

The Living Church

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



THE NEW ARCHBISHOP OF THE WEST INDIES

Shortly before his election as Archbishop of the West Indies, Dr. Arthur Henry Antey celebrated his silver jubilee as Bishop of Trinidad. After the solemn Mass celebrating this event, he was photographed (center) with (left to right) the Bishop of Nassau (Dr. Spence Burton, SSJE), Jamaica, the Windward Islands, and Antigua, surrounded by clergy of the province. At the rear may be seen an American chaplain, the Rev. Herbert Brown.

The Reunion of Christendom

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LETTERS

Presiding Bishop's See

TO THE EDITOR: In considering the question of the Presiding Bishop having his official residence in Washington, two things should be kept clearly in mind:

1. The connection between the Presiding Bishop and the cathedral foundation would not impose an added financial burden on the national church. The cathedral chapter would continue to solicit funds for the maintenance of the cathedral as at present and from the same people.

2. The diocese of Washington will elect its own diocesan, who will be the Bishop of Washington.

The discussion of this subject has been confused heretofore by the thought that the Presiding Bishop had to have territorial jurisdiction in order to have a place at the Lambeth Conference. This introduced a serious conflict with the cathedral chapter and also brought up the question of an auxiliary bishop for the diocese of Washington which the diocese does not desire. Ample evidence is now available that the object desired can be achieved without even introducing the subject of any interference with the diocese of Washington.

The cathedral chapter has acted most graciously throughout this discussion and is now considering a series of proposed amendments to its Constitution which would give the Presiding Bishop a most dignified position at the cathedral. These amendments were proposed at a meeting of the chapter on July 6th of this year and, by their own constitution, cannot become effective until another meeting to be held on or after October 6th. If the General Convention decides that it desires the Presiding Bishop to have his official residence in Washington, then the cathedral chapter has signified its intention to make these amendments which will give the Presiding Bishop his rightful place of honor but will not in any way impose on him the burden of the administration of the cathedral.

The General Convention does not at this time have to take any definite action to provide a suitable residence for the Presiding Bishop in the Washington cathedral close. The chapter has indicated its willingness to have such residence and such business offices located on the cathedral grounds, if it is so desired. These are details which should be left to the National Council or to a special committee appointed by General Convention. It seems to me that his duties as President of the National Council would require the Presiding Bishop to be in New York most of the time and, therefore, he would naturally de-

sire to have his actual residence in or near that city. All that the General Convention has to do at this time is to assure the Presiding Bishop that a suitable residence will be provided for him where he can best carry on his work.

If the General Convention desires the Presiding Bishop to have his official residence in Washington, it has a golden opportunity to do it without any thought of electing the Presiding Bishop the Bishop of Washington, without any thought of assuming financial responsibility for the Washington Cathedral or without any fear that the Presiding Bishop's actual residence need necessarily be located in Washington while he is forced by his duties to spend the greater part of his time elsewhere. (Rt. Rev.) OLIVER J. HART,
Bishop of Pennsylvania.

Philadelphia.

Union With Presbyterians

TO THE EDITOR: Apropos of recent discussions of the vote of the General Convention of 1937 in regard to union with the Presbyterians; and apropos of statements that are made from time to time that we are committed to such union; as a member of that Convention I might be permitted to say a word.

I did not much like the form of the resolution as it was presented; but I am undoubtedly interested in Christian unity; and I reflected that all of one House, and half of the other, had taken the oath of allegiance to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church. I therefore had full right to expect that any plan proposed would be loyal to the teaching of the Church.

That I have been grievously disappointed it is perhaps not necessary to say.

(Rev.) EDWIN D. WEED.
Henderson, Tex.

A Chief Pastor for Chaplains

TO THE EDITOR: I have been receiving THE LIVING CHURCH here [Naval Chaplain School] and enjoying it very much. All of our men (8 in my class) read with great interest and said a hearty amen to the editorial, "A Chief Pastor for Chaplains." Would that it might be considered by the Church!

(Chaplain) ALBERT R. STUART.
Williamsburg, Va.

Subscription Wanted

TO THE EDITOR: There is need for good religious reading matter at Hines Veterans' Hospital, Hines, Ill., and our Commission on Ministry in Public Institutions was wondering whether there was some way by which you could arrange to have copies of THE LIVING CHURCH sent regularly to this institution.

If this can be arranged, the subscription should be entered in the name of the Librarian, Hines' Veterans' Hospital, Hines, Ill. We would appreciate anything you can do.

CHARLES LESLIE VENABLE, chairman,
Commission on Ministry in Public Institutions.

Chicago.

Editor's Comment:

Readers of THE LIVING CHURCH have generously supplied funds for subscriptions for the Armed Forces, but none are available at present for veterans. Would some reader care to undertake the payment (\$5.00) necessary to cover the cost of sending THE LIVING CHURCH for a year to Hines Veterans' Hospital?

Rationing and Religion

Recently here in Baltimore, and doubtless everywhere else, the shoe stores were literally mobbed in order that all sorts of shoes might be purchased. Many, many pairs of them were not needed, and many more of the shoes were just giddy and silly and sporty, not the essential sort at all. All of this was brought about by small ration stamps, and gobs and gobs of good money were tied up in pink and orchid sandals, sneakers, and—oh, shucks! The lines of purchasers were like those waiting for opera tickets.

The doors of Holy Church are open every day (or should be), and on—thank God—a growing number of altars Our Blessed Lord may be found present in the Blessed Sacrament Reserved. Where are the crowds? Isn't He as essential as silly sandals, or sneakers, or just mere shoes? Where are the lines even of Christians at those holy doors when He offers Himself up anew in their behalf? They aren't even there when He does It for them! It must be that rationing and the mad chase for creature comforts are considered more essential to many alleged Christians than their religion.

OF COURSE, the reason is that people have lost their sense of proportion. Not having seen Our Lord, and not loving Him very much, how natural that they should let other interests come first. Even the war hasn't bothered thousands of utterly selfish Americans, many of whose names clutter up our church registers. Selfishness is one of the rottenest of our national sins today, but when found amongst professing Christians, it's alarming! And the Blessed Lord Jesus gave and gave and gave, but even of the ten healed lepers, only one returned to give thanks.

Let's do a little deciding, we who so glibly and smugly call ourselves Episcopalians. Are we going to be found hot and breathless and pushing in a ration line with a handful of money for gewgaws, or will we rather be found slipping through the doors of the Family House to meet Him more frequently, to worship Him more devoutly, and to leave unostentatiously in His hands a better share of the money that can so easily be found for mere creature comforts and pleasures. Where will we find you in the days to come, Episcopalians? Line up, and let's see!

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The Living Church

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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.

August 22, 1943

STRICTLY BUSINESS

STILL going up in the Real Estate Board building at 14 East 41st Street, New York, where all the Eastern offices of the Morehouse-Gorham Co. are situated. Next is the mezzanine above the store.

The sales department is housed here. Harold C. Barlow, who joined the old Morehouse Publishing Co. in 1924 in Milwaukee, is sales manager, as well as secretary of the company. His assistant is Ray Fenning, recently executive secretary of the American Guild of Organists. Ray handles all Morehouse-Gorham advertising.

This department has contact with more customers than any other department, and Miss Naomi Vetter, sales correspondent, gets a good deal of it. E. Oliver Dodge is taking over Miss Vetter's work next week. Formerly he was assistant sales manager.

In the normal course of affairs, when you send an order to M-G, it goes first to Miss Adelheid I. M. Bussack, who marks it up correctly. Now serving her twenty-fifth year with the firm, she came to New York from the Milwaukee office. "I wonder," she says, "could you ask them to *please* write plainly? With this shortage of labor and the rush we're in it would help a lot."

Miss Ruth Pfeil is the biller and Miss Loretta K. Brennan is assistant biller. The checking is done by Miss Anna Blau. Miss Eva E. Martin handles the addressograph and mailing lists. Eleanor Tansey keeps the M-G stock records, and Miss Virginia Mazaccer has charge of returns and adjustments.

"How about asking," says Miss Mazaccer, "for invoice numbers on returns and adjustments? If we get the number we can give much better service!"

The oldest employe in the entire firm, in years of service, is Edward J. Schineller, who joined the old Gorham company in 1901. He has charge of back orders, special orders, and stock of other publishers, and as everyone knows back orders are as numerous now as they've ever been in the history of publishing. When you can't get stock, there's nothing to do but back order and hope for the best. Ed Schineller knows more titles, publishers, and authors than anyone I've ever met.

"Look," he says, "all these people are giving advice to our customers. Why not me too? Ask them to send author and publisher as well as title, when ordering a book. Very often customers know these but just don't think it necessary to put them down. I wish they would though. You put this in now and we'll see if anybody reads that stuff you write."

I hope I haven't given the wrong impression. Every one of these workers in the sales department wants to do everything he can to give service to our customers, and their suggestions here are good natured ones, made with the hope that they will be able to give even better service.

Leon Mc Conway

Director of Advertising and Promotion.

BOOKS

JEAN DRYSDALE, EDITOR

"Joy and Peace in Believing"

THE ETERNAL PURPOSE. Blanche Mary Kelly. Harper & Brothers, \$1.50.

This compilation of texts, prepared for the comfort and reassurance of those bewildered and saddened by the problems of life, is successful in its attempt to prove that pessimism and defeatism are alien to Christianity.

As claimed by the publishers, Dr. Kelly's skilful arrangement of passages of Scripture leads the reader from despair to the triumphant realization that there is "joy and peace in believing" in the Christian religion.

All texts are quoted from the Douay-Rheims Bible with the inevitable result that the value of the book for Anglicans is some degree impaired by the unfamiliar and often infelicitous language of that translation. Passages from the psalms in particular, necessarily frequent in a compilation of this character, suffer greatly by comparison with the incomparably beautiful language of the Prayer Book version of the Psalter.

E. AINGER POWELL.

Meditation

THE LORD'S PRAYER, WITH A CHAPTER ON HOW TO PRAY. By Henry Darlington. Privately published by the Author; New York, 1943; pp. 57. 40 cents.

The rector of the Church of Heavenly Rest has here a little booklet which may prove helpful to those who are beginners in the prayer life. There is much that is charming and spiritually discerning in his extended meditation on the Lord's Prayer. Particularly helpful is his analysis of the petition "Lead us not into temptation," which has proved troubling to many devout souls. Beneficial also is his suggestion that the phrase "On earth as it is in heaven" be thought of as a sort of litany coming at the end of several of the petitions. Thus: "Hallowed be Thy Name, On earth as it is in heaven; Thy Kingdom come, On earth as it is in heaven; Thy will be done, On earth as it is in heaven." There is much to be said also for the author's suggestion that the words "Our Father" be repeated in thought at the beginning of each petition, thus binding the whole together as an expression of family feeling and family aspiration.

There are certain phrases and clauses in the little book which are, however, open to serious question. It sounds dangerously like theosophy or rosicrucianism when the author suggests that the "many mansions" of John 14 may refer to "many incarnations through which we go on our way toward God—perfection" (p. 43). And it sounds a little like pantheism when we read "His Kingdom is not of this world, yet it is in each one of you, each being a part of God" (p. 43). One must also regret certain references to results of prayer, and motives for it, which the author mentions occasionally.

HEWITT B. VINNEDGE.

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NINTH SUNDAY AFTER TRINITY

GENERAL

NATIONAL COUNCIL

Rev. A. B. Parson Resigns

The resignation of the Rev. Artley B. Parson as associate secretary in the National Council's overseas department is announced by the Presiding Bishop, effective November 1st. Mr. Parson's future plans are not yet announced. He has been associate secretary in the Overseas (formerly Foreign Missions) Department since 1920. After graduation from Harvard and the Episcopal Theological Seminary, Cambridge, Mass., he spent his diaconate and two years more on the staff of St. Paul's Cathedral, Boston, and then went to the Philippines in 1916 as rector of Holy Trinity Church, Zamboanga. Later he was rector and dean of the Cathedral of St. Mary and St. John, Manila, from 1918 until called to headquarters for service in the national department.

Besides having first-hand knowledge of work in the Philippines, he and Mrs. Parson are among the few who have made a thorough visit covering the Church's work in Liberia. In 1938-39 they went around the world to attend the International Missionary Council in Madras and visited missions in the Orient. They attended the consecration of Epiphany Cathedral in Dornakal, South India. In spite of the war they succeeded in visiting a number of inland stations in China, and in Tokyo Mr. Parson was one of the last foreign visitors to address the students of St. Paul's University. Probably no other Churchman has so wide a personal acquaintance with the missionaries abroad.

ARMED FORCES

General Commission Head to Stress "United Protestantism"

Dr. William Barrow Pugh will carry a message of a united Protestantism to chaplains and men of the armed forces whom he will shortly visit on a tour of battle areas, it was stressed at a farewell luncheon in New York arranged in his honor by the Presbyterian Wartime Service Commission. It was also revealed that he will carry a message from Jewish leaders to the 18 Jewish chaplains serving overseas.

Dr. Pugh is chairman of the General Commission on Army and Navy Chaplains, official representative of the Federal Council of Churches, and he will carry the credentials of the Service Men's Christian League. He is continuing a similar tour begun by Bishop Adna W. Leon-

ard who was killed in a plane crash in Iceland, May 3d.

Attending the luncheon, along with the Church leaders who came officially to convey expressions of unity with Dr. Pugh's mission, was Army Chaplain Lightner A. Swan, who expressed the opinion that "denominationalism is fast disappearing."

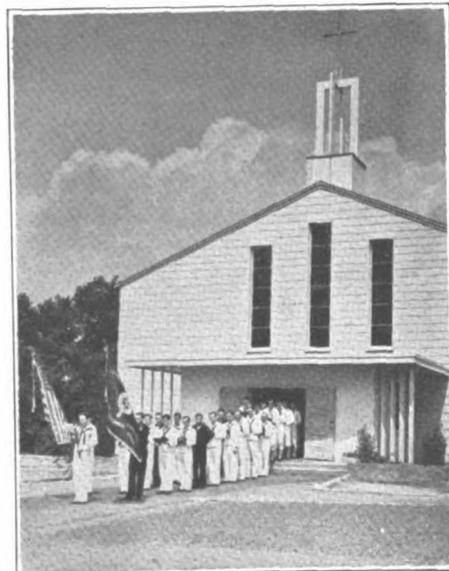
Royce Chapel Honors Memory Of Episcopal Chaplain

In memory of an Episcopal chaplain in the Spanish-American War, Royce Memorial Chapel was dedicated August 15th at the naval training station in Sampson, N. Y.

Chaplain Alfred Lee Royce, USN, was Admiral Sampson's chaplain on the flagship *New York* during the battle of Santiago Bay. In his 21 years as a naval chaplain, he had also served as chaplain of the U. S. Naval Academy in Annapolis, Md. As a boy of 17 he volunteered as a private in the infantry during the Civil War. He was educated at Trinity College and Berkeley Divinity School.

Capt. Robert D. Workman, chief of chaplains of the Navy, delivered the sermon at the dedication of the chapel, believed to be one of the finest examples of church architecture in the Navy. It contains facilities for Catholic, Protestant, and Jewish worship. Chaplain H. R. Taxdal, retired, a priest of the Episcopal Church, delivered the call to worship. The dedication was by Chaplain W. W. Edel, senior chaplain of the station.

The Sampson naval training station is



Official U. S. Navy Photo.
ROYCE MEMORIAL CHAPEL

one of the largest and most modern in the world. Of the chapel's significance, Chaplain Workman declared: "Royce Chapel is a recognition of the Navy's attitude toward the place of religious leadership among its men. The chapel with its magnificent hangings and altar appointments is the Navy's way of saying that her religious life shall not be casual and incidental but, rather, it shall be as rich and full as practicable in time of war."

Both the morning service and a Jewish service in the afternoon had capacity congregations.

PRESIDING BISHOPRIC

Washington Cathedral Chapter Announces Proposed Changes



Provisions for making the relationship of the Presiding Bishop to the Washington Cathedral far more than purely formal and for vesting the dean with greater authority are being considered by the chapter of the Cathedral. The provisions have been introduced as amendments to the Constitution of the Cathedral Foundation. The chapter has indicated that they will be adopted if General Convention takes the appropriate action to be recommended by its Committee on the Presiding Bishop's See [L. C., August 15th].

Under the proposed constitution, the Cathedral will become primarily the church of the Presiding Bishop. However, the Bishop of Washington, in conformity with the Cathedral's congressional charter, remains chairman of the board of trustees and president of the chapter ("the two names, board of trustees and Cathedral chapter, designate one and the same body"). He also retains "a seat in the Cathedral and a chair appropriate to his office."

Most of the episcopal functions of the Cathedral will belong to the Presiding Bishop. He is made, *ex officio*, a member of the chapter, and may preside in the absence of the Bishop of Washington. The Presiding Bishop, with the advice and consent of the chapter, appoints the dean, and nominates new members of the chapter. He also appoints canons when there is a vacancy, although (perhaps because of an oversight in drafting the document), it is "the Bishop" who, with the chapter, has the power to dismiss them.

The Presiding Bishop is *ex officio* the president of the larger body known as the

Cathedral council, and nominates members for election by the council. The Bishop of Washington and the dean of the Cathedral are made vice-presidents. The presence of either the Presiding Bishop or the dean is necessary for a quorum of the council.

The Presiding Bishop also has the power of nominating honorary canons, minor canons, and Cathedral fellows for election by the chapter, and of requiring them to preach or lecture once a year.

The committee on monuments and memorials, according to the draft, will consist of "the bishop, the dean, and five other persons." Here again, it may be that the Presiding Bishop is meant, rather than the Bishop of Washington.

In the proposed constitution, the dean of the Cathedral holds office until reaching a fixed retiring age of 70 years (which age limit applies to all the members of the chapter), or until the relationship is dissolved by mutual agreement, or "if circumstances so require, by the decision of the Presiding Bishop and chapter." He has the power to call special meetings of the chapter and the council. Formerly, the dean, both in title and substance, was merely the "vicar" of the Bishop. Although the fact is not expressly stated, it is clear that the main burden of the Cathedral administration is intended to be shouldered by him, thus leaving both the Bishop of Washington and the Presiding Bishop free to devote time to their pressing responsibilities elsewhere.

According to the preamble to the constitution, the Cathedral will continue to carry on its work as "supplementary to the proper activities of the diocese of Washington and its parishes, and in fellowship with the parishes and parochial clergy."

No changes in the Cathedral charter are believed necessary to allow of this set-up.

THE PEACE

Nation-wide Christian Mission On World Order

Representing a coöperative approach "to the Christian responsibility for a just and durable peace," a nation-wide Christian Mission on World Order, to be held between November 1st and 20th, will take the form of an interchurch campaign to secure effective American participation in the post-war world.

Leaders, viewing with alarm the growing signs of a return to the old isolationism after the war, will seek to arouse members of the non-Roman Churches to think and act in terms of their membership in a world-wide body.

Already 93 cities in 39 states and the District of Columbia have indicated their desire to join in a nation-wide mission "to stimulate local study and action and development now of a body of public opinion to assure full American participation with other nations in establishing and maintaining world order."

SIX SPONSORING AGENCIES

This announcement was made by the coöperating staff of six agencies directing the organization of one-day missions which

will be conducted by traveling teams of leading Christian clergymen and laymen as part of the Christian Mission on World Order.

The mission, says the announcement, will demonstrate the "Church's concern that solid foundations—spiritual, moral, political, racial, and economic—will be laid now for the post-war world, emphasize the bearing of the Christian gospel, and show how the faith of the Christian can be translated into his acts as a citizen."

TO URGE STUDY AND ACTION

The missions "will call the Church to a scrutiny of its own program and practices as they relate to issues involved in a Christian world order, bring to general knowledge the studies of world order by Christian groups throughout the world, stimulate every church and community to inaugurate an effective program of study and action on these issues, and develop local leadership for continuing the tasks of education and action in the church and community with respect to post-war problems."

The coöperating agencies are the Federal Council of Churches which embraces Churches with a combined membership of 25,000,000, the Foreign Missions Conference of North America, the Home Missions Council of North America, International Council of Religious Education, coöperating agency of boards of Christian education of 42 denominations and 175,000 Sunday schools, Missionary Education Movement, and the United Council of Church Women.

Although the suggestion has been made by a number of local church groups that community meetings be conducted on an interfaith basis, officials stress that the purpose of the Christian Mission on World Order is to emphasize the position of the non-Roman Churches of the nation in regard to securing a just and durable peace.

Plans for a similar crusade for world order were adopted by the Methodist Council of Bishops meeting in Chicago in July. Originally scheduled for fall, the Methodist crusade was postponed until next January so as not to conflict with the Christian Mission on World Order.

Dr. Walter W. Van Kirk, secretary of the Commission to Study the Bases of a Just and Durable Peace instituted by the Federal Council, is the director of the Christian Mission. The associate director is Paul G. Macy, acting secretary of the commission and executive secretary of the Friends of the World Council of Churches.

HOME FRONT

Government Agencies Ask Churches To Fight Black Market

The Office of War Information and the Office of Price Administration are calling on the nation's churches to help fight the black market.

The two government agencies are asking churches to get their members to sign a pledge that they will do their part in keeping down the cost of living and in helping to distribute rationed goods fairly.

Keynote of the campaign is the following pledge which housewives and other consumers are asked to sign:

"To do my part on the home front; to help distribute rationed goods fairly; to help hold down the cost of living; to help eliminate black markets; to bring violations to the attention of my war price and rationing boards, I make the following pledge:

"I will pay no more than top legal prices. I will accept no rationed goods without giving up ration stamps."

The plan, according to Religious News Service, was tried out successfully in New Orleans with two hundred churches of all denominations coöperating.

In the New Orleans experiment many thousands of pledges were handed out in churches on Sunday at the close of services. Churchgoers were asked to sign the pledges on the spot and turn them in to their pastors or take the pledges home with them to be turned in the following Sunday. In many churches special sermons were preached on the dangers of the black market for the war effort.

The Home-Front Pledge drive is the newest appeal by government agencies for church assistance. It follows closely a War Production Board appeal to the nation's churches to seek the coöperation of their congregations in increasing lagging production in home-front war jobs.

Earlier the Division of Recreation of the Federal Security Agency's Community War Services called upon the churches for increased participation in recreation programs for war workers and their families.

For Wives of Servicemen

Through the service men's council of the Federation of Churches in Greater New York, a committee has been appointed to develop a program of social, religious and recreational activities for the wives of men in the armed forces in the city. Dr. John M. Pearson, chairman of the service men's council, appointed the committee, Mrs. Harold R. Sleeper being its chairman.

Many churches in Greater New York are unable to render much service to men and women in uniform, because they are too far from any Army or Navy center. These churches, however, do have an opportunity to offer hospitality to the wives of soldiers, sailors, airmen, and others in the forces. These women, most of them young, are in a strange city for the first time in their lives. They are scattered throughout New York City, thus making every church a possible center for friendly help.

Plans are being made by the new committee. These will include the use of parish houses, and also gatherings in such private houses as may be available. Whenever it can be arranged, the committee will ask the "service wives" themselves to coöperate. Many of them are accustomed to such church activities at home, and the very act of joining in them in New York will make the city a more friendly place.

The committee is assured of the coöperation of the YMCA and the YWCA in its important work. All churches will be invited to take part.

The Reunion of Christendom

By the Most Rev. William Temple, D.D.

Archbishop of Canterbury

THE discussion of the South India scheme has brought the whole question of reunion into prominence, and I should like to take this opportunity of discussing what seem to me some of the fundamental considerations, not of this scheme in particular, but of the reunion movement in general; and first let us recall the fact that the unity of the Church is essential to the complete discharge of its commission. It is called to give witness to the One God and to the hope of universal fellowship for all mankind in His service. Plainly it cannot do either of these things effectively if it is itself divided and therefore fails to be itself the fellowship into which it calls the various nations and the many sections within the nations.

It may be that the difficulty of maintaining and now reestablishing unity is due in part to an over-exclusive emphasis upon the importance of unity as compared with variety; but at any rate it is true that this unity is, in musical terms, one of harmony, not of unison. St. Paul's favorite analogy is that of the body, which has one life but many limbs, and all the limbs are different.

The life of the body requires every one of them for the fulness of its own expression, and it requires each in its own appropriate place: the loss of any limb imposes a limitation on the body as a whole: the independent activity of any limb is a symptom not of health but of paralysis; and if it were possible that a limb should get into the wrong place, as for example a hand at the end of a leg or a foot at the end of an arm, its utility would be ruined. The unity of the body is a harmony of many parts each discharging its own function in relation to a single life.

DIVISION FROM THE BEGINNING

But the one Body of Christ has been mutilated throughout its history. Its first mutilation was not a division of the Christian Church, but was the failure of Israel to allow itself to take its part in the reconstituted people of God. Let us consider for a moment the enormous difference that would have been made if Israel had responded to the call of Christ. During the formative period of the first five centuries, the strongly philosophical tendency of Greek culture would have been balanced by the prophetic note derived from the Hebrew tradition, and while I do not for a moment suppose that this would have modified the doctrinal formulations of the Church, I think it certain that the whole temper and ethos of the Church would have been different, inasmuch as the ethical concern would have been developed in a more adequate proportion to the concern about orthodoxy of doctrine.

The first great division within the Church itself was that between East and

West. The Eastern Church carried forward the philosophical tradition of Greek culture, with the result that it has had a capacity for adjustment, gathered up under its general doctrine of economy, which makes it in many ways more sympathetic toward those who are in one way or another detached from it than the Church of the West has tended to be; but it has at the same time lacked the effectiveness and the capacity for organization which have always been strong in any community deriving its tradition primarily from Rome. The Western Church on the other hand has been organized to a great pitch of effectiveness in action, but has in the process tended to lack intellectual and moral sympathy. This became all the more marked so far as the Latin Church is concerned when the division of East and West was followed some four centuries later by the division of North and South. The strong Teutonic tradition of local self-government was detached from the Roman tendency toward centralization, with the result that the Roman system became harder still, while the Protestant North, for lack of what Rome could contribute, tended to break up into a welter of competing sects.

In other words we cannot avoid the conclusion that every division involves loss on both sides; each is the poorer for lack of what it might have learned from that body of Christians that has become separated from it.

THE HISTORIC MINISTRY

Moreover in the controversy which inevitably develops, there arises an exaggeration of the importance of those points which have given rise to the separation. Instead of these being seen and appreciated only in their proper perspective in the life of the whole body, they attract undue attention to themselves. If, for example, we compare that succession in the ministry, which we hold as a treasure for ourselves to enjoy and for large parts of Christendom to receive one day, as we hope, from us, with the spinal system of the human body, we become aware at once that a healthy man thinks very little about his spine: it is true that its importance cannot be exaggerated, but as long as it is functioning properly he hardly gives it a thought; his attention can be given to the purpose which the body and all its members is to serve. So some of our attention has been diverted from the service of God, which it is the Church's function to render, to a concern about this ministerial spine of our system. It would be much wholesomer if we could take it for granted; but that will be impossible until it is universally accepted.

If all this is true, what can we say about the way of recovery? First, we need surely to take care that all Christian people are joining together in their service of God and

man to the utmost extent that the actual unity among them permits. Whatever purpose there is that we have in common, let us pursue together; let us act to the full on the basis of our actual unity.

Secondly, in our dealings with one another let us be more eager to understand those who differ from us than either to refute them or to press upon them our own tradition. Our whole manner of speech and conduct, and of course supremely our mode of worship, will inevitably give expression to our own tradition. Wherever there are divisions which persists, there is sure to be some truth on both sides. We ought always to be eager to learn the truth which others possess in fuller degree than ourselves. Our temper in conference must be rather that of learners than that of champions.

LOYALTY TO THE TRUTH

And yet with both of these there must be full loyalty to the truth as we have been enabled to apprehend it. Otherwise we shall have no contribution to bring and shall have squandered the treasure that we hold in trust for the united Church of future days. And we must expect others to be similarly loyal to their own apprehension of truth. So we shall respect one another's consciences and even though we may be sad, shall never feel resentment because at some point we find it impossible, until fuller understanding is reached, to exhibit to the world the full unity which alone bears witness to the truth we are called to preach. With all our eagerness there must be patience; with the widest possible charity there must still be refusal to compromise. The united Church must bring together all the elements of truth in all the several traditions, each unblunted as regards its definition and consequently as regards its cutting edge. But with that let us recognize that the drawing together of the elements of truth in the sundered traditions must also certainly involve modification in the expression of the truth that we have ourselves received. In a certain sense what is required is that every existing Christian communion should die in order to rise again as something more splendid than itself.

THE ACTION OF GOD

But that points to the action of God beyond all that men can ever do, and in the end the reunion of the Church will not be something fabricated by us at all; it will be the work of God resulting from a deeper devotion in all parts of the Church, and all members of all parts of the Church, to the One Lord of the Church. It is not through skill in negotiation, but through deeper devotion to the Lord Himself that we may hope in the end to be brought into that full unity which corresponds to the Unity of God and His purpose for His people.

*Address delivered by the Archbishop of Canterbury to the Canterbury diocesan conference, July 19th.

What Shall the Church Say About the Peace?

GENERAL CONVENTION'S Commission on Social Reconstruction has produced a thoughtful and forward-looking report. If the Convention adopts it, it will serve as a ringing answer to the question, "What shall the Church say about the peace?"

The Commission's most important contribution to American discussion of the problems of social reconstruction and international peace as we observed last week, is its beginning with the central affirmations of the Christian Faith about God, man, and society. When these are laid down as the beginning of social thinking, the result is certain to be revolutionary. We would call attention particularly to the last three paragraphs of the section on Religious Convictions, which we published in full in last week's issue:

"God's will for man transcends human history and is not limited to human history, yet seeks increasing fulfilment in history;

"This will works through us, and summons us to enlist all we are, all we have, in its service; it also works in spite of us;

"Man finds his true purpose in seeking and serving the will of God for this world, the universal goal of the Kingdom of God on this earth: in pursuing his selfish and partial ends, man invites disaster; such disaster is judgment on man's failure to serve the true ends of life and reveals the estrangement between man and God: *man desperately needs the grace of God.*"

This is the very heart of the Church's social message — indeed, of her message about anything in human life. The Church's most urgent duty is to proclaim to our secular civilization that God both provides the standards for true human development and supplies the dynamic of His grace to make it possible for men to approximate that standard.

THE section of the Commission's report headed "International" embodies principles on which there is an impressive body of Christian agreement. Delaware, the "Six Pillars" later proposed by the Federal Council's Commission to Study the Bases of a Just and Durable Peace, the ten points for world order of the Princeton Round Table of Christian Leaders, and the comments by British Christian leaders on the "Six Pillars," all bear witness to the fact that the Christian Church is united in demanding a world government with adequate power to enforce its decisions and full competence to deal with those economic, political, and racial problems which have international repercussions.

Perhaps the fact is worth underlining that all these religious pronouncements insist that the United Nations must eventually develop into an organization including the neutral and defeated nations; the religious leaders of the United Nations deny the pernicious idea that there is something incorrigible about Germans or Japanese as such.

The demand of the religious leaders of the United Nations for the creation of international authority is a pressing and immediate one. They do not mistakenly believe that the creation of such machinery would dissolve all the tensions that lead to war. But they know well that its construction is the first step in the direction of world community. With the machinery in existence, it will be possible to deal with prob-

lems which are now left in the hands of the unlimited group selfishness which is the very definition of total national sovereignty. The counter-proposal of regional federations is, of course, without foundation in any kind of reality. We are fighting a war just now against a group of nations not one of which belongs to our "region" of the Western Hemisphere. No, what is needed is, as the Commission's report emphasizes, "an international authority based on law, and provided with power to enforce that law. . . . *Within such world framework* (Italics in the report) purely regional affairs can be left to regional groups."

This international organ must be able to deal with "military establishments," "world problems of finance and economics," "tariffs," "raw materials," "markets," "protection of the rights and interests of inhabitants of backward areas and the improvement of their standards of living and culture." "These," the report rightly declares, "are world problems and must be approached accordingly. The world is economically one and can no longer be left wholly to the haphazard competition of conflicting national interests."

In its section on the Church's responsibility to assist in creating international order and its section on interracial problems, the report sets forth principles which scarcely require discussion here, although they do most urgently require wide dissemination among the rank and file of the Church.

IN THE Economic Section the Commission's report amply fulfills the hope implied in the resolution which created it. The General Convention of 1940, impressed with the forward-looking pronouncements of the Archbishop of Canterbury, Dr. Temple (then Archbishop of York) on the economic order, set up the Commission to do something similar in the American Church. The Commission's "American Malvern," held in Washington in November, 1941, did not release findings at all comparable to those of its English prototype. But this report, though not directly dealing with the most startling of the Malvern assertions (Acland's amendment declaring for

Today's Gospel

Ninth Sunday after Trinity

"THOU art ever with me and all that I have is thine." These words to the elder brother might be God's words to any true Christian. When we are received into God's family by Baptism we are made so truly His that we possess as much of God's power as we are capable of using. We are so truly His that in the life to come we shall have the powers of God to the full. We are made so utterly Christ's by Baptism that it is true to say that each baptized person is made, not Christ-like, but actually made into Christ. All that He was we can be. All that He endured we must pass through. All that He achieved we can possess. As we make our Communion we should recall all this grace given us and make a resolution before God that in the renewed power of Christ's life that comes to us in this Sacrament we will exert every effort to use the power of God and make ourselves increasingly more and more like Him.

public ownership of the "great resources" of the community), shows an equally keen understanding of the requirements of a Christian social order and the basically anti-Christian character of much of our economic life as it is organized today.

These are some of the report's major assertions: The economic order exists to serve God by increasing the welfare of all men. The values of human personality are primary in economic life, superseding questions of profit. Man has a right to work, and there is no excuse for unemployment. Work should be not only a means of livelihood but a Christian vocation. Labor should have the right to be represented on the board of directors, consulted in affairs of management, and "given a chance personally to act in these affairs." Want is a "scandal" to the country, and our social services should be expanded to eliminate it.

This section of the report has somewhat of the character of a delayed-action bomb. It does not fit into pre-conceived categories of "Capitalist," "Communist," "Fascist," or "Socialist," and so seems harmless. But the reason it does not fit is that all these philosophies are insufficiently revolutionary. All four represent efforts to organize social life along some perversion of the Christian scale of values. The Christian teaching about God and man requires a reversal of social aims which can only be described as a revolution, although it does not invoke the bloody political techniques ordinarily associated with the word.

The thought (for example) that a worker should share in questions of management *because it is good for him* (in that such planning is a part of the development of human personality), fits into no one of these four systems of adapting man to the machine. The Commission on Social Reconstruction proposes, instead, that we adapt our machines (including our corporations and economic practices) to man. It has grasped the basic message of the Malvern report, which is a revolutionary overturn of the present scale of social values, and expressed the same thing in American terms. Much of the enthusiasm over the Malvern report was caused by the Acland amendment; but, in comparison with the other alterations of

our economic ways proposed both by Malvern and by the report of the Commission on Social Reconstruction, that amendment is comparatively mild. Nationalization proposals merely envisage a change of management from one remote and impersonal group to another. The Commission envisages giving every worker a stake in management.

So with the other proposals of the economic section. If the development of human persons is the primary function of the economic order, the existing order is hopelessly disorganized and ineffective. The new social order which our House of Bishops demanded in its historic pastoral of 1934 here begins to take definite shape—an order in which God's will for the development of human persons is the standard of success and efficiency.

We agree most heartily with the Commission's recommendation that a permanent Commission on Social Reconstruction be set up, and hope that the members of this Commission will be appointed to it as well as the additional members it requests. However, we do not believe that the phrase "in coöperation with the Commission on a Just and Durable Peace" belongs in the resolution setting up this Commission. It has shown itself sufficiently appreciative of the Federal Council Commission's work to be counted on to refer to it when the need arises. It has gone beyond the Federal Council Commission in both the theological and the economic fields. And not improbably it will be continued after the Federal Council Commission is disbanded.

We do believe that a resolution of approval of the work to date of the Commission to Study the Bases of a Just and Durable Peace—and especially of the ten points for world order of the Princeton Conference—might well be adopted by General Convention, especially if this recommendation is made by our own Commission, within whose competence it certainly lies. The unanimity of the Christian Churches on the political steps necessary for world peace is worth repeated emphasis, and it would be a fine step for the Episcopal Church to be the first communion officially to approve the ten points of the Princeton Round Table.

Similarly, we hope that the report of the Joint Commission on Social Reconstruction will be not merely received but officially adopted as an expression of General Convention, and thereafter given wide publicity in parishes and missions throughout the land. Its conclusions are those which inevitably emerge from careful Christian study of the relation between theology and the social order; and they should have the emphasis of official approval by the Church.

Order Now

OVER a thousand copies of the reprint, *The Case Against "Basic Principles,"* have been ordered, but more orders are still needed to assure the feasibility of offering this 16-page pamphlet at the low price we announced—10 cents each, 7 cents in quantities of 50 or more, and 5 cents in quantities of 200 or more, plus postage.

The pamphlet consists of articles by Bishop De Wolfe, Dr. F. I. Cirlot, and the Rev. Wilford O. Cross, pointing out the inadequacy of the current proposals of the Commission on Unity. The majority report of the Commission shows that it expects General Convention to approve the general line of these proposals; therefore we feel that *The Case Against "Basic Principles"* should be distributed throughout the Church as soon as possible. Please place your order now, so that production may be begun at once.

DARK NIGHT

"... giving ourselves up to suffer"—St. John of the Cross.

WHEN no star shines, dare we then make surrender?
When not one star announces future day?

To walk alone is not hard, if the heavens
Are pricked with light, holding light's ancient way.

But stripped and sore to go in wind and darkness,
No voice falling on a listening ear,
When heartbeats are the only sound in silence—
Cadenced ghosts of haunting, shapeless fear—

This is to give one's self to lonely suffering.
Those who should have watched are found asleep.
Voices, trampling feet disturb a garden.
Beyond the lanterns ugly faces leap.

This is to go the mountain-way, not certain
If the slow climb be truly to ascend;
To walk by faith, not sight; by faith in summits,
Carmel's peak, and the sun, and journey's end.

—EARL DANIELS

Theology and the Social Order

Report of the Joint Commission on Social Reconstruction

Part II

¶ The first part of this report, published in last week's issue, dealt with the religious convictions underlying the Christian approach to the problems of world order and advanced five principles for the establishment of an international authority with power to enforce its decisions. The report now turns to the international responsibilities of the Church:



B. The Christian Church has a primary duty to seek such a unified world and to assist in the creation of international order:

(a) By being itself actually a worldwide fellowship under one Lord, in which national and racial differences are transcended;

(b) By proclaiming insistently that all nations, under God, are members one of another, with mutual responsibility for the good of each: one God, one family, one destiny;

(c) By proclaiming that no people can claim the right of a superior race to rule over subject people, and that the controlling purpose of colonial administration must be to prepare the colonial peoples for self-government and to assist and hasten them towards that goal;

(d) By helping to create respect for and protection of the rights of minorities, both at home and abroad;

(e) By repudiating any attempt to approach the solution of postwar problems in the spirit of revenge, hatred, or injustice, though without blinding our eyes to the wrongs of the past or the dangers of the future;

(f) By creating at home such a conviction of international solidarity and interdependence, and the unity of all men in God, as will prepare our people to abandon isolation and to assume their full responsibility for the creation and maintenance of international order and justice;

(g) By the reestablishment of contact with fellow Christians in enemy and conquered countries with the view to helping in the restoration of these churches and with faith in them to furnish the leadership in their own countries for international cooperation.

III. Inter-racial

In loyalty to the principle, which stems from the Jewish-Christian tradition, that all mankind is one family in God, we also advocate

(a) The recognition and acceptance of the principle of the equality of nations before the law and their right to equal freedom, equal opportunities for developing both material resources and human capacities, and their right to equal and just treatment in every respect, making no distinction either in law or fact on account of race or nationality;

(b) The recognition of the intrinsic

worth of every person, and the right of every person without distinction because of race or color to equality of opportunity according to his capacities, in so far as this is within human control;

(c) The application of this principle should begin at home in our dealings with other nations and races and in the treatment of our minority groups. Our own Negroes, to mention one flagrant example, are in many respects denied equality of opportunity. The Negro is not asking for charity or for special privilege, but he is asking for an equal opportunity in training and work and culture to prove his worth as a man and as a citizen. It is difficult to see how Christian democracy can offer less than this. The essence of the problem is that the Negro must be treated as a man and citizen, and not as a Negro. "We are members one of another; if one member suffers all the members suffer with it."

(d) We believe that "it is a first responsibility of the Church to demonstrate within its own fellowship the reality of community as God intends it. It is commissioned to call all men into the Church, into a divine society that transcends all national and racial limitations and divisions."²

IV. Economic

We seek a better America, more just, more fruitful for all, in which all our people have the opportunity through work to live in dignity and in freedom from want.

We call attention to the following extract from the Oxford Conference report:

"The subordination of God's purpose for human life to the demands of the economic process seems in practice to be a tendency common to all existing kinds of economic organization. In particular we draw attention to certain features of modern life in the so-called capitalist countries of the world:

"(1) The ordering of economic life has tended to enhance acquisitiveness and to set up a false standard of economic and social success.

"(2) Indefensible inequalities of opportunity in regard to education, leisure, and health continue to prevail and the existence of economic classes presents an obstacle to human fellowship which cannot be tolerated by the Christian conscience.

"(3) Centers of economic power have been formed which are not responsible to any organ of the community and which in practice constitute something in the nature of a tyranny over the lives of masses of men.

"(4) The only forms of employment open to many men and women, or the fact that none is open at all, prevent them from finding a sense of Christian vocation in their daily life."

We believe that the basic contribution of

²Oxford Conference Report.

Christianity to history has been to give validity and power to the idea of the dignity, significance, sacredness and eternal destiny of human personality. We believe that human progress is measured by the ever broadening opportunity it affords for the development and enrichment of human persons and their relationship with each other. We believe the idea that by pursuing individual interests there would be created a universal harmony of interests which would serve the good of all is no longer adequate. We believe the freedom of the individual, and the stability and welfare of the family, is "now dependent on a social and economic organization in which each individual actively participates and which has the power to protect him against insecurity and exploitation."

We therefore advance the following principles:

(1) The economic order exists to serve God by increasing the welfare of all men.

(2) The human being is primary, and his right to find through work the opportunity for a full personal and cultural life and economic security for himself and his family is the initial charge on our economy. To make the "profit rule" the directive force and predominant factor in industry is an improper reversal of values. The welfare of the human being and his family comes first and constitutes a first charge upon revenues "before wholly private or wholly personal drafts upon any surpluses are conceded for other legitimate purposes and ends."³ The solution of the problem of production has been enormously advanced: there is yet to be achieved similar progress in finding an answer to the problem of distribution.

(3) In the development of the individual the right to work is basic. Unemployment is the final curse of any social system. Beyond the economic distress it entails is the moral shock of uselessness, the bitterness and humiliation arising from inability to play an adequate part in life and to support one's family, and the danger to true family life which this involves. No nation can afford unemployment. No nation can afford what it does to the moral fiber of its people. Unemployment is cured in time of war; it can also be cured in time of peace if there is the will to use the intelligence to achieve full employment and to make the necessary sacrifice. The whole people, acting through its government, should assume responsibility for the elimination of unemployment. Where private enterprise fails to provide full employment, and to the extent to which it fails, the government should be ready to stimulate and find ways to create useful employment.

(4) In the development of the individual there must be given to him the opportunity to find in his daily work a Christian vocation. Not only should labor have the right to be represented on the board of

³Malvern and After.

directors, and to bear the responsibilities and duties involved in that right, but also the employee should be introduced to participation in the problems of management and not confined only to the monotonous routine of production and maintenance. Through conference discussions he should be given the opportunity of acquaintance with the more varied and interesting problems of planning, execution, and research, and given a chance personally to act in these affairs and so become integrated in thought and feeling with the industrial process as a whole. The problem of society is in one respect that of giving every man status, or importance, a recognized place, and a recognized function, and the feeling that he is needed and wanted, and is a direct and useful contributor to the welfare of society. "All those engaged upon any given enterprise should be given opportunity to become consciously aware that they are jointly responsible to the community for such service and enterprise," and so find in their daily work the service of God and their fellowmen.

(5) Along with the attack on unemployment there should also be a direct attack upon want through the broad expansion of our social services (health, recreation, leisure time activities, family counseling, etc.) and also through the extension of our system of social insurance, making it universal, unified, and compulsory, so that all share in it, in order to free this country of "the scandal of want"; in order that every citizen willing to serve according to his powers has at all times an income sufficient to meet his responsibilities.

V. Conclusion

War offers men a cause in which they are needed, for which they are willing to strive and to suffer. There is yet to be made articulate an equally compelling cause in the days of peace. But the cause

CHAPEL IN THE EVENING

CHAPEL in the evening
 Glowing, flaming light,
 Quiet voice that whispers
 "Everything's all right."
 Rustling skirts of Sister,
 Come to say her prayers,
 A hundred silent footsteps
 Treading on the stairs—
 Saints unseen yet kneeling
 At that altar Throne,
 Chapel most deserted,
 Yet I'm not alone.
 Voices praying gladly
 To that loving King,
 Lips in adoration
 Silent praises sing—
 Never never lonely
 At this wondrous sight,
 Chapel in the evening
 Centered in the Light.

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is here, this cause of human welfare, this cause of building a better world for all peoples. And it is into the service of this cause the Spirit of Christ calls our people today.

(Signed) Rt. Rev. WILLIAM SCARLETT, D.D., Bishop of Missouri, chairman; Rt. Rev. CHARLES C. J. CARPENTER, D.D., Bishop of Alabama; Rt. Rev. BEVERLEY D. TUCKER, D.D., Bishop of Ohio; Rev. FRANCIS J. BLOODGOOD, diocese of Milwaukee; Rev. E. H. ECKEL, JR., diocese of Oklahoma; Rev. HOWARD H. HASSINGER, diocese of Rochester; STEPHEN E. BURROUGHS, diocese of North Carolina; CLARK G. KUEBLER, Ph.D., diocese of Chicago.

DIOCESAN

CANAL ZONE

Lepers Confirmed

Bishop Beal of the Panama Canal Zone has just had his first confirmation of lepers, six men and two women, in the leper colony at Palo Seco. They were prepared by the Ven. Arthur F. Nightengale, now in his 21st year as rector of St. Paul's, Panama City, with its 1,300 communicants. Besides attending to a number of other duties, Archdeacon Nightengale manages to provide an early celebration at the leper colony every Monday morning.

Shaded by palms and breadfruit trees, the neat two-story government-built houses of the colony form a cheerful community on a headland at the Pacific end of the Zone, selected for the colony by General William Gorgas in 1907. Fewer than 500 patients have been admitted in thirty years, and of these, more than one-tenth have been sufficiently cured to be paroled; 85 women and 34 men are now patients. They work little farms and sell their produce to the colony kitchen at current prices. A woodwork shop is kept busy. Patients made all the furniture of the Chapel of the Holy Comforter.

CHICAGO

Catholic Club Elections

At a meeting of the Catholic Club of Chicago, held at the Church of the Ascension, Chicago, Clifford L. Terry was elected to serve as president of the Club for a third term. Also reelected were Victor Cronk, vice-president, and William J. Rivers, secretary-treasurer.

Chosen to serve as members of the executive committee were the Rev. William B. Stoskopf, rector of the Ascension, the Rev. William B. Suthern, rector of St. Thomas', Henry C. Tilden, and Theodore Ellis.

CHURCH CALENDAR

August

- 22. Ninth Sunday after Trinity.
- 24. S. Bartholomew. (Tuesday.)
- 29. Tenth Sunday after Trinity.
- 31. (Tuesday.)

SCHOOLS

FOR GIRLS

ST. MARGARET'S SCHOOL

Episcopal. Thorough preparation for college. Music, Art, Athletics, Riding. Simple country life. Beautiful campus on Rappahannock River. Moderate cost. For illustrated catalog address: Mrs. Langhorne C. Craighill, Headmistress, Tappahannock, Va.

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Episcopal Boarding and Day School for Girls. Founded 1837. Strong Elementary Department, dormitories in separate wing. Thorough College Preparatory, General, Secretarial courses. Music, Art, Dramatics. All Sports. Easily accessible to Philadelphia and New York.

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

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100th session. Episcopal. Effective preparation for colleges admitting on certificate and for those requiring college boards. General course for non-college girls. Secretarial. Separate lower school—grades 4 to 8. Tiled swimming pool. Sports including riding. Annie Powell Hodges, A.M. (Mrs. Wm. T.) Principal, Box J-L, Staunton, Virginia.

THE ARK

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North Carolina

An ideal school for children from 4 to 14 years. Exceptional care with thorough preparation. Season opens October 5th. Entire charge if desired. Mrs. Millicent A. Hayes, Principal

COLLEGES

CARLETON COLLEGE

Donald J. Cowling, President

Carleton is a co-educational liberal arts college with a limited enrollment of about 850 students. It is recognized as the Church College of Minnesota. Address: Assistant to the President.

Carleton College
Northfield Minnesota

SEMINARIES

The Church Divinity School of the Pacific BERKELEY, CALIFORNIA

Dean, Henry H. Shires 2457 Ridge Road

SPECIAL

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

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

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

When Writing to Schools Please Mention
THE LIVING CHURCH

DEATHS

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

Charles H. Brown, Priest

The Rev. Charles Hastings Brown, at the age of 69 years, died on June 20th in his Beverly, Mass., home to which he retired in 1941 after having been rector of Grace Church, Norwood, for 32 years. Mr. Brown was known beyond the confines of his diocese, in which he took an active part in religious education, by his work for the Order of Sir Galahad for boys, whose manuals he edited and of whose supreme council he was a member.

Mr. Brown graduated from Harvard University, *cum laude*, in 1896, and from the Episcopal Theological School, Cambridge, in 1904, having taught in a private school in Salem, Mass., for four years before beginning to study for the ministry. He served as curate of St. James' Church, Roxbury, for two years, and as curate of St. Stephen's Church, Lynn, for two and a half years, there being associated with the late Archdeacon Ernest J. Dennen, rector of the parish, who founded the Order of Sir Galahad, now incorporated as a nationwide organization for Church boys. Mr. Brown was a student by inclination and ability, and he not only taught the Old Testament in the training schools under diocesan auspices, but conducted correspondence classes in Biblical study under the National Council.

Funeral services were held in St. Peter's Church, Beverly, on July 23d. Mr. Brown was a widower without children, Mrs. Gladys Brown having died in 1922.

George Andrews Zellers, Priest

Funeral services for the Rev. George Andrews Zellers, who died at the advanced age of 90 years in Bakersfield, Calif., on June 29th were held in St. Paul's Church, Bakersfield, July 2d, the Rev. Ralph H. Cox officiating.

The Rev. Mr. Zellers was ordered deacon by Bishop Rulison in 1888 and priest the following year by Bishop Howe. He served the Church in Morgantown, Churchtown, and Minersville, Pa., retiring in 1910. He was the author of several books and will be remembered by many for his lectures, illustrated by lantern slides, of the early days of the Church in the eastern states.

He is survived by one son, C. Ralph Zellers, of Bakersfield, and two daughters, Mrs. Florence Reeser and Mrs. Walter Harner of Morgantown, Pa.; eight grandchildren and seven great-grandchildren. Entombment was in the Bakersfield Memorial Park Cemetery.

A. M. Strange

President A. M. Strange, who has served as president and principal of several Negro schools and colleges, died July 7th, at the age of 59. Funeral services were held at the Tupelo Baptist church with all the Negro ministers of the community officiating, assisted by Dr. Charles G. Hamilton of Aberdeen, his rector. He is survived by his wife and several brothers and sisters.

President Strange was one of the great educational leaders of his people. A graduate of Alcorn State College, he started the first Rosenwald School in Mississippi, in Jefferson Davis county. He established at Kentwood, Louisiana, the first County Training School for Negroes. After starting several such schools in both states, he labored for fifteen years at Tupelo, Miss., building the Lee County Training School.

In 1933 he was named president of the Okolona Industrial School, an American Church Institute school which he improved into a junior college. Under his leadership a dozen buildings were added to the school and much scholastic as well as material progress was made. He left to become president of the Ministerial Institute and College at West Point, Miss., where he built up a dilapidated school into a solid institution. He was called back to the Okolona School this year, and he had only been there a few weeks when he died.

President Strange was a loyal member of the Church, having been confirmed while at the Okolona School. Under his leadership the chapel of St. Bernard was constructed, and Bible and Church teaching made a part of the curriculum. He was a constructive leader in promoting friendliness between the races, and his life was a credit to the South. He left a monument in many institutions of learning and religion, but even more in the hearts of all who knew him.

CLASSIFIED

HOUSE WANTED

USE OF furnished house for religious purposes, preferably east of Alleghenias. Taxes, insurance, ordinary repairs expense of user. Correspondence invited. Box P-1798, The Living Church, Milwaukee 3, Wis.

LIBRARIES

LIBRARY of St. Bede, 175 E. 71st Street, New York City. Closed for the summer after June 18, reopening October 4.

LINENS AND VESTMENTS

PURE IRISH LINEN AVAILABLE. Fortunately 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 WANTED

HOUSE MOTHER'S position wanted. Middle-age Churchwoman. Wide experience teacher and personnel work. New York City or vicinity. Box J-1792, The Living Church, Milwaukee 3, Wis.

ORGANIST—Choirmaster, thorough knowledge of music for either liturgical or Prayer Book service. Boy or adult choir. Active Churchman. Ten years present post. Reply Box H-1767, The Living Church, Milwaukee 3, Wis.

RECTOR of Eastern city parish desires change to town or suburban parish. Sound Churchman. Reply Box B-1797, The Living Church, Milwaukee 3, Wis.

RECTOR desires parish. Sound Churchmanship, worthy education and preacher, interested in Church School, Young People's and Pastoral work—single, good health. Would consider Locum Tenens. Reply Box H-1796, The Living Church, Milwaukee 3, Wis.

PASTOR of Cathedral parish, thirty-eight, married, would consider rectorship of parish where emphasis is desired on the Lord's Supper with Communion as the chief Sunday service. Churchmanship immaterial provided love of God is strong enough to put Christian fellowship through the Lord's Supper foremost in parish life. Salary \$5000. Reply Box F-1793, The Living Church, Milwaukee 3, Wis.

PRIEST, single, early forties, would like to be rector of a parish of lower paid working people; either a single community or factory district. Reply Box R-1795, The Living Church, Milwaukee 3, Wis.

Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your LIVING CHURCH does not reach you on time occasionally, please understand we are doing our best. The delay is caused by conditions arising after your copy has left Milwaukee.

RATES: (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by The Living Church at 744 North Fourth Street, Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

CLASSIFIED

ANNOUNCEMENT

Memorial

IN loving memory of Edwin G. White, Priest
"From this our world of flesh set free;
We know them living unto Thee."

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

AM anxious to purchase a copy of Patterson's History of the Church of England. Reply H. M. Wells, 38 Mansfield St., New Haven, Conn.

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.

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

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

THE LIVING CHURCH

CHANGES

Appointments Accepted

BLYNN, Rev. PETER R., formerly curate of St. Peter's Church, Morristown, N. J., will become associate priest of the Church of the Advent, Boston, Mass., effective September 24th.

CAUTION, Rev. TOLLIE L., formerly rector of St. Augustine's Church, North Philadelphia, Pa., is now vicar of St. Luke's Church, New York, N. Y.

HARTE, Rev. JOSEPH M., formerly rector of St. George's Church, Rochester, N. Y., will become rector of All Saints' Church and student pastor at the University of Texas, Austin, Tex., effective September 1st. Address: 209 W. 27th Street, Austin.

NORTON, Rev. DAVID W., JR., formerly assistant priest of the Church of the Advent, Boston, Mass., will become vicar of St. Stephen's Church, Boston, effective September 12th. Address: 419 Shawmut Avenue, Boston.

WADDICOR, Rev. JOHN, formerly assistant at Christ Church, Fitchburg, Mass., will become rector of St. Paul's Church, Endicott, N. Y., effective September 1st. Address: St. Paul's Rectory, 202 Jefferson Avenue, Endicott.

YODER, Rev. J. WILLARD, formerly vicar of St. Matthew's Church, Irvington, Indianapolis, Ind., is now vicar of All Saints' Cathedral in the same city.

Military Service

BEASLEY, Rev. REVERE, formerly a 1st Lt. in the Army is now a Captain.

CHASE, Rev. WILLIAM J., formerly a 1st Lt. in the Army is now a Captain.

HALL, Rev. PERCY G., formerly a Lt. Colonel in the Army is now a Colonel.

HOLDER, Rev. OSCAR E., formerly a Captain in the Army is now a Major.

LINSLEY, Rev. JOHN C. W., formerly at Knollwood Field, N. C., now has the following address:

Lt. Col. J. C. W. Linsley, Chap., Hq. First Air Force, Mitchell Field, L. I., N. Y.

McGAVERN, Rev. CHARLES L., formerly a 1st Lt. in the Army is now a Captain.

THOMAS, Rev. HENRY B., rector of the Church of Advent, San Francisco, Calif., after six months at the Naval Air Station, Pensacola, has been detached for foreign service. Permanent address: Rt. 2, Box 536, Los Gatos, Calif.

Resignations

KIRKBRIDGE, Rev. RICHARD G., is retiring from active service beginning August 1st. New address: 2297 Baxter Street, Los Angeles, Calif.

RANSOM, Rev. FRANCIS A., formerly priest-in-charge of St. Barnabas' Church, Rumford, Me., is retiring from active service, September 1st. Address: 12 Franklin Street, Rumford.

Change of Address

DUMOULIN, Rt. Rev. FRANK, formerly at St. John's Church, Lattintown, Locust Valley, L. I., N. Y., is now at 6641 Lincoln Drive, Philadelphia, Pa.

Ordinations

PRIESTS

ALASKA—On St. James' Day, August 1st, the Rev. WILLIAM J. GORDON, JR., was advanced to the priesthood by Bishop Bentley at St. Mark's Church, Nenana, Alaska. He was presented by the Rev. Arnold Krone and the Rev. Warren Fenn preached the sermon. Fr. Gordon will be priest-in-charge of St. Thomas' Mission, Point Hope, Alaska.

NEVADA—On July 28th at Holy Trinity Church, Fallon, Nevada, the Rev. HARVEY DEWITT SMITH was advanced to the priesthood by Bishop Lewis. He was presented by the Rev. F. W. Weida and the Rev. T. H. Kerstetter preached the sermon. Fr. Smith will be vicar of Holy Trinity Church, Fallon, St. Alban's Church, Yerington and Coventry Cross Church, Smith Valley, Nevada, with address at Box 189, Fallon.

WESTERN MICHIGAN—On July 28th in St.

Paul's Church, Grand Rapids, Mich., the Rev. NORMAN S. RICE was advanced to the priesthood by Bishop Whittemore. He was presented by the Rev. Henry P. Krusen and the Rev. Thomas Van Braam Barrett preached the sermon. Fr. Rice will continue as vicar of St. Paul's Church and will also be priest-in-charge of St. Mark's Church, Newwaygo, Mich.

LIVING CHURCH RELIEF FUND

The Living Church Nursery Shelter

Previously acknowledged	\$ 871.99
Miss Esther Congdon	10.00
Louise Boyd Gile	10.00
In Memoriam, Silas Redfield Linsley	10.00
Kate L. Mitchell	10.00
Mrs. William J. Bartlum	5.00
Priscilla D. Howard	5.00
In Memory of a dear Sister	5.00
In Memory of Henry Justus (Brown) priest	5.00
	\$ 931.99

China Relief

In Memoriam, Silas Redfield Linsley	\$ 10.00
Kate L. Mitchell	10.00
Rural Branch of The Womanhood of the Church in Iowa	5.00
	\$ 25.00

Greek Relief

In Memoriam, Silas Redfield Linsley	\$ 10.00
Mrs. R. R. Harris	2.50
	\$ 12.50

War Prisoners Aid

Previously acknowledged	\$1,281.40
In Memoriam, Silas Redfield Linsley	10.00
Mrs. William J. White	3.00
Mrs. R. R. Harris	2.50
	\$1,296.90



GO TO CHURCH THIS SUMMER



"GO TO CHURCH IN SUMMER"

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

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

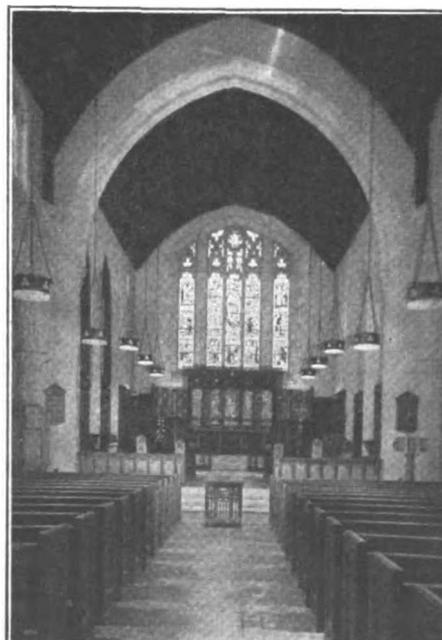
ALBANY—Rt. Rev. George Ashton Oldham, D.D., Bishop

St. George's Church, N. Ferry St., Schenectady, N. Y.

Rev. George F. Bambach, Rector; Rev. Oscar C. Taylor, Asst.
Sun.: 8, 11, 7:30; Daily: 9:30 & 5 P.M.; Tues., Thurs., Holy Days: 10 A.M.

CALIFORNIA—Rt. Rev. Karl Morgan Block, D.D., Bishop

Grace Cathedral, San Francisco
Very Rev. Thomas H. Wright, D.D.; Rev. John P. Craine; Rev. Allen C. Pendergraft
Sun.: 8, 11, 4; H.C. daily at 8 A.M. & Wed. at 10:30 A.M.; War Shrine Service Thurs. 8 P.M.



ST. MARTIN'S CHURCH, PROVIDENCE, R. I.

CENTRAL NEW YORK—Rt. Rev. Malcolm Endicott Peabody, D.D., Bishop
Grace Church, Church & Davis Sts., Elmira, N. Y.
Rev. Frederick Henstridge, Rector
Sun.: 8 & 11; Wed. & Holy Days: 9:30 A.M.
Other services as announced. Church open daily.

Grace Church, Genesee & Elizabeth Sts., Utica, N. Y.

Rev. Harold E. Sawyer, Rector; Rev. E.B. Pugh
Sun.: 8, 11, 4:30; Tues. & Thurs. 10 H.C.; Fri. 7:30 H.C.

CHICAGO—Rt. Rev. Wallace Edmonds Conkling, D.D., Bishop
Church of the Redeemer, Blackstone Ave. at 56th, Chicago

Rev. Edward S. White, Rev. Elmer J. Templeton
Sun.: 8 & 11 A.M.; Mon. & Fri. 9; other week days 7 A.M.

St. Paul's Church, 50th & Dorchester Ave., Hyde Park, Chicago

Rev. H. Neville Tinker; Rev. Pierce Butler
Sun.: 8 & 11; Wed. and Saints Days: 10

COLORADO—Rt. Rev. Fred Ingley, D.D., Bishop
St. John's Cathedral, 14th & Clarkson, Denver
Very Rev. Paul Roberts, D.D., Dean; Rev. Harry Watts, B.D., Canon
Sun.: 7:30, 8:30, 9:30, 11 A.M.; 4:30 P.M. Weekdays: Wed. 7:15 A.M., Thurs. 10:30 A.M., Holy Days 10:30 A.M.

CONNECTICUT—Rt. Rev. Frederick Grandy Budlong, D.D., Bishop; Rt. Rev. Walter Henry Gray, D.D., Suffragan Bishop
Christ Church Cathedral, Main & Church Sts., Hartford

Very Rev. A. F. McKenny, Rev. S. W. Wallace, Rev. E. J. Cook, Rev. J. P. Coleman
Sun.: 8, 9:30, 10:05, 11 A.M., 8 P.M.; Weekdays: Mon., Fri., Sat. 8; Wed. 7; Tues. & Thurs. 9
(Continued on next page)



GO TO CHURCH THIS SUMMER



(Continued from preceding page)

CONNECTICUT—Cont.

St. James Church, Danbury, Conn.
Rev. Richard Millard
Sun.: 8 and 11 A.M.

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.

IOWA—Rt. Rev. Harry Sherman Longley, D.D., Bishop

St. Paul's Church, 9th & High Sts., Des Moines
Rev. John S. Cole, Priest-in-Charge
Sun.: 8 and 10:45 A.M.

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

All Saints' Church, 7th Ave. corner 7th St., Brooklyn
Rev. Nelson F. Parke
Sun.: 8 and 11 A.M.

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

St. Paul's Cathedral, 615 So. Figueroa St., Los Angeles
Very Rev. F. Eric Bloy, D.D., Dean; Rev. Robert MacL. Key, Canon Precentor
Sun.: 8, 9 & 11 A.M. & 5 P.M. Weekdays: Tues. 9 A.M., Thurs. 10 A.M.

St. Augustine by the Sea & St. Ambrose Chapel, Santa Monica, Calif.
Rev. W. N. Pierson, Rev. D. J. Gallagher
Sun.: 7:45, 9:30 & 11 A.M., 4:30 & 7:30 P.M.; Weekdays: Daily 9:30 A.M.; Thurs., 7:45 A.M.

St. Paul's Church, 8th and C, San Diego, Calif.
Rev. C. Rankin Barnes, D.D., Rev. H. B. Lamer, Jr.
Sun.: 7:30 and 11 A.M.; 7:30 P.M. Fridays & Holy Days, 10 A.M.

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

Christ Church Cathedral, St. Charles & Sixth Sts., New Orleans
Very Rev. Wm. H. Nes, D.D., D.C.L.
Sun.: 7:30, 9:15, 11 A.M. & 6:30 P.M. Weekdays: 7:15 A.M. & 5:45 P.M.

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. R. W. Davis; Rev. G. M. Jones
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

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

St. David's, 4700 Roland Ave. at Oakdale Rd., Baltimore 10, Md.
Rev. R. T. Loring, Rev. A. E. Swift
Sun.: 8, 9:30, 11 A.M. & 5 P.M.; Tues. 6:30, Wed. & Fri. 7:30; Thurs. 10

Church of St. Michael and All Angels, St. Paul & 26th Sts., Baltimore
Rev. Don Frank Fenn, D.D.; Rev. H. G. Miller
Sun.: 7:30, 9:30 and 11 and daily

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

Christ Church, Cambridge
Rev. Gardiner M. Day, Rector
Sun.: 8 H.C.; 10 Children's Service; 11 M.P.; 8 E.P. Weekdays: Tues. 10, Thurs. 7:30, Saints Days 7:30 & 10

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

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

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

Grace Church, Capitol Square, Madison, Wis.
Rev. J. O. Patterson, Ven. E. M. Ringland
Sun.: 7:30, 9:30 & 11; Weekdays: 5 P.M.; Holy Days: 7:30 & 10

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

St. John the Evangelist, Portland at Kent, St. Paul
Rev. C. H. Gesner, Rev. A. M. Wood
Sun.: 7:30, 9:30 & 11; Wed. & Holy Days: 9:30

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. Dr. S. T. Steele, Vicar (until Aug. 1)
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5:00 P.M.

Church of the Resurrection, 115 E. 74th St., New York

Rev. Gordon B. Wadhams, Rev. Thomas J. Bigham, Jr., Rev. Richard A. Johnson
Holy Eucharist: Sun. 8 & 10. Daily 7:30 (exc. Mon. & Sat., 10)

St. Bartholomew's Church, Park Ave. & 51st St., New York

Rev. Geo. Paul T. Sargent, D.D., Rector
Sun.: 8 Holy Communion; 11 Morning Service and Sermon. 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; 11 Morning Service and Sermon; Holy Communion Thurs. 12 M.



ASCENSION: ALL SAINTS' CHAPEL, NEW YORK

NEW YORK—Cont.

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. Philip's Church, 215 W. 133rd St., New York
Rev. Shelton Hale Bishop, E. C. Harrison, R.O.C. King, W. H. Scott
Sun.: 7, 9, 11 A.M.; Weekdays: 7 & 9 A.M.

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

Grace Church, Port Jervis, N. Y. (Tri-States)
Rev. Robert Gay, Rector
Sun.: 8 & 10:30 A.M. Holy Days as announced

OHIO—Rt. Rev. Beverley Dandridge Tucker, D.D., Bishop

Church of the Incarnation, E. 105th & Marlowe, Cleveland
Rev. Robert B. Campbell
Sun.: 8 & 11:00

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

Trinity Church, 501 S. Cincinnati Ave., Tulsa
Rev. E. H. Eckel, Jr.; Rev. J. E. Crosbie; Rev. E. C. Hyde
Sun.: 7, 8, 9:30 (exc. Aug.), & 11 A.M.; Fri. & Holy Days: 10 A.M.

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 A.M.; Matins 10:30; High Mass 11; Evensong 4; Daily: 7, 9, 12:30 & 5; Confessions: Saturdays 4 to 5 & 8 to 9 P.M.

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

St. Martin's Church, Providence
Rev. John V. Butler, Jr., Rev. Theodore H. McCrea
Sun.: 8, 9:30 & 11 A.M.

St. Stephen's Church, Providence
Rev. Charles Townsend, D.D., Rector
Sun.: 7:30, 9:30 (sung), 11; Weekdays: 7:30 P.B. Holy Days also 9:30

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

VIRGINIA—Rt. Rev. Henry St. George Tucker, D.D., Bishop; Rt. Rev. Frederick D. Goodwin, D.D., Bishop Coadjutor; Rt. Rev. W. Roy Mason, D.D., Suffragan Bishop

Calvary Church, Front Royal, "The Little Cathedral of the Shenandoah," Royal Ave. at 2nd St. Half mile from the "Skyline Drive."
Rev. Charles Noyes Tyndell, D.D., Rector
Sun.: 11 A.M., Holy Days 10 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.

Millions on the Move

LIKE shifting sands of the desert, our American population is on the move today. Millions have changed and are changing their places and conditions of living. Into military camps and war industry areas has flowed a steady stream of soldiers and artisans and their families and as a result many communities have been flooded with new people while others have been drained dry of manpower and womanpower.

These changes have created problems of housing and transportation but, even more important, they have created social, moral, and religious problems of inconceivable magnitude.

The Church must go to these people and already is doing so in a goodly number of communities. Children must be baptized and instructed; young people counselled, advised, and confirmed; home life stabilized by religion. Already parishes, dioceses, and the national Church, independently and together, are at work. But much remains to be done. Countless opportunities are open if the Church provides funds and manpower.

New methods and techniques are being worked out, in many cases in co-operation with other Christian bodies. A limited amount of financial assistance has been granted by the national Church where local resources are inadequate and the program sound.

An example of how the Church has moved quickly to meet new conditions is at the huge Glenn Martin airplane plant near Baltimore where thousands of families suddenly moved in. The Episcopal Church, in co-operation with other Churches and after careful surveys, worked out a constructive program, with each Church assuming responsibility for a given area. An Episcopal church was erected and a priest placed in charge. Today the work is going forward. Other projects equally striking, in shipyard, power plant, and munitions areas are under way in the Dioceses of Connecticut, Michigan, California, East Carolina, Oregon, and Los Angeles.

The Presiding Bishop is prepared to recommend an

enlargement of the present program in war industry areas to General Convention, believing firmly as he does that such work, though temporary, constitutes a part of the Christian Offensive during the next few years.

THE domestic scene looms large in this Christian Offensive not alone in war industry and camp areas. College and university campuses, many of them now populated with units of the military services but without the usual military chaplaincies, are calling for help. The Church, already doing an excellent job in college work, must do more, both now and after the war, in providing the religious training for these thousands of young people who will be our leaders tomorrow.

The rural field likewise is ripe to the harvest. A permanent strategy providing better training of rural clergy and lay workers has been worked out by the national Church. Standards of living and pay of our rural workers must be raised and an aggressive program of expansion fostered. This will require more missionary support from the Church as a whole.

The war too has brought the Church face to face with her responsibilities and opportunities among minority racial groups, many of them United States citizens though of Mexican, Chinese, Filipino, and Japanese ancestry. One new missionary in New Mexico, for example, could bring into the Church hundreds of Mexicans who are now without religious training.

THESE are but a few illustrations of the Christian Offensive here at home. Our nation is engaged in a global war for the preservation of the democratic way of life. Yet democracy of itself is not enough; it must be a Christian democracy and our Church's missionary program is a vital element in the future of the nation and the world. America must be made Christian if the world is to be won for Christ. The new missionary program which the Presiding Bishop will recommend to General Convention is designed to help attain this end.

The National Council, 281 Fourth Avenue, New York 10, N. Y.

The time has come when the Church must launch a Christian Offensive designed to take advantage of some of the tremendous opportunities resulting from the war.
—THE PRESIDING BISHOP.

No. 4 IN A SERIES: THE CHRISTIAN OFFENSIVE