God the Holy Ghost, and therefore deserved appropriate dignity. During the singing of "In token that thou shalt not fear" (344), vested in alb and purple stole (the parish owns no cope and borrowing one would have been difficult), I went with crucifer and two acolytes (one carrying the candle, the other the book) to the Font. The Gospel and Blessing of the Water were sung, the latter to the tune of

the Eucharistic preface, the choir singing the responses unaccompanied. The changing of the stole to white and holding of a lighted candle by a godparent were observed—and explained beforehand in the sermonette. Two of the godparents could not be present, and were represented by proxies from the parish—in that way bringing more of the parish into it. At the end the choir sang stanzas 1, 2, 6, and 7 of 525 ("St. Patrick's Breastplate"), and after a brief pause the Eucharist followed.

You are welcome to use this in any way you may see fit—or not to use it. But it does show, I think, that the sort of thing you have advocated from time to time can be done, even in small parishes. Of course, for my own child I could have the kind of service I wanted. It remains to be seen whether any others ask for that kind.

(Rev.) FRANCIS C. LIGHTBOURN.

Glassboro, N. J.

Why Not Rome?

TO THE EDITOR: I am in receipt of so many inquiries about where one can find a copy of the reply of the English Archbishop to the bull of Leo XIII declaring Anglican orders invalid, which I mentioned in my article "Why Not Rome?" that I ask you to say that the same is a common item in England, though curiously unknown in America. There are several editions. Mine is published by SPCK, London, and bears the title: "Anglican Orders (English). The Bull of His Holiness Leo XIII (September 13, 1896), and the Answer of the Archbishop of England, (March 29, 1897)."

There are two editions, one in Latin and the other in English. In ordering, one should specify which is desired. The English price is 2/6, which probably means a dollar over here.

(Rev.) BERNARD IDDINGS BELL.

Providence, R. I.

Disunited Nations

TO THE EDITOR: The Rev. Dr. Bell's comments on the "Disunited Nations" come from a true Rhode Island background (though Rhode Island herself has moved far away from Dr. Bell's background!). Being the last state to ratify the Constitution of the United States because it was a "poor device to expand into an instrument for bringing about and insuring . . . (national) . . . peace," and being a smaller state, Rhode Island thought the United States idea "looked more like an alliance for united aggrandizement" than an effort to bring a measure of national unity to the colonies. But thanks to the unrealism and wishful thinking of a great many of our forefathers, our country was established in spite of the attitude expressed by Dr. Bell.

When he states that the United Nations is probably the most unrealistic world society based on wishful thinking he is but reflecting the 150 year old nose-end vision through a miasma of political cynicism. No doubt that the "reality" of the United Nations is at present loose and to a large extent the expediency of war, but so was the first Colonial Congress; so were the Federated States; but we did win through, through unrealistic and visionary wishful thinking, to the United States of America.

Is there any reason—other than Dr. Bell's type of cynicism—why we should not begin the attempt to win through, to the United Nations of the World? The report of the Joint Commission on Social Reconstruction seemed visionary enough to some of us to be the most necessary realism facing the political situation. Christianity converts us to the necessity for a World Church; I believe that stark realism converts us to the necessity of a World State. (Rev.) WILLIAM J. SPICER.

Appleton, Wis.

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STRICTLY BUSINESS

GENERAL Convention last week was almost like a home-coming to the LC staff. Clifford Morehouse came up from Washington; Jean Drysdale, Marie Pfeifer, and Peter Day came out from Milwaukee; and Elizabeth McCracken, Elfrieda Babney (other times Mrs. Leon McCauley), Harold C. Barlow, Franklin Spencer, and I arrived from New York. We all got together at LC press headquarters, 2024 East 22nd Street, in Cleveland.

With all of them together. I was at last able to get a little news of the LC office (after all, the original idea was to devote this column to notes about the magazine, its circulation, and its advertisers). Mrs. Mueller, our circulation manager, is, from all reports, swamped with work. Subscriptions are coming in so fast the short-handed staff is working late into the night, and Mrs. Mueller isn't sure whether she is on the verge of a nervous breakdown or in the middle of one. And Edna Monacelli had an accident—she bumped into a door and . . . broke her toe!

Some of us got together at lunch in Cleveland to discuss magazine finances. William Spofford of the *Witness*, Smythe Lindsay of the *Episcopal Church Evangelist*, and Walter Stowe of the *Historical Magazine* were there. We didn't solve the eternal problem of publishing with a deficit, but one thing did come out of the meeting—if you haven't seen Bill Spofford and our business manager doing the rumba you haven't seen anything!

On Sunday four of us went out to Fr. Peterson's lovely little church, where Bishop Ivins sang the Mass and Fr. Copeland preached. It was a splendid sermon, and the presence of a good number of Milwaukeeans made us feel very much at home.

This Convention is so different from others—the absence of visitors is of course the reason. Visitors, it always seems to me, are just as integral a part of the Convention as the deputies, delegates, and bishops. They give the meetings the sense of growth so noticeable in former times.

Our press headquarters at 2024 East 22nd Street, we found after we began moving into them, were a little too big for our needs. Fortunately we were able to persuade Harold Barlow, sales manager for Morehouse-Gorham, to take part of the space and put in a few tables of books, and thus cutting down our overhead. I'm glad we did, too, for a great many people at the Convention did want to look over new religious books and church supplies.

Leon McCauley

Director of Advertising and Promotion.

The Question Box

By
BISHOP WILSON



• Explain the ritual significance in the custom of the biretta being worn by the priest on entering and leaving the sanctuary.

Like many other articles of ceremonial the biretta probably had a utilitarian reason for existence in the first place. In cold churches it was sometimes desirable to have the head covered. The shape, use and significance of this particular head-covering went through stages of development. As a clerical vestment it indicates authority—the authority of a priest to offer the Holy Eucharist. Sometimes a priest wears it on entering and leaving the sanctuary but he removes it during the eucharistic service.

• Is it lawful for a communicant of the Episcopal Church to marry his deceased wife's sister?

The tables of "prohibited degrees" have varied somewhat at different times in the history of ecclesiastical discipline. Generally speaking, it is understood that the Episcopal Church follows the basic Canon Law of the Church of England except where it has made changes or amendments by enactments of its own. Our present Canon 42 "Of the Solemnization of Holy Matrimony" contains a section on impediments, part of which deals with consanguinity. Nothing is said about a deceased wife's sister. Therefore such a marriage could scarcely be called unlawful so far as the Episcopal Church is concerned. This is being written before the General Convention which is about to meet in Cleveland. Possible changes in the Marriage Canon by this Convention might modify what I have just written—but I hardly think so.

• What is the approximate numerical strength of the Reformed Churches throughout the world holding the Presbyterian system? What is the approximate numerical strength of the Anglican Communion? What is the approximate numerical strength throughout the world of all non-Roman bodies which hold to some kind of Episcopal polity?

The acting Stated Clerk of the Presbyterian Church USA (the Rev. Lewis S. Mudge) tells me they estimate 30,000,000 baptized members of the Reformed Churches throughout the world holding the Presbyterian system. The numerical strength of the Anglican communion is usually given at about that same figure—30,000,000. In the confused state of the world today, it is hard to guess at the third figure asked for. It would include the Orthodox Churches, the separated Churches of the East such as the Armenian, Coptic, Jacobite, etc., and as the

question is phrased some of the Lutheran Churches—a total, one might think, of something like 150 million Christians.

• I understand there are but ten scriptural Stations of the Cross. All others were added from time to time by the Roman See. Please advise if I am correct.

You are correct as to numbers. Of the fourteen Stations, ten refer to incidents related in the Gospels. The other four have been added for devotional purposes. Nobody can say exactly how they came to be added. The Way of the Cross was a devotional exercise which grew up in the Middle Ages after the Turks had regained control of Palestine, following the Crusades, and made it difficult for pilgrims to visit the Holy Places. Instead of going to Palestine they made reproductions of the Holy Places at different spots in Europe and made their pilgrimages accordingly. The number of these Stations varied considerably. There were five, seven or even as many as thirty. In the course of time popular usage concentrated on fourteen. There is no good reason why there should not be others though the Roman Catholic authorities with their flare for exact regulations, have now specified fourteen as the proper number.

• Must a member of the Episcopal Church be confirmed or desirous of being confirmed before he can take Holy Communion? Where may one find any such law? If this is true, why such a rubric?

Look in your Prayer Book at the final rubric at the end of the Confirmation service—page 299. There you will find the rule which has prevailed since long before the first Prayer Book was put together. The reason for it really rests back on the initial sacrament of Baptism. In Baptism we are spiritually united to Christ and so become qualified to receive the grace of other sacraments. Confirmation is, properly speaking, the completion of Holy Baptism. The point is that the Church takes itself seriously. The Church is the guardian as well as the administrator of the Sacrament of Holy Communion. That sacrament cannot be treated carelessly. It sounds generous and large hearted to say that everybody is welcome to the Table of the Lord. Actually such an attitude simply announces that the sacrament is not very important and that people are free to take it or leave it as they like. I know it may be argued that some confirmed people have less reverence for the sacrament than some others who have never been confirmed. That is a matter of personal failure and it does not absolve the Church from the duty of guarding its spiritual heritage.

GENERAL CONVENTION

UNITY

Convention Agrees on Modified Proposal

Continuation of the Commission on Approaches to Unity with such changes in its membership as "may seem advisable"; instructions to continue negotiations with the Presbyterian Church in the USA, as well as other Churches, and to ask the counsel of the Lambeth Conference "before any commitments are made"; and appreciation of the "generous and open-minded way" in which the Presbyterians have taken part in unity discussions — these were the terms of a modified set of resolutions agreed upon by both the majority and minority of the Commission on Approaches to Unity to prevent acrimonious debate. The reports of the two groups were received and referred to the Church for study, without committing the Church to either the majority or the minority view.

The presentation of the report of the Commission on Approaches to Unity was put on the Calendar as the order of business in the House of Bishops at 11 o'clock on Monday morning. Word went about, and the gallery of the House was filled with visitors when that hour arrived, all expecting to hear a long and lively debate.

Bishop Parsons, retired Bishop of California, chairman of the Commission, presented the report with a speech of some length. He said:

"I am not going to take up in any detail the matters covered by the majority and the minority reports. You all have had printed copies and have read them. Certain things

Tuesday's Action

† The deputies deferred compulsory retirement of clergy at 72 in view of the war shortage; ratified the amendment proposed by the Committee on Constitution and Canons.

† The bishops voted to relieve the Presiding Bishop of his diocese and advanced his retiring age to 70, but the deputies have not considered this.

all members of the Commission held in agreement.

"It is a matter of great regret to me that the Bishop of Eau Claire is not here, and I am even more sorry that the reason is illness. One element in our work was contributed entirely by him. We had a roving commission. The resolution assigning our task bade us deal with the Lutherans, the Methodists, the Reformed Episcopal Church; and also bade us confer with the Commission on Faith and Order and the Committee on Ecclesiastical

BULLETIN

The House of Deputies unanimously concurred in the modified unity resolutions Wednesday noon.

Relations in regard to procedures touching the Eastern Orthodox Churches.

"The Lutherans have asked us, in view of their problems, not to enter upon the question of unity with them, now. The Methodists, because they were so concerned with their own problems, of reunion within their own Communion, asked suspension of negotiations with us until they had solved their own problems. They have now done this, and they are negotiating with us now. The Reformed Episcopal Church started negotiations. Then the question of orders came up; and that communion is now divided as to what ought to be done. The Bishop of Eau Claire has led in all the work with the Reformed Episcopalians.

PRESBYTERIANS

"Now I come to the Presbyterians. In considering the proposals, called 'Basic Principles', there came a division in our Commission. Twelve were in favor of proposals; three were opposed to them. So we have a majority and a minority report. You have all read them. I am sure the House of Bishops has come with minds made up already. There has been a great deal of questioning in the Church. We drew up the document, 'Basic Principles,' and sent it out for comment and criticism. And we got it [laughter].

"That document, in the view of some of us, gets to the root of our mutual faith. We and the Presbyterians have the same faith. The things that unite us are so much greater and deeper than the things that divide us. We should not take the matter solemnly, but we should take it seriously.

"One thing distressing to us was the feeling on the part of some Churchpeople that the Commission was trying to crowd or hurry the Church. Not at all. The matter was too profoundly important to be settled in a moment. But we all felt that the Commission should have the sympathy and the backing of General Convention to go ahead. There came from many sources suggestions that would make things easier and prevent a discussion here which might be unhappy. Even if bishops, we are human.

"These suggestions served to give us ideas on how the majority and the minority might come together, and one set of recommendations be given that would prevent discussion and recognize the fine way in which the Presbyterians have met us. So we took the suggestions and incorporated them in a set of five resolutions, copies of which you have in your hands. The Commission can and does propose these resolutions unanimously. We thought that by so doing, we could prevent debate. I know that we have no power to prevent or hinder debate, but we thought the resolutions themselves might do it.

"What we should look forward to is the objective. We should look ahead to the ultimate goal. There are two problems in

Army - Navy

Final action by both the House of Deputies and the House of Bishops approved all resolutions of the Army and Navy Commission, containing an expression of enthusiastic support of the work of the Commission; a message of greeting to all chaplains and another to Churchmen in the armed forces; a request to the government to release immediately on cessation of hostilities all men certified by authority as candidates for ordination. They also approved a bill to raise the Navy chief of chaplains to rank corresponding to that of the Army chief of chaplains, who is a Brigadier General. The chaplains were assured in another resolution that everything possible would be done to restore them to civilian parishes commensurate with their abilities. It was also voted that the Army and Navy Commission would eventually be merged with the National Council as a permanent agency.

The Living Church

Established 1878

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

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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$5.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York 17, N. Y.

approaches to unity. There are the Roman Catholics, about whom we can do nothing at present, and there are the other Churches which represent Protestant traditions. We are all one in faith. How shall we come together?

"Another effort is to get the thing started, so that we can heal the wounds in the Body of Christ. We are not a very big Church—though we have more influence than our numbers, we say. The Presbyterian Church is not big either. Progress comes through small groups. Progress will come through healing the bleeding wounds in the Body of Christ. That is our purpose."

Bishop Parsons paused frequently in the course of his remarks, and at one point observed, with a smile, "I had planned to make a very different speech." In conclusion, he asked Bishop Oldham of Albany, an associate member of the Commission, who had signed neither the



BISHOP PARSONS: *Irresistible force.*

majority nor the minority report, to present the substitute resolutions agreed upon by the whole Commission.

"I am glad," said Bishop Oldham, "to offer a set of resolutions which might avoid unpleasant discussion and preserve peace. I have felt the distrust among brethren—Catholics in our Church against Protestants in our Church, and *vice versa*. That had died down, but it has flamed up. I see the old distrust. Of course there are inconsistencies, but they are not *dishonesties*. Our Commission has assumed that this Church was committed to unity. We never intended to jeopardize the Catholic Faith. We shall never get unity by making division in our own communion. We must not jeopardize our orders and our other fundamentals, and we would not. I offer these resolutions:

"1. *Resolved*, the House of Deputies concurring, that General Convention receives the report of the Joint Commission on Approaches to Unity and the minority report on the section dealing with the negotiations with the representatives of the Presbyterian Church in the United States of America, and refers them with other findings to the Church for study.

"2. *Resolved*, the House of Deputies concurring, that the Joint Commission on Approaches to Unity be continued with such changes in membership as may seem advisable, and that it be instructed to continue its negotiations with the representatives of the Presbyterian Church in the United States of America looking toward the organic union of

the two bodies, and to continue or initiate similar conversations with other Christian bodies, and that in these negotiations it be directed to call upon the services of other theologians in the Church for advice and counsel.

"3. *Resolved*, the House of Deputies concurring, that in view of our membership in the Anglican communion, the Joint Commission on Approaches to Unity is hereby directed to ask, on behalf of General Convention, the counsel of the Lambeth Conference before any commitments are made.

"4. *Resolved*, the House of Deputies concurring, that General Convention hereby express its appreciation to the representatives of the Presbyterian Church in the United States of America for the generous and open-minded way in which they have met the inquiries and proposals of the Joint Commission on Approaches to Unity.

"5. *Resolved*, the House of Deputies concurring, that the Treasurer of General Convention is directed to provide the sum of \$5,000 (five thousand dollars) for the work of the Joint Commission on Approaches to Unity during the forthcoming triennium."

Bishop Manning of New York arose as Bishop Oldham finished his speech and said:

"I understand that these resolutions are offered as a substitute for the majority and the minority reports of the Commission on Approaches to Unity. In view of the terms of these resolutions and of the fact that they do not commit us to any of the specific provisions either of the majority or the minority report, and that they cannot be interpreted as giving any sort of approval to the suggested 'Basic Principles,' I seconded the motion for the adoption of these resolutions."

Bishop Sherrill of Massachusetts sprang to his feet as Bishop Manning took his seat and said with great warmth:

"I have never been worried about peace in the Church. I have lived long enough in it to know that we always come to some such solution as we have just reached here. It is all right; but some day we shall *have* to discuss these questions. Bishop Hobson said to me not long ago that the 'Church is a fellowship of uncongenial minds.' We *are* that, and I am glad of it.

"We should make one commitment now. Do we *mean* to have union with the Presbyterians? Unless we want it, let's be frank about it, and *say so* if we *don't* want it."

Bishop Maxon of Tennessee arose to say:

"I wonder if something might be added to the resolutions to the effect that the 'Commission hopes to achieve union with the Presbyterians?'"

Bishop Manning replied to this suggestion by affirming:

"On the face of the resolutions, the Commission does hope for this. The resolutions include such a desire as the Bishop of Massachusetts has in mind, and such a hope as that expressed by the Bishop of Tennessee. I call for the question."

Bishop Parsons had the last word:

"It doesn't seem necessary to keep declaring our purpose."

The Presiding Bishop then put the question and the resolutions were almost unanimously adopted, subject to concurring by the House of Deputies.

Bishop Davis of Western New York

then moved a resolution of appreciation, which was also adopted almost unanimously.

Thus the House recognized the wisdom of avoiding a collision between the irresistible force of the movement toward unity and the immovable object of loyalty to the Church's faith.

At General Convention, the two leading proponents within the Commission of the two schools of thought (in the absence of Bishop Wilson) were Bishop Parsons and the Rev. Francis J. Bloodgood.

Bishop Parsons

By ELFRIEDA BABNEY

Bishop Parsons has been a force in Church life for 40 years, from 1904 to 1919 as delegate to the House of Deputies.



FR. BLOODGOOD: *Immovable object.*

and from his consecration until the present time.

Born 75 years ago in New York City, he is the West's great Christian leader. All but the two years of his ministry, which he spent as assistant rector at Grace Church, New York City, were spent in Christian leadership west of the Rockies. But his influence has gone beyond the boundaries of his diocese. Everywhere he has made himself beloved, even by those who differ sharply with him, for his love of truth, his defense of social justice, his love of humanity, his deeply religious spirit.

FORMER PRESBYTERIAN

A graduate of Union Theological Seminary, and a candidate for the Presbyterian ministry in 1892, he was refused ordination by the Presbyterian Church for holding out for the existence of two Isaiahs. Entering the Episcopal Theological Seminary, he was ordained deacon in 1894 by one great Bishop, Bishop Lawrence of Massachusetts, and admitted to the priesthood by another, Bishop Potter of New York. He holds honorary doctors' degrees from the Episcopal Theological Seminary.

the Pacific Theological Seminary, Yale University, and the University of California.

He was rector of three parishes in California before his election as Bishop Coadjutor of California in 1919. He made St. Mark's Church, Berkeley, Calif., one of the great Christian centers of the West, outstanding for its great preaching, its parish life, its Church school. Third Bishop of California in 1924, he gave leadership to a great diocese. Since his retirement two years ago, he has continued in the work of the Church.

Besides being chairman of the Joint Commission on Approaches to Unity, he is chairman of the Standing Liturgical Commission, and member of the Commissions on Faith and Order, Theological Education, and the Historical Magazine, no small assignment for a retired bishop.

LIBERAL LEADER

Outspoken, always, in the cause of social justice, he has allied himself with liberal groups within the Church and outside, in action which has seemed to him practical Christianity. He is president of the Church League for Industrial Democracy. He has come to the defense of such persons as Tom Mooney and Harry Bridges. He has championed the causes of labor and trade unions.

For his stand on social issues, he has been calumniated by big business, the Hearst press, and sometimes by his own fellow Churchmen. His name is included in *The Red Network*.

Always a passionate advocate of Church unity proposals, he was one of the delegation sent by the Church to invite Roman Catholic participation at the World Conference on Faith and Order at Lausanne. He was delegate to the conference at Lausanne, and at Edinburgh 10 years later.

He wanted participation of the Episcopal Church in the Federal Council of Churches of Christ in America and in the World Council of Churches, and saw his wish accomplished in 1940. Since 1937 he has navigated the storm-rocked course of the Joint Commission on the Approaches to Unity.

At the present time he is chairman of the Department of Theology at the Church Divinity School of the Pacific.

He is also writing a history of the diocese of California since 1915. He is author of *What is the Christian Religion?* and co-author, with Bayard H. Jones, of *The American Prayer Book*.

Dr. Francis J. Bloodgood

Square-jawed, muscular in a way that reminds you that he was a wrestler in his student days, Dr. Francis J. Bloodgood is a man not easily moved in his convictions.

Alone he held the position of the minority at the stormy session of the Joint Commission on Approaches to Unity, last June, in the absence of his two colleagues, Bishop Wilson of Eau Claire and Lt. Clifford P. Morehouse, editor of THE LIVING CHURCH.

Several years ago he defended the position of Dr. Max Otto, agnostic professor

of philosophy in an academic freedom issue on the campus of the University of Wisconsin with the same stubborn immutability against argument and convenience.

Though he is still a young man, he has been a rector of St. Andrew's parish, Madison, Wis., for almost 18 years, where he is loved for his strong pastoral gifts, his conscientious ministry. He has occupied progressively more prominent positions in diocesan affairs and in the government of the Church nationally. He has been deputy to the present and the last General Conventions. He is a member of the Advisory Council on Ecclesiastical Relations to the Presiding Bishop, the Commission on Social Reconstruction, and the Commission on Approaches to Unity.

He is 46 years old. He prepared privately for Holy Orders after having spent turbulent war-interrupted student years at



BISHOP MANNING: "What we need . . . is believing in and living the Prayer Book."

Trinity College, the University of Chicago, and the University of Wisconsin Law School. He spent two years in the AEF, an experience he never forgot. He is popular with Legionnaires, and in 1921 served as state chaplain of the Legion. When the state guard was called up in 1940 he volunteered, served in 126th Field Artillery for two months.

His wife is the able Jane Cleveland Bloodgood, niece of the Rt. Rev. Paul Matthews, retired Bishop of New Jersey and Mother Eva Mary, founder of the Community of the Transfiguration.

PRAYER BOOK

Revision Proposal Defeated

The proposal that a systematic revision of the Prayer Book be undertaken by the Standing Liturgical Commission was defeated in the House of Bishops on the first day of the sessions. The question came up in the report of the Commission, which was presented by Bishop Parsons, chairman.

Bishop Parsons stated that the Commission had received scores of letters and that more were coming in daily, requesting revisions of various portions of the Book of Common Prayer. Bishop Parsons pro-

posed, for the Commission, that the Commission be authorized to prepare a revised Book, to be submitted to the General Convention of 1949. This Book, which would embody the best judgment of the Commission, would be printed. The procedure would be much like that of the preparation of the Green Book and the Grey Book of the Church of England. These were prepared by certain committees and submitted. They were not accepted, but, being printed, were available for all to see. A General Convention later than that of 1949 would pass finally on the proposed Book.

Bishop Manning of New York took the floor in strong opposition to this proposal, saying with emphasis:

"Does this mean that the very serious question of Prayer Book revision is *again* before us? I feel that this is a very serious and far-reaching proposal, a proposal that we embark at this time on Prayer Book revision. It is a disturbing process at any time. Just now, we have several disturbing questions before the Church. What we need now, in regard to the Prayer Book is believing in and living the Prayer Book, not starting in on Prayer Book revision, than which nothing is so disturbing to the Church. Here, for several years, the whole Church will feel that Prayer Book revision is going on, even if the deliberations are not published. From now to 1949, everyone would feel that the Liturgical Commission was making changes the nature of which is uncertain."

Bishop Parsons put the resolution again when Bishop Manning had spoken. It was lost by a very large majority.

HOUSE OF DEPUTIES

Dr. Osgood Elected President

The Rev. Phillips Endicott Osgood, D.D., L.H.D., rector of Emmanuel Church, Boston, was elected president of the House of Deputies on the second ballot at the opening session of General Convention in Cleveland, Ohio, October 2.

Three other clergymen were nominated for the office: Dean Claude W. Sprouse of Kansas City, Mo., the Rev. Dr. Frederick S. Fleming of Trinity Church, New York, and the Rev. Dr. Don Frank Fenn of St. Michael's, Baltimore. Dr. Fenn withdrew after the first ballot. Balloting was as follows:

	1st	2nd
Osgood	227	264
Sprouse	186	241
Fleming	73	16
Fenn	39	...
Total	525	521

Dr. Osgood is the first new president of the House in 15 years, Dr. ZeBarney Phillips, who held the office for five Conventions, having died during the triennium.

MANY TITLES

Dr. Phillips Endicott Osgood adds his new title to a notable list of qualifications as a writer, clergyman, and teacher. As presiding officer of the House of Deputies, Dr. Osgood will use to good purpose an

easy flow of language, an eloquent manner, a masterful gift of dramatizing routine business.

In the 34th year of his ministry—he was ordained in 1907—he is rector of Emmanuel Church, Boston. He has had rectorships for short or longer periods in churches of Philadelphia, Minneapolis, Roslindale, Mass., and Manchester-by-the-sea, Mass. He has taught homiletics at the Episcopal Theological Seminary.

His interests in affairs within and outside the Church are multitudinous and varied. He is chairman of the Commission on Church Drama and Pageantry, member of the cathedral chapter of the diocese of Massachusetts. He is on the executive committee of the Liberal Evangelicals, and trustee of the Evangelical Educational Society. He is trustee of the New England Historical Genealogical Society, the Massachusetts Church Home Society, and of the General Theological Library. He is vice-president of the Copley Society, Boston, and member of the board of managers for the Society for the Preservation of Sanity in Art. He is also a member of the board of managers of the Boston YMCA. In 1930 he was state chaplain of the Sons of the Revolution.

He received his education at Harvard and the Episcopal Theological Seminary. He has a D.D. from Seabury-Western Theological Seminary.

By acclamation the convention secretary, the Rev. Franklin J. Clark, was reelected. Dr. Osgood then appointed Anson T. McCook of Connecticut to the chairmanship of the important committee on the Dispatch of Business, with the obvious approval of the House.

Mr. McCook, holder of the same office three years ago, was prepared with agenda designed to expedite the business of the Convention which has been shortened because of wartime. Mr. Clark, too, had worked toward the same end by having a tentative list of committee assignments, which was approved by the president of

the House. Thus, by luncheon time the first day the House was ready to receive memorials and resolutions and get down to the necessary business of the meeting.

The Church's concern with problems of national, international, and social importance was demonstrated in the adoption of a resolution appointing a committee of bishops and clerical and lay deputies to deal with such questions as they are presented to the Convention. Although the work of the committee is limited to the Convention itself, its recommendations will help to determine the Convention's course.

NEW DR. SUTER

The Rev. Raymond F. Barnes was reelected treasurer of the Convention; Dr. Lewis B. Franklin was reelected treasurer of the Domestic and Foreign Missionary Society; the Rev. E. Clowes Chorley was reelected historiographer; the Rev. J. H. Fitzgerald was reelected registrar.

Son succeeded father with the election of the Rev. John W. Suter, jr., D.D., as custodian of the Book of Common Prayer. Dr. Suter, senior, former custodian, died during the triennium, and his son was appointed to fill out the term.

Issues Presented

By G. RALPH MADSON

By the end of the third day of Convention, Monday, practically all the issues that are to come before the Church in this triennial session had been presented by resolution or report, but not enough time had elapsed to permit passage of final measures except in a few instances.

What promised to stir up much controversy was introduced by the report of the committee on social security measures for lay workers in the Church. The committee asked for no particular action. When suggestions were made from the floor that such workers be included in the Federal Social Security program there was

a surge of excitement. After two speeches, one on each side of the question, luncheon recess intervened, and following that several resolutions calling for various solutions of the problem were presented and referred to a special committee on the subject, to be set up in this convention. Thus argument has been postponed until that committee reports in a few days. A request that "lay worker" be defined was made by one priest who reminded the Convention that members of boy choirs might conceivably be included, but with difficult results.

Harvey S. Firestone, a member of the Presiding Bishop's Committee on work among laymen, addressed the deputies at noon. He recounted the organization of the work with the Rev. W. C. Campbell as director, and told of the intensive work being done in New Jersey where a model diocesan organization has been developed. The primary project of the laymen at present is the promotion of the Advent Sunday Corporate Communion for men, at which time a corporate gift of laymen might be presented, depending upon diocesan approval. Mr. Firestone expressed the hope that in 1946 there may be a Corporate Communion for laymen during General Convention.

One invitation was extended to General Convention for the 1946 meeting, offered by Dean H. H. Shires for the deputation from the diocese of California. The invitation was referred to a committee appointed for the purpose.

That frequently discussed question, the legal title of the Church, will not disturb this Convention, for the committee to consider the matter has reported that due to the possibility of "war nerves" in Convention it seemed wiser to defer such consideration.

The resignation of Dr. William S. Slack of Louisiana as recorder of ordinations was accepted with regret by a rising vote expressing appreciation for his long service and for his work in indexing all ordinations since the organization of this branch of the Church. The work of the recorder is being assumed by the Church Pension Fund.

The affectionate regard of the deputies for J. Randolph Anderson, for many sessions chairman of the Committee on Dispatch of Business, was expressed by a rising vote of the House.

ANGLICAN RELATIONS

Delegation to Visit England

Two actions of special interest in relation to the Church of England were taken by the House of Bishops. Bishop Oldham of Albany offered a resolution that a delegation of bishops be appointed and sent to visit the Mother Church of England, following the example of that Church which has sent visitors to the Episcopal Church. The motion was unanimously adopted. The naming of the delegates will be done at a later time. A cablegram from the Archbishop of Canterbury led to a resolution which was referred to the Joint Commission on Reconstruction, a report of which Spencer

The Expenditures of the Army-Navy Commission

	1-1-41	1-1-42	1-1-43	1-1-41
	to	to	to	to
	12-31-41	12-31-42	8-31-43	8-31-43
Diocesan Appropriations	\$5,589.75*	\$124,554.75	\$104,361.64	\$234,506.14
Chaplains' Discretionary Fund	6,000.00*	12,910.00	15,389.39	34,299.39
Chaplains' Special Needs	42.80	972.97	2,617.86	3,633.63
Pension Premiums	6,084.75	32,541.33	43,749.40	82,375.48
Communion Equipment	5,555.87	10,501.71	10,863.67	26,921.25
Printing and Publications	8,139.41	26,812.44	29,530.52	64,482.37
Travel	2,210.71	1,452.19	806.56	4,469.46
Campaign Fund	2,877.91	12,085.80	3,914.68	18,878.39
Organization Contributions	1,280.00	7,080.00	5,795.00	14,155.00
Church War Crosses		10,067.86	17,897.02	27,964.88
Salaries	4,180.50	5,282.38	3,875.57**	13,338.45
Postage and Express	432.49	740.01	689.86	1,862.36
Victory Tax Payments			82.30	82.30
Office Expenses	1,188.03	1,286.06	1,085.27	3,559.36
TOTAL	\$43,582.22	\$246,287.50	\$240,658.74	\$530,528.46

*Account classification changed since 1941: formerly shown as \$8,930.00 for Chaplains' Discretionary Fund, and \$2,659.75 for Diocesan Appropriations, previously called Parish Grants.

**Auditor gives figure as \$4,025.47 which includes taxes withheld but not yet paid to U. S. Government.

The report of the Army-Navy Commission was presented in an inspiring joint session, with addresses by Bishop Sherrill, Dr. Washburn, Chaplain Virden, and others. The text of the Commission's report appears on page 25, and details of the session will be reported next week.

Miller, jr., had carried to the Archbishop. The cablegram read: "I heartily welcome this report and, if agreeable to you, I propose to appoint, with the Archbishop of York, a Committee to keep contact with the Commission."

EPISCOPATE

Retirement of Bishops

A resolution to add a new section to Article II of the Constitution, providing for the compulsory retirement of bishops

of note; and they all said that we *cannot* pass any *post facto* law."

Bishop Hobson of Southern Ohio entered the debate at this point, to present a new view of the question: "It is not the point *when* this amendment becomes active. We are thinking of the good of the Church for times to come. If we don't pass this *now*, it will be 50 years before we do anything about it."

Bishop Oldham of Albany asked a question which gave rise to laughter, saying: "Will this extend to priests? Otherwise it will be class legislation. I know

amendment passed by a majority of 73 as against a minority of 17. Bishop McElwain reminded the House that action is not final until and unless the House of Deputies concurs.

Votes for Suffragans

A resolution to amend Article I, section 2 of the Constitution by adding the words "every suffragan bishop," which amendment would give a vote in the House of Bishops to suffragans, was adopted by the House of Bishops by a majority of 72 as



HOUSE OF BISHOPS: In foreground is Bishop Davis, chairman of Dispatch of Business.

from their dioceses at the age of 72, which was adopted by the General Convention of 1940 and awaiting final action by the 1943 Convention, gave rise to a short debate in the House of Bishops on the first day. Bishop McElwain explained that the passage of the amendment did not make the retirement at 72 years of age compulsory on any bishop now a member of House of Bishops; it would apply to future bishops only.

Bishop Mitchell of Arizona arose to say with vigor: "I move that it be *made* compulsory."

The Presiding Bishop said decidedly: "The motion of the Bishop of Arizona is out of order. This is a matter of judicial procedure. We cannot pass *post facto* legislation; because, under the law, we are not 'competent,' as they say, to pass it. The only thing we can do is to pass or not to pass this resolution."

Bishop Cross of Spokane took the floor to ask a rhetorical question: "So anyone *now* a member of this House would not come under this law: is that what would happen? Then, it would be forever before it became effective. Is that civil law?"

Bishop Dandridge, Coadjutor of Tennessee, spoke next, saying: "I have talked with several chancellors and other lawyers

of more useless priests than bishops, men too old to do their work."

No answer was given to Bishop Oldham's question; and Bishop McElwain went on to explain how the amendment, if passed, would affect the operation of the Church Pension Fund. The demand on its resources, should bishops retire at 72, instead of at a much later age, as at present, would be such that the Pension Fund would not be able to continue the scale of extra benefits now dispensed, though the basic pensions and allowances would continue.

Bishop Longley put in a remark here: "That would not apply for some time, since the amendment does not affect anyone now in the House of Bishops. I suppose it would not affect anyone now rector or on the staff of a parish, should there be a vote to extend the legislation to priests."

The vote was then taken, and the

against a minority of only four. The House of Bishops took similar action at the General Convention of 1940; the House of Deputies concurred.

Concurrence of the deputies again on Tuesday settled the long-fought issue.

Bishops to Be Elected

For Salina and San Joaquin

The report of the Committee on Domestic Missions of the House of Bishops, presented Saturday afternoon by Bishop Creighton of Michigan, carried with it the recommendation that missionary bishops be elected at this Convention for the districts of Salina and San Joaquin, and a recommendation that a missionary bishop for Western Nebraska be deferred until the next meeting of the House of Bishops. Regarding this second recommendation, Bishop Creighton said: "This does not mean that Western Nebraska does not need a bishop. But it could be cared for temporarily by a bishop assigned."

Bishop Beecher of Western Nebraska arose at once to say: "I thought I was the Bishop of Western Nebraska. Am I or am I not?"

Unusual

¶ "The three bishops on this Commission did most of the work," announced the Presiding Bishop, "which is rather unusual."

The Presiding Bishop answered: "Your resignation is in our hands. It has not been acted on. So you *are* the Bishop of Western Nebraska, and your point is well taken. We had better defer any action until your resignation is accepted."

Bishops' Resignations

At the Monday morning session of the House of Bishops, October 4th, the following action was taken on retirement of bishops: Bishop Mann of Pittsburgh because of advanced age, resignation accepted, effective October 4th; Bishop Wyattbrown of Harrisburg be-

Sample

¶ The Bishop of New Mexico occupies a sample room at the Statler Hotel. He says he hopes too many don't drop by to see what a sample bishop looks like.

cause of ill health, resignation accepted; Bishop Carson of Haiti, because of advanced age and ill health, action deferred for executive session; Bishop Helfenstein of Maryland because of advanced age and ill health, resignation accepted; Bishop Beecher of Western Nebraska, advanced age, resignation accepted; Bishop McElwain of Minnesota, advanced age, resignation accepted, effective December, 1943; Bishop Thomas of South Carolina, advanced age and ill health, resignation accepted, effective October 4th. Further action on other retiring bishops will be taken at a later date.

CHURCH FLAG

Proper Use Discussed

Bishop Oldham of Albany, as chairman, presented the report of the Commission on the Church Flag and Seal to the House of Bishops. In reply to numerous questions as to the proper place of the Church flag in churches and in procession, Bishop Oldham said that he wished to give an explanation: "The Church flag, which we are so glad to have, is *not* the symbol of our Faith. The cross is the symbol of the Faith of the Church. We need not have a Church flag at all; and the one we have is not general for the whole Anglican communion even; it is simply the flag of the Protestant Episcopal Church in the United States of America. We need not display it at all, unless we choose. Devout Churchpeople have written to me, saying that the American flag should not have precedence over the Church flag, because the State has not precedence over the Christian Faith. Nothing has precedence over the cross, at any time, in any place. The whole Christian world concurs in that.

"But there is a rule about the use of flags and the way in which they are displayed. Unless we follow it, we break the law. We should follow it. In my opinion and that of others more accustomed to the use of many flags, we *must* follow it. No Christian can properly object, since the Church flag is *not* the symbol of the Christian Faith."

FINANCE

Increases Proposed In General Church Budget

A budget of \$2,488,378 for 1944; \$2,555,628 for 1945; and \$2,616,054 for 1946 was proposed to the General Convention in joint session, Sunday afternoon, by Dr. Lewis B. Franklin, treasurer of the National Council.

The proposed budget is referred to the Budget and Program Committee, which will present a revised budget to the Convention later in the week.

In his report, Dr. Franklin said:

"During the triennium your Council has continued to operate under the Pay-As-You-Go Plan and in each year expenditures have been fully covered by receipts. Under the plan adopted by the General Convention of 1934, one-half or more of the principal of the undesignated legacies currently received, has been devoted to a reduction of the deficit incurred in the years 1933 and 1934. Balances in the operating budgets have been applied to the same account. Thus the deficit, originally amounting to \$852,739.73 has been reduced by the end of the year 1942 to \$513,924.78. The reduction in the past three years has been \$132,810.50. A further substantial reduction is indicated during the current year.

TRUST FUNDS

"The endowment funds of the Society showed an increase in book value during the triennium of \$473,191.44 with a further addition during the first six months of this year in the amount of \$206,490.66. As of July 1, 1943 the total book value was \$12,916,698.17. . . . During the year 1943 the average rate of return on all investments was approximately 3.65%.

"Missionary work at home and in non-war areas overseas has been more adequately financed than for some time past. A partial elimination of the reductions in the salaries of the clerical staff at the Church Missions House has been effected. Some debts in the mission fields have been paid, mostly out of designated legacies. The remaining debts on property in the mission fields are in trivial amounts.

MISSIONARY GIVING STATIC

"This favorable report must not blind our eyes to the fact that these results have been achieved, not by an increase in the support given to the missionary program by the members of our Church, but by a forced withdrawal of foreign aid to the Church in Japan. . . . Excluding British Missions, the budget for 1943 is well below that adopted by General Convention for 1941 and nearly \$150,000 below the budget suggested for 1943.

"The giving of the Church toward the missionary budget reached an all-time high record of \$3,028,983 in the year 1926. In the next ten years such giving was reduced to less than one-half, the low point being reached in 1935 with only \$1,355,643 credited on expectations. The estimate of such gifts in 1943 is \$1,430,465, an increase of only \$74,822. In the same period the total contributions of the people of the Church for *all purposes* have increased by \$5,000,000.

"Since 1920 the communicant strength of the Church has increased by 40% and the giving to the general Church budget has decreased by 52%. In 1920 the per communicant giving was \$2.73 per annum while in 1943 it will be about 94 cents per annum. In 1920, out of every dollar reported as

given for all Church purposes 8½ cents was designated for the general budget, while today only four cents out of each dollar given is available for the work for which your National Council and this General Convention is responsible."

After outlining possibilities for new work in many fields, Dr. Franklin said:

ADVANCE IN GIVING NEEDED

"All this new work calls for financial support far in excess of the sums now being given. The proposed budget for 1944 is \$229,205 larger than the budget for 1943 but the increase in giving asked from the Church for 1944 is \$430,571. It is to be remembered that this 1943 budget was bal-

"Here's Your Hat"

¶ Bishop Manning told of a scroll presented him on a recent birthday anniversary by the Cathedral Choir School boys, in which they expressed the hope he would observe his "next birthday anniversary in a happier world."

anced only by appropriating for operating expenses more than \$100,000 of the principal of legacies not otherwise designated by the testator or by instructions of General Convention. An allowance of \$70,000 was also made for lapsed balances. In 1944 the interest rate on investments will be lower.

"In 1944 the Church should take care of the new budget without using the principal of legacies and should not estimate in advance the amount of lapsed balances but should reserve this item as a margin of safety.

"Your National Council is convinced that the Church will be aided in the achievement of this enlarged budget by the apportionment by this Convention to each diocese and missionary district of a specific share in the cost of meeting the budget. This seems to be the clear intent of the provisions of Canon 62.

"The meeting of these apportionments will require an advance in giving on the part of every diocese and domestic missionary district. From those which have been giving far in excess of their mathematical share the increase requested is moderate. Those whose giving has fallen far below their former records and far below their mathematical share are asked to make a strong step forward. For none will the task be easy.

"Let this Convention, therefore, approach its task with boldness, conscious of the crying need of the world for the healing Gospel of Christ, conscious of its responsibility to do its full part in meeting that need and conscious that God will give us strength to perform the work that is set before us."

HOUSE OF BISHOPS

First Day

By ELIZABETH McCracken

The opening session of the House of Bishops began in the traditional way, with the reading of the Lesson from the Scriptures by the bishop last consecrated: in this instance Bishop Jones of West Texas. The new bishops, consecrated since the preceding meeting of the House of Bishops, were then presented by their consecrators.

In receiving these new members of the House of Bishops, the Presiding Bishop

made a brief but earnest speech, saying:

"Anyone becoming a bishop in the Church of God at this time finds great opportunities and great responsibilities. We can look back to the bishops of the early Church, from whom we derive our orders. They lived amidst great dangers, faced and endured martyrdom to shield their flocks. I hope that fate is not to be yours. But men of that same character are needed now. I spare you the half hour address from the Presiding Bishop customary on these occasions, because of the short time we have for our meeting this time."

Next came the roll call, which showed that out of the 145 bishops of the Church, 96 were present. (The arrival of other bishops over the weekend raised the number to 100.) Several were absent by reason of illness, several because of great distance, and others on account of war conditions.

DEACONESSES

Bishops Debate Establishment of National Training Center

The report of the Advisory Commission on the Work of Deaconesses, presented to the House of Bishops on the first day by Bishop Randall, Suffragan of Chicago, to debate.

Bishop Randall stated that there are 103 deaconesses in active work; 75 retired, of whom 20 are doing volunteer, part-time service. All the bishops who replied to the question of the Commission as to the subject spoke in the highest terms of deaconesses and of the value of their work to the Church. Bishop Randall then, for the Commission, made the recommendation that a national training center for deaconesses and other women Church workers be established, the National Council to look into the matter and make plans for such a training center.

Bishop Dandridge, Coadjutor of Tennessee, a member of the National Council, started the discussion by asking: "Where would the National Council get the necessary money? Unless we put it in the budget, the National Council would be put in the position of making bricks without straw."

Bishop Lawrence of Western Massachusetts agreed with Bishop Dandridge and carried the question further:

"We should not pass this resolution hastily. It involves a national center and its support, and funds for pensions for the women workers. Also, it would be doing something without knowing what the Church wants in the matter."

Bishop Parsons, retired Bishop of California, asked: "What relation would this new national center have to the training schools already in existence: St. Faith's, the school in Philadelphia, the Chicago school, and St. Margaret's in California?"

Bishop Randall replied: "The Commission realizes that the work of women in the Church should have the recognition of the whole Church. Some provision for training by the whole Church and under

the auspices of the whole Church would lead to this end."

The Presiding Bishop put in a word: "It doesn't seem practical to me to ask the National Council to develop a training school. I don't see how they could do it. It is outside their scope, as to work; and the demands on the National Council's funds make it impossible."

Bishop Manning took the floor here to say earnestly: "As the retired Bishop of California has said, and as the report of the Commission shows, there are a number of training schools in existence. St. Faith's House, in the diocese of New York, is for the training of deaconesses and other women Church workers. The school, temporarily closed, will soon resume and carry on the work done in the past. It does not appear in the recommendation how the proposed national training center is to be related to the present schools. I agree with the Presiding Bishop that the National Council can be asked *only* to take the matter under consideration; and I move that this be done, in cooperation with the Joint Commission on Theological Education."

Bishop Parsons arose to say: "I agree with the Bishop of New York."

When the laughter caused by this statement ceased, Bishop Manning arose and said: "I am greatly encouraged by the support of the retired Bishop of California." There was more laughter; after which Bishop Manning's motion was unanimously carried.

VISITOR

Bishop of Armidale Addresses House of Bishops

The Bishop of Armidale, New South Wales, Australia, the Rt. Rev. John Stoward Moyes, D.D., was a guest of the House of Bishops, and made a brief speech on the first day of the House's

N. B.

¶ The Bishop of Armidale, New South Wales, Australia, the Rt. Rev. John Stoward Moyes, was introduced at the Sunday evening joint session and spoke briefly. He said, as he himself mentioned, what he had said at the meeting of the National Council, with an exception of particular interest to LIVING CHURCH readers: "The Forward Movement was brought to Australia: I don't know exactly how; I think by THE LIVING CHURCH."

sessions. He said: "I have been moved very deeply by the generosity and kindness I have received here. When I tell of my visit in Australia, as I shall. I know that you will have a great number of Australian visitors coming here, so soon as they can travel for pleasure. We love having your boys with us. They have saved part of our country for us. We had feared that we should lose a portion of the country; but your boys prevented that. Australia loves your General MacArthur. He is a

loyal Churchman, and makes his Communion regularly, even in these times. He is a splendid man.

"Your Forward Movement has inspired us. We are trying in the Church of England in Australia to do something of the same kind."

On motion of Bishop Manning of New York, Bishop Moyes was asked to take back to Australia with him this message to the Australian people: "That lasting peace may come to the world through the efforts of right-minded nations, joined together in fighting for righteous freedom and a just peace. Such a peace will mean the end of this war and the prevention of any future tyrannous aggression."

The Bishop made several other addresses at the Convention, and was met personally by many Churchpeople during the informal interludes between meetings.

Bishop Moyes

By ELIZABETH MCCracken

The visit to America of the Rt. Rev. John Stoward Moyes, Bishop of Armidale, New South Wales, Australia, has aroused great interest. Bishop Moyes was one of the two Australians invited to take part in the International Round Table of Christian Leaders which met in Princeton, N. J., in July. The Bishop and the Rt. Rev. Wilson Macauley, Moderator of the General Assembly of the Presbyterian Church in Australia, were chosen by the Australian Committee of the World Council of Churches. The invitations were received too late for the two representatives to come to the United States by boat. General Douglas MacArthur, stating that the meeting at Princeton was of great importance to post-war planning, made room for Bishop Moyes and Dr. Macauley on an Army plane, in order that they might arrive in time for the opening of the conference.

Unfortunately, Bishop Moyes fell ill and was taken to a nearby hospital before the conference ended. He recovered sufficiently to travel to Canada. There, his illness was diagnosed as mastoiditis and he was operated upon in a hospital in Toronto. Happily, he made a good and fairly rapid recovery and was able to see and take part in Church events of more than usual interest. One of these was the meeting of the Canadian Committee on Public Affairs. The Bishop spoke of this with enthusiasm:

"It was first class. The subject discussed was 'The Nations Today and Tomorrow.' They went into racial problems and questions that have to do with employment. I was particularly interested for the reason that I am chairman of the Social Questions Commission of the Church of England in Australia. I welcome every help I can find."

Bishop Moyes went on to recount his other experiences in Canada:

"I was so fortunate as to be able to attend the Canadian Malvern Conference. That was splendid. It was both inspiring and constructive. I was delighted to be invited to attend the sessions of the House

of Bishops of the Church of England in Canada, and the General Synod. All these meetings were great opportunities."

After a little pause, the Bishop added: "They were very kind to me. Trinity College, Toronto, held a special convocation and gave me the honorary degree of Doctor of Divinity."

Before going to other appointments, Bishop Moyes spent a few days in Washington, and preached in the National Cathedral. His only other preaching engagement was at Calvary Church, New York City, on the very morning of his return from Canada. He said concerning this:

"I knew no one at all in America when I arrived. I am not, and I never have been, a member of the Groups; but I had read Sam Shoemaker's books and met those who were his friends, so I looked him up. He was full of kindness and hospitality, before I left for Canada. When I returned, I arrived at 8:00 o'clock on Sunday morning, and preached in Calvary Church at 11, by an appointment made in advance. Before I leave for Australia, I hope to have the privilege of meeting others of your clergy and seeing others of your parishes."

ECCLESIASTICAL POLITY

Before asking Bishop Moyes about Australian plans looking toward Church unity, a question as to ecclesiastical polity in Australia was put to him. He is much interested himself in this matter and gave a detailed and illuminating reply:

"We have 25 dioceses in Australia now. All except three are in the four provinces of New South Wales, Queensland, Victoria, and West Australia. The dioceses of Adelaide, Tasmania, and Willochra do not belong to any province. There must be at least four dioceses before a province can be organized and its own Archbishop chosen. At one time, the Archbishop of Sydney was Primate; but latterly, the Primate has been elected by the General Synod: it was felt that the Archbishop of Sydney might not always nor necessarily be the best man to be Primate of the whole of the Church of England in Australia. The present Primate is the Archbishop of Perth, in the Province of West Australia, the Most Rev. Henry Frewen Le Fanu, D.D.

"We have three synods in the Church in Australia: the General Synod, which meets every five years and corresponds, I think, to your General Convention; the provincial synod; and the diocesan synod, this last being like your diocesan convention. The diocesan synod elects its bishop, at a meeting; or it may select a committee and leave the election to that committee. Both methods work out well."

In commenting upon the powers of rectors in Australia as compared with those in America, Bishop Moyes said:

"The rector has authority over everything; not only the services of the parish church but also over its fabric. When he is instituted, he is handed the Bible and the Prayer Book by the bishop, and the keys of the church buildings by the church wardens. His vestry is there to assist him. To be sure, if wise, he will delegate all

that he can to his wardens and vestry. Rectors and vestry work together very harmoniously. And the people work with them. Australia has no State Church, and there is no state aid, and endowments are few and small. Support is voluntary."

The subject of support led to questions about missionary enterprise. Bishop Moyes spoke with warm appreciation of the help given by the Sisters of the Church Army



Blackstone

BISHOP MOYES: Welcome visitor to General Convention.

in his own diocese of Armidale, where three are at work. Elsewhere in Australia other members of the Church Army are at work. As for official missionary organizations, the Bishop said:

"We have the Australian Board of Missions, founded in 1847 by the bishops in Australia and Bishop Selwyn of New Zealand. Work is carried on in New Guinea, among the aborigines of Australia and (before the war) in Japan. The Church Missionary Society also has a large constituency in Australia, and works in China, Uganda, Tasmania, and in parts of Australia."

It was interesting to hear Bishop Moyes comment upon the fact that the Church of England in Australia is still without a constitution. He said:

"The Church of England in Australia has been trying for 50 years to get a constitution. There are two extreme wings in the Australian Church, one Anglo-Catholic, the other Evangelical. They block the plans so far submitted. What one will accept, the other will not. This want of a constitution is seriously unfortunate. The Church in Australia gets no chance to have a single voice, and hinders us sadly from having influence of the whole nation. We can act and speak separately, but not as a united Church.

"The actions of the General Synod are not binding, as are your enactments of General Convention. Each diocese may accept or reject them, for itself. Different arrangements thus govern the 25 dioceses."

The Bishop touched, however, on a difficulty which would follow upon the adoption of a constitution, saying:

"Then, every decision would have to be

submitted to every diocese. Only a unanimous vote would make any action binding. So a very small diocese might defeat what most of the others, if not all, might think best."

ARMIDALE

In Bishop Moyes' own diocese of Armidale, established in 1867, the population is about 200,000. About 50% of these people are Church people. The area is about 49,000 square miles. Before the War, there were 71 clergy in the diocese; since the war, the number has been reduced to about 50. These men are serving 100 centers where Church services are held: in church buildings, halls, and other places.

The Bishop's own house, in Armidale, has grounds 45 acres in extent. There are only 10,000 inhabitants in Armidale; yet it has a university; a college for training teachers, with 400 students; many large boarding schools, two of them Anglican; two Anglican hostels; and an orphanage for boys.

The Bishop had snap-shots, showing Mrs. Moyes and their four children. The two sons are in the Army. Mrs. Moyes is the daughter of the late Sir Richard Butler, Premier of Australia, and a sister of a later Premier, also Sir Richard Butler. Bishop Moyes emphasized the fact that the roots of himself and his family were in Australia.

"I am not an Englishman, but an Australian," he said. "I graduated from the University of Adelaide in South Australia, and from the Theological College, St. Barnabas, at Adelaide. I was archdeacon of Adelaide for several years before I was Bishop of Armidale, in 1929. I was the youngest archdeacon in Australia."

CHURCH UNITY

The last subject mentioned was that of Church unity. Bishop Moyes said that, while there were two extreme groups in the Australian Church, most of the clergy and people were "distinguished by central Prayer Book Churchmanship." The Evangelicals, he said, were as fervent in their devotion to "true Catholic beliefs and practices," and as firm in their loyalty to the Mother Church of England as the Anglo-Catholics. "But they each express themselves in a different way," he said. As for plans for Church unity, the matter is so delicate and so important that Bishop Moyes was asked to state it in a more formal way than would be possible in an interview which included reference to so many subjects. This he kindly consented to do. [See page 30.]

At the end of the interview, the Bishop expressed great interest in the American people and the American Church. "You have a superb representative in Australia," he declared. "I mean General MacArthur, an American and a Churchman. The whole of Australia trusts him and all who have seen him like him. He has foresight and he has insight. These are very great qualities, mighty at any time, and a safeguard to the whole world now."

The Bishop may not say just when he will return home. He expects to have a little longer sojourn in America, perhaps until after the General Convention.

W O M A N ' S A U X I L I A R Y

OPENING SESSION

Mrs. E. A. Stebbins Presides

By JANE CLEVELAND BLOODGOOD

"A telegram from my boy," whispered the busy chairman of floor-tellers and timekeepers, "he's coming to see me on leave, tonight. He's stationed near Cleveland." With these scarcely heard words she keyed the mood of the Triennial meeting of the Woman's Auxiliary, "the special quality" noted by the hostess diocese of Ohio in its welcome in the *Triennial Daily*.

"We are all preoccupied," says this little paper, "with thoughts of those dear to us in the service, with concern for our nation, that we shall share in a victory of honor and decency. If we did not believe with all of you that this Triennial meeting of the Woman's Auxiliary would be a great means of forwarding our share in the building of a finer world in the future we would none of us be here at all."

On Saturday, October 2d, at 10 A.M. in the ballroom of the Statler Hotel in Cleveland, the Triennial meeting of the Woman's Auxiliary was called to order by its executive secretary, Miss Margaret Marston. She introduced the presiding officer, Mrs. E. A. Stebbins of the diocese of Rochester, who has held the chair com-

petently and graciously during the past two General Conventions.

Mrs. Stebbins opened the meeting with an Act of Assurance or Litany of Faith based on the Jubilate Deo, "Be ye sure that the Lord He is God." A quotation from Archbishop Temple preceded the Litany, carrying some much-needed teaching on worship, "If we are entering into worship, if we are really worshipping at all, then we are doing just what is most needed to enable us to take our part in bringing in the new world for which we hope. For to worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the Love of God, to devote the will to the purpose of God. All this is gathered up in that emotion which most cleanses us from selfishness because it is the most selfless of all emotions."

Mrs. William Musson, president of the Woman's Auxiliary of the diocese of Ohio, gave her welcome and in turn introduced the honorary president of the diocese, Mrs. Eliza Bacchus, now 88 years old. She spoke clearly and warmly of the blessed privilege of being together to talk over our task, which is God's task.

Response for the delegates was made by Mrs. Roberts of Shanghai, who said she accepted all the hospitality offered in the Chinese manner, "with both hands." An

undercurrent of deep feeling pervaded the words of Mrs. Roberts and was noticeable in the rather large group of American women from the China mission. Five of them have husbands now *en route* on the *Gripsholm* after a separation of over three years and internment by the Japanese.

COMMITTEES

Mrs. Maxfield Dowell, diocese of Ohio, chairman of the committee on credentials, was called to the platform to give her report, which was a partial one. She was followed by Mrs. Charles Griffith, diocese of Newark, who gave the report of the program committee, which has been at work since the 1940 Convention. Questionnaires were sent out over the past three years asking for criticisms and suggestions; the answers were analyzed. Because of the war, plans were altered and two representative conferences were held, one in Kansas and one in New York, to prepare the program, whose subject is God's Gift and Our Task. The committee consisted of Mmes. Clifford C. Cowin, Charles P. Deems, John E. Flockhart, George A. Judson, Donald Stevenson, Charles E. Griffith, chairman.

More than 125 women will be at work on committees during the week as the policy of the Triennial is to refer all matters to committee which then places them before the house.



THE WOMEN OF THE CHURCH: Assembled at the Hotel Statler for the opening session of their Triennial meeting.

October 10, 1943

ROLL CALL

No Delegates From Japan

"Whatever happens, you're still my best friends." This message from a Japanese Christian before she passed behind the dour curtain of war was read by Miss Marston during roll call. For the first time there were no delegates from the Church in Japan, though three returned missionaries represented the work there.

War conditions kept others away, too, so that not all dioceses and missionary districts of the American Episcopal Church were represented at this Triennial, and some who came had not their full quota of delegates. Cuba and the Hawaiian Islands had only one, and one missionary did double duty, representing both Salina and Kyoto. But even though muted, as this year, roll call is always dramatic. From Alaska and Anking through Los Angeles and Long Island to the end of the alphabet Churchwomen at their Triennial meeting have long dramatized in their swift response to the calling of the roll that global awareness that is supposed to be so new.

SPEAKERS

Dr. Wu on Christians and World Order

The speaker at the morning session on the opening day was Dr. Wu Yi-Fang, president of Ginling College for girls at Cheng-tu, China, one of the immense numbers who have made the trek from Occupied into Free China. Dr. Wu is small, with a manner direct, simple, and strong-burning with that particular flame of vitality characteristic of so many Chinese Christians, which is more in the nature of light than of heat. She spoke without manuscript on the subject, Christians and World Order.

Dr. Wu said that in spite of a war of most horrible destructiveness the Christian could have a feeling of thankfulness on two counts. (1) For the first time political leaders in the world with their old weapons, treaties, and armaments almost useless accept Christian teaching, loving your neighbor as yourself, as the only solution—through sheer experience and bare necessity the only method of solving the problem of the world. (2) The second cause for thankfulness is that science in its modern development shows that physics and chemistry cannot explain a human being. Psychologists and psychiatrists are forced to see that Christian teaching is practical, not merely idealistic. She quoted Fosdick's *On Being a Real Person* in this connection.

THE CHRISTIAN, A PERSON

Turning to the subject of her talk, Christians and World Order, she said:

"I like this subject for the word Christian. So we start with the Christian, the person. Is not, in every undertaking, the problem of personnel the big problem? Jesus Christ came as a Person and the Way was made through flesh. In old China the scholar

learned through the classics how to be a moral person, a princely man. I have read on modern education that one of the chief causes of today's chaos is the secularization of education, its separation from religion. This leads to one person being separated into segments, compartmentalized; and beneath his personal chaos is the chaos caused by the industrial revolution and the break-up of long established social patterns.

"To be saved the human being must have Jesus Christ directive over his life in every relationship, or else he may become highly trained technically, but what is it all for?"

"This brings us to our social obligations. The Christian does acts of mercy. Through these six years of war China has come to know and appreciate Christianity because of relief work and the way in which missionaries and Chinese Christians spend their lives. But organized expression to the less fortunate is not enough; the Christian has an even more pressing obligation toward



DR. WU: "Political leaders . . . accept Christian teaching."

those groups with which he is personally identified. (As someone once said, 'It is easy to minister to one's inferiors, but hard to get along with one's equals.') We tend to wish to keep power, money, prestige. If you have it, as Christians, you have to ask, 'What is that for? To keep it for myself?'"

Vested interests lead to un-Christian social action. As illustrations, Dr. Wu quoted a newspaper article that described a bill calling for international cooperation in the post-war world. This bill, she said, passed the House of Representatives but was angrily pigeon-holed by the Senate. When interviewed, the Senators were all for it, individually, but objected to their prerogative (as the Senate in launching such a bill) being usurped by the lower house. Their vested interest, their sovereign right was involved. So the farm bloc, the silver states, the factory owner, the sovereign state, each vested interest of money, power, prestige must come under the directive power of Christ to gain a larger view.

THE CHRISTIAN CITIZEN

The Christian's national obligation as a citizen was the third point emphasized by Dr. Wu. "In any country we must not 'keep away from dirty politics,'" she said. Leaders from every field of life are needed

to rebuild, and, quoting George Bernard Shaw, "No one can say he is not responsible." The Church, she urged, should nurture up within herself leaders and see that they are politically trained. The Church should be the faithful critic of the political scene, constantly bringing human institutions into line with Christ.

THE POST-WAR WORLD

Turning again to her title, Christians and the World Order, Dr. Wu said, "In the Church we have world fellowship. We overlook race distinctions. As we look at the post-war world, we see different units of race and political identities, supplementing each other, strengthening each other. It is necessary that we know the different cultures and the different groups."

She spoke of how it frightened her to see the excessive enthusiasm for China and things Chinese on coming to the United States, *this time*. She feared disillusionment, she called for realism. "Facing groups of a different culture, *know things as they are*." As affects groups in the post-war world, "Know what is involved in *securing the security*." She offered two precepts from her own tradition, "Sages have taught tolerance; we believe in the moral mean." Dr. Wu said she became a Christian because she saw the activity of Christians in China, in a religious backwater where all had become breathless and static. She saw this static religion in Western Christianity at times, whereas in Confucianism relationships remained as they are, conditions as they are. But as public opinion holds back or pushes forward government, so Christian activity has the added function of expressing the moral purpose of God for humankind which leads not to *laissez-faire*, not to vengeance, but rebuilding.

Dr. Wu closed her splendid address on the deeply Christian note, "If each uses his best means, the all-embracing God in Christ will direct our effort to seek world order and establish in human society this moral purpose for all mankind."

Dr. Wu Yi-fang

By ELFRIEDA BABNEY

Dr. Wu Yi-fang, Christian, educator, patriot—her devotion to these causes has made her China's most beloved woman.

Her list of "firsts" is prodigious, dating back to her scholar-uncle who opened one of China's first schools for girls. In 1915, when a small group of Christian American women opened Ginling College for Chinese women, Miss Wu was one of the first five girls who matriculated. Four years later, with an A.B. degree, she was graduated with Ginling's first class, one of the first women in China to earn a degree.

Marking time for three years as head of the English department of the Peking Higher Normal School, she came to the United States to get her A.M. from the University of Michigan in 1924, and her Ph.D. there in 1928. She returned to China that year to become China's first Chinese woman college president.

Ginling College, of which she has been president since 1928, is China's only inter-

Internationally sponsored college for women. It has as one of its sponsors, the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

In 1937, at the opening of the Sino-Japanese war, Ginling College, its students and faculty and with what equipment it could transport, moved ahead of the Japanese army inland. Leaving its beautiful campus in the city of "Golden Heights," at the western wall of Nanking, it made the long wearisome trek of 1,500 miles to Chengtu, in the West China province of Szechuan. There, on the campus of West China Union University, which now houses four of China's evacuated Christian colleges, Ginling is carrying on.

Dr. Wu carries with her a bagful of stories of the bravery, the dogged perseverance, the heroism of the students and teachers of the Chinese Christian colleges who traveled thousands of miles on foot, by bus, by train, by wagon, to continue their studies in the western hill country of China. Ill-housed, ill-clothed, often ill-fed they are giving leadership to new China.

She is author of the story of plucky heroism displayed by the girls of Hwa Nan College, a little Methodist college in Nanping. Evacuated first from Fochow in Fukien province when the Japanese came, the college was about to evacuate its second home in Nanping as Chinese soldiers battling in the city's surrounding hills were falling back before the Japanese drive. As students and teachers were preparing to leave, an appeal for help came to them from the general of the Chinese army.

The weary hungry soldiers needed new supplies of "huang ping," a doughnut-shaped emergency ration which Chinese soldiers carry on necklaces about their necks when they go into battle. The supplies of huang ping were adequate, but there was no one to get them out of the warehouses, string them, wrap them, and get them across the Min River to the desperately fighting Chinese army.

The girls of Hwa Nan, relates Dr. Wu pitched in, worked day and night for two days, and had the huang ping delivered across the river in time to save city of Nanping from capture.

Long a champion of women's rights, Dr. Wu has done more than her share in giving the Chinese woman a place beside her husband and brothers in the duties, privileges, and responsibilities of citizenship.

INTERNATIONAL CONGRESS

In 1933 she was China's representative to the International Congress of Women in Chicago. In 1935 she was chairman of the National Christian Council of China, a body which corresponds in China to the Federal Council of Churches of Christ in America. She is one of the five presidents (and the only woman) of the People's Political Council of China. She has been the leader of China's national organization of women for war relief, and leader in the development of the New Life Movement.

She has attended Foreign Missions Conferences in the United States, and three times represented China at the Institutes

of Pacific Relations. In 1936 she was one of 18 women, among the nearly 600 scholars from the world over, attending the Harvard Tercentenary.

In 1938 she headed the Chinese delegation to the International Missionary Congress at Madras, the first woman to lead a national delegation to a world-wide gathering.

She has been in the United States on a semi-diplomatic mission since May of this year, one of a delegation of distinguished scholars and educators. Since her arrival she has addressed numerous church bodies and interfaith conferences, among them the Presbyterian General Assembly at Detroit in May, the Conference on Post-war Reconstruction at Princeton, in July, and the Chinese Christian Student Conference, there, last month.

The triennial honors and is honored by Dr. Wu Yi-fang, one of the world's great Christian women.

RESOLUTIONS

Representation Wanted

On Saturday afternoon resolutions by title were presented from the platform by representatives of various dioceses. The diocese of Rochester evoked the first vivacious demonstration of laughter and clapping from this quiet house with the following:

"The diocese of Rochester presents a resolution asking for representation of women in the General Convention." It was perfectly apparent among delegates traveling by train to General Convention that the subject of the Rochester resolution was the most lively issue of this triennium and the demonstration from the floor confirmed this view. Other resolutions by title referred to titling, provincial organization, and, from Colorado, representation of Christian womanhood at the peace conferences.

There followed the report of the executive board read by Mrs. Charles Deems, chairman of the executive board, which discussed the results of the voting on the name of the Woman's Auxiliary. A large majority voted in favor of retaining the name. Listed in the report were some of the various activities carried on by the organization during the triennium. A resolution recommending discontinuation of the practice of making gifts of personal clothing to missionary priests and their families was presented, with the suggestion that an effort be made to provide adequate stipends for missionary clergy. Miss Margaret Marston read the report of the executive secretary.

WELCOME

A Surprise From Bishop Tucker

In closing the first day's meeting Mrs. Stebbins had all the delegates open their badges to find a little surprise message of greeting to each one from Bishop Tucker of Ohio. The delegates adjourned to committee meetings or to the special street-cars that took them out to the beautiful Cleveland art museum. Here a reception

was held for them against a peerless background of antiques, and they sat by the pool drinking punch or lost themselves in the enchanted miniature rooms that were exhibited there.

UTO PRESENTATION

"Moment of Eternity"

By JANE CLEVELAND BLOODGOOD

White tickets and blue badges admitted the women of the Church to Trinity Cathedral at Cleveland on the morning of Monday, October 4th, at 8 o'clock for their great Triennial Corporate Communion and Presentation of the United Thank Offering. The Rev. Newton Chiang of Anking, speaking of the service later in the morning compared the means of entrance to a ticket to heaven's gate and the service to which it admitted him to the flying over Mt. Everest from the plain, "The time of my highest aspiration." He wrote a little poem describing the Thank Offering Service,

"One moment we live in Christ
We live in eternity."

It is true that the United Thank Offering is closest to the hearts of the women of the Church and Dr. Chiang's poem expressed the profound truth about it. It is the physical expression of our utter gratitude to God in Christ. Through it we experience the Kingdom of Heaven for it is our material possessions, our economic status, our vested interest removed from selfish use and offered up as an expression of spiritual thankfulness and joy in Christ. It dramatizes the sacramental use of earthly things which is the Kingdom of Heaven on earth and so gives us our "moment of eternity."

We were glad to get our offering and ourselves into a church building. The magnificent pageantry of the huge auditoriums and greater crowds of other Convention services yielded to the more churchly atmosphere of gothic arch and stained glass, grey stone pillars, and carved altar. The color on the altar cross was turquoise, and the gladioli, salmon pink, sprayed out from altar vases like angelic wings. A large choir from the churches of Cleveland sang the service joined by the congregation in holy chants and Eucharistic hymns. The front section of the center aisle was marked off for the diocesan Thank Offering custodians. Those were fortunate who sat in this center section facing the high altar and led in worship by these devoted and devout women whose three years' work for Christ's Kingdom was richly crowned when they moved up the aisle to the altar behind white-robed, blue-veiled girls carrying the offering of the congregation and placed their own ingathering on the great golden alms basin in the Presiding Bishop's hands. Embossed on the alms basin, which was the gift to us of the Church of England, is the Offering of the Magi whose gold, and myrrh, and frankincense speak to us of the Woman's Auxiliary's prayer and gifts and joyful service. Everything spoke to us if we would stop talking long enough to

listen. Some on the edges of the congregation did not do so. The Presiding Bishop in his person and presence (he always contrives to look like a distinguished portrait) spoke of the colonial tradition of the Church in America and our founding fathers. He was assisted at the altar by his brother, Bishop Tucker of Ohio, and 12 bishops of missionary districts, six in continental United States, six from overseas, including Efrain Salinas y Velasco, native bishop of Mexico, and A. Y. Y. Tsu, Bishop of Kunming. As they moved at the high altar and the two side chapel altars administering the Bread of Life they spoke in their persons of past United Thank Offerings which helped support their world-wide mission service, and was now returned to bless us.

The service was most orderly and beautiful. To those who came early the time could be spent in meditation, an outline for which was given at the beginning of the Service Leaflet, on the subject "God's Gift—Our Task." This meditation was described as a "Preparation" and it dealt with fellowship and joy and sacrifice. And it was a very beautiful preparation of the mind and spirit and inevitably drew attention to the lack of preparation of the third member of the human trinity, the body. The preparation of the body was not only ignored and shirked, but the delegates were urged to break their fast on various grounds of expediency before the Corporate Communion. Yet one is bound to think that such a suggestion which was published in the *Triennial Daily* and which is against the conscience of so many Churchwomen should not have been given out under the editorship of members of the National Board. To put it positively, fasting communion except in case of ill health or emergency has been the devout practice of the Church for hundreds of years and by its little suffering and sacrifice or discipline prepares our bodies and helps safeguard our spirit of reverence before the Holy Mysteries. The divine Lord should be our first food of the day and certainly the early hour at which the Corporate Communion has always been placed indicates that fasting communion was expected. If it doesn't make any difference then no preparation of the body makes any difference, whether in its own kind and degree it's the wedding-garment at the King's feast or chastity before Christian marriage.



UNITED THANK OFFERING: Miss Pauline Haddock shows the collection to the Presiding Bishop and Bishop Beverley Tucker.



MRS. STEBBINS: With Mrs. Van Schaick (left) and Mrs. Stevenson, in a committee meeting.

UTO

The United Thank Offering, presented by women of the Episcopal Church, amounted to \$1,119,878.91—the largest United Thank Offering ever made. The amount is for the triennium.

Mrs. William R. Taliaferro of Edgewood, Pennsylvania, chairman of the Triennial's United Thank Offering Committee and Miss Mary Prester Buchan of Boston, national executive board UTO committee chairman, carried the message of the amount to the House of Bishops and the House of Deputies.

PRESIDING OFFICER

Mrs. Edwin Allen Stebbins

By ELFRIEDA BABNEY

It is hard to believe that a woman so gentle, so charming, so goodlooking, can be, at the same time, so crisply efficient. But that has always been the way with Mrs. Edwin Allen Stebbins, presiding officer of the Women's Triennial.

District officer of the Junior Auxiliary in Rochester, president of the diocesan Auxiliary of Western New York before the diocese was divided, president of the

Auxiliary of the Second Province, educational and devotional secretary in the Auxiliary in Rochester, she has served the women of the Church and the Church long and well. For six years she was a member of the national executive board, the youngest member of the board at the time of her election.

She is a member of the American section of the joint executive committee of the Conference on Faith and Order and the Conference on Life and Work. She has been a member of the Continuation Committee of the World Conference on Faith and Order since 1927.

Forward in World Service

The Keynote of General Convention

By the Most Rev. Henry St. George Tucker

Presiding Bishop

INTIMATE relationship between the work of the National Council and that of the diocese and parish activities and general Church missions are not separate or competing enterprises. They are both vital parts of the mission entrusted by Christ to His Church. So far from being competing activities, success in one is dependent upon similar success in the other. St. Paul tells us that Christ died for all in order that they that live should not henceforth live unto themselves but unto Him which died for them. In other words, spiritual progress in the parish is only attained when the parish has as its chief interest and aim coöperation with Christ in achieving His saving purpose for those outside its own borders. The only way to become good oneself is to help Christ give others the opportunity to become good. "Whosoever will save his life shall lose it, but whosoever will lose his life for My sake shall save it." The Church's missionary work is the parish's opportunity to use the great Physician's prescription.

The general missionary work is no less dependent upon the successful performance of its function by the parish. Obviously its financial support depends upon funds contributed by the parishes of the various dioceses. This, however, is but the outward and visible sign of a still more fundamental dependence. The success of missionary endeavors depends ultimately upon the production in both the individual and corporate parish life of the fruits of redemption. Neither money of itself nor the external activity which money purchases has redeeming power. The invitation to come to Christ which through our contribution we extend to men will procure a favorable response just to the degree that our lives bear witness to the benefits derived from union with Him. Christ in you is the hope of glory. A parish in which this hope is so realized that the radiance of the glory of lives redeemed from sin unto righteousness sends out its rays into the world around, will be making the kind of contribution needed to win the world for Christ.

MISSIONARY AND PARISH ACTIVITY

The reason for stressing the interdependence of general missionary work and parish activity is that the National Council is submitting to this General Convention a Forward in Service missionary program. Success in this endeavor depends first of all upon the adoption and determined prosecution of a similar Forward in Service program by the parishes. We are being told every day that in this war success overseas depends upon strenuous effort on the home front. There is an important corollary to the old missionary slogan—the light that shines farthest will shine brightest at home. Only the light that

shines brightly at home will shine far. The impetus that will carry the Gospel to the ends of the world must begin in the parish. The motive that rouses us to increased effort may well be the call for help from the world outside. Back of both is the constraining love of Christ. It assures us that through the Cross the way to the redemption of the whole world has been cleared, creating in us an eager yearning to help the living Christ make actual that which His sacrifice made possible.

The Forward in Service emphasis for the current year is Christian Community Service. This means that each parish will strive to render to its own community the same Christian service that the National Council in its general missionary work is endeavoring to render to those communities which lie beyond the borders of any existing parish. Forward in Service abroad depends upon Forward in Service at home. We must remember, however, that general missionary work is an integral part of the parish's responsibility for Christian community service. The National Council is the parish's agent in fulfilling that portion of its responsibility that is beyond the limits of its local activities. Christ entrusted to His disciples a single mission, but this mission included the whole world. "Ye shall be witnesses unto Me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." In other words, whatever the parish aims to do in its own community it must at the same time aim to do throughout the whole world. Forward in Service at home implies Forward in Service abroad. Just when the Church in Antioch had become immersed in an active program of local work, the Holy Spirit said to its members when they were gathered together for worship, "Separate me Barnabas and Paul for the work to which I have called them." This meant sending out their two most effective workers to extend the parish's witness to the uttermost part of the earth. Obedience to this command, far from crippling the work in Antioch, gave to it an added incentive with the result that Antioch became, within a few years, one of the important centers of the Christian world.

RECOMMENDATION

In order to emphasize the singleness, as well as the comprehensiveness of the Church's mission, it seems to me that the time has come when it would be well to entrust the promotion of that mission to a single agency. The Forward Movement was inaugurated with a view to revitalizing the work of the parishes. The National Council is charged with the responsibility for promoting interest in that part of the parish's mission that lies outside of its own borders. This interest, however, is an integral element of a revitalized life, and general missionary work has an essential

place in a Christian parish's program. The Forward Movement has made a very real contribution in revitalizing the life of the Church. Its very success in doing this, however, has brought us to a point where it seems to me not only possible but also advisable to recommit the responsibility for carrying out its purpose to the National Council. So long as the Forward Movement was mainly concerned with revitalizing the life of the Church, a separate agency was a distinct advantage, but when it began to undertake the rehabilitation of the Church's work, it became apparent that too long continuance of separate agencies would lead to duplication of effort and involve the danger of dividing the single mission of the Church into two parts. The best way to avoid this and at the same time to inject the spirit of Forward in Service into the whole range of the Church's work is, in my opinion, to place responsibility for carrying it upon the National Council. This recommendation does not include making the National Council responsible for Forward Day by Day and other literature that, under the leadership of Canon Symons, has proved of such value to the Church. As the present Canon authorizes the Presiding Bishop to appoint the Forward Movement Commission as an advisory body to help him in promoting the movement, no legislation would be needed to enable him to carry this recommendation.

OPPORTUNITIES IN HISTORY

The scope of the Church's ministry of reconciliation and redemption has a close relationship to historical developments. When the fullness of time came, God sent forth His Son. The timing and the placing of our Lord's own ministry were not accidental, but were determined by opportunities and needs growing out of a concrete historical situation. Victory in this war will bring about a world-wide condition of opportunity and need. This means that everywhere there will be strong feeling of dissatisfaction with what is or has been, and reaching out after all available ways and means of realizing aspirations for something better. In other words we shall have a secularized version of those attitudes which in religion we call repentance and faith. As Christians we recognize in such a situation both danger and opportunity. The danger is that the reconstruction prompted by secularized repentance and faith will inevitably suffer the fate described by Our Lord in His parable of the house built upon sand. Longing after heavenly ideals is commendable, but faith that they can be realized by human effort working with material resources is an ancient delusion. The story of the Tower of Babel was told thousands of years ago. In every century since, the attempt has been repeated, but like credulity in regard to

land booms, man's faith in the efficacy of his own efforts is hard to destroy.

The imminence of this danger should be a challenge to the Church not only to present Christian ideals as the goals toward which the world should aspire, but still more urgently to present faith in God as the only means by which our hopes can be realized. We look for a city which hath foundation, whose maker and builder is God. The very fact that mankind is dissatisfied and is longing for something better and more permanent than any of his past achievements should convince us of it.

REDEMPTION

We are presenting to the General Convention, therefore, a Forward in Service missionary program because nothing less would be adequate to meet the world's needs. Victory in this war will open up an unparalleled opportunity for making actual in the life of mankind that redemption which was made possible by the sacrifice of Christ. Redemption would seem to me the most suitable religious term to describe the nature of the work that is called for. The primary purpose of the war is to secure to mankind its inalienable right to freedom. Redemption literally means the price that has to be paid to deliver one who is in bondage. In the ancient world it referred particularly to the money paid as the ransom of a prisoner of war or as the purchase price for the freedom of a slave. In a very real sense the effort and the sacrifice made in a war to secure freedom partake of the nature of redemption. Yet terrible as is the suffering and sublime as is the sacrifice of war, it is an utterly inadequate price to pay for the real freedom of mankind. In the first place like all our human motives, those that lead us to fight for even a good cause are tainted with sin. The very fact that in seeking to defend ourselves against evil we find ourselves obliged to use an evil means should make us conscious of our own imperfection and of our inability to reach unaided the desired end. The end does not justify the means for the very good reason that by bad means it is never possible to reach a good end. One of the worst consequences of sin is that it brings us to a point where the only means available even for accomplishing what seem to us good purposes are themselves tainted with evil. For example, when the world's freedom was in imminent danger, no other means of averting the danger than war presented itself. If then, by bad means we cannot reach a good end, man finds himself in the tragic situation of being able to see and to attempt to follow the good without any possibility of attaining it unaided by God.

The inalienable right to freedom has been impaired by man's misuse of it. It can be restored only by God who gave it to man in the first place. God through Christ not only promises to restore the right to freedom, but also to develop in us the capacity to exercise that right. A right which we are incapable of exercising is of small value. The bondage of corruption from which we need to be delivered means not only or primarily that we are oppressed by someone else who is corrupt. It refers on the one hand to the impairment of our own capacities, through sin; and on the other hand to the debasement of the environment which plays so import-

ant a part in influencing our choices. It would be small service to cut the cords that bind a man and then leave him so weakened that he is not able to use his liberty. As many as received Him, to them gave He the right (or as the authorized version translates the Greek word) the power to become the sons of God. This Greek word has both meanings. Whether the author in using that particular word intended to include them both or not may be doubtful. What God through Christ offers us does in fact include both the restoration of our right to freedom and the impartation of the power needed to exercise it. The right was won and guaranteed to the whole world through the sacrifice of Christ. The power is conveyed to us through the gift of the Holy Spirit. Even in saving us from the consequences of our sins, God respects our freedom. Acceptance of His offer is not forced upon us. On the other hand the conditions imposed are not beyond the power of fulfillment of even our impaired freedom.

SACRIFICIAL LOVE

While God does not force His offer upon us, He does command it by the attractive quality of sacrificial love. The grace of our Lord Jesus Christ means not only that the gift is not conditioned upon our merits, but implies also the graciousness, the persuasiveness of the manner in which the offer is made. "I, if I be lifted up will draw all men unto Me." In acting as God's agents in extending His offer to men we must be careful to preserve this graciousness in our manner of presenting it.

Redemption no less than creation is an act of God. In the development of His creative purpose God uses our human cooperation. So also He places upon those who are redeemed the responsibility of helping to extend the benefits of redemption to all mankind. Christ died for all that they which live should henceforth live not unto themselves but unto Him which died for them. The missionary impulse is the proof of our own redemption. In helping God to redeem others, our own redemption is made complete. We become good in the Christian sense of the word only as we give ourselves to effort of helping others to be good. We are told that the Captain of our salvation was made perfect through sufferings. He gives the same privilege to His followers. May not the call to world-wide service in the post-war world prove not only an opportunity to fulfill our obligations as Christians and to show our gratitude to our Redeemer, but also be a means by which the corporate life of the Church will approach nearer to the perfection of its Founder, thus making its own life an "earnest" of the achievement of His purpose to transform human society into the Kingdom of God.

We have in our own country large areas that lie largely outside of the limits of existing parishes. I have in mind particularly the rural sections, where the Episcopal Church is too often conspicuous by its absence. We cannot excuse our neglect of these areas by saying that their spiritual needs are being adequately ministered to by other branches of the Church. Whatever may have been true in the past, religious surveys show that at present the

number of unchurched adults and of children to whom no opportunity for religious training or education is given is proportionately greater than in urban centers.

There are also in this country racial groups whose religious needs demand much more attention than has been given them in the past. Our own branch of the Church has indeed for a long time shown considerable interest in work among the Indians. Where this work has been reasonably supported and widely administered as in South Dakota, the spiritual returns have been very gratifying. Should any one wish proof of this, he need only follow my example and spend a few days at the annual meeting of the Niobrara Convocation. With some support, coöperation, and leadership, the same results should be attainable in other racial groups.

One of the reasons why our proposed budget for the next triennium deserves the title of Forward in Service is that it does represent the beginning of a real endeavor to give similar attention to the religious needs of our largest racial group, that is our Negro brother. Your missionary purpose in life must certainly include the Negroes who dwell in our very midst.

OVERSEAS WORK

Our overseas evangelistic effort is global in scope but wise strategy calls for concentration of effort in any given period upon those sections which present the maximum of need and opportunity. We must go forward in all of our mission fields, but if we ask where shall today we find the maximum of evangelistic need and opportunity, the answer is undoubtedly China. The reasons for that answer will be presented by other speakers, but one advance in missionary policy which will be made possible when all of China shall have been freed from alien domination desires particular attention. In the future more and more of our contributions toward the evangelization of China will be made through the Chinese Church to be used by it in carrying out plans drawn up by its own leaders.

Redemption is a comprehensive term. It expresses God's purpose both for the individual life and for the setting in which the individual is placed. This is indicated when we say Christ came to transform the Kingdoms of this world into the Kingdom of God. In other words, God's redemptive purpose includes every sphere of human relationships, social, economic, industrial, political, and international. It applies also to man's physical environment, to his bodily welfare and mental development. St. Paul indicates this when he says that the creation also shall be delivered from the bondage of corruption. It is true that the betterment of the setting of man's life does not of itself insure spiritual and moral welfare. Sinful influences can be generated in a palace as well as in a hovel. Some of the world's finest characters have been developed in wretched, filthy environments. "Stone walls do not a prison make, nor iron bars a cage." Yet on the whole, environment has a real bearing upon spiritual and moral development. Generally speaking, a wretched environment is not accidental, it is certainly not a part of God's purpose, but rather a consequence of man's sins. Inevitably, the evil influence of the sin which produced that kind of

environment will affect those who live in it.

The planning for and supervision of the detailed work of effecting the necessary changes in the setting of human life to make it conform with God's redemptive purpose is not a direct responsibility of the Church. The Church must indeed make clear the Christian principles that must be adhered to. It must furnish adequate Christian leadership from among its members. An excellent illustration of the Church's part in such matters is the formulation by the Federal Council's Commission on a Just and Durable Peace of a set of Political Propositions. Perhaps another illustration might be furnished by the respective responsibility of the rector and the vestry for the business management of a parish—though it must be acknowledged this ideal is too often acknowledged in the breach rather than in the observance.

POST-WAR WORLD

When we consider God's call to apply His redemptive purpose to the post-war world, one major and immediate problem will be the provision of physical relief for the suffering and destitution which the war has either caused or brought to our attention. This may properly be adjudged one of the problems which does not come under the direct supervision of the Church as such. Our Lord, however, has made it both by His example and teaching a primary Christian responsibility. In His parable of the Last Judgment those whom He calls "Blessed of my Father" are placed on His right hand with this citation—"I was an hungered and ye gave me meat, I was thirsty and ye gave me drink, a stranger and ye took me in, naked and ye clothed me, sick and ye visited me; in prison and ye came unto me. . . . Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me." Such relief done for Christ in the spirit of His love, is the first indispensable step in manifesting His love and in bringing men to Him. To it the poet's words may be appropriately applied: "The quality of mercy is not strained. It blesses him that gives and him that takes." Relief that is prompted by the love of Christ will be so guided by the Divine wisdom so as to avoid the danger that so often attends secularized philanthropy, namely, the pauperization of the recipients. Like first aid in medicine, it is not a substitute for more fundamental treatment, but an indispensable preparation for it. It is a first step in achieving what St. Paul calls the aim of his ministry: "To present every man perfect in Christ Jesus." Where it is separated from this aim and administered as an end in itself with no thought of further responsibility, there is real danger that it will leave the recipients even less qualified than before to take their proper place in a world of freedom.

We can doubtless presume that in our own country the government agency that is charged with the responsibility of administering such emergency relief will be fully aware of this danger and will endeavor to make it a means of helping people to help themselves. If, however, these people are to be qualified to take their place in a world of freedom, peace, and righteousness, spiritual and moral re-

habilitation is no less essential than physical. This is a sphere in which government agencies are inhibited from giving much help. In many of the European countries, war conditions have had as disastrous an effect upon organized religion as upon secular activities. The Church in these countries will as it were, be "flat on its back" or at least seriously handicapped by lack of material resources just at a time when its influence and ministrations are most needed. This problem has been carefully studied by representatives of a large number of our American Churches. Their conclusion is that the most useful contribution that the Churches in this country can make to rehabilitation in Europe will be to assist the already existing religious bodies there to get on their feet so they can adequately minister to the spiritual needs of their own people. Our own Church has for several years been helping the Church of England maintain its widespread missionary activities. The National Council is suggesting to General Convention that we widen the scope of this effort by assuming responsibility for helping the Orthodox Church in some European country to rehabilitate its work. It is thought that Greece would be an appropriate field for this kind of assistance. Whether the Greek Church would welcome such help, and if so the extent and manner in which it should be given, are questions that cannot be decided until the time comes when we can confer with the leaders of the Greek Church.

PRESIDING BISHOP'S FUND

The Presiding Bishop's Fund for World Relief has been a useful means of enabling members of our Church to participate in the particular form of relief that appeals to their interest. The need for this will probably continue even after the war. While the coordination of relief efforts by the establishment of one general agency as has been done by our government makes for efficiency, experience shows that there are often special cases of needs that cannot be included in a general agency's sphere of responsibility. As an illustration, the work being done by Kimber Den in China might be mentioned. Pioneering in relief work is one of the Church's most useful functions. When the value of such efforts becomes widely recognized, then the responsibility for them can be transferred to the agencies established and maintained by the general public.

One indirect but exceedingly important contribution that the Church must make to world relief is to keep alive the deepened and enlarged sense of obligation that has been developed under war conditions. War with all of its evils is in some respects a moral stimulant. It stirs up both the baser and the nobler sides of our nature. Unfortunately the stimulus which it gives to the selfish aggressive impulses has greater survival value than the moral idealism which it arouses. We cannot safely assume that a people who have given strenuous and sacrificial support to a cause in which their own national welfare was involved, will continue that support when the threat to their own well-being has been averted and they are asked to show equal concern for the welfare of others. As a general proposition the Christian teaching that nations are members one of

another, and that when one member suffers, all suffer may be accepted and acted upon in times of emergency. When, however, we return to our normal routine, it is likely that it will be given scant attention. National altruism as a rule of expediency is a poor rival to our innate selfishness and worldly prudence.

The only adequate and permanent motive that will sustain disinterested national activity is the love of God which is spread abroad in our hearts by the Holy Spirit. In the matter of physical relief the Church's responsibility is not simply that of using its influence and promotional facilities to persuade its members to fulfill this obligation. It must go further and strive to bring them into such vital contact with Christ that He may fill their hearts with His love, the love which St. Paul calls the constraining power in the life of the true Christian. God so loved the world that He gave His Son to save it from perishing. If we are to become God's agents in saving the world of our generation from either spiritual or physical peril, we must be animated by a like love. Such love cannot be humanly generated, no matter how strenuously we try to promote it. It is the gift of God, manifested and made available by the Cross of Christ and shed abroad in our hearts by the Holy Spirit.

THE FAMILY OF GOD

Thus far we have considered largely what might be called the concomitants of redemption. They form a very real part of God's redeeming purpose, but their permanent and ultimate value depends upon making the redemption wrought by Christ effective in the lives of men. "Except a man be born again, he cannot see the Kingdom of God." If any man is in Christ Jesus, he is a new creation. Our primary task, our direct responsibility as members of the Church is to bring men to Christ in order that His redeeming power may transform their lives. Those who are born again in Christ are born into a fellowship, the family of God. An artist can carve beautiful figures, one by one, but Christ develops the beauty of holiness in human lives through their fellowship one with another. Our responsibility, therefore, is not only to carry to men Christ's invitation but to lead them to Him. Our Lord has also asked us to help Him by welcoming these newcomers into the family of God by bringing family influence to bear upon them. It is only in such a fellowship that He can produce in them the perfect fruits of redemption. Simon, son of Jonas, lovest thou Me? Feed My sheep. The fulfillment of this commission is no less important than obedience to the command to preach the Gospel. The philosopher, Whitehead, describes religion as "What a man does with his solitariness." That is certainly an important element of religion. There are times when like Jacob we must wrestle alone with God. But religion might with equal truth be described as "What a man does with his fellowships." God is love and the love which our solitary communion with Him generates in us can be exercised and developed only through our fellowship one with another. A Forward in Service missionary program must emphasize pastoral work as well as evangelism. Perhaps it

would be more accurate to say that pastoral work is an essential part of evangelism.

REDEMPTIVE POWER

Bringing men to Christ and fellowship with one another in Christ are then, two ways in which we can help Him bring His redemptive power to bear upon the world of today. The scope of both these endeavors must be greatly widened if the Church is to make its proper contribution to the making of a new and better world. Beginning with the parish group, we must strive

to bring back in to real fellowship with Christ and with the congregation, those who have wandered away. Too often the reason for their losing interest is our lack of fellowship one with another. Let us not forget, however, that the capacity for Christian fellowship comes from Christ. Mere human fellowship is limited by differences of temperament, social and economic status, race, and nationality. It is only in Christ that we can transcend those differences. When His love has taken possession of us, has become our constraining motive, then we will feel as did St.

Paul, "Necessity is laid upon me. Woe is me if I preach not the Gospel."

WORLD EVANGELISM

World evangelism as a means to world fellowship must be the aim of every parish, every diocesan and every general Church program. Humanly it may seem an unattainable goal. We live in a world for which Christ died. That means a world in which Christ has made possible the redemption of every single human being. It is our privilege to help Christ make what is possible actual.

NATIONAL COUNCIL

FORWARD IN SERVICE

Movements to Be Integrated Into Council

By ELIZABETH McCracken

The October National Council meeting, held in Cleveland, September 30th and October 1st, had half a day less than its usual time, because of General Convention. The procedure ordinarily followed was changed; the opening session, instead of occupying the entire morning of the first day, lasted only one hour. After that, the departments and divisions, which customarily meet on the afternoon of the first day, were held. The afternoon session was devoted to the business usually scheduled for the first morning. This was explained in advance, and the sessions proceeded smoothly and rapidly.

Bishop Tucker said at once that he would not make an opening speech, partly because what he had to say he planned to embody in his report to General Convention. He would, however, give a very brief outline of one of its main topics:

"I am convinced that Forward in Service, for the future, should be part of the National Council's responsibility. I think that at first it was logical that the Forward Movement should have been a separate thing, with its own separate Commission on the Forward Movement. But now having two organs has become confusing. The National Council is not merely dealing in dollars and cents, and its relation to the Forward Movement should not be merely, or mainly, financial.

"A resolution will be submitted to General Convention, asking that the National Council have the responsibility for Forward in Service. I hope that the December meeting of the Council can be given up to Forward in Service. I shall not be the one to decide it, but I hope that the new Presiding Bishop will agree with me. Dioceses and parishes have some of the responsibility, and they cannot deal with a Commission. They can deal with the National Council.

"I hope that additional members of Forward in Service will be called in. I mean members not of the National Council. But the Council should have the main charge. Forward in Service has a program; it is not asking for money; it is asking that certain things be done. All year we should have contact with Church-

people all over the country. People will feel then that the National Council is not simply or mainly a money-raising body, but the leader in a great program."

RURAL WORK

A Farm and Endowment

The Rev. Clifford Samuelson reported to the Council on the generous offer of a layman who did not wish his name mentioned, of a farm and an endowment for the training of workers for the rural field. The Presiding Bishop was requested to appoint a committee to consider this munificent offer and to report at a later meeting of the National Council on it. This committee will also consider the possible relationship of the DuBose School to such an enterprise, since the DuBose School was founded and is dedicated to similar work. The question would be as to how two such schools could cooperate. DuBose School has its own board of trustees and its own endowment.

NEGROES

Archdeacon Harris Appears

Archdeacon Harris, the new executive secretary for Negro work, was asked to appear before the Council. Amidst applause, he went to the front of the room, and said:

"I am glad to have this chance to say just a word. I have been visiting the scenes of our Negro work and planning for the



MR. HARRIS: *There is a great work to be done.*

future. The condition now is bad. Thirteen of the best clergy have gone as chaplains. We have 15 students entering theological schools this fall. But we need more clergy before these men are ready. There is a great work to be done. We have never had so many students for the ministry in any one year, or at the same time."

RESIGNATIONS

Joseph E. Boyle, Rev. Artley B. Parson

The Presiding Bishop announced to the National Council with regret the resignations of Joseph E. Boyle, director of the Department of Promotion, and of the Rev. Artley B. Parson, associate secretary in the Overseas Department. Concerning Mr. Parson, he added:

"I wish to say that Mr. Parson resigned of his own initiative. I tried to get him not to resign, because I felt that he was so valuable, and he was still five years this side of retirement age. But he insisted. I say this because a Church paper stated that he resigned because he was opposed to something and suggested that there had been friction, which was not so." (The *Witness* was the Church paper.)

Bishop Hobson of Southern Ohio, reporting for the Department of Promotion, later said that the question of a successor to Mr. Boyle was being discussed. A long list of names was in hand. The greatest barrier to securing a trained publicity man of the highest rank was the salary scale. Mr. Boyle had \$6,000 a year, which was thought less than a trained man would accept in these days when the competition is so keen. Bishop Hobson offered a resolution that the salary scale be raised from \$7,500 to \$10,000 a year. The resolution was referred to the Department of Finance.

FINANCE

Bishop Rowe Memorial Fund

The Bishop Rowe Memorial Fund has reached the amount of \$27,185, in actual money and \$5,000 more in pledges, making a total of \$32,000.

The morning meeting of the National Council on Friday, October 1st, was the first executive session to discuss the Budget.

CMH

Rev. S. S. Bayne, Jr., Succeeds Rev. S. C. Hughson, OHC, as Chaplain

The board of directors of the Youth Consultation Service Church Mission of Help of the diocese of New York announces the appointment of the Rev. Stephen S. Bayne, jr., as the chaplain to succeed the Rev. Shirley C. Hughson, OHC, whose retirement after 10 years of devoted service became effective in June of this year.

Fr. Bayne has been chaplain of Columbia University since June 1, 1942. He was born in New York City, May 21, 1908, and educated in the public schools and Trinity School, graduating from Amherst College in 1929. He graduated from General Theological Seminary in 1932, with a degree of S.T.M. in 1934. In 1934 he married Lucie Culver Gould of New York. There are four children.

From 1934 to 1938, Fr. Bayne served as rector of Trinity Church, St. Louis, Mo. In 1938, he went to St. John's Church, Northampton, Mass., where for four years he was pastor to the 650 Episcopalian students at Smith College. During this period, in addition to the pastoral care of this large group, he was one of the founders of the New England Vocational Conference, an organization for improving occupational opportunities for women students. He was also one of the founders of the apprenticeship system for women workers, and a member of the Provincial Commission on College Work in the first province. He is an active member of the executive committee of the Church Society for College Work.

As secretary of the Joint Commission on Holy Matrimony, Fr. Bayne has helped to restate the matter of the essentials of Christian marriage, and the Church's teaching regarding divorce and remarriage, special emphasis being on a definite constructive plan for the education and place of the family in the life of the Church.

Since coming to Columbia University as chaplain, Fr. Bayne is concerned with the religious activities of the university and its 30,000 students. He is assisted in this work by a number of religious counselors. He ministers to students and faculty of all faiths, both by personal relationships and the regular services and work of the chapel. In addition, he administers the department of Religion in the university's curriculum, and teaches large groups of civilian and Navy students.

During the summer session at Union Theological Seminary, the chaplain held conferences in Practical Theology, the particular subject being corporate worship. Fr. Bayne has written extensively on this subject and other phases of pastoral care for the Church papers and for the Forward Movement Commission.

During the past year, his interest in youth and education has taken him over a large area of the east and middle west in participation in retreats, symposia, and series of devotional talks. The meditations at the triennial at Cleveland are to be

given each morning by Fr. Bayne. Part of his outside activities is given to the chaplaincy of Windham House and the Orphans' Home and Asylum in New York City.

GFS

USO Community Planning

"The wartime picture of adolescent girls is not the peacetime schoolgirl picture. War has affected the routine of their lives as well as that of their brothers." So says the USO in a recent bulletin on Community Planning for Adolescent Girls.

The Girls' Friendly Society was one of six national organizations asked by the USO to help prepare this bulletin that will have nation-wide use. The bulletin provides such helps as programs for employed girls and boys and for the boy who has not gone into service, and suggestions for competing with undesirable commercial recreation by providing more attractive and sophisticated programs than those formerly considered adequate for the teen age.

"Left to stumble through this chaotic period," the bulletin points out, "adolescents can create an extremely uncomfortable world, but properly guided through these conflicting times, they can take their rightful place in the world."

POLISH CATHOLICS

Episcopal Bishops Join In High Mass

Bishop Conkling of Chicago and Bishop Ivins of Milwaukee took part in the pontifical high Mass which marked the consecration of the renovated Chicago All Saints' Cathedral of the Polish National Catholic Church. Three bishops of the Polish Church also participated.

Present were delegates from each of the 37 Polish National Catholic congregations in the Western diocese. The Church was organized in 1904 and has more than 60,000 communicants.

RELIGIOUS ORDERS

Two Take Final Vows in Community of Way of Cross

Two social workers, Miss Pattie Ellis and Miss Gwendolyn Morgan, this summer took their final vows of obedience, poverty, and chastity in the Community of the Way of the Cross, one of the younger religious orders of the Church.

The Rev. Dr. S. Whitney Hale, rector of the Church of the Advent, Boston, was present to receive the vows; and the Rev. Dr. Alan Whittemore, superior of the Order of the Holy Cross, delivered the address. Dr. Hale, who is warden of the new foundation, was assisted by the chaplain of the community, the Rev. Frank S. Patterson.

The new foundation anticipated and was a fulfillment of one of the recommenda-

tions of the Malvern Conference held in England in 1941, that the Church might "further encourage the development of ways and means, whether through membership of a third order or otherwise, which would enable men and women to live under a definite discipline and rule whilst following the ordinary professions of life."

Miss Ellis and Miss Morgan began living under the rule of the community in March, 1939.

ACU

Obligations and the Book of Common Prayer

Dr. Chauncey B. Tinker, professor of English literature at Yale University, the Rev. Dr. Frederic S. Fleming, and Judge William M. Beard of Westfield, N. J., will be the principal speakers at an American Church Union conference to be held in the Newark Diocesan House, Newark, N. J., on the afternoon of Sunday, October 24th. Bishop Washburn of Newark will preside.

The conference is the first of a series of activities planned by the ACU regional committee for the dioceses of New Jersey and Newark. The general subject of the conference will be the Book of Common Prayer and the obligations it imposes on individuals. It will explore the Church's emphasis on evangelism, particularly with reference to postwar problems.

The committee had planned the conference for last spring, but uncertainties regarding transportation and possible conflicts with other important Church gatherings caused postponement. The Rev. Arthur F. O'Donnell is chairman of the committee; the Rev. E. C. Boggess, vice-chairman; the Rev. Harcourt Johnson, secretary; and Frederick W. Thorne, treasurer.

LABOR

CIO Launches Drive for Church Support

The CIO has launched a campaign to enlist increased Church support for the aims of the organized labor movement.

A letter addressed to members of the Federal Council of the Churches of Christ in America has gone out from CIO headquarters in Washington welcoming comments, criticisms, and questions from clergymen. It also expresses the hope that opportunities "for working together more closely" may develop in the future. Similar appeals will be sent to Roman Catholic and Jewish Churchmen.

Reprints of articles on labor and the Churches appearing in recent issues of two Protestant journals were enclosed with the letter to Federal Council members, as well as a pamphlet listing pronouncements of Protestant, Catholic, and Jewish bodies endorsing the collective bargaining principle.

At General Convention

THE CLEVELAND General Convention is not the colorful pageant of the Church's work that former General Conventions have been. The pressure of war closes in from every side. Hotel rooms are more precious than rubies, restaurant menus are restricted, visitors are few (and virtually all on business). No great mass meetings and entertainments, no exhibits, no "sideshows" are in evidence, except for quiet corporate Communion and brief dinners of groups who are in Cleveland on the Church's business.

Yet, the grandeur of the triennial council of the Church is undiminished. As always, the leaders of the Church's life are on hand from virtually every diocese and missionary district, to make plans for the effective functioning of the Church in the world. As always, the Woman's Auxiliary is maintaining a high spiritual and intellectual program. Perhaps even more than in recent years, there is a seriousness of purpose about the Cleveland General Convention, a determination not to become bogged down in routine or turned aside to inconsequential matters.

The Presiding Bishop's keynote for this Convention, as in 1940, is "Forward in Service." But there is an increased emphasis on the strengthening of missionary work, on assistance to foreign Churches, on world-wide relief. "Forward in Service" is a call to serve the whole world, as well as the individual parish and community.

In this issue, we present an article by the Presiding Bishop, prepared before the Convention, which gives the substance of his several addresses on the first two days. It is not the precise text of any one of them, but a general statement of the spiritual and practical opportunities before the Church.

In the joint session on Sunday afternoon, after the Presiding Bishop had made his keynote address, Dr. Lewis B. Franklin presented the National Council's budget. The total asked for 1944 is \$2,488,378 — an increase of some \$229,205 over 1943. The increase asked of dioceses, however, is considerably larger — \$430,571. This difference is brought about by discontinuing the policy of using legacies for current expenses, eliminating the policy of estimating lapsed balances

(appropriations budgeted but not spent), and a decrease in income from trust funds. It is interesting that a large share of the expected decrease in trust fund income is due to the fact that the Council has just invested over a million dollars in war bonds at 2½% interest, instead of the 3½% which it has been earning.

An increase in missionary giving of \$430,571 will require a substantial increase of each diocese's portion, greater or less in terms of the way in which the diocese has been able to keep up to the proportion established by General Convention. The Budget and Program Committee will discuss the budget with deputations from both the giving and the getting side. In fact, it has been doing so since the Convention opened, and began its deliberations two days earlier. It is the Committee's task to revise the budget in terms of the most hard-boiled and accurate estimates available, as to both needs and income, and to present to General Convention a budget which can be executed.

The Committee's task also includes the presentation of a budget which really represents the ability of the Church to extend Christ's Kingdom throughout the world. It may decide to revise the budget downward, to take account of hard facts. It may decide to revise it upward, to present a program more representative of the actual ability and willingness of the Church to support missions.

For there is real doubt that the \$2,488,378 budget proposed by the Council represents all that the Church can be expected to give. There is no doubt at all that it only scratches the surface of the world's need for Christ. The Budget and Program Committee, basing its judgments on personal interviews and hearings on the work of the Church throughout the world, will take all these questions into consideration and report its conclusions toward the end of the week.

IN THE House of Deputies, the high point of the first day's sessions was the election of Dr. Phillips E. Osgood as president, to succeed Dr. ZeBarney T. Phillips. He is expected to carry forward the expeditious, impartial work of Dr. Phillips, and, like him, to bring to the presidency a superb oratorical style. Dr. Osgood was clearly the choice of the House. A sizable plurality on the first ballot became a majority on the second, and he was escorted to the chair by the rival nominees.

More quickly organized than the deputies, the House of Bishops turned in an impressive body of work on the first day. By an overwhelming vote it rejected a proposal that the Liturgical Commission prepare a revision of the Prayer Book. It ratified the Constitutional amendments providing for retirement of bishops at 72 and giving a vote to suffragan bishops. (These two amendments still await concurrent action by the Deputies.) It received the concluding report of the Commission on the Church Flag. Among other important items of business it empowered the Presiding Bishop (subject to concurrent action of the House of Deputies) to appoint representatives to the assembly of the World Council of Churches, which may be held before the next General Convention.

There are several highly controversial questions before General Convention. But it is clear that the Convention has

Today's Gospel

16th Sunday After Trinity

"GOD hath visited His people." A striking miracle drew these words from people whose hope for deliverance had somewhat prepared them for this truth. Our faith is based on this very truth, that God visited His people when the only Begotten Son took flesh of the Virgin Mary and was made Man. Beyond this basic and literal truth there are so many instances in our own lives where we can see the presence of God coming close to us. Think back and refresh your minds with some of the times God has definitely come close to you: in help, warning, love, comfort, or assurance. As we make our Communion let us remember that God comes to us and throughout this day recall with gratitude that God hath visited His people and refreshed us with the life-giving gifts of His Body and Blood to preserve us for everlasting life with Him.

To the Living Church Family
From THE EDITOR

Cleveland, Ohio.

DEAR FAMILY: From the comparative seclusion of Headquarters, U. S. Marine Corps, in Washington, I have come into the midst of the hurly-burly of General Convention here in Cleveland. The change is a considerable one, but so far I am managing to bear up under the strain.

THIS IS the first Convention in many years at which I have been able to sit quietly in my seat as a deputy, unburdened either by the responsibility of overseeing the staff of THE LIVING CHURCH or by the exacting duties of committee assignments. Because I could be here only for six days, I did not accept appointment on the Budget and Program Committee of which I have been a member since 1934; but the committee's able chairman, Bishop Washburn, has very cordially invited me as an "alumnus" to attend the dinner to be given by the committee in honor of Bishop Tsu, the Convention's distinguished guest from China. As to THE LIVING CHURCH, that is in the capable hands Peter Day, assisted by a veteran staff, most of whom have covered

not lost sight of the fact that its main duty is to take counsel for the advancement of the Kingdom of God. If the high tone of the early sessions is maintained throughout the meeting, controversial questions will be viewed in their proper perspective.

PERHAPS the most striking demonstration of the Church's determination to hold its own ranks together for a united attack on the world problems before it was the statesmanlike compromise the House of Bishops adopted on the proposals of the Commission on Approaches to Unity. Both the majority and the minority of the Commission have been unwavering in their desire for unity; both agree that any steps taken must be loyal to the teaching of Christ and the leading of the Holy Spirit. Without minimizing the differences expressed by the two reports they agreed on a course of action acceptable to both sides. In the House of Bishops the Commission's substitute for its printed resolution was adopted by an overwhelming majority *viva voce* after the proposal was presented by Bishop Parsons, moved by Bishop Oldham, and seconded by Bishop Manning.

As Bishop Parsons remarked, "Of course you all understand that one side has swallowed the other — but which?" It is to be hoped that neither side will talk of "victory" for anything other than the interior unity of the Episcopal Church.

THE report of the Army-Navy Commission, given at a joint session Monday afternoon, was received with acclaim. The Commission, created to look after the welfare of 15 chaplains in a skeleton army, has met superbly the problems forced upon it by Pearl Harbor. There are now 412 chaplains on active service.

The details of the Commission's work are given elsewhere in this issue, and they present a record for which the Church may well be grateful and proud. But the opportunities are even larger. We cannot help regretting that the Commission decided to send the chaplains and service men greetings instead of a Chief Pastor.

many conventions for our readers. To their work I can add little, except my own impressions and observations of this streamlined war-time Convention.

FIRST AND MOST conspicuous, to an old convention-goer, is the absence of exhibits and "side-shows." Attendance is limited almost entirely to bishops, deputies, Auxiliary delegates, National Council members, and others who are essential to the work of the Convention. Nevertheless, the Convention gives a fair picture of the strength of the Episcopal Church and the loyalty she arouses in her busy leaders, who in spite of their many normal and added war responsibilities, have found the King's Business imperative enough to justify their presence here.

THE CONVENTION has a more serious air this year. Secondary matters have been eliminated. There is a universal determination to emphasize first things first, and to approach the problems of the Church in a spirit of realism. As I write, the Convention has been in session only three days, and few matters have been brought to a final vote; but the spirit of the Convention is very evident. These are tremendous days, and the Church, through her leadership here assembled, is anxious to take advantage of as many as possible of the opportunities that are opening on every hand for a broader and more far-reaching ministry to all sorts and conditions of men.

TAKE FOR INSTANCE the joint sessions on Sunday, at which the whole National Council program was presented. The addresses were more varied and of a higher order than at any previous convention that I can recall. There was the Presiding Bishop, summoning the whole Church to go forward in service, and announcing the special responsibilities that are to be emphasized in the next triennium. Looking toward the winning of the victory in Europe, and the beginning of rehabilitation in the stricken countries of that unhappy continent, he proposed that the Episcopal Church take as its special project the rehabilitation of the Church of Greece and adjoining Eastern Orthodox Churches. Thus, before Greece is even freed of the invader, she is to be assured of a helping hand in the West, and the friendship and aid of a sister Church that understands her special needs and that can be trusted to help her rebuild without proselytism or expectation of reward.

CHINA, TOO, was assured of our continuing friendship and help. The presence of Bishop Tsu was a benediction and an inspiration. As Bishop Tucker said, he is a practical example of the value of the Church's mission; and he captivated the joint session with his address, and especially with the way in which he told of the strong bonds that are growing up between the American fliers in his country, who are fighting side by side with the Chinese to repel the invader, and their Oriental hosts.

ON THE SAME PROGRAM, there was a stirring message from Australia in the address of the Bishop of Armidale. In only three days he had crossed the Pacific to this country; an indication of the way in which the shortened skylanes of the future are bound to draw the nations closer together. His account of the way in which the Forward Movement is spreading in that continent "down under" was reinforced by his account of the friendships growing between American soldiers and the people of Australia, New Zealand, and the islands of the Pacific.

WHEN OUR TROOPS come back from the South Pacific, from China, from Africa, from India, and from the Middle East their horizons are bound to be broader and their interests wider. "Foreign missions" will no longer mean just a mite box and a missionary sermon; it will mean the thatch-roofed native church in Guadalcanal where they found dark-skinned comrades singing the same hymns and worshipping at the same altar. Or it may mean the friendly natives who rescued them from a wrecked plane in New Guinea, fed and nursed them under the Sign of the Cross, concealed them from the enemy, and in time delivered

them safe to the nearest Allied base. Is the Church going to be prepared to talk to them in these terms, and to build their experience into the framework of the world-wide mission of the Church?

NOR HAS GENERAL CONVENTION, in its global view of Christian needs and opportunities, forgotten that missions, like charity, begins at home. There are new signs of awakening to the inadequacy of our former approach to our fellow-citizens of Negro blood and a determination to tackle the problem anew and in a more vigorous and hopeful manner. The address of Dr. Harold L. Trigg, giving the viewpoint of a distinguished Negro layman, was one of the most challenging messages that have ever come before General Convention. Dr. Trigg laid the problem squarely before the Church. The Episcopal Church, he pointed out, had the first opportunity of any Christian body in this country to minister to Negroes; yet after more than 300 years there is still in our Church "a distressing lack of trained Negro leaders; too much work for those that we have; an almost total absence of service to rural areas; a far too limited service to the regions where the largest numbers of Negroes live; and finally, over half the Negroes of the United States yet untouched by this or any

other communion." It is a strong indictment; yet those who know the feeble and vacillating policy of the Episcopal Church toward the racial problem know that Dr. Trigg erred, if at all, on the side of under-statement.

SIMILARLY, the inspiring talk by Lieutenant Claude F. Du-Teil, representing half a million Young Churchmen, was encouraging and inspiring. War has not dimmed their interest in the Church; it has rather inspired them to new vision and loyalty. "We are concerned about the Church," said Lieutenant DuTeil, "we believe in it, we are interested in it, we will pray for it, and we will work with it."

THIS IS A hopeful Convention. Insofar as it can do so, it seems determined to place the Episcopal Church on the high road toward the more effective carrying out of the Great Commission in the tumultuous days and years that lie ahead of us. But the final word is not to be said by the bishops and deputies here in Cleveland. They can initiate a program; but it is the men, women, and children in the pews who will have to carry it on. Will they catch the vision and follow gladly and courageously wherever the Holy Spirit may lead them?

CLIFFORD P. MOREHOUSE.

Foreign Policy

HAPPY omens for the development of a unified and practicable post-war international policy have been appearing lately. As yet, no clear-cut policy has been enunciated from Washington, but perhaps the essential groundwork for its formation is being laid.

The definite Republican swing away from isolation at the Mackinac Island conference, while expressed in cautious terms, offers the opportunity for a non-partisan approach to America's international affairs.

Even greater significance may be assigned to the overwhelming vote of the House of Representatives in favor of the Fulbright resolution "favoring the creation of appropriate international machinery with power adequate to establish and maintain a just and lasting peace . . . and favoring participation by the United States therein." Though this resolution does not bind anyone, and though the Senate, constitutional guardian of the nation's foreign policy, apparently does not intend to take action on it, it is a significant index of the sentiment of the American people. It shows also, that at least one house of Congress takes that sentiment seriously; and the tenor and wording of the resolution strongly indicates that the religious forces of the nation, in the Delaware Conference and elsewhere, are making their views on the post-war world felt.

Three presidential appointments furnish another omen of the development of a consistent foreign policy: Averell Harriman as ambassador to Moscow, Edward Stettinius as under-secretary of State, and Leo Crowley as head of a new office of Foreign Economic Administration combining for agencies which had frequently overlapped and worked against each other in administering the practical side of America's diplomacy.

These appointments are not designed to make either the Liberal or the Conservative point of view prevail in foreign affairs. Whether the slightly New-Dealish businessmen thus advanced to strategic positions can develop a unified and efficient policy from their central position remains to be seen. They are certain, from time to time, to offend both the imperialists and the anti-imperialists. On the other hand, prob-

ably only men of their intermediate political position have any chance at all of developing a policy that will be acceptable to a great majority of the American people.

Afterthoughts

THE CHAPLAIN pictured conducting a service aboard ship on the cover of THE LIVING CHURCH of August 8th is identified by a Chicago reader as the Rev. Walter M. McCracken. Mrs. W. Tracy writes: "Fr. McCracken . . . is now stationed in New Guinea, after having served some months in Australia."

MAN'S MAGIC

THE LITTLE fishes are surprised
That floating houses men devised
So often sink with fleshly loads
Across their dim and watery roads.

And birds whose wings are strong and free
Watch flaming wings spiral to sea
With wonder at the human doves
Destroying what the creature loves.

Trees that invite the rain and wind
Lift shattered arms, that man so sinned
Against these green and growing things
Withered in the hot breath he brings.

Down where the modest cricket scrapes
His lowly fiddle, none escapes.
Trembling beneath his spindle feet
He feels the thunders of defeat.

How wonderful a god is man!
In one brief day his magic can
Destroy what patient centuries built,
And plunge his sword up to the hilt

In innocence subject to him.
The little fishes idly swim
And wonder at the feasts that come
In twisted shapes to their green home.

LOUISA BOYD GILE.

The Work for Service Men

Report of the Army and Navy Commission

Financial

THE present Army and Navy Commission took office in October, 1940, some fourteen months before Pearl Harbor. At that time both Presidential candidates were promising peace, and although many troops had been called into service, the general public had no appreciation of the trying years ahead. Many of the soldiers suffered from low morale because there seemed to be no objective for the course of training they were undergoing. The Commission had not one cent in the treasury and there was no program in mind except the procedure of the Commission of the last war when conditions were very different. The first and most pressing task was to secure the funds to make even a beginning possible. Five thousand dollars (\$5,000), later repaid, were borrowed from the treasurer of the National Council. Personal interviews and longhand letters raised an initial \$45,000. These sums carried the Commission through 1941 and into the early months of 1942, while chaplains were comparatively few and parish work near camps relatively light.

In the first months of 1942 an appeal was made to the Church for \$385,000. A central committee was formed with Bishop McKinstry as executive chairman; Dr. Endicott Peabody, chairman of a large group of sponsors; and the Rev. David Covell as executive secretary with an office at 20 Exchange Place, New York. The Commission is indebted to these three men—to Bishop McKinstry for wise advice and leadership as well as a visit to the Southwest to promote the cause, to Dr. Peabody for his approach to special donors, and especially to Dr. Covell for his tireless and efficient work at the central office. Mr. Joseph E. Boyle, director of the Department of Promotion, prepared the publicity material, giving generously of his time and ability. The chairman of the Commission spent two months in a nation-wide tour, the primary purpose of which was to inform the Church of the need, the secondary purpose to see as many chaplains as possible. As a result due to the sacrifice and interest of many people, about \$434,000 were received. One gift of \$25,000 was made anonymously in memory of Bishop William Lawrence.

In 1943, \$200,000 were asked of the Church in a letter from the chairman to the clergy of the Church. Up to August 31, 1943, \$223,444.67 have been received. The appeals of 1942 and 1943 are notable for two reasons. First, the cost of raising these approximately \$700,000 (exclusive of what Dioceses may have spent and unknown to the Commission) has been less than three per cent. Second, there have been comparatively few large subscriptions. This total represents the widespread popular interest of the members of the Church.

Appended to this report will be found the audited report of the Treasurer with the total expenditures as well as the receipts from dioceses and districts. The latter must be considered necessarily as approximate as in some cases it has been difficult to identify gifts. The balance reported will seem large, but the Convention must remember that the funds in hand must suffice until at least April 1, 1944, and we are spending now over \$25,000 a month. With the new quota of chaplains, the sum in hand will barely suffice.

Conditions have forced the Commission to be cautious in expenditure. Many times it

has had to decline to undertake suggested new ventures and programs. The overhead has been kept to a surprisingly low figure. This procedure has proved to be wise for we have had constantly to meet demands unforeseeable. For example, no one could have foreseen Pearl Harbor and the resulting increase in chaplains. Now the number has been increased appreciably with a corresponding increase in the charge upon the Commission. Thus, it can be seen how essential it has been to be conservative in our appropriations for dioceses and districts, especially in regard to capital expenditures, for we have felt that the first responsibility was the care and support of the chaplains.

In March, the Church will have to give additional funds to carry on this work. At least \$300,000 will be required and perhaps more. Experience has shown that with successive appeals, interest weakens. But we believe that the Church will respond to this call. It is unthinkable that we should fail our chaplains and men at this hour. Here is a responsibility we have assumed and which with the continued help of Bishops, clergy, laymen, and laywomen, we shall meet.

The Three-Fold Responsibility

The field of the Commission's activities has been three-fold: the selection and equipment of Army and Navy chaplains, assistance of parishes near camps and naval stations, interdenominational cooperation.

From the outset, however, the Commission has considered the care of the chaplains and the men in their charge its primary duty. It not only inherited this duty from the previous peace-time Commission, but the Convention formed it for this purpose. Parochial and interdenominational assistance, important though they are and strongly supported though they are, have been considered secondary responsibilities.

I. THE CHAPLAINS

At the beginning of its work, the Commission found on duty 6 Regular Army and 9 Regular Navy chaplains, and a small number of Reserve and National Guard chaplains either on duty or ready to be called. Thereafter neither Army nor Navy would accept an Episcopal Chaplain without the present Commission's approval. Subsequently, the Army quota was raised to 185, the Navy to 37. At the end of February, 1943, the Army quota was raised to 333, the Navy quota remaining the same. On going to press Episcopal Chaplains commissioned and on duty are, Army 288, Navy 124. Until February, 1943, the number of Army Chaplains was far over the quota and that of the Navy Chaplains still is. Recently the Army quota has been raised to 380. Therefore, on going to press, 92 more Army chaplains are expected from our Church. It is interesting to note that the Episcopal Church has had, practically from the outset, a higher percentage of its quotas of Chaplains than that of any but two or three other Communion. Thus far both Army and Navy have shown no inclination to check the flow of our chaplains into the service.

Monsignor William Arnold, Brigadier General, is the Chief of Army Chaplains. As his title implies, he is a Roman Catholic. He and his associates at the Washington office have been most sympathetic and cooperative in all personal and official matters. The Rev. Robert D. Workman, Captain,

equally friendly and helpful, is the Chief of Navy Chaplains. He is a Presbyterian. He and his staff have been solicitous for our welfare. The Commission has been able to count on the Chiefs and their offices to protect and further the interests of our chaplains and our Church. Chaplain Harry Lee Virden, Lieutenant Colonel, a member of the Chief of Army Chaplains' staff, a priest of the Diocese of Dallas, a man of wide and long experience in Army matters, has, in addition to his other exacting duties, been most actively associated with the Commission in the choice and care of its chaplains.

Both Chiefs have made it clear to officials in camps and naval stations that the Episcopal Church is a "Sacramental Church" and that those in authority, whether Episcopalians or not, are to do all in their power to see that its needs are met. It must be remembered that however solicitous the Chiefs and the Commission may be for the religious welfare of chaplains and of our men and women in the Service, with Episcopal chaplains being less than four per cent of the total number of chaplains, with more than half of them overseas, with many camps and naval stations at inconvenient distances from the clergy of parish churches, the Church must be content with a pastoral care far short of perfection. And this applies to communions other than our own, including the Roman Catholic. The Commission, knowing that "it cannot do all the good there is, is trying to do all the good it can."

Almost without exception the Commission is paying the Chaplains' Church Pension assessments on the basis of the last received parochial salary, provided that the salary does not exceed \$6,000. The individual or his parish must meet the excess. The present monthly payments are about \$6,500. Regular Army and Navy Chaplains, being protected in other ways, are not included in this pension plan.

The Commission gives to each chaplain who needs it a discretionary fund of ten dollars a month. The chaplains use the money as they would their parochial Communion Alms—for those in sickness or in trouble and for any emergency. While the detailed uses of the money are kept in confidence, like the Communion Alms, a general monthly report is sent to the Commission bearing witness to the immeasurable value of this aid. The monthly discretionary fund figure is about \$1,700.

Beyond this the chaplains are equipped for their religious duties, the primary one of which is the celebration of the Holy Communion. To this end the Commission offers each chaplain either a portable altar or a Communion set, each supplied with vessels and linens, the former opening as a miniature altar and having room for vestments.* At present 154 Army chaplains and 58 Navy chaplains are using the portable altar; 74 Army chaplains and 32 Navy chaplains are using the Communion set. Both are in use in forts, camps, and naval stations at home, and with Army and Navy throughout the world. The Commission receives letters from near-by and from the front telling how adequate and satisfactory this equipment is and how deeply our men of Army and Navy appreciate its convenience and beauty.

To assist in the service of the Holy Communion, the Commission has issued the "Holy

*Both were designed and are made by C. M. Almy and Son, Inc., of 562 Fifth Avenue, New York.

What Are the Peace Aims of the USA?

An immediate and just peace is a precious need in a world of youth martyrdom!

While mankind should have attained its happiest epoch, because of modern methods aided by science, the great powers have been turned to evil instead of good purposes. Evil threatens human existence, exposing it to the terrors of violence, plague, and famine.

For information to help to a happier world and to cooperate with those who are attempting to do so, WRITE, sending self-addressed stamped envelope, to

Mrs. J. Sergeant Cram

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110th St. and Fifth Ave.

New York City

Communion Folder"—the congregation's part of the Service, thereby offering those who have no Prayer Books and those unfamiliar with the Episcopal form of the Service an opportunity fully to participate.

At the first meeting of the Commission a committee consisting of The Reverend James Thayer Addison, D.D., Vice President of the National Council, The Reverend John W. Suter, Jr., D.D., Rector of the Church of The Epiphany, New York, and Chaplain (Col.) J. Burt Webster, Chaplains' Branch, Personnel Division, Second Service Command, was appointed to edit *A Prayer Book for Soldiers and Sailors*. The committee did its work with admirable wisdom, thoroughness and dispatch. The Church Hymnal Corporation are the publishers; The Plimpton Press of Norwood, Massachusetts, the printers. In spite of the size of the editions, the Church Hymnal Corporation and the Plimpton Press have produced the book thus far at a substantial financial loss, neither being willing to be reimbursed by the Commission. To both, the Commission has given its sincere thanks. A slight increase in price is protecting publisher and printer from future loss. Six editions have been printed. Mrs. Carolyn McKnight Christian, through St. Mark's Cathedral, Minneapolis, and in memory of her husband, George Henry Christian, has generously given an edition of 25,000. Not only from rectors of parishes, Chaplains and individuals of our own Church have come words of satisfaction with the book, but the demand for it by chaplains of other communions is heavy and increasing, the Commission having already met an interdenominational demand for it amounting to about four thousand dollars. It is generally known that the book is published in khaki and blue. It contains the full service of Holy Communion, a suggested order for public worship, prayers, Bible readings and hymns. As the little book fits into the blouse pocket, it may go with the chaplain, soldier, sailor, or airman wherever he goes. Many use it for private devotional purposes. More than 333,000 are now in use.

Forward Movement literature is popular. The Commission supplies it to chaplains and others wherever they are throughout the world, and also, in large amounts, to chaplains of other communities not only for our men under their charge, but for others as well. Many chaplains give a standing order for each series as it is issued. There are now about 235,000 in circulation.

The Forward Movement has done the Commission a special favor in publishing separately *The Offices of Instruction*, a verbatim reprint of the Prayer Book "Offices." Chaplains use it in preparing men and women for Confirmation. Other communions are also asking for it.

The Commission is indebted to the Forward Movement for its unflinching and prompt cooperation.

During World War I, the Army and Navy Commission of the Episcopal Church issued the "Church War Cross." The suggestion came from Mrs. James DeWolf Perry of Rhode Island; Mr. Wilfrid E. Anthony, at that time connected with the firm of Bertram Goodhue, was the designer.† The present War Cross is like the former except for the Roman Numeral II on the reverse, indicating the Second World War. Its general design is that of the Crusaders' cross. Some have suggested that its name be changed to "Episcopal" Cross. That, however, might confuse it with a Bishop's Cross. The fact that the name has associations with the last war and is generally liked persuades the Commission to keep the name. Unlike the Forward Movement pamphlets and *A Prayer Book for Sol-*

†The Whitehead & Hoag Company of Newark, N. J., were the makers of the Cross in the last war and they are in this.

diets and Sailors, the War Cross is given only to men and women associated with the Episcopal Church, and for two reasons: first, expense; second, sentiment. Our men and women want some sign indicative of their own communion. However, as the demand for the Cross far transcends the limits of our Church, the Commission may modify its policy. Much will depend upon the amount of money placed at the Commission's disposal. The number of crosses already given, about 226,000, is the mark of their value to the men and women of our Church.

To equip the chaplains quickly and adequately has not been an easy task. Chaplains' assignments come suddenly. Frequently chaplains do not know what they need before getting to their posts. Many of them are in remote parts of the United States, many overseas. Until recently the Commission has received orders, filled what it could from the central office and sent others to the Church Hymnal Corporation, the Forward Movement and other centers of supply. This method, however, has not met the need. Consequently, at the urgent request of Bishops and Chaplains, caches of supplies are being gathered at the Naval Chaplains' School at Williamsburg, Virginia, and at the diocesan houses of California, Los Angeles, and Long Island. The Commission's office in Boston cares for the needs of chaplains at the Harvard Army Chaplains' School. As San Francisco, Los Angeles and New York are embarkation ports, chaplains find them convenient centers of supply. Those in control of the caches give their orders through the Commission, so that the Commission may be in constant touch with costs.

Too high praise cannot be given to the National Committee of Diocesan Altar Guilds, to parish guilds, and individuals for their spirit and accomplishment. They have seen the need and they have met it, furnishing each Portable Altar and Communion Set with the necessary linens and frontals and ordering for the Chaplains the necessary vestments. The perfection of their materials has been a delight to the Chaplains and to those in their charge. Miss Mary C. Buchan, the president of the Diocesan Altar Guild of Massachusetts, with an office in the Diocesan House, has personally superintended the work of this department with ability and enthusiasm.

By vote of the Commission the chaplains are asked to send to the Chairman monthly reports of their activities. Not all chaplains can do so with regularity, for many of them may be on maneuvers, on the high seas, or at the front. But the majority have reported with regularity. Reports, every one of which is carefully read and acknowledged, keep the officers of the Commission in lively and sympathetic touch with the chaplains and their work.

The chaplains, as clergy, are, of course, canonically responsible to their Bishops. As chaplains, they are responsible to the chairman of the Commission. On every visit to the offices of the Chief of Chaplains in Washington by either the chairman or the executive secretary the record of every Chaplain is examined. No chaplain is retained by either Army or Navy unless he is annually re-endorse. The Commission regrets to report that five Chaplains have been returned to civilian life.

At the outset of the Commission's work it intended to hold periodical conferences of Chaplains and of clergy of parishes near camps. Only one has taken place—at the College of Preachers in the autumn of 1941. It was most helpful in its exchange of ideas. Since then, however, the plan has seemed impracticable, owing largely to the Chaplains' uncertain whereabouts and difficulty in getting leave of absence. As the enterprise is also costly the Commission has not pressed the plan for the parochial clergy. However,

it is glad to announce that bishops and others have arranged for sectional conferences and quiet days, much to the satisfaction of chaplains and clergy.

Provisionally the Chaplains' Schools at Cambridge and Williamsburg offer an excellent opportunity for the officers of the Commission to meet and to confer with the chaplains. The chairman and the executive secretary have already, each month, dined and spent the evening with the Episcopal membership of the Cambridge School, the total up to the present being about 175 men. Visits to the Navy Chaplains' School at Williamsburg were begun in June of this year. At these friendly and thoroughly informal gatherings not only are the chaplains told what the Commission can do for them and what our Church expects of its representatives, but also the chaplains are encouraged to tell the Commission in what ways it may serve them best. These meetings have been rich experiences for all of us. Former Chaplain (now Bishop) Herman Page, Chaplain Guy H. Madara (now chaplain at Camp Myles Standish) and, at present, Chaplain Leland B. Henry, each of the Cambridge School's teaching staff, and Chaplain Merritt Williams at Williamsburg, have cooperated with the Commission in a most friendly and effective way.

By means of a quarterly bulletin the Commission keeps in touch with bishops, chairmen of diocesan Army and Navy commissions, and chaplains.

Chaplains are asked to send to the Commission, each month, the records of baptisms, marriages and burials, at which they have officiated. The Commission registers them in a card catalogue, which, at the end of the Commission's work, will be filed at the offices of The National Council. Bishops will have their own records of confirmations.

The chairman's and the executive secretary's evenings with the new and older Army chaplains at the Harvard Training School, the chairman's meetings with the new and the older Navy chaplains at the Williamsburg Training School, the personal letters and the monthly reports and the quarterly bulletins, offer ample opportunity not only to discuss and dispose of many problems, but also for the mutual sharing of the more deeply moral and religious aspects of the Chaplains' duties. The officers of the Commission have prized highly this more personal association.

The officers of the Commission also want to thank the Chaplains for their promptness, their courtesy, their patience, their loyalty. From the point of view of this office it would be difficult to imagine a group of men more manifestly devoted to their country and their Heavenly Father.

As this report goes to press we may proudly say that our Chaplains are with their men throughout this country, on the high seas, in New Guinea and the Solomons, in Africa, Sicily and wherever, throughout the world, they can bring to those in their care the strength and the comfort of the Christian faith. We may also proudly say that both Army and Navy speak well of our chaplains, giving many of them posts of high responsibility and commending them for their faithful and gallant conduct.

It is with great regret that the Commission reports the death in a Japanese prison camp of Chaplain Frederick B. Howden jr. Chaplain Howden was the son of the late Rt. Rev. Frederick B. Howden, and at the time of entering his country's service he was rector of St. Andrew's, Roswell, New Mexico.

II. PARISHES NEAR CAMPS

Although the General Convention made the care of Chaplains the primary duty of the Commission, it was evident that the Convention's larger purpose was the min-

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A part of a religious celebration, it seems to us, certainly consists of that old custom of spreading Christmas joy and remembrance through the use of holy cards. Being a religious house, committed to Our Lord's Church and Will, we have always made these holy cards for Christmas a vital part of our Christmas sales effort. We have just loads of them here—both English and American, but because of labor shortage, we will have to sell them again this year *only* in box assortments of 20 for \$1.00, plus 6c postage. How many boxes will you need in your family?

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istry to our men and women in any branch of the country's service, hence the Commission's association with parishes near camps and naval stations.

Before the Commission began its work, certain dioceses had anticipated the parochial needs and had formed effective diocesan organizations. Certain parishes, also, seeing the rapidly increasing opportunity to serve soldiers and sailors, had developed their facilities and had raised the money to pay the bills. In each case it was quickly discovered that the cost far exceeded the abilities of diocese and parish. As soon as the Commission's funds permitted, it announced its readiness to lend a hand. As a necessary preliminary to orderly assistance the Commission asked each Bishop in whose diocese there was any opportunity for work among Army and Navy men and women, to appoint a local commission. Gradually sixty-nine such commissions were organized. While at the outset the Commission dealt for some purposes with the very few organized dioceses and parishes it now, in so far as financial help is concerned, deals almost exclusively with dioceses.

The Commission has tried to meet two kinds of expense: Current and capital.

Appropriations for current expenses either partially or wholly cover the cost of entertainment of servicemen and women over the week-end, and in some cases, throughout the week. Without in any way conflicting with the USO centers, rectories, parish houses, and churches have in many parts of the country been taxed to the utmost. They stand to the USO in much the same relation as a home stands to a club—neither competing with the other. In some cases an overwhelming problem faces the small and weak mission, while in others the fairly strong city parish calls for help. The Commission's assistance has ranged from \$25 to \$666 a month. Missions and parishes have strained their resources before appealing to the Commission.

Appropriations for capital expenses either partially or wholly meet the cost of repairs, renovations, enlargements and buildings. Before the Commission makes an appropriation, the diocesan commission gives assurance that priorities are secured and material and labor available. It is doubly ready to make the appropriation if the Army or Navy problem in the neighborhood is likely to be of fairly long duration.

While the Commission is willing to deal directly with parishes, if the diocesan commission wishes, it much prefers to deal with the diocesan commission—first, because it simplifies methods and reduces expense; second, because the diocese is naturally more familiar with its parochial problems; third, sooner or later, the permanent aspects of Army and Navy work may become the direct care of the National Council, and in that event the diocese rather than the parish will deal with the National Council.

The Commission would emphasize strongly the point just made. While the Commission must of necessity stand at the center, its policy from the beginning has been that of gradual but steady decentralization.

The Commission expects from the dioceses quarterly reports on work and the use of money. Such reports keep the Commission continuously aware of needs and accomplishment.

Neither the Army and Navy Commission nor the diocesan commissions have been as successful as they had hoped in giving the chaplains, or, where there was no chaplain, the rectors of Churches near camps, the names of men and women going into the service. The Commission has given the diocesan chairmen return post cards which the chairmen have used to forward to chaplains and rectors the names given them by the home parish. Chaplains and rectors are ex-

pected to reply to chairmen as soon as they have met the men or women and the chairmen forward the information to the parish. Reports show that this method is only moderately successful. Chaplains move about; men and women in the service move about even more rapidly; addresses are not always accurate. The Commission and the diocesan commissions are therefore experimenting to discover a better method of accomplishing this highly important purpose. To make the introduction more personal, identification cards are given to diocesan commissions, so that they in turn may keep the parish priests supplied.

May the officers of the Commission take this opportunity to thank the Bishops, the officers of diocesan commissions, the clergy of parishes near camps and the clergy in general for their sympathetic appreciation of the Commission's problems, for their careful analysis of their needs and their hesitation in asking for help unless imperative, for their patience with mistake and delay, for their brotherly appreciation of whatever, great or small, the Commission could do. In innumerable ways they have helped us while we have tried to help them.

III. INTERDENOMINATIONAL CO-OPERATION

The General Commission on Army and Navy Chaplains, although a creation of The Federal Council of Churches, is an independent organization, representing thirty Communions. Its sphere of duty includes anything that has to do with the choice and welfare of chaplains. The Rev. William B. Pugh, D.D., Presbyterian, is its president, succeeding the late Bishop Adna Leonard. The chairman of the Army and Navy Commission has recently been elected vice-president; the executive secretary is a member; also the Rev. Churchill J. Gibson, D.D., of the Commission's executive committee. Although the General Commission accepts the applications, examines the records, and either endorses or rejects candidates for chaplaincies of most of the constituent communions, the Army and Navy Commission reserves to itself this duty in regard to our own chaplains. The Commission thinks that it can discharge the function more thoroughly and quickly. It reports to the General Commission the names of the candidates upon whom it has acted favorably and which it has forwarded to the offices of the Service Commands and to the Chief of Navy Chaplains. The Commission takes part in practically every other aspect of the General Commission's work. It has been particularly active in urging upon Army and Navy the need of a denominational census of all men entering either Service—an effort which has proved successful with the Army and of incalculable benefit to Chaplains and men. The Navy still remains blind to the need. As this report goes to press, the General Commission is supporting the Congressional bills, S. 300 and H. 1023 asking that, while leaving the Naval Chaplaincy in the Bureau of Personnel, The Congress give it an organization practically identical with that of the Army chaplaincy and to the Chief of Navy Chaplains the temporary rank of Rear Admiral to correspond to the Chief of Army Chaplain's temporary rank of Brigadier General.

The Commission's share in the support of the General Commission on Army and Navy Chaplains is \$3,330 a year, the amount being based on a tax of \$15 for each Chaplain up to quota and \$7.50 for each Chaplain over quota. The General Commission has recently dropped the extra quota tax.

Up to the present moment the Army and Navy Commission has not endorsed or supported the Christian Men's Service League—an interdenominational religious society—although certain Episcopal chaplains have connected themselves with it. The Commission has thought that action on the wisdom

of joining such a society falls more within the sphere of The National Council's responsibility than in that of the Commission. Furthermore, our chaplains thus far have shown no general desire to affiliate with such a society.

The Commission has encouraged and partially financed interdenominational work in a number of dioceses. The interdenominational distribution of "A Prayer Book for Soldiers and Sailors" and Forward Movement literature has already been mentioned. It has met its share of construction and running expenses at centers in many dioceses. It assumes that men of any communion, or none, will enjoy the buildings and the entertainment for the expense of which it is wholly responsible. In all cases the Commission's participation is warmly appreciated.

In many places work among soldiers and sailors cannot be separated from that among men in munitions plants and other war industrial centers. In such cases the Commission bears a part of the expense. At present it is giving \$750 as its share.

Such is the Commission's three-fold field of service. In the fulfillment of its purpose other communions have been friendly and helpful; dioceses have been cordially cooperative; Chaplains have been frank and loyal. All have had in mind our Master who went about doing good. The Commission has had a unique experience in the possibilities of human brotherhood.

DEATHS

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

Mary Ursula Miller

Mary Ursula Miller, associate of the Sisters of the Holy Nativity and a member of the Confraternity of the Blessed Sacrament, died in Kansas City, Mo., this summer. She was 84 years old.

An invalid for more than 30 years, Miss Miller was actively interested in the Young Churchman Company, new mission work, and many devotional organizations.

Philip Speed Tuley

Philip Speed Tuley, a member of the executive council of the diocese of Kentucky since its inception, died recently.

Except for a short interval, he was a communicant of St. Andrew's Church, Louisville, where he served for many years as a vestryman and senior warden.

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AUSTRALIA

Proposals for Church Unity In Australia

BY THE RT. REV. JOHN STOWARD
MOYES, M.A., D.D.

Bishop of Armidale, New South Wales,
Australia

The National Missionary Council of Australia at its meeting five years ago in Sydney found the difficult problem cropping up in the New Guinea mission that converts were moved from one area to another but were not of course members of the Church in the new area. A committee continued studying after the conference and was gradually enlarged until it included representatives of the Church of England, the Presbyterian Church, the Methodist Church, and the Congregational.

The Anglican team were led by the Archbishop of Brisbane and the Bishops of Riverine, Armidale, and Newcastle. The discussions were very frank from the beginning and the effort was directed not on finding a way for immediate reunion, but of finding a way in which a ministry could be provided which would be acceptable to all the Churches concerned. Study and prayer brought to light the conviction finally held by all members that every ministry in Christendom had been blessed of God in its own sphere and that every ministry had significant differences from every other ministry. For example, the Church of England ministry was strong in its Sacramental faith, the Presbyterian ministry was stronger on the intellectual side, the Methodist with a stronger evangelistic power. The conclusion from these common convictions was that each ministry would be benefited if it could share the grace and gifts that God had given to other communions than its own and gradually the group came to the belief that it would not only be a good thing for practical purposes, but also would be a means of increased blessing and extended paths of service if the members received the laying on of hands from those who were representative of the communions other than their own.

Thus a ministry would be provided receiving the laying on of hands of the bishops and also of ministries of other communions than the Anglican. The idea of re-ordination was kept out of the picture quite definitely from the outset, for the Anglicans felt they had no right to be negative nor to deny that God had granted an effective ministry to those who had ministered in other communions. But they did believe that there was required for a ministry in the wider Church, including the Church of England, the laying on of hands of the episcopate in the manner in which the Church of England has provided. Not that they were laying down any particular theory of ordination, for a particular study of all Anglican books on theology shows that the Church of England has never promulgated any theory of the meaning of ordination other than that which may be

gathered from the ordination service, namely that we are continuing the ministry as our Lord purposed it, giving to each who is ordained his charge and asking for each God's grace and blessing. The formula therefore for mutual commissioning contains the words used in the Anglican ordination service for priests.

The group has submitted its conclusions to the Archbishop of Canterbury and hopes to bring them before the Lambeth Conference. They would have been put before the General Synod of Australia had not the Primate postponed the holding of that Synod because of the restrictions on travel occasioned by war. Archbishop Wand who has now gone to England to the See of Bath and Wells, himself an Anglo-Catholic and a great Church historian, had very much to do with every step of this proposal and professed himself at the last meeting at which he was present ready to take active steps for the mutual commissioning of those in Australia who were willing to receive it and so provide, not only for the mission field, but in Australia itself, men who would be capable of ministering to people of different communions, and thus open the way to a comity of ministry in scattered areas where today perhaps three or four men are trying to do work which could be done by one and are living on resources utterly inadequate to their needs.

NEW GUINEA

Nine Anglican Missionaries Martyred

The Most Rev. John William Wand passed through New York this fall on his way to England and his enthronement as Bishop of Bath and Wells.

Dr. Wand brought news of Anglican missions, particularly those of the Australian Church, in New Guinea, where in less than 60 years the cannibal communities have been changed into groups of peaceful, friendly natives, largely Christians and members of the Anglican communion.

The missionaries have not left their posts and have shared the dangers, hardships, and successes of the warfare at their door. No less than nine Anglican missionaries in New Guinea have been martyred by the Japanese invaders.

From Dr. Mildred E. Staley of Honolulu, daughter of the first Bishop of Honolulu, the late Rt. Rev. Thomas N. Staley, comes additional information about the missions in Papua, where General MacArthur's army is now conducting a strenuous campaign.

"The dense jungles of the mountain ridge running from West to East are inhabited by ever-warring tribes and are inaccessible save by airplane. But all along the lower slopes and the coast are many native trading settlements in which important Church of England missions are located," she wrote.

The largest building in Papua is the lovely Cathedral of St. Peter and St. Paul at Dagura, designed by Robert Jones and built by native Christians who flocked in from missions far and near to give their

labor as a thank offering for the blessings brought them by the Christian Faith.

Still of precious memory to the native Christians is the consecration of the cathedral by Archbishop Wand two years ago. As the steamer carrying the Archbishop neared the shore, the multitude, led by the Bishop of Papua, sang a hymn of praise in Wedauan. Then the people fell on their knees reciting the Lord's Prayer, each in his own dialect.

Then "in a silence almost unbelievable with so vast a throng, with only the ripple of the waves, the Archbishop pronounced the Blessing of God over these Brown and White members of the great Christian family."

NORTH AFRICA

Protestants Re-establish Contacts With Other Churches

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The French Protestant Federation in North Africa has reestablished contacts with international religious movements, the first Church group in a liberated country to do so.

In an address before the Christian Fellowship of British and French-speaking peoples, the Rev. Andre Boegner, president of the body which maintains headquarters in Algiers, outlined the Federation's plans. He said it hoped to promote the eventual union of French Protestantism, to reestablish contact with Protestant

Churches in Great Britain and the United States, and to represent the Church on the French Committee of Liberation.

In the three months since the Federation's creation, he declared, it has performed "useful and difficult" tasks among a predominantly Moslem population by providing chaplains for the fighting forces, working with prisoners-of-war, and furthering Christian youth work.

After paying tribute to the "heroic resistance" of clergymen and Churchgoers during the Nazi occupation of North Africa, Pastor Boegner stated that after the war considerable help would be needed from abroad to re-build and reorganize French Protestantism.

The French Churchman, a brother of Dr. Marc Boegner, a vice-chairman of the World Council of Churches, came to London at the request of the late Dr. William Paton, British secretary of the World Council of Churches.

RUSSIA

A Cable From the Presiding Bishop

A cable from the Presiding Bishop has been received by the newly-elected Patriarch of the Russian Church.

Bishop Tucker said, "We have heard the good news of your Beatitude's election and solemn installation in the patriarchal chair of Moscow and all Russia. May God's blessing rest on you and all in your care."

OCCUPIED CHINA

Japanese Transfer Religious Property to Puppet Groups

Reliable reports reaching religious circles in Chungking clarify the policy of the Japanese authorities with regard to property in occupied areas of China.

In North China mission property has been turned over to the new Chinese Christian Federation which the Japanese authorities have set up. Yenching and Cheloo University compounds, however, have been reserved for military use.

In Central China mission property is being divided into three categories and some of it transferred to the puppet government in Nanking. Certain properties are reserved by the Japanese for military use, others are being handed over with specific terms for its use, the rest is being transferred to the Nanking government for its disposal without condition.

So far most of the transferred property has been placed in the third category, but the Nanking government has turned the bulk of it back to the present occupants for their use. It is uncertain, however, whether this policy will continue. Many of the mission compounds had already been occupied by puppet institutions.

No details have been made learned of the disposal of Holy Catholic (Episcopal) Church property.

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CHRISTIANITY And The CONTEMPORARY SCENE

Edited by
RANDOLPH CRUMP MILLER and HENRY H. SHIRES

The Authors

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WAR SERVICE

ARMED FORCES

"A Fine Spirit of Coöperation"

Returning to Boston after a two-weeks' tour of Alaska and the Aleutian Islands as vice-chairman of the General Commission of Army and Navy Chaplains, Bishop Sherrill of Massachusetts praised "the fine spirit of coöperation" shown by chaplains of all faiths.

"It is a good example to us all," he said. "All chaplains are doing a good job keeping up morale, and sometimes it isn't very easy for them to keep up their own morale."

In the course of his visits, Bishop Sherrill said, he conferred with 70 chaplains of various faiths.

"According to commanding officers and others I talked with," he reported, "the work of the chaplains is indispensable. Theoretically, chaplains attend to the spiritual needs of the men. Practically, the chaplains lend a hand to direct recreational and welfare activities, wherever there is need."

Bishop Sherrill told of conducting Episcopal services on several occasions during his 12,000-mile tour. He was asked if the men were more religious in service than they were when civilians.

"They appear to be thinking very seriously," he replied. "Often I was asked whether the home front was more religious than it was in peacetime."

Air Awards Presented in Trinity Church, Newport, R. I.

The awarding of the Distinguished Flying Cross and the Army Air Medal to Lieut. George Henry Gammans, Army bombardier, in Trinity Church, Newport, R. I., was believed to mark the first occasion in which such awards have been made in church. Under Army regulations the awards are made either at an air field or in a church, the latter designated by the next of kin.

At the presentation, which took place just before the close of the 11 o'clock service, Mr. and Mrs. Harold W. Gammans, parents of the war hero, were escorted to the front of the church where a colonel of the Army Air Corps read the citations and pinned the medals on Mr. Gammans.

The citations were made in the name of the President and were dated last April. The Distinguished Flying Cross was awarded for extraordinary achievements in the Solomon Islands. Lieut. Gammans was reported missing after a bombing mission.

Rabbis Drafted by Lottery

More than a third of the Jewish chaplains in the Army and Navy have been "drafted" by the Rabbinical Assembly of America, organization of conservative rabbis, whose members have placed themselves on call for chaplaincy service, regardless of family ties or other considerations.

"Ours is the only religious group in the country to have adopted such a plan," Rabbi Louis M. Levitsky, president of the Rabbinical Assembly, told Religious News Service. "Out of the 185 Jewish chaplains now in the armed forces, 55 are conservative rabbis, whose names were drawn under a lottery system similar to that used by the national selective service boards."

Of the total of 162 conservative rabbis under 45 who are eligible for the organization's manpower pool, Rabbi Levitsky said, 137 have been called to date, but the majority have not been able to pass the Army's physical test.

A Celebration of the Holy Communion Somewhere in the Pacific

From a young soldier who was serving in the Southwest Pacific has come the following letter. His father commented in forwarding the letter to THE LIVING CHURCH, "It is a source of great satisfaction to us that he takes such a sincere and whole-hearted interest in what he is pleased to call his 'personal religion.'"

The young man has since been hospitalized and moved back from the front.

"My Dear Mother and Dad,

"Believe it or not, I have spent a very swell weekend. I had all day Saturday off and most of today, with the exception of helping put up a new tent for our hospital and doing my daily duty of handing out the anti-malaria pills in the chow line at the evening meal. It is a preventative measure—Adibrine—which builds up the blood to counteract against the germ. . . .

"Another grand thing happened today. I was singularly blessed with going to an honest to goodness Episcopal Communion Service. Last night, as I was sweetly taking down my large washing from the line. I was startled by a young officer, a chaplain from another unit near here who was an Episcopal priest. It seems there are no members of the Faith in his unit, and he was looking for a fellow Anglican. He was told of me and sought me out. He was a fine guy, young, not out of seminary very long before he joined the Navy. We talked for an hour or so, and he arranged to have a Communion Service for me this morning early at 6 A.M.

"You can't fully know how much it meant to me, having not received Communion since Palm Sunday in Los Angeles the Sunday before we left . . . and thinking I would not receive again until I got back. It is an inspiring thing to go through the ritual out in the open, the gorgeous sunrise enveloping all around us, and solemnly, joyfully repeating the beloved ritual of my Church. I am so grateful, and it is believed that he and his outfit will be near us permanently, and I shall have the privilege again and again. This is Trinity Sunday, a great festival day in the Church, and it meant all the more.

"My prayer book and other booklets I have received out here have been wonderful, and I am glad I have had this chance to really test a 'personal religion' and have it work. . . ."

BOOKS

JEAN DRYSDALE, EDITOR

Preliminary to Social Prophecy

By BERNARD IDDINGS BELL

In a book of mine, published not long ago,* I suggested a prerequisite for an intelligent Christian attitude toward society in this age of transition. I assumed that such an attitude is a necessity; and a number of people who have written me about it seem to agree. What I said, to be specific, was that before sermons are preached and discussions held about the relationship of Communism, Fascism, National Socialism, and Capitalistic Democracy to Religion, it might be just as well if those Christians who did the talking took the trouble first to find out what are the conflicting social patterns of the moment, as well as those weaknesses in our own system which have led revolutionists to build up new and upsetting ideologies. I intimated that a little more knowledge and a little less emotional heat might make for getting somewhere.

A considerable number of correspondents agree with me in this, but go on to ask where it is possible to get hold of published material about such matters, free from propagandist bias. My answer is that if one must have full information packed in a neat tabloid form, there is no such material. I do not see how anyone can understand what is happening today without a considerable knowledge of social history and of politics (in the larger sense of that abused word). Thanks to our unrealistic way of preparing men for the ministry, there is only about one priest in 50 who has facility in these subjects. The clergy are not unique in this misfortune; almost nobody in America is other than historically uninformed. That is what is the matter with American foreign policy, and the reason for the present chaos in our domestic affairs. It is also the reason why most "social" sermons, despite excellent intentions, seem childish. It would be foolish to expect that the reading of a few books will take the place of thorough study, begun when young and continued through mature years. Still, there are a few books which can help, books both within the range of understanding of non-technical readers and at the same time factual, scholarly, penetrating.

When a busy parson asks me to start him off on some study of Christian Sociology and Politics, I suggest that he read the following 12 books, and that he read nothing about "Religion and Society" as such until he has derived a fair notion of that state in which in our day "society" happens to be.

Here are two introductory books:

1. Oakeshott, Michael, editor, *The Social and Political Doctrine of Contemporary Europe*. Cambridge University Press, 1939 (imported by MacMillan at \$3.00). The important basic documents of Repre-

sentative Democracy, Communism, Fascism, National Socialism and Catholic Democracy, translated into English. This book has no propagandist axes to grind. Ernest Barker has written a valuable foreword.

2. Furfey, Paul H., *Three Theories of Society*. MacMillan, 1939, \$2.00. This is a careful study of current political theory, descriptive rather than argumentative, brilliantly analyzing Positivist Society, Noëtic Society and Pistic Society. The topics sound abstract; but the book is definite, understandable, illuminating. Dr. Furfey is professor of Sociology in the Catholic University of America.

Now follow five books on the nature of the disease which has rendered Capitalistic Democracy feeble, the disease which must be cured if it is to survive. They are by scholars, not by left-wing or right-wing protagonists.

3. Hayes, Carleton, *A Generation of Materialism: 1871-1900*. Harper's, 1941, \$3.00. The things that are wrong about current society, shown in terms of their beginnings; a huge lot of detailed research, analyzed and arranged in a masterly fashion by one of America's leading historians, who at the moment is our ambassador to Spain.

4. Gabriel, R. H., *The Course of American Democratic Thought 1815-1940*. Ronald Press, New York, 1940, \$3.00. The author is professor of American History at Yale. This is a history of what Americans have believed about themselves economically, politically, philosophically. It is a thorough book, suave, impartial, illuminating and devastating to complacency.

5. Chamberlin, William Henry, *The World's Iron Age*. MacMillan, 1940, \$2.50. A study of the decay of an effective Liberalism between 1810 and 1939, by a scholar who for years was journalistic representative of the *Christian Science Monitor* in Europe, especially in Russia. He is still a Liberal; but he knows the difficulty of maintaining a free world.

6. Nef, John U., *The United States and Civilization*. The Walgreen Lectures for 1941, published by the University of Chicago Press, 1942, \$3.00. The professor of Economic History and chairman of the Committee on Social Thought at the University of Chicago examines contemporary American fine arts, education, political ideas, and moral philosophy, and tries to show "how they got that way."

7. Orton, William, *Twenty Years Armistice: 1918-38*. Farrar and Rinehart, 1939, \$3.00. A simple, chronological record of the facts about how the liberal democracies cut one another's throats between the two world wars and how the totalitarian states profited thereby. The reader can draw his own conclusions.

On Russian Communism, I know three objective books which a beginner can understand.

8. Gurian, Waldemar, *Bolshevism, Theory and Practice*. Sheed and Ward,

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*The Church in Disrepute, Harper and Bros., 1943, pp. 93 et seq.

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BOOKS

1934. This remains, in my opinion, the best treatise on the subject written in English. Nothing that has happened in the last decade has invalidated Dr. Gurian's conclusions.

9. Sheed, F. J., *Communism and Man*. Sheed and Ward, 1938. The author does not like communism, but he is objective and fair in presenting its basic theory.

10. Timasheff, *Religion in Soviet Russia*. Sheed and Ward, 1942. A documented, objective and unbiased story of the relationship between the Soviet regime and Religion. No fairy-tales, no bitterness—just the facts.

On the theory of Fascism, I know only two books for beginners which get to the heart of the system. They are:

11. Ashton, E. B., *The Fascist: His State and His Mind*. William Morrow & Co., 1937. Not to be missed. It describes the principles and the institutions designed to implement the same.

12. Goad, Harold E., *The Making of the Corporate State: a Study of Fascist Development*. Christopher's, London and Toronto, 1934, 7 shillings. Another book on the same lines as No. 11, but more brief.

Trial and Affliction

FROM A JAPANESE PRISON. By Samuel Heaslett. 64 pp. Morehouse-Gorham Co. 60 cents.

Bishop Heaslett's narrative of the great trial and affliction which befell him at the end of his long years of service to the Japanese people and the Japanese Church, presents to our minds several outstanding thoughts.

First, we are presented with the striking contrast between the working of the powers of evil and the working of the powers of goodness, which are shown us here in concrete form.

For many years after the opening up of Japan, the people of that land gladly borrowed all material benefits and goods of Western science and civilization. Unfortunately, however, some of the most important fundamentals of Western civilization were never assimilated by the Japanese nation. At one time there seemed to be what looked like the beginning of a mass movement towards Christianity, but this movement died down after Japanese successes in war, and for many years now the Christian movement in Japan has not been keeping pace even with the growth of population.

Then, again, in organizing their new political life the Japanese leaders rejected the principles of American Constitutionalism, nor did they accept guidance from the forms of English Constitutional Monarchy or French Republican ideas. Instead, they took over what was nearer to their ancient Oriental form of government—the Prussian pseudo-constitutional system which enabled them to preserve an autocratic or bureaucratic form of government for themselves. Hence modern Japanese militarism took root in the land, and forced a conscript army and an ultra-nationalist education on their people. In their system of law, too, they did not fully accept the basic principles of democracy,

such as those represented in the Bill of Rights, etc. They established their system of justice on the basis which Bishop Heaslett depicts so vividly,—the system, that is, of counting a man guilty until he is proved innocent. Out of this have arisen all the dark methods of the dreaded secret police. The Bishop's trial and imprisonment are one concrete instance of the working of this evil system.

But in contrast to all the evil so vividly depicted for us by the Bishop, we cannot but thank God for the evidences of His goodness, which the Bishop so gracefully points out. This goodness is seen not only in the ranks of the Christians, whose kindness and love were so beautifully shown in their efforts to ease their friend's trouble, and in their brave association with him after his release—the goodness was seen even in such an unexpected place as the criminal's dungeon into which the Bishop was thrown. The brothel keeper giving the Bishop some of his precious cakes, the girl lending her piece of soap, the restraint of greed, and the sympathy shown to each other by the companions in misery. Also there were the kind acts of the Buddhist priest and so on—all of which give evidence that there was a spirit of goodness actively working even in the unlikely places of the Japanese underworld.

Another thought brought prominently to our minds by the Bishop's narrative is the realization that God's Spirit was working there in a wonderful way.

It is true that the Bishop says he could not notice any appreciable outward signs of assistance given to him by the Spirit in his answers to his inquisitors. But though the Bishop says that he was not himself conscious of spiritual guidance at those times, it is manifest that he did receive that help. This is particularly clear to those who know the Japanese language and something of the methods of the Japanese "gestapo." It should be remembered that the Bishop had always been treated respectfully and courteously by all with whom he had come in contact in Japan—especially so, indeed, because of his high office. Then he was suddenly put under the power of men who used what the Bishop calls "the rudest possible language." To those who know the Japanese language, this means a great deal. It should be realized that nothing but the help of God's Spirit could prevent anyone from losing his temper when suddenly addressed as the Bishop was. The fact that he controlled his temper and was enabled to retain a calm mind during his examinations means that his answers were such as the Holy Spirit inspired him with.

The Bishop's narrative, therefore, should assist us to realize to a greater degree than ever that there is a great Spiritual Power working within us and around and that this power can carry on his work in the hearts of men even in the very citadel of evil. Here lies our hope that the leaven which is even now working in Japan, as in other countries, will spread throughout the nation and throughout the world until the whole earth shall be filled with the knowledge of God as the waters cover the sea."

RONALD D. M. SHAW.

Education for Freedom, Inc.

The formation of a new organization, Education for Freedom, Inc., has been announced by its president, the Rev. James Harry Price, rector of the Church of St. James the Less, Scarsdale, N. Y. Mr. Price announced that the organization was incorporated under the Membership Corporation Law in New York State on July 29, 1943. The five incorporators were Stringfellow Barr, president of St. John's College, Annapolis, Md.; the Rev. Stephen F. Bayne, jr., chaplain of Columbia University; George D. Harris, president of D. P. Harris Hardware and Manufacturing Company; the Rev. James Harry Price; and Justin R. Whiting, jr., president of Commonwealth and Southern Corp. The present board of directors is made up of the five founders and Raymond Rubicam, president of Young and Rubicam, and Ruppert Zickl of Bartram Brothers.

Mr. Price pointed out that the purpose of the organization was to bring to the attention of the American people the critical situation which exists in American education and to recommend a common basis of education that will be the same throughout the country and will emphasize the mastery of the three R's, a thorough knowledge of American history, and of grammar and rhetoric. He added that for several years many distinguished leaders had been viewing with alarm the educational situation and that many of them had said in principle exactly the same things about the correctives that are needed.

He announced that Education for Freedom, Inc., will begin a series of broadcasts on education in the near future. Among those who have consented to speak on these broadcasts, Mr. Price said, are Walter Lippmann, John Erskine, Mark Van

Doren, Stringfellow Barr, Robert Hutchins, Pitirim Sorokin, Fr. Robert I. Gannon, Alexander Meiklejohn, Mortimer Adler, Hugh Ross, and Walter (Red) Barber.

COLLEGES

Conference in San Francisco

Dr. LeRoy S. Burroughs of Iowa State College led the three-day college workers' conference of the province of the Pacific held in September at the School of the Prophets in San Francisco. The program centered around the theme, College Work in Wartime.

Other leaders were the Rev. Marius J. Lindloff, chairman of the provincial commission for college work; Bishop Block of California; the Rev. Bruce Maguire, regional secretary of the student YMCA; William Davis, coördinator for the inter-Faith councils at the University of California; the Rev. Gilbert P. Prince, college worker at UCLA; Dean Henry H. Shires of the Church Divinity School of the Pacific; and Dr. Arthur C. McGiffert, president of the Pacific School of Religion.

The Rev. John Luther, reporting for the findings committee, said that the War Emergency Council booklet, *Students in Uniform*, was alive and applicable to the local situation, giving a fine appreciation of the national organizations that make co-operation possible in the approach of religious groups to the trainee.

Freedom to interrupt with questions added vitality to the discussions, and special time was set aside for private consultation with the discussion leaders. The exchange of experiences by the college workers proved valuable, and meditations by Bishop Block gave renewed consciousness of the spiritual meaning underlying the work.

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NEW YORK

School of Religion at GTS

On eight Monday nights, from October 11th through November 29th, the board of religious education of the diocese of New York will sponsor a school of religion at General Theological Seminary.

The Rev. Dr. Bernard Iddings Bell, former professor of religion at Columbia University, internationally known for his writings on God and religion, will present a series of eight lectures from 8 P.M. to 8:50 P.M. The course will cover such subjects as What Is Religion?; What Is Christianity?; and Church and State, a Key to History.

From 9 P.M. to 9:50 P.M. each member of the school will attend one of the following courses:

(1) Christianity, Education, and Democracy, a symposium under the Rev. Thomas A. Fraser, jr., including lectures on the Christian doctrine of God and Man by the Rev. John O. Bruce; Christian Ethics, Rev. William C. Kernan; Christian Democracy, Rev. Dr. Elmore M. McKee; Christian Education, Rev. James Harry Price.

(2) Life in the Kingdom, a course open to women only, and taught by Sister Mary Josephine, SHN. The course will include Our Lord's teachings of the Kingdom of

Heaven, its mystery, its practical reality, its eternal nature.

(3) Ethical Problems for Christians in the World Today, taught by the Rev. Thomas J. Bigham, jr., and the Rev. Otis R. Rice.

(4) A study of hymns and tunes in the revised hymnal, given by Ray Francis Brown, organist and choirmaster and instructor in music at General Theological Seminary.

The registration fee is \$5.00 for a parish, \$1.00 for individuals.

ALBANY

Dean Kennedy Installed

The installation of the Very Rev. Howard S. Kennedy, as dean of the Cathedral of All Saints, on Sunday afternoon, September 26th, was attended by a large congregation representing the various Episcopal Churches of the area and a number of other communions. Bishop Oldham inducted the dean and also preached the sermon. Archdeacon Hastings, under whom Dean Kennedy began his ministry, accompanied the Bishop to the Dean's stall; and the Rev. William Bradford T. Hastings, son of Archdeacon Hastings, carried the crozier. This was his first public service in orders, as he had been ordered deacon on Sunday morning. Evensong began with a

processional in which members of the Cathedral Chapter, visiting clergy and Cathedral canons marched. Two of the guests were priests of the National Polish Catholic Church, and friends of Dean Kennedy from other communions were also present. The gathering was singularly indicative of the community interest in the cathedral.

CHICAGO

Archbishop of Canterbury Invited To Be Lenten Preacher

The Most Rev. William Temple, Archbishop of Canterbury, has been cabled an invitation to be a Lenten preacher in the Episcopal diocese of Chicago in 1944 at noonday Lenten services held under the auspices of the Episcopal Church Club of Chicago.

John D. Allen, chairman of the board of directors of the Church Club says in his invitation to the British Primate:

"For the past 40 years, this laymen's organization, the largest in this diocese, has sponsored noonday services in downtown Chicago during the Lenten season, to stimulate and enrich the spiritual growth and strength of the Church.

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**What Has The War Done To
The Seminaries?**

The War has reduced the enrollment of several Episcopal seminaries, and it seems likely that by next year all of them will suffer a marked depletion of student personnel. Dozens of young men who might otherwise have studied for the ministry have gone from college into the armed forces. Others have interrupted their theological studies to enter combatant branches and ambulance units. Many graduates of these same schools are serving as chaplains.

But a day is coming when the young men will return. We must be ready to give them the best in preparation for the Church's service.

The War and the taxation program have reduced the prospect of large gifts to the seminaries. Yet buildings must be maintained, and trained faculties, which cannot be assembled overnight, must be kept intact. In order to do this, the seminaries need many small gifts.

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Church have preached at these services throughout the years.

"Now, faced by the pressing necessities of better understanding among the nations . . . and particularly those of our common tongue . . . and of widespread realization of the basic Unity of our Faith transcending national interests and frontiers, we make bold to present to Your Grace this invitation to come among us as a missionary for the Lenten noonday services.

"Your presence alone, here in the mid-western heart of the country will go a long way toward the manifestation of our common determination to work together for lasting peace, and to live that determination where it falters.

"Your visit, bringing into world focus the union of our Faith will give to the work in this diocese, and in the nation an impetus almost impossible to overestimate.

"We know what sacrifices such a mission entails, but ardently hope that the great benefits will outweigh them in your decision."

Irwin N. Walker is president of the Church Club.

St. Luke's Jitterbugs Draw Police; They Stay to Applaud

By MARION WEIGMAN

★ Two years ago, St. Luke's Church, Evanston, Ill., made an analysis of youth activity in Evanston and found many high school young people were frequenting taverns on the outskirts of Evanston for dancing and recreation.

As the result of the analysis, St. Luke's began a definite program to provide a more desirable place for the young people to go for recreation. On Friday evening the parish house is open to the grammar school crowd and on Sunday evening the high school group of the community gather to dance and enjoy themselves. More than 400 boys and girls go through the parish house doors each week. This program has been continued through the summer.

Several weeks ago, while about 100 high school youths were trying out the latest jitter-bug maneuvers to music of the juke box in the parish house, two members of the police force appeared in response to complaints of neighbors about the noise.

As the result of their visit, the Rev. Frederick L. Barry, rector of St. Luke's, wrote the following letter to the local newspaper in defense of the Church's recreational program:

"Young people will dance Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, and Sunday. It is our intention to provide activity in the proper surroundings and under careful supervision until such time as the City of Evanston takes a realistic view of its youth opportunity.

"I wonder if those who registered complaints about the noise the young people make at our dances are equally disturbed with the problem of juvenile delinquency in South Evanston?"

"I hasten to agree that our program constitutes an annoyance. I agree the music is discordant. I agree the dancing is primitive and weird, but nevertheless, respect-

able. We are living in a discordant, nervous and jumpy age, and these tendencies are reflected in youth activity, dancing, and music.

"Thoughtless, selfish, and complacent adults have produced the environment and activity of which they complain. The young people are not a problem, they are an opportunity for us to make amends for the horrible world which we have produced."

Since the letter was printed both Fr. Barry and the newspaper have been deluged with letters from women's groups and civic organizations, including the police force itself, commending the Church's youth program and urging that the community do as much to help offset delinquency.

NEW HAMPSHIRE

Parish Centennial

A series of services during the month of September commemorated the 100th anniversary of the organization of Trinity Church, Claremont, N. H.

Preachers included Bishop Dallas of New Hampshire; the Rev. Arthur Chase, grandson of Bishop Carlton Chase, first rector of Trinity Church; and the Rev. Robert H. Dunn, a former rector. The Rev. Walter M. Hotchkiss is the present rector.

TEXAS

Rector Becomes

Governor's Chaplain

The Rev. J. Lawrence Plumley of Houston, Tex., has been named chaplain on the staff of the governor of Texas, according to a letter dated September 16th received by him from the Hon. John Lee Smith, acting governor. Mr. Plumley is rector of St. Mark's Church, West University Place.

Vice-Governor Smith, in informing him of his appointment, wrote, "Your great service to humanity and your labors in the vineyard of the Master entitled you to this recognition on the part of the state in which you live."

S. W. VIRGINIA

Lay Readers Carry On

The rector of Christ Church, Martinsville, Va., the Rev. Charles C. Fishburne jr., has for some time been a chaplain in the Navy. Lay services are being conducted in his absence by John W. Schultz and Dr. Roland H. Walker.

Mr. Shultz, who is general manager of Radio Station WMVA, at Martinsville broadcasts his services locally. A prominent professional man of another church, after hearing one of the services said to a friend: "I have known John Shultz all his life, and it never occurred to me that he could make up prayers like those he used today."

Mr. Shultz on one broadcast remarked, "Doctor Walker will take care of the pastoral calls, his charges to be the same as usual—\$3.00 a visit."

CLASSIFIED

ANNOUNCEMENT

Born

BORN to the Rev. and Mrs. Henry P. Krusen, on Sunday, September 12, 1943, a daughter, Hester Catherine.

ALTAR BREAD AND INCENSE

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

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

BOOK WANTED

WANTED—Good, usable copy of American Missal. State price and condition. Rev. Evert Conder, 44 Que St., N.W., Washington, D. C.

CHURCH FURNISHINGS

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

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

LIBRARIES

LIBRARY of St. Bede, 175 E. 71st Street, New York City. Open Monday to Friday, inclusive, 2:30-6:00 p.m., and Tuesday evening, 7:30 to 9:30.

LIBRARIES of Religious Books and Sets purchased for cash. Write Baker's Bookstore, 1019 Wealthy, Grand Rapids 6, Michigan.

LINENS AND VESTMENTS

PURE IRISH LINEN AVAILABLE. Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offer these now at prices of March 1942. Act promptly to secure what you need. Samples on request. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. Materials by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages, 95 illustrations. Price \$4.00. Also my Handbook for Altar Guilds. Price 50c. L. V. Mackrille, 11 W. Kirke Street, Chevy Chase, Md., 30 minutes from U. S. Treasury, Tel. Wisconsin 2752.

POSITIONS OFFERED

ORGANIST-CHOIRMASTER wanted for boys and mixed choir. Give age, former position, and references in reply. Write: Rev. Frank Walters, Box 53, Helena, Arkansas.

POSITIONS WANTED

ORGANIST, choir director, young man several years experience all types of choirs, desires Church position. Can double as Church or personal secretary. Reply Box B-1811, The Living Church, Milwaukee 3, Wis.

PRIEST, unmarried, age 40, is very anxious to change his location. He wants a poor, but active, parish that has young people and a future. Reply Box A-1812, The Living Church, Milwaukee 3, Wis.

RETREATS

THE REV. DR. Granville M. Williams, S.S.I.E., will conduct Retreats October 15th to 18th, and 20th to 23rd, at the House of Retreat and Rest, Bay Shore, L. I., N. Y. Apply to the Sisters of the Holy Nativity.

NOTICE TO SUBSCRIBERS

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

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

THE LIVING CHURCH

C H A N G E S

Appointments Accepted

ALBERT, Rev. WILLIAM V., formerly curate of St. Columbus, Jackson, Miss.; became minister-in-charge of Grace Church, Canton, Miss., on September 1st.

ASBOP, Rev. A. E., rector of Christ Church, Beatrice, Nebr., to become priest-in-charge of Trinity Church, Pocatello, Idaho, November 1st.

BEARSHEART, Rev. SIDNEY has been transferred from the Santee Mission, S. D., to Cannon Ball, N. D.

DELORIA, Rev. VINE, formerly priest-in-charge of Grace Church and Good Shepherd Station, Martin, S. D., has become superintending presbyter of the Sisseton Mission and priest-in-charge of Gethsemane Church, Sisseton, S. D.

DUNCAN, Rev. JAMES MURCHISON, formerly rector of the Church of the Advent, Pawtucket, R. I.; to be rector of the Church of the Atonement, Chicago, effective November 1st. New address: 5749 Kenmore Ave.

HAIGHT, Rev. J. McVICKAR, has become priest-in-charge of St. Mark's Church, Ashland, Church of the Holy Spirit, Plymouth, and the Church of the Messiah, North Woodstock, N. H. Home address: Rolling Knolls, Bristol, N. H.

HAWLEY, Rev. PHILIP BENEDICT, formerly priest of the Western Wyoming Associate Mission, Pinedale, Wyo.; has become vicar of All Saints', Torrington, All Saints', Wheatland, St. John's, Glendo, and Our Saviour, Hartville, Wyo., with address at the Rectory, Torrington, Wyo.

LIGHTFOOT, Rev. FREDERICK W., now rector of St. Edmund's, Milwaukee, has also become vicar of St. Stephen's Church, Milwaukee. Address: 2508 E. Bellevue Pl., Milwaukee, 11.

MACINTOSH, the Rev. STANDISH, formerly superintending presbyter of the Yankton Mission, Greenwood, S. D., has been transferred to Fort Thompson, where he will be superintending presbyter of the Crow Creek and Lower Brule Missions.

PACKARD, Rev. EDWIN K., formerly curate of the Cathedral of All Saints', Albany, N. Y., has become rector of the Church of Our Saviour, Lebanon Springs, N. Y., and chaplain of the Darrow School, New Lebanon, N. Y. New address: The Darrow School, New Lebanon, N. Y.

PEEPLES, C.G.S., Rev. DAVID N., formerly rector of St. John's Church, Marion, N. C.; now at Good Shepherd Island, Bluffton, S. C.

PYLE, Rev. DAVID MCA., formerly curate of Grace Church, Merchantville, N. J., is now priest-in-charge in the absence of the rector who is a chaplain in the Army.

HEMSLEY, Rev. GILBERT V., formerly priest-in-charge of St. Philip's Church, Putnam, and St. Paul's Church, Plainfield, Conn., has become rector of St. Paul's Church, Oxford, N. Y.

RUTLEDGE, Rev. BECKER H. M., formerly rector of St. Paul's Church, Owego, N. Y.; to be rector of Trinity Memorial Church, Warren, Pa., effective November 1st.

SLAGG, Rev. JOSEPH LEWIS, formerly assistant in St. Paul's Parish, Lansing, Mich., is now on the staff of the Chapel of the Intercession, New York City. Addresses: 550 West 155th St., New York City.

WAGENSELLER, Rev. WAYNE M., formerly rector of St. Matthew's Church, Sunbury, Pa.; to be rector of St. Paul's Church, Harrisburg, Pa., effective November 1st. New address: 2303 North Second St., Harrisburg.

WESTON, Rev. ANDREW, has been transferred from St. Elizabeth's School, Wakpala, S. D., to Santee Mission, S. D., as priest-in-charge of the work there.

WHITMEYER, Rev. GEORGE L., formerly chaplain Camp Polk-DeRidder Airbase area, Army and Navy Commission in Louisiana, and priest-in-charge, DeRidder, La., has become associate rector and director of Religious Education at Trinity Church, Galveston, Tex., as of October 1st.

CHURCH CALENDAR

October

- 10. Sixteenth Sunday after Trinity.
- 17. Seventeenth Sunday after Trinity.
- 18. S. Luke. (Monday.)
- 24. Eighteenth Sunday after Trinity.
- 28. SS. Simon and Jude. (Thursday.)
- 31. Nineteenth Sunday after Trinity.



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

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

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

ALFRED UNIVERSITY—Christ Chapel, Alfred, N. Y.
Rev. George Ross Morrell, Rector
Second Sunday: 9 A.M.
Other Sundays: 5 P.M.

BOWDOIN COLLEGE—St. Paul's Church, Brunswick, Me.
The Rev. Peter Sturtevant, Rector
Sunday Services: 8 & 11:00 A.M.

UNIVERSITY OF CALIFORNIA, L.A.—St. Alban's Church, Los Angeles, Calif.
Rev. Gilbert Parker Prince, Vicar
Sunday Services: 8, 9:30, & 11 A.M.

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

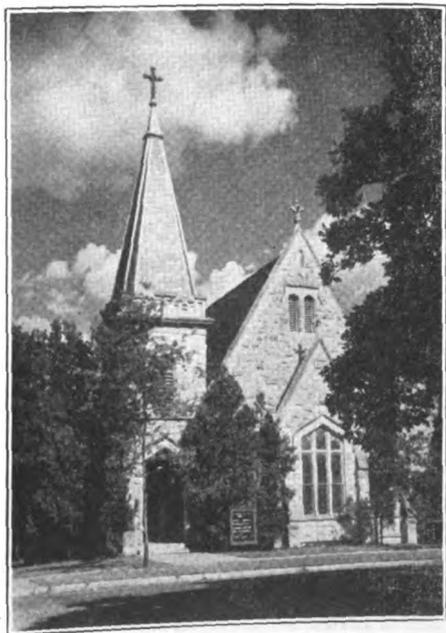
CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn.
The Rev. Frank S. Morehouse, Rector
The Rev. Clinton R. Jones, Curate
Sunday Services: 8 & 11 A.M.

UNIVERSITY OF ILLINOIS—Chapel of St. John the Divine, Champaign, Ill.
Rev. Carroll E. Simcox, Priest
Sunday Services: 8 & 10:30 A.M.
Thursdays & Holy Days: 7:15 A.M.

MILWAUKEE DOWNER, STATE TEACHERS—St. Mark's Church, Milwaukee, Wis.
Rev. Killian Stimpson, D.D., Rector
Daily Services: 7:30 A.M.
Sundays: 8, 9:30, & 11 A.M.

UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska
Rev. L. W. McMillin, Priest in charge.
Sunday Services: 7:30 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: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 9:30 A.M.



ALL SAINTS' CHAPEL AND GREGG HOUSE, AUSTIN, TEXAS

UNIVERSITY OF NORTH CAROLINA—Chapel of the Cross, Chapel Hill, N. C.
Rev. Alfred S. Lawrence
Rev. R. Emmet Gribbin, Jr.
Sundays: 8:30 H. C.; 11 Service and Sermon; 8 P.M. Prayers and Organ Recital.

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

STEPHENS' COLLEGE FOR WOMEN, CHRISTIAN COLLEGE FOR WOMEN, UNIVERSITY OF MISSOURI—Calvary Episcopal Church, Columbia, Mo.
Rev. Roger W. Blanchard
Sunday Services: 8, 9:30, & 11 A.M., & 6 P.M.
Thursdays 7 A.M.

UNIVERSITY OF TEXAS—All Saints' Chapel and Gregg House, 209 W. 27th St., Austin, Tex.
Episcopal Student Center. Rev. J. Joseph M. Harte, Chaplain.
Sunday Services: 8, 9:30, 11 and 6 p.m.
Weekdays: Wednesday 10 a.m., Friday, 7 p.m.

WASHINGTON UNIVERSITY—Church of St. Michael and St. George, St. Louis, Mo.
Rev. J. Francis Sant, D.D., Rector; Rev. G. Richard Wheatcroft, Curate
Sundays: 7:30 & 11 A.M.; Canterbury Club, 7:30 P.M., twice monthly.

WILLIAMS COLLEGE—St. John's Church, on the campus, Williamstown, Mass.
Rev. A. Grant Noble, Rector
Rev. Gordon Hutchins jr., Asst.
Sundays: 8 and 10:35 A.M., Holy 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 & 10:30 A.M.; Evensong 7 P.M. Weekdays: Holy Eucharist Monday, Tuesday, Thursday, Saturday, 8 A.M.; Wednesday, Friday, 7 A.M.; Daily Evening Prayer, 5 P.M.



CHURCH SERVICES



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

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

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

St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sun.: 9:30 A.M.
All Saints', Rehoboth Beach, 8, 11, and 8 P.M.

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

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

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

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

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Very Rev. P. M. Dawley, Ph.D.; Rev. G. M. Jones
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

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

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

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

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

Church of the Ascension, Fifth Ave. & 10th St., New York
Rev. Donald B. Aldrich, D.D., rector (on leave: Chaplain Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday.

Church of the Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11, M.P. & S.; Weekdays: Thurs. & Saints Days, 11 H.C.; Prayers daily 12-12:10; Tues., 12 Intercessions for the sick.

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5:00 P.M.

NEW YORK—Cont.

St. Bartholomew's Church, Park Ave. & 51st St., New York
Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8 Holy Communion; 9:30 and 11 Church School; 11 Morning Service and Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Church School; 11 Morning Service and Sermon; 4:30 p.m. Victory Service; Holy Communion Wed., 8 a.m. and Thurs., 12 M.

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

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m. & 4 p.m.; Daily Services: 8:30 Holy Communion; 12:10 Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

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

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

St. Mark's Church, 1625 Locust St., Philadelphia
Rev. Frank L. Vernon, D.D., Rector
Sun.: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11; Evensong and Devotions, 4; Daily Masses, 7 and 7:45. Also Thursdays and Saints' Days, 9:30 A.M. Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

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

Trinity Church, Newport
Rev. L. L. Scaife, S.T.D., Rev. K. W. Cary
Sun.: 8, 11 A.M., 7:30 P.M.
Tues. & Fri., 7:30 A.M. H.C.; Wed., 11; Saints' Days: 7:30 & 11

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

St. Paul's Pro-Cathedral, Springfield
The Rev. George W. Ridgway
Sundays: Mass, 7:30 and 10:45 A.M.
Daily: 7:30 A.M.

WASHINGTON

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

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

Convention Services

The clergy of churches listed below cordially invite all persons attending the 1943 General Convention of the Episcopal Church to visit these churches for the services noted. The clergy extend a cheerful, friendly welcome to every out-of-towner.

Cleveland

Trinity Cathedral, Euclid at E. 22nd St.

Very Rev. Chester B. Emerson, D.D., Dean
Sundays: H.C. 8; M.P. & Sermon, 11 a.m.; Choral Evensong & Sermon, 4 p.m.
Daily: H.C. 8 a.m.; Noonday Prayers, 12:10

Emmanuel Church, 8614 Euclid Ave.
Rev. Andrew S. Gill, Rector
Sundays: H.C. 8 a.m.; M.P. 11 a.m.
Tuesdays: H.C. 11 a.m.

Church of the Incarnation, Marlowe & E. 105th
Rev. Robert B. Campbell, Rector
Sundays: 8, 9:30, 11 a.m.
October 10th: Dedication of Altar, 8 p.m.

St. James Church, East 55th St. at Payne Ave., N.E.
Rev. Vivan A. Peterson, D.D., Rector
Sundays: 8, 9, 10 (High Mass), 11:30 a.m.
Daily: 7 & 9:30 a.m. Confessions, Saturday 7:30 p.m.

St. John's Historic Church, West 26th & Church Ave.

Rev. Arthur J. Rantz, Vicar
Sundays: H.C. 8 a.m.; Choral H.C. 11 a.m.
Thursdays: H.C. 11 a.m.

Church of St. Philip the Apostle, Denison Ave. at W. 33rd St.

Rev. H. A. L. Grindon, Rector
Oct. 3: H.C. 8; Ch. Sch. 9:30; H.C. & Sermon, 10:45; Oct. 10: Same except M.P. & Sermon, 10:45.

Cleveland Heights

St. Alban's, Edgemoor Rd. & Euclid Heights Blvd.

Rev. Harold G. Holt, Rector
Sundays: H.E. 8 & 11; Ch. Sch. 10 a.m.
Tues. & P. B. Saints' Days: H.E. 8 a.m. Church open daily.

Lakewood

Church of the Ascension, 13216 Detroit Ave.

John R. Pattie, Rector
Sundays: H.C. 8; Ch. Sch. & Morning Service & Sermon, 11 a.m.

Living Church Nursery Shelter



"Won't you continue to help us? We know you have many demands in your own country just now but we know you won't forget us. We will never forget you and the great help you have been to us the past few years, and when we say our prayers at night we thank God for our many friends in the United States."

The amount of \$2,593.05 is still needed to reach the goal of \$4,000, the total amount needed to maintain Barton Place during 1943.

The pictures on this page are recent ones and show how happy and sturdy these little "under fives" become after a few short months at The Living Church Nursery Shelter. In most cases the parents are in the various services of their country—the father in active military service and the mother in other war work.

Checks should be made payable to "The Living Church Relief Fund" and marked "For Nursery Shelter." Send to 744 North Fourth Street, Milwaukee 3, Wis.

To THE LIVING CHURCH:

Yes, I want to help!

Name _____

Address _____

City _____

State _____

Amount enclosed _____