

# The Living Church

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



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1940

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The Church and Peace

TO THE EDITOR: Bravo and three bravuras for your editorial comment (issue of August 29) on official Church representation at the peace conference. Who would represent the Church officially? Would there be a building in all the world big enough to contain Parthians, and Medes, and Elamites, or, to put it more modernly, the Pacifists and near-Pacifists and non-Interventionists and militant Christians out of every church and sect under heaven? Christians, as such, if they were of one accord in one place, might invoke again the rushing mighty wind. But, now . . . !

May I respectfully point out that Christ was represented at Versailles? At least Clemenceau believed He was, when he said to Woodrow Wilson: "You talk like Jesus Christ!" That was precisely what Mr. Wilson was doing; and once more our Lord was acclaimed from a quarter last to be looked for. Let Christians be comforted: Christ will be represented at the next Peace Table, and if Christians as a whole help to enforce the Peace (which Christians on the fields of the war will have won)—then Heine's vision, banned in Germany, may come true, and, before that Presence and His Cross, the Olympians will slink away. It may be highly fantastic, but not more fantastic, I think, than there could be place large enough, or time long enough, for Christian churchmen to meet and resolve "a durable and lasting peace."

(Rt. Rev.) ROBERT NELSON SPENCER,  
Bishop of West Missouri.  
Kansas City, Mo.

Unity With Presbyterians

TO THE EDITOR: It is about time that the rank and file of the Episcopal Church awaken to the fact that through the mistaken movement in support of so-called Unity and "Basic Principles," the whole future of our communion is threatened and a serious disruption of our own members will occur.

The doubtless well meaning Commission have become so obsessed with their own ideas and plans that they have apparently shut their eyes to the marked divergence in certain doctrines between the Episcopal Church and the Presbyterian bodies, to the totally different character of their worship, to the real meaning and requirement of episcopal ordination, and to the fact that success for the efforts of this Commission will result in apostasy. Now is the time for people

to realize the danger threatening our communion. "Basic Principles" will not make for "Unity." They, if successful, will split the Episcopal Church. And not a split between so called "high" and "low," "Catholics and Protestants," but a split between all true, loyal, orthodox, sound thinking Churchmen, who stand by the Prayer Book, and all of the traditions of the Anglican communion, and those who carried away by too great zeal for an imaginary unity, impossible to realize by the plans put forth, would surrender many of the doctrinal positions of the Church and the safe guards of the Faith, which come to us on scriptural authority.

No one charges the Commission with an intention to deceive, but in the plan for joint ordination they propose, they are deceiving themselves, deceiving the members of the Episcopal Church and deceiving the Presbyterian body. For, in the last analysis one is either ordained a priest, or is not ordained a priest. And to be properly ordained, proper "form," "matter" and "intention" must obtain. By this test alone, the proposed plan is a subterfuge. It is a grave criticism of the Church.

I am always an "optimist." Personally I do not believe that either Episcopalians or Presbyterians as a whole are going to be taken in by this proposed plan. If, however, step by step the plan should succeed, many thousands of Churchmen, like myself will consider that we constitute the real Episcopal Church, since we are absolutely loyal to her doctrine, discipline, and worship, and will rightly in our parishes be entitled to all endowments given to the body as now constituted and that those who accept and follow the "plan for Unity" and "Basic Principles," if they succeed will be not the Episcopal Church but another schismatic body made up of those who turn from the teachings and traditions of the Episcopal Church and those Presbyterians who have deluded themselves as to unity.

I write individually but to my sure knowledge, in the name of a vast number of members of the Episcopal Church.

(Rev.) ARCHIBALD CAMPBELL KNOWLES.  
Germantown, Pa.

Whitsunday

TO THE EDITOR:—there occurs in some of the literature of the Church the historically false, intellectually impossible, and practically harmful statement that "Whitsunday is the birth-day of the Church." It is one of those catchy statements, that being repeated over and over again, in some quarters becomes accepted as fact.

I do not feel disposed to impose on your generosity to ask you to give sufficient space in your columns for fully adequate treatment of this important matter, but I do feel not only justified but impelled to ask that you grant enough space for the statement of the following salient facts, which cannot be successfully disputed.

First, we remember that before Christ's Ascension, He promised the Church that He had founded that after He had ascended, the Holy Ghost would come upon it to give it new vision and power to fulfill its mission in this world.

Bishop Gore, late Bishop of Oxford, has pointed out that when Jesus ascended, He "left behind Him, for the fulfillment of His purpose, the Church, which is His Body . . . and the visible organ through which He is to act upon the world." All readers of the New Testament know that Christ Himself chose 12 Apostles and 70 Evangelists, the first Christian Ministry, and Himself ordained the Church's two great Sacraments

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The Living Church

Established 1878

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

- CLIFFORD P. MOREHOUSE . . . . . Editor (On leave for service with U. S. Marine Corps)
- PETER DAY . . . . . Acting Editor
- JEAN DRYSDALE . . . . . Managing & Literary Editor
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## STRICTLY BUSINESS

IT HARDLY seems possible that General Convention is so close—less than a month; and so at this writing I'm just getting things together to go down to Cleveland and make preparations for THE LIVING CHURCH activities during the Triennial.

\* \* \*

ANNE LEIGH has been working in our shipping department—quietly and modestly, and so quietly and modestly that you'd hardly suspect she has crammed more exciting living into her 22 years than most people experience in a long lifetime.

Her father, now an overseas director of the Red Cross and stationed in Alaska, was for years a vice-president of Postal Telegraph. He traveled about Europe a good deal, and Anne and her mother went with him.

Born in France, she was brought back to America at the age of three to be baptized by the Rt. Rev. D. L. Ferris, now retired. Then followed, in 19 years, six or seven different trips back and forth between America, France, and England, with schooling at Lausanne, Switzerland, and Battle Abbey, Sussex, England.

Anne likes England best of all countries she has visited. Someday she'd like to return there to live, particularly to historic Battle Abbey, where King Harold was killed in the battle between the Normans and Saxons. Someday she'd like to return there to write. She is interested in writing.

The interesting thing about Anne, it seems to me, is her great determination to make her own way without family interference. She didn't tell her parents when she came to Morehouse-Gorham to ask for a job; she just said, "I'm going out and get a job. I want to work!"

And she did get the job. It was months before anyone in the organization knew the above facts, and then she didn't reveal them. We in the New York office learned it quite accidentally from a relative of hers.

And she did, as she anticipated, make good on her own. Last week she was selected by Harold C. Barlow, sales manager, for a position in the Morehouse-Gorham store.

\* \* \*

THE M-G Supplement to the 1943 Churchmen's Reference Catalog will be off the press in three weeks. If you use the catalog, and aren't on the mailing list, you'd better write for one at once. Because of the shortage of paper, the number of copies printed is being curtailed.

*John McCauley*

Director of Advertising and Promotion.

## LETTERS

—Holy Baptism and Holy Communion. All this took place *before* the day of Pentecost or Whitsunday.

The late Bishop Gailor endorses the statement of Prof. Burkitt of Cambridge University, England, that, "this society (the Christian Church) was formed by *Jesus Christ Himself*," and that "after the healing of the man with the withered hand, our Lord broke off relations with official Judaism and *founded His Own Society*." We have an account of this in St. Mark 3: 13-15. "And He goeth up into a mountain, and calleth unto Him whom He would and they came unto Him. And He ordained 12, that they should be with Him, and that He might send them forth to preach. And to have power to heal sickness, and to cast out devils." Then follow the names of the 12 Apostles.

Just previously, our Lord had had a disappointing experience with the Pharisees and St. Mark says, "looked round about on them with anger and was grieved at their hardness of heart." From that experience He clearly perceived that official Judaism would never accept His leadership and so fulfill their destiny and God's purpose for it. Then it was, Prof. Burkitt declares. He "broke off relations with" it and founded His Own Society. Then it was that He Commissioned the Apostles and brought into existence His Church. Then and there it was the Christian Church was definitely born into this world, although embryonically it had existed previously in the womb of God's thought and Christ's purpose.

It was that corporate Church, with its commissioned ministry and ordained sacraments, and nucleus of revealed truth, that was holding this very meeting upon which the Holy Spirit descended and to which St. Luke tells us "3,000 souls were *added* on that day to something already *existing*. How can a Church, yet unborn, non-existent, be said to have had all these things done to it and itself to have done all the things credited to it by the Holy Scriptures?"

On that first Whitsunday, however, a new vision, a new sense of life and new power came to the Church Commissioned and ready to enter upon its work. Whitsunday, therefore, while *not* the *birth-day* of the Church, was a *new* day, a *great* day, in her life.

To make and to emphasize this false statement about the Church and its Pentecostal feast not only obscures the true and essential significance of Whitsunday but is really harmful in its effects, for it detracts from the real purpose of the season which is to honor the Holy Spirit and to bring Him more realistically into the life of the Church and the lives of its members and through them into the life of the world.

And certainly we lose a great opportunity to bring preëminently forward the reality of the Presence and power of the Holy Spirit in the life of man. Whitsunday is to the Holy Spirit what Christmas is to the Incarnate Christ, and Easter to the Risen Lord, and Trinity Sunday to the Tri-une God.

It is distressing and harmful to have literature such as the Broadcast, the Christian Nurture Series, the Presiding Bishop's Forward-in-Service Program, going out from the headquarters of our Church at 281 Fourth Avenue, New York City, both misinforming our people as to the origin of the Church and "doing despite to the Spirit." It is a pity and a shame that such things should be and they should not be allowed to continue, particularly when there is such inspiration in the true significance of Whitsunday; and such clear and desperate need of it, particularly in these days, both in the Church and in the world of men and nations.

It is not a light thing to misrepresent facts;

and it is not a light thing to detract from the honor and place due unto the Holy Ghost.

(Rev.) W. P. WITSELL.

Little Rock, Ark.

### A Chief Pastor for Chaplains

TO THE EDITOR: It was a pleasure to read your editorials and letters concerning a plan to assisting our chaplains in their duties to the personnel of the Armed Forces.

It may, at this time, as Chaplain Glenn writes, be necessary to endure the old three title way of listing our Churchmen, both clerical and lay, but if you keep up your good work of insisting that Anglicans are entitled to separate classification it will some day be an accomplished fact.

In 1933, when I became the Bishop's chaplain to Public Institutions in San Francisco, that unsatisfactory custom prevailed, but when it was called to the attention of Dr. Geiger, in charge of the Public Health Department, he directed that patients admitted to such institutions should have their names entered according to their church affiliations or, if they did not claim any, to put them down as of no church and it was so done.

All social workers know the value of listing church affiliations—if any—of persons seeking relief.

Our penitentiaries in California do the same but the sheriff's office still lingers in the back water of social practice.

If you accomplish nothing else you will help a lot by placing the Church, as you are trying to do elsewhere in this number, on the map as having a distinctive character as a church and calling public attention to the fact that it has a distinctive contribution to make to human welfare.

(Rev.) F. K. HOWARD.

Berkeley, Calif.

TO THE EDITOR: I have read with a great deal of interest your editorials on a Chief of Chaplains for the Church.

As one who has been visiting a large number of camps and Naval bases may I say that our chaplains do feel the need of some one to whom they can go and talk things over. I am not so sure that I would want a Chief of Chaplains however, as I think we already have that in Bishop Sherrill and with Dean Washburn these men are capable of handling the administrative part of that office.

Would it not be better for us to have, in as much as we have provincial synods, one Bishop in each province who could be appointed to be the Chief of Chaplains or area chaplain or provincial chaplain, shepherding the men who come to that Province, calling together these men for a day or two retreat or meditation, maybe two or three times a year, oftener if necessary. The problem of travel and having one man do it is out of the question. It will be sufficiently difficult on a provincial basis; but I do think the suggestion has a certain amount of merit to it. Besides the occasional retreats the bishop could visit the camps in the province where we have chaplains. I am sure the post chaplains in every instance would be very happy to welcome to the camps distinguished members of the Episcopate. And I think also, that many of our christian brethren would welcome the opportunity to talk things over with one of our bishops.

(Rev.) GORDON M. REESE,  
Executive Secretary,

Army and Navy Commission,  
Episcopal Church, diocese of Texas.

Houston, Tex.

## GENERAL

### EPISCOPATE

#### Order for Erie Consecration

The Presiding Bishop announces that he has taken order for the consecration of the Rev. Edward Pinkney Wroth as Bishop of the diocese of Erie. The consecration will take place in St. Paul's Cathedral, Erie, September 16th at 11 A.M.

Bishop Tucker will be consecrator, with Bishop Mann of Pittsburgh and Bishop Strider of West Virginia as co-consecrators. The Bishop-elect will be presented by Bishop Tucker of Ohio and Bishop Goodwin, Coadjutor of Virginia. Bishop Powell, Coadjutor of Maryland, will preach.

Attending presbyters will be the Very Rev. William E. Vandyke, and the Rev. Sisto J. Noce.

Bishop Sterrett of Bethlehem will be Litanist, and the Rev. Aaron C. Bennett will serve as deputy registrar.

#### Bishop Ward Arrives in Alaska

Bishop Bentley of Alaska has cabled the National Council of the safe arrival in Alaska of Bishop Ward, who has retired from active service as Bishop of Erie, and now seeks active service as a volunteer for a year, at St. Peter's Church, Seward.

Bishop Ward's aid in Alaska is of great value at this time. The Ven. F. W. Goodman, archdeacon of Arctic Alaska, is retiring after 18 years at St. Thomas' Mission, Point Hope. The Rev. William Jones Gordon, jr., who has been at Seward, goes to Point Hope to continue Archdeacon Goodman's work there, and Bishop Ward will care for the congregation at Seward.

### YOUNG PEOPLE

#### National Commission Meeting

#### Calls for World Conference

An appeal for a world-wide conference of Christian youth to be held "at the earliest possible moment after hostilities cease" was cabled to the Archbishop of Canterbury and wired to the president of the Federal Council of Churches by the National Youth Commission which met at Orleton Farms, London, Ohio, August 23d to 27th, where the group were the guests of Miss Mary Johnston. The message was sent to Archbishop Temple as chairman of the Provisional Committee of the World Council of Churches.

For the first time, the Youth Commission elected a chairman and a secretary,

from its own youth membership. Miss Helene Schnurbush of Wakefield, Mass., is chairman, and Miss Nancy Lee Noble, Elmo, Tex., is secretary. Both have been on the commission for the past two years.

Announcing as a corporate aim, "To Know Christ and Make Him Known," the commission affirmed that the youth of the Church will stand squarely with the Presiding Bishop in the objectives of what he has called a Christian Offensive. "We pledge our loyalty to the Presiding Bishop and to this purpose, and offer ourselves in whatever capacity he may command in the carrying out of his program," the commission said.

Visiting the commission meeting was Gordon Elliott, president of the Anglican Young People's Association of Canada, also Miss Frances Young of the National Council's Division of Christian Education.

The meeting was the fourth annual one, called for the purpose of "planning strategy and program for Church work with youth," according to the Rev. Frederick H. Arterton, executive secretary of the Division of Youth.

The commission recommended the formation of cells consisting of small groups of young people, youth leaders, clergy, to work together on projects of common interest, including acceptance of the Rule of Life, war-time intercessions, defense work, social or political action, and recreational projects. "Every young Churchman needs to know that wherever he or she may go, field, factory, or front, there is a living cell of the Body of Christ." Parish youth councils are recommended also, personal evangelism, especially in securing new signers to the Rule of Life, and a parish program which gives full

opportunity for the utilization of the young people.

For the first time the commission announces a suggested program for a full year, starting with a study of what happens at this year's General Convention, Youth Sunday preparation and promotion, and continuing with such activities as a parish vocational conference, study of world needs, and the Presiding Bishop's Fund for World Relief, the individual religious life, the Christian family, and the Whitsunday parish communion, which, it is stated, should be developed with stress on family worship.

#### YOUTH OFFERING

The annual United Youth Offering is to be devoted exclusively to purposes of rehabilitation next year. Objectives are extension of work camps, promotion of youth conferences and advanced work, rehabilitation of children in war areas.

The commission points to the opportunities for young people to serve as nurses' aids, and to arrange trips and recreation for men returned from battle fronts. Continued observance of the Youth Angelus is urged; this "God's Minute" at 6 P.M., includes prayers for peace, for war sufferers, for those serving in the armed services. Correspondence with service men is urged; work in helping to follow removals; hospitality to service men visiting home communities and parishes; cooperation with the Army and Navy Commission; and "regular participation in services of the Holy Communion by the young people remaining in their home parishes on behalf of those who because of the war cannot be present; are some of the activities urged upon young people of the Church in time of war. Looking to the future, plans were discussed and studied covering programs affecting men who return from the war, and still further ahead, men who are finally demobilized.

#### MEMBERS

Attending the commission meeting were: Rev. Messrs. John Brett Fort, Gray Blandy, Edmund L. Cottier, John C. Grainer, Gordon Brant, Philip McNairy, John Burgess; Misses Helena Schnurbush, Helen Smaling, Gloria Gebhart, Madeline Noce, Nancy Lee Noble, Patricia Milbraith, Muriel Swetka, Betty E. Curzon, Marion Barclay, June Dickerson, Beverly Connon, Charlotte Dean, Grace E. Fox; Messrs. Robert Cagnon, Everett E. Ellis, Fitzsimmons Allison, Albert Spalti.

Attending for the National Council's Division of Youth were: Bishop Quin of Texas, chairman, Miss Mary E. Johnston,

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

Member of the Associated Church Press.

Mrs. Harold Woodward of the Girls' Friendly Society, Rev. Messrs. Frederick B. Arterton, Curtis V. Junker.

Representing youth organizations were: Rev. Thomas Barrett, Gambier, Ohio, Church Society for College Work and Canterbury Clubs; Mrs. Woodward, New York, Girls' Friendly Society; Miss Alice K. Rennie, New York, Daughters of the King; Rev. Arthur C. W. Pfaffko, Blue Ridge Summit, Pa., Pi Alpha; Mrs. Pfaffko, Tau Delta Alpha; Rev. H. Bonnell Spencer, O.H.C., Servants of Christ the King; Rev. Arthur O. Phinney, Boston, Order of Sir Galahad; Harrison Fiddesoff, Washington, Brotherhood of St. Andrew; Mrs. Alice Kirkpatrick, Boston, Order of the Fleur de Lis.

## FINANCE

### Ruling on Money Pledges Held Threat to Religious Institutions

The Court of Appeals, Frankfort, Ky., has been asked by attorneys for religious and charitable institutions to withdraw its opinion holding that money pledges made due to one's interest in Christian education lacked "valuable consideration" and were unenforceable at law.

The court's ruling upset a long line of cases to the contrary. Laurence B. Finn, Bowling Green, counsel for the Christian Church Widows and Orphans' Home, Transylvania College and Kentucky Female Orphans' School, declared the "very existence of every denominational, Christian college, widows and orphans home in the state and nation" is threatened by the ruling.

"A particular subscription might not stop the institutions from being carried on, but it is the aggregate of these contributions that cause these institutions to flourish and to prosper," declared Dr. Finn in a petition for rehearing.

Several years before his death, Richard D. Floyd, Oakland, Warren County, subscribed \$10,000 to be paid 60 days following his death to the aforementioned institutions. A subsequent will made no mention of the subscriptions, and the administrator of the estate declined to pay the pledges.

## INTERCHURCH

### U. S. Clergyman Takes Post-War Reconstruction Post

The Rev. Theodore C. Hume, of Claremont, Calif., is leaving for Europe to serve as American Church representative in the department of post-war reconstruction of the World Council of Churches at Geneva, Switzerland. His services are being contributed by the Congregational-Christian Churches of America.

Dr. Henry Smith Leiper, American secretary of the World Council, was also scheduled to leave for Europe. He will confer with British Church leaders on post-war issues of mutual concern to the United States and Great Britain. In addition, he will discuss specific problems arising from the recent death of Dr. William

Paton, a joint general secretary of the World Council of Churches and British secretary of the International Missionary Council.

## THE MINISTRY

### Graduate School of Practical Theology

BY MILDRED CAPRON

★ The fourth Sunday after Trinity was the occasion for ordination to the priesthood of four deacons, all university men, and all graduates of the Wyoming intensive school of practical theology, in St. Matthew's Cathedral at Laramie. Bishop Ziegler of Wyoming ordained the Rev. Messrs. Leon King, Sidney Morgan, Philip Hawley, and Clifford Wilson in one of the most impressive services ever held in this beautiful cathedral.

The ordinations are of unusual interest to the Church at large, particularly in its missionary fields. It is seldom, if ever, that one hears of four men being ordained to the priesthood at one time in any of the missionary districts. Furthermore all four have been active layreaders in full charge of certain Wyoming congregations for periods varying from six months to 20 years before their ordination to the diaconate last December. It is, to say the least, unique that men who have become deacons should be required to attend three sessions of intensive training during the period of their diaconate. This method fulfills, but to greater advantage, the intention of the Church whereby deacons serve out the diaconate under the supervision of an experienced priest. Here practical experience in the missionary field is directed and fortified by classes covering the entire field of theological study required by the canons. The final session of the school took place after the canonical examinations had been taken in order to remedy intellectual and practical deficiencies thereby revealed. Forty lectures and discussions of approximately three hours each, plus many personal discussions with the men, cover every aspect of the life and work of a priest.

The Wyoming Graduate School is now a permanent requirement for all candidates for the ministry whether seminary products or not, whether or not the diaconate has already been achieved. It corresponds to the internship required of the graduates of the medical schools before public practice is permitted. The teaching faculty have the advantage not only of intellectual competence in their own fields of learning, but of daily involvement with the actual problems of parochial and missionary life. Hence the theology of the Church is taught not merely as an academic subject, but in the methodology of practical parochial teaching and preaching. Men who have passed, for instance, an adequate examination in the theology of Nicea, must demonstrate their capacity to put it into the language of the unlearned farmer or ranchman. Moral theology is taught in greater detail, with "case work" illustration, than in most of the seminaries. Homiletics, with Easton and Robbins, *The Eternal Word in the Modern World*, as a text, is greatly

emphasized. Parochial organization and administration is the subject of noon-day discussions in addition to class work. The visitation of the sick and the sorrowing is particularly emphasized and related to the differences in background and need which prevail in town and country. In short, the entire theological background of the faith is practically integrated with the work of the active ministry.

The men in attendance at this year's school were, with one exception, university men. One, a priest, was not a college man. One was a seminarist. The Rev. Leon King, formerly a professor at Wyoming University, is a graduate of the University of Kansas, and is vicar of the Little Snake River missions. The Rev. Sidney Morgan, late chief electrical engineer of the Union Pacific Coal Company at Hanna, was trained at the Carnegie Institute of Technology and Wyoming University, and is now vicar of Holy Trinity, Gillette; Christ Church, Newcastle; and Church of the Good Shepherd, Sundance. The Rev. Clifford E. Wilson is a graduate of the University of Illinois and is warden of St. Michael's Mission and principal of St. Michael's Mission School to the Araphoes. The Rev. Philip Hawley graduated from Boston College and received his preliminary theological education at Nashotah House and Berkeley Divinity School; his field covers the Church of St. Hubert the Hunter, Bondurant; Church of St. John the Baptist, Big Piney; and St. Andrew's-in-the-Pines, Pinedale. The Rev. Cornelius L. Callahan, ordained to the priesthood last December, had been a deacon of long standing, and is vicar of St. John's, Green River, and the Garden Church, Eden.

The final session of the school met in the isolation of a ranch in the famous Jackson Hole country so that the students would be free from all sources of distraction. The faculty consisted of the Very Rev. Eric Montizambert, dean of the school, the Ven. Dudley B. McNeil, the Rev. Canon Henry Link, and the Rev. Charles A. Myers. The Bishop of Wyoming was present throughout. The JDR Ranch was put at the disposal of the Bishop through the kindness of its owner, Mrs. Charles deRham.

## NEGROES

### Dr. J. Henry Brown Heads Civic

The Rev. Dr. J. Henry Brown, director-chaplain of Fort Valley College Center, Fort Valley, Ga.; has been made president of the newly-organized civic club—"Civicle"—the name formally adopted for this new organization for Negro men, as a national social and civic club.

Dr. Brown states the purposes of the club as: "To encourage the exercise of citizenship rights for Negroes; to sponsor moves for better educational facilities on all levels for Negroes; to work for the improvement of health and sanitary conditions in Negro communities; to sponsor youth organizations serving to improve Negro youth; to work for better jobs for Negroes, and better training for Negroes on and for jobs; to increase religious idealism; to work for better race relations."

## RUSSIA

### Stalin Approves Call For Election of Patriarch

A "congress to elect a Patriarch and organize a holy synod" has been approved by Premier Stalin, according to the Associated Press. The step was officially announced after a meeting of the Premier with Foreign Commissar Molotov and the Metropolitan of Moscow, Leningrad, and Kiev, in the Kremlin September 4th.

Later, Church leaders announced that the meeting would be held "within a week."

This is the most important step yet taken in the reconciliation of Church and State in Russia. The Orthodox Church has been without a Patriarch since the death of the Patriarch Tikhon, and the government has hitherto persistently refused to approve the election of his successor.

The absence of a generally acknowledged leader of the Russian Church has led to confusion and schism. The Metropolitan of Moscow, Sergius, is generally recognized inside Russia as the *locum tenens* of the Patriarchate, but outside Russia his authority has been recognized only by a minority, because the acts of the Church were generally regarded as being under the duress of an anti-Christian government.

The election of the Patriarch may provide the legal basis for healing the schisms in the Russian Church.

## SCOTLAND

### Rev. Canon Herbert Williams Elected Bishop of Aberdeen

The Rev. Canon Herbert Williams has been elected Bishop of Aberdeen and will be consecrated in St. Andrew's Cathedral on September 21st.

He was graduated from the University of Aberdeen in 1911 and from Edinburgh Theological College. He was ordained deacon in 1913 and priest in 1914. At present he is serving as rector of St. Mark's, Portobello in the diocese of Edinburgh. He is a native of Aberdeenshire.

## CHINA

### Sister Constance to Be Repatriated

Concern felt by her many friends over the fact that the name of Sister Constance did not appear on the list of missionaries to be repatriated on the S. S. *Gripsholm*, has been relieved by a later statement from the State Department at Washington. The name of Anne Mary Hayes is to be added to the list of those who will be returned to this country. This is Sister Constance Anna, under her less familiar secular name.

### Bishop Sargent Dies

A cable received August 30th by Bishop Y. Y. Tsu, now in the United States, advises of the death from plague of Bishop

Christopher Birdwood Sargent of Fukien. The cable, from Bishop Ronald O. Hall of Hong Kong, says that the Archbishop of Canterbury concurs in the belief that Chung Hua Sheng Kung Hui should elect a successor.

Bishop Hall advised Bishop Tsu further that "Municipal street widening makes demolition of St. John's Church imminent. Bishop's residence, office, and congregation, homeless. Vestry is opening a rebuilding campaign."

## CUBA

### Convocation

On May 8th the 36th convocation of the missionary district of Cuba, meeting in Havana, admitted five missions as organized missions. Attendance set a record with all clergy of the district present but one. Highlight of May 9th was the memorial service and dedication of tablets in Holy Trinity Cathedral to the memory of the Rt. Rev. Albion Williamson Knight and the Rt. Rev. Hiram Richard Hulse, first and second Bishops of Cuba.

The United Thank Offering of the Woman's Auxiliary was presented at opening session of the convocation. The total for the triennium had reached the sum of \$950. Over \$1,000 will be presented at the General Convention.

ELECTIONS: Deputies to General Convention, Ven. Romualdo Gonzalez, J. W. Stickney; alternates, Rev. R. C. Moreno, A. R. Wagstaff.

## ENGLAND

### British Church Unity Overestimated in U. S., Dr. R. Niebuhr Reports

Although "enormously impressed by the vitality of the churches," in Great Britain, Dr. Reinhold Niebuhr of Union Seminary, New York, who recently concluded a visit in London, expresses belief that "the new unity of the churches in Britain has been somewhat overestimated in America."

Writing in the *Outpost*, published by Americans in Britain, Dr. Niebuhr says that during his two-month visit to Great Britain he saw "signs everywhere of an effort to relate the Christian faith more intimately with the life and problems of the community."

"The Religion and Life movement has brought the Established and Free Churches closer together, and has also brought the message of Christianity to bear upon the problems of the nation and the international community."

"In many respects," he adds, however, "the practical unity of the churches in common tasks, such as is being now achieved in Britain, is no more than what we have had in the states for many years past. Our denominational variety and the absence of any one leading Church has made this task easier and more urgent for us. Furthermore, the organic unity of the British Churches is still a far-off goal. The basic pre-suppositions from which the Anglican and the Free Churches approach this issue are very wide apart; and as yet

there seems to be no formula for bridging the chasm between them."

Commenting upon spiritual and moral values of religious life in wartime Britain, Dr. Niebuhr declares: "It may be worth observing that the spiritual and moral leadership of Dr. Temple has brought new vigor into the Church everywhere. I have found young parsons speaking with great enthusiasm of the new sense of direction which his leadership has given; many laymen are more deeply aware of the social meaning of the Christian faith and have a new sense of urgency about it."

"Though we had made a great deal of the 'social gospel' in America and have prided ourselves on the intimate relation between the Church and the community, I have a feeling that there are actually more ministers in Britain working with and for the poor and seeking to alleviate injustice than among us. I have had the privilege of meeting many groups of clergymen who have a special interest in the social problem and have been impressed by their knowledge and understanding."

### British Mission Groups Affirm Solidarity With Indian Churches

Concern over the possibility that "troubles which exist between India and Britain" may affect future cordial relations between British Christians and Indian Christians was expressed in a message sent by the Conference of Missionary Societies in Great Britain and Ireland to the National Christian Council of India.

The communication, as released by the Foreign Missions Conference, affirms the conviction that "there is a unity in Christ and a fellowship of the Spirit which is untouched by differences on the political level. . . . The fact that our countries are in some measure at odds with each other makes the spirit of reconciliation all the more necessary. . . ."

Outlining the history of British Indian hostilities as they appeared to British Christians, the letter said there is a "widespread concern over the fact that the result of our national policy has been a failure, in the sense that there are few prospects of agreement and that the situation grows steadily worse. . . . But we are anxious that you should fully realize the religious and moral concern which exists in wide circles here and leads to a keen desire for some act of reconciliation to be performed."

"We are perfectly certain that there will be among the British churches," the letter added, "the keenest possible desire to be given the privilege of sharing with the Indian Church as genuine partners in its task of winning India for Christ. This will continue to be shown in contribution of money and in recruiting the kind of men and women who, in Indian opinion, can render the most effective service. . . . Our own thought of the future of missionary work is that it should be thought of as the effort of the wider Church throughout the world to help the different parts in a common labor so great and difficult that it can only be attempted in reliance upon God."

## ARMED FORCES

### Chaplains Needed

"The Army wants 92 more chaplains from the Episcopal Church during 1943," is the SOS just sent out by the Army and Navy Commission.

The Episcopal Church is one of the very few communions which has kept its quota filled almost from the beginning of the war. The Rev. Dr. Henry B. Washburn, secretary of the Army and Navy Commission, is hoping that the 92 men needed may be found soon, so the excellent record achieved thus far may be maintained.

## HOME FRONT

### The Church In a War Industry Area

By CAPTAIN J. WARREN ALBINSON

The expansion of the defense program of the United States, accelerated after the attack on Pearl Harbor, brought to Cecil County, Md., five munition plants and two ship yards. The total number of employees at these plants alone is in the neighborhood of 30,000 people. This exceeds the normal population of our entire county. In addition to these plants there is a Naval training station at Port Deposit, with a roster of 1,200 in the ship's company, and a training school which constantly averages a personnel of about 20,000 recruits. We also have three Army posts contiguous to the county and, as a result, our communities are crowded with soldiers and sailors during their off-duty hours.

The largest of the munition plants are located in Elkton and there, on the north side, we have four dormitory villages for single men and women, with single rooms for about 2,000 workers. On the south side, about one-half mile from Trinity Church, we have a housing development for family units with a capacity of 350 families. Workers are also quartered in almost every home in town, and are scattered in the other communities of the county. There is also a housing development in Newark, Del., for the workers at the Elkton plants, and a great number are housed in Oxford, Pa.

This housing of workers has been accomplished under the efficient supervision of Mrs. Margaret E. Cronin, director of housing of Triumph Explosives, Inc., and has been cited by the government as the best example of that type of care for employees in any industrial defense area.

At the Naval training station, near Fort Deposit, there is a housing development in process of construction that will take care of 1,500 families, many of whom are now quartered in Havre de Grace, Port Deposit, and Perryville, or living in trailer camps in the vicinity.

The resultant situation was one with which our churches in the county could not cope individually and independently.

In order that the Church might have an efficient impact upon these defense



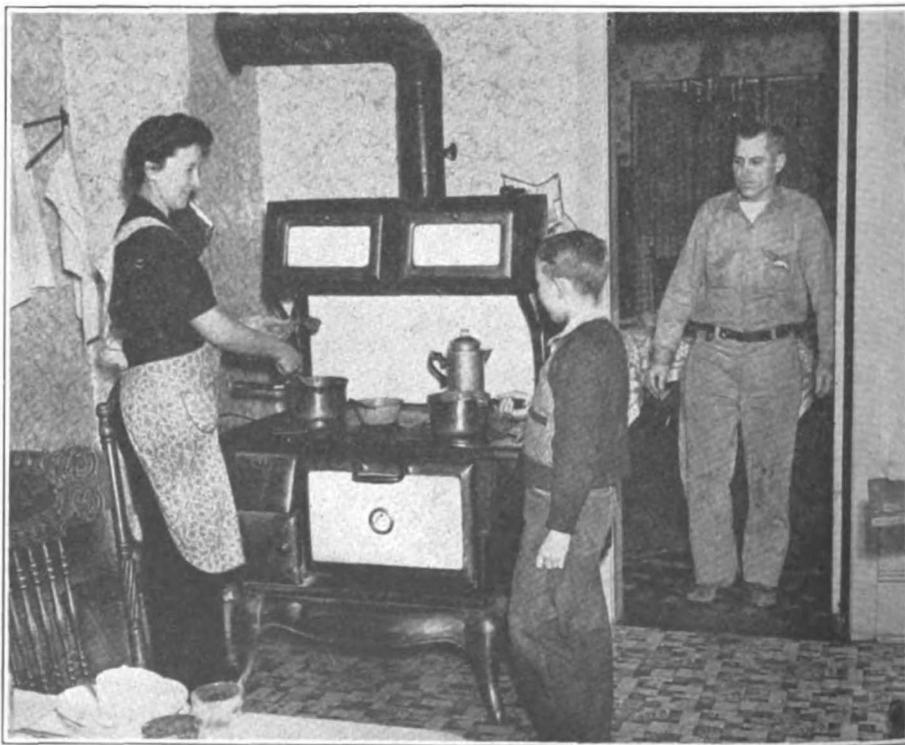
MUNITION PLANT WORKERS: The "dormitory girls" of Elkton live in dormitory villages and go to work in special buses.

workers, who flowed into Cecil County from almost every state on the eastern seaboard, and from as far west as Kansas City, it was necessary that something of a cooperative nature be attempted. The clergy of Elkton, being the most concerned, discussed the situation with the Cecil County Council of Churches. The Council appointed a war service committee, in August, 1942, on which, at the suggestion of Bishop McClelland of Easton, the rector of the Cecil County Coöperative Parish, whose headquarters church is Trinity, Elkton, was invited to serve. This committee got in touch with the Committee on Work in War Industry Areas of the Episcopal Church, and the similar committees of the Methodist and Presbyterian Churches. The Episcopal Church, after sending Dr. Almon R. Pepper and

Dr. George A. Wieland to consult with the rector on the spot, and the Presbyterian Church, with very little delay, granted \$1,000 each, for a year's work, with the promise of continued help for the duration. The Methodist Church has also contributed its share. The committee approached the heads of the various plants, and received contributions amounting to over \$3,000 from the corporations.

### EXECUTIVE COÖPERATION

On March 30, 1943, about 75 wives of the executives of the plants were entertained at tea in Trinity Parish House. The purpose of this was to give them the opportunity to meet and become acquainted with some of the representative women of the town, to tell them of the plan of the churches to be of service to the defense



KITCHEN PRIVILEGES: This war worker family is allowed to use the kitchen in the private home where it is housed.

workers now in the community, and to enlist their cooperation and interest.

On the same evening we entertained the 75 executives at dinner in a local hotel, for the same purposes.

There was an enthusiastic response from the executives and their wives to our program as presented. The executives stated, without equivocation, that the Church could be of great help and that a spiritual dynamic combined with making the defense workers feel that they were looked upon as an integral part of the community would do much to lessen the rate of turn-over of employees and, in that way, speed up production.

To be able to follow up this propitious beginning, before interest waned, we were fortunate in having as a candidate for

responsible to the war service committee and meets with it at regular intervals for reports and planning.

He has visited several places where there are colonies of girl workers under one roof. Among these are the Kitty Knight House at Fredericktown, and the Sandy Cove Club House near North East, formerly an exclusive summer resort for tired business women. Nearly 100 girl defense workers are housed in each of these places. He has also visited the communities in Newark and Oxford. This he has done to take in the situation and determine what program might be necessary in each of those places.

Hollingsworth Manor is the family housing project at Elkton. There he has made a house to house visitation. He in-

week. While I was waiting for her so many soldiers and sailors came over to talk with me and ask advice for personal problems that the USO director in charge noticed it and wanted to know if I could not stop in regularly for that purpose. Of course, it would be impossible for any of the local clergy to add such an additional burden to their over-loaded schedule but, now, we can take care of it, vicariously, through our chaplain.

The chaplain has also reached the workers in the plants. He eats with them in the restaurants they frequent, and talks with them, leaving always with them a pleasant realization that they have been talking with an official representative of the churches of Elkton, and, that the churches are interested in them and their



KITTY KNIGHT HOUSE GIRLS (left): A DEFENSE PLANT CHRISTMAS BANQUET (right): Cecil county's tremendous influx of defense workers has changed the entire life of the community.

our chaplaincy the Rev. Dr. William Duncan, a Presbyterian minister, who had served for some time with an Inter-denominational City Missions Board in New York City, and who had, also, much experience in social service work in industrial communities.

The War Service Committee, which consists of the Rev. Dr. S. J. Venable, pastor of the West Nottingham Presbyterian Church; the Rev. Kenneth Walter, Presbyterian, and president of the Cecil County Council of Churches; the Rev. Dr. John T. Bunting, pastor of the Elkton Methodist Church; Edwin S. Dorcus, treasurer of Cecil County, F. duPont Thomson, senior warden of Trinity Church, Elkton; and the rector of the Cecil County Coöperative Parish, met immediately after the dinner, in the total darkness of a surprise, practice Blackout, and agreed to issue a call to Dr. Duncan to serve as chaplain for the war service committee of the Cecil County Council of Churches for one year, at a salary of \$2,000 plus \$600 for house rent and \$600 for traveling expenses.

CHAPLAIN'S WORK

Dr. Duncan accepted the call and came into residence on April 8th. He is directly

visited the people to attend the local church services, and when he finds a family with any church connection he sends the name to the clergyman of the church of their indication so that he may follow-up with a call of his own. He has found many who profess no church ties, but express pleasure that a minister has called upon them. In all probability, as the work develops, there will be an occasional religious service in the proposed recreation building, a Sunday school, and, this summer, a daily vacation Bible school there. This will in no way be a new community church, but merely an extension of the work of all the churches of Elkton. It will reach those of that community who might never enter any of the churches in town and, also, through the contacts made, interest those among them, who are nominally church people, in attending, at least occasionally, the regular service of the church of their choice in town.

Dr. Duncan visits the USO House in town and makes individual contacts, as the representative of the local churches, with the defense workers, and the soldiers and sailors who visit the place. I know how valuable this is for one evening this winter I stopped there to pick up my wife, who acts as a hostess there one evening every

welfare. In our chaplain we have been fortunate in finding a man who can talk with these youngsters in their own language, and reveal his religious interest without causing them to shut up like clams or, like turtles, withdraw within their shells.

It is the committee's intention, also, to persuade the local munition plants to provide for us a building or a room at each plant that can be regarded as a religious center; a place where a little chapel can be set up and open at all times for rest and prayer, and where the chaplain can also have specified office hours so that individuals can meet him for discussion of personal problems. A plan may also be worked out with the plant officials to hold a short religious service, during lunch periods, in different departments.

CIRCLES OF FRIENDSHIP

With another part of the program the chaplain is forming what he calls "Circles of Friendship." He is gathering together a number of women in the community to serve as leaders. Each leader will invite a group of the defense girls to meet with her in her own home. Each group will work out its own program, centering its activity around the subject in which it is

most interested, music, literature, art, etc., with the leader, unostentatiously, directing the members toward a spiritual enrichment of the inner life and, without pressure, inviting the group, or individual members, to attend church services with her. When the groups are functioning well a special service at one of the churches may occasionally be arranged for the groups in mass.

Most of the effective work must naturally be done with individuals, and in individual ways, but, also, the entire community must be kept conscious of the fact that the Church is doing its war job in its midst. The first evidence of that was the Easter Sun Rise Service held right smack up against the grounds of Triumph Explosives Corporation. An invitation was extended there to those present to attend the later services in the churches of Elk-

ton. I noticed about 20 of the girls (dorms they are called by the younger generation, locally) at the late Celebration in Trinity Church.

To follow this up we have been thinking of having one Sunday evening service each month in the local theater, with the churches of Elkton sponsoring it, and their members attending along with our defense workers. The effort will be made to make the defense workers in the community feel that it is their own service, which the people of the town have been invited to attend, and not vice-versa.

Not one of the churches in Elkton concerned in the program looks primarily for any gain in membership or contributions. In fact, it will cost them something in money and labor expended. They look upon it as a coöperative obligation to the Kingdom of God and a sharing of their

spiritual treasures with the strangers who are in their midst.

We do, however, look forward to one good and probably lasting result. We are constantly hammering home to our own people that we want these strangers to attend our churches while they are our guests in the community, for every citizen of Elkton looks to the churches to influence their conduct while they are with us. We insinuate, without ceasing, that nothing serves so well as example. If these defense workers see that the churches of Elkton are crowded every Sunday with church-going people, many will want to squeeze in, too, and find out why. It is a chance for a lay ministry that the people of the churches of Elkton have never had before, and may never have again, and we feel confident that they will respond to the challenge.



## The Marriage Canon

By the Rev. Donald H. Wattley

Rector, Grace Church, New Orleans, La.

**T**HE FACT that the last session of the General Convention was unable to give anything like adequate consideration to the very important subject of legislation on the marriage canon was cause of sincere regret on every side. It is to be hoped that the committees on Dispatch of Business will see to it that a like situation does not develop at the forthcoming session. Because of the late hour for its presentation, this writer believes that a document of some value to the Church has been lost sight of, namely, the majority report of the House of Deputies' Committee on Canons. The parliamentary procedure which disposed of this report was the final motion to commit the whole matter to a new commission. Hence, no vote was had upon it in the House of Deputies and the House of Bishops never had an opportunity to see it. The fact that this report received the affirmative vote of every member of the Committee on Canons, with the exception of the three gentlemen who presented the minority report, indicates that this writer was by no means alone in approving it.

In the triennial interim, the new commission has met and deliberated, and, through its sub-committee of three, has published its preliminary report in the form of two proposed canons. From an examination of this report, it is evident that the present commission has found little of value in the 1940 majority report of the Committee on Canons. It seems to have chosen to follow, rather, the more voluminous pattern proposed by its predecessor commission, adding much new material of its own. This preliminary report is now before the Church for study and criticism.

This writer believes that he can best offer constructive criticism by suggesting a counter-proposal in the form of a new canon on Holy Matrimony. He has taken as the basis of this proposed canon the majority report of 1940 which appears on

pages 219-221 of the Journal of the General Convention for 1940. To many in the Church, beyond the membership of the Committee on Canons, who have indicated their approval of the majority report, and to the Church at large, he now offers the result of his continued study.

### PROPOSED CANON 42 OF HOLY MATRIMONY

I. Every minister of this Church in charge of a congregation, shall give, or cause to be given, instruction on the subject of Holy Matrimony.

II. Every minister of this Church shall conform to the laws of the state governing the celebration of the civil contract of marriage, and also to the laws of this Church governing the solemnization of Holy Matrimony.

III. i. No minister of this Church shall solemnize any marriage unless the following conditions are complied with:

(a) He shall have ascertained the right of the parties to contract a marriage according to the laws of the state.

(b) He shall have ascertained the right of the parties to contract a marriage according to the laws of this Church.

(c) He shall have instructed the parties as to the nature of Holy Matrimony.

(d) He shall have ascertained that the parties have received Holy Baptism.

(e) The intention of the parties to contract a marriage shall have been signified to the minister at least three days before the service of solemnization; *Provided*, that for weighty cause, the ecclesiastical authority may dispense with this requirement.

(f) There shall be present at least two witnesses to the solemnization of the marriage.

ii. The minister shall record in the proper register the date and place of marriage, the names of the parties and of their parents, the ages of the parties, their res-

idence and their Church status; and the parties, the witnesses and the minister shall sign the record.

IV. It shall be within the discretion of any minister of this Church to decline to solemnize any marriage.

V. No minister of this Church shall solemnize any marriage unless he shall be satisfied that neither of the contracting parties is the husband or wife of any living person, or has been the husband or wife of any living person from whom he or she has been divorced for any cause arising after marriage.

VI. No member of this Church shall enter upon a marriage when either of the contracting parties is the husband or wife of any living person, or has been the husband or wife of any living person from whom he or she has been divorced for any cause arising after marriage.

VII. i. Any person whose former marriage has been annulled by a civil court for any cause existing at the time of the said marriage, may apply to the bishop, or to the ecclesiastical court constituted by canon of the diocese or missionary district of the said persons domicile, for permission to be re-married by a minister of this Church.

ii. The bishop in such case, after taking legal advice thereon, or the ecclesiastical court proceeding in accordance with the canons and acting through the bishop, shall render judgment in writing to the petitioner. Every judgment rendered under this canon shall be made a matter of permanent record in the archives of the diocese or the missionary district. No such judgment shall be construed so as to impeach in any way the legitimacy of children or the civil validity of the former relationship.

iii. Any person whose former marriage has been annulled by a civil court for any cause existing at the time of the said marriage and who has been granted permission to re-marry under the provisions of this

section, may be re-married by a minister of this Church as if he or she had never previously been married.

VIII. i. If any minister of this Church shall have cause to think that a person desirous of Confirmation, or admission to Holy Communion, has been married otherwise than the Word of God and the discipline of this Church allow, such minister shall require that the space of a whole year elapse before receiving such person to these ordinances. If at the end of this space, the minister shall be satisfied that such person is truly moved to enter upon faithful, continuing membership in this Church, such minister shall then refer the case to the bishop for his Godly judgment thereupon. The bishop, taking into consideration the Godly discipline both of justice and mercy, shall give his judgment thereupon in writing to the petitioner. In case of a favorable judgment, the minister shall admit the person to the ordinances of this Church.

ii. Nothing contained in this section shall be construed so as to amend or repeal Section II of Canon 43 of these canons.

#### COMMENT

*Section I* makes it incumbent upon the clergy in charge of congregations to give instruction upon the subject of Holy Matrimony, as in the present canon and in that proposed by the commission; but, unlike both of them, it does not seek to detail the nature of this instruction: it leaves something to the consecrated intelligence of the clergy concerned. Ample material is at hand; but, surely, it does not belong in the canon itself.

*Section II* requires conformity of the clergy to two codes, civil and ecclesiastical, as in the present canon. This proposal uses language more exact: the function of the Church as related to both codes is more accurately described by bringing the two into juxtaposition: "the celebration of the civil contract" and, "the solemnization of Holy Matrimony." This is a small point, possibly; yet, if we are to re-write the canon, we ought to improve it in every detail.

*Section III* sets forth the conditions which must exist before the Church can solemnize any marriage. The only new material which it proposes is the requirement that both parties to the marriage shall have received Holy Baptism. How the Church can use the Prayer Book Office for any unbaptized person, it is difficult to understand. Even if one were disposed to reject the sacramental argument, simple honesty in the use of words so sacred ought to prohibit such misuse. Matrimony, declares the Prayer Book, is a "holy estate, signifying unto us the mystical union between Christ and His Church"; the man, taught by the minister, shall say, "With this ring, I thee wed: In the Name of the Father, and of the Son, and of the Holy Ghost"; the Church prays for them thus: "Send Thy blessing upon these Thy servants, this man and this woman, whom we bless in Thy Name . . . through Jesus Christ our Lord," and asks "that their home may be a haven of blessing and of peace; through the same Jesus Christ our Lord"; the Church pronounces that "they are man and wife, in the Name of the Father, and of the Son, and of the Holy

Ghost"; and, finally grants the blessing in the same Triune Name. Can anyone argue that the Church should permit the use of words such as these for the unbaptized? Surely not, if we are to escape the charge of playing with truth.

This section retains the three-day notice clause, brings it into its logical place, yet makes it possible for the ecclesiastical authority to set it aside "for weighty cause," such as the present emergency. Further, this section requires the recordation of *all* the facts pertinent to the marriage: in this respect, it differs from the present canon and from all proposals yet offered. In every instance, the language of this section has been made as accurate as possible, removing any doubt as to the time element involved, as, for instance, the suggestion evident in the present canon that the instruction may be given at some later date.

*Section IV* repeats the present discretionary right of the clergy to refuse to solemnize any marriage which, for reasons sufficient to themselves, they think the Church ought not to solemnize.

*Section V* plainly forbids the remarriage of divorced persons by the clergy of this Church, no matter what the ground for the divorce has been. It thus omits the so-called "exceptive clause" of the present canon in the interest of a sounder scholarship: the mind of the Church has been moving definitely in this direction for some years: it is time, now, to write it into the canon. This proposal, to forbid the remarriage of divorced persons, joins the issue between the liberal and the conservative Churchman. This writer argues from the conservative point of view: he believes that the Church must hold high the Christian standard of marriage, the lifelong, indissoluble union of the one man and the one woman, and hold it *without equivocation!* The present canon straddles the issue and faces in two directions at the same time: it forbids the remarriage (save in the "exceptive" case) and, later, permits the clergy to "bless the parties," whatever that may mean. And, the proposal of the new commission sets up the standard in Canon A, only to knock it down, on the flimsiest excuse, in Canon B! When the Church has made up its mind, on scriptural and canonical grounds, to refuse to bless a proposed marriage, it is difficult to understand how she can do that very thing at some later date. There will always be "hard cases": these, the present writer will seek to deal with mercifully in a later section of this canon.

Quite incidentally, the Church should also find considerable comfort in this section, because it definitely forbids bigamy! The present canon, save for the general requirement that the clergy shall obey the civil law, makes it quite legal to practice bigamy unless one be divorced from one's former mate!

#### LAITY ALSO BOUND

*Section VI* simply applies the prohibitions of the preceding section to the laity.

*Section VII* sets up the machinery by which any person whose former marriage has been annulled by a civil court, may apply to the Church for permission to re-marry: that is all. It does *not* require the Church to pronounce a nullity: the Church

simply takes cognizance of the fact that a nullity has been granted by the civil court, looks into the case, and, if approval of the bishop (using the ecclesiastical court where constituted) is had, grants the petitioner the right to remarry as if he had never been married before.

It will be observed that this section eliminates the loose language of the present canon, "annulled and dissolved," two things which are by no means synonymous, and limits consideration to those cases only where the civil authority has declared an annulment.

This procedure prevents the Church from making Herself ridiculous in any number of cases which might be cited, such as, for instance, a marriage which has been a fact for 20 years and which has been *dissolved* (divorced) *civilly* comes, later, asking to be *annulled ecclesiastically* because some psychiatrist seems to have uncovered some premarital personality twist! No one would be permitted to argue for a nullity in such a case before the civil courts: why should he be permitted to carry on this kind of thing before the bar of the Church? Let the Church beware of the snares involved in the pronouncement of nullities! Far more harm than good may easily result.

#### EQUITABLE PROCEDURE

*Section VIII* establishes a procedure to be followed in those cases where marriage has been celebrated contrary to the Word of God and the law of this Church. To this difficult problem, this section is a new approach, for which the writer cannot plead strict logic (he doubts seriously if *any* canon can be written on this subject which would prove logical in every detail), but for which he can and does plead merciful and humane treatment. Furthermore, on the basis of experience, he can testify that this procedure works reasonably well. There will be those who will protest that this method is unnecessarily harsh, especially in regard to the length of the probation suggested. But, how else is the clergyman involved in these difficult cases to arm himself with proof of the petitioner's sincerity sufficient to enable him to go to the bishop quite honestly and plead such person's worthiness to be admitted to the ordinances of the Church? On the basis of an opinion quickly formed and quickly given? The very nature of the case would seem to demand a consideration more mature on the part of the Church; nor should fair play require of us a procedure less equitable than that which is here suggested. Liberal and conservative, alike, should be able to find common ground here.

It will be noted, further, that this section explicitly preserves the layman's right of appeal to his bishop in any case under consideration.

In summary, the present writer commends this proposed canon to the Church because of its clear language, proper to legal enactment; because of its exact requirements regulating the Church's solemnization of Holy Matrimony; because of its honest refusal to recognize a sub-Christian standard of marriage; and, finally, because of its merciful provision for those persons whose marriage has chanced to fall short of this standard.

## Foreign Policy and the Church

THE invasion of Europe has begun in dead earnest. As was appropriate, the triumphant return of the Western Allies to the Continent, first landing in force since the ill-fated Greek campaign of 1941, was made by troops of the British Empire across the Messina strait. But it is only the beginning of a vast movement of forces of all the United Nations, including many thousands of Americans, to attack the Nazi wolf in his lair. The sudden and complete capitulation of Italy while the invasion was yet in its preliminary stage marks a long step forward on the road to Berlin.

The German army, rapidly withdrawing to shorter lines in Russia is trying to prepare itself for the full-scale war on two fronts which our Russian allies have been so insistently demanding. It is to be hoped that the Russians can keep up their fierce pressure on the retreating Nazi forces and turn the orderly withdrawal into a costly rout. But the pace and character of the current Nazi retreat strongly indicate that the main objective of Russia's demand for a second front—diversion of large Nazi forces from the East—is already in process of achievement.

Whether Germany's resistance will be long or short is only for a prophet to say. Perhaps the collapse of 1918 will be repeated. Perhaps the present rulers—who have everything to lose by defeat—will be able to keep their subjects in line to wage a long and costly defensive war.

Meanwhile, American successes in the Pacific continue, though not on the scale of the crashing developments in Europe.

From the military standpoint, the United Nations are succeeding on every front, and the prospect of victory becomes clearer every day. From the diplomatic standpoint, however, matters seem to be deteriorating rather than improving.

During the past few weeks there have been many diplomatic developments of a decidedly ominous character. The attempt by our own governmental leaders to suggest that

Russia had been invited to the Quebec conference, followed by the terse Russian statement that no such invitation had been issued; the recall of Ambassadors Maisky and Litvinoff—two leading exponents of Russian collaboration with the West; the formation of the free Germany committee in Moscow; these and many other signs highlight the dangerous lack of understanding and trust between Britain and America on the one hand and Russia on the other.

Perhaps the most serious diplomatic mistake of all was the enunciation of the meaningless phrase "unconditional surrender" as the armistice terms of the Western powers. The only possible result of this demand, more reminiscent of Attila than of modern democratic practice, will be to prolong the struggle and throw defeated nations into the arms of Russia, who has announced her peace demands in much more liberal terms.

What does "unconditional surrender" mean? In military parlance, it makes sense. It means that no enemy troops will be permitted to withdraw, no territory will be left unoccupied, all munitions and materiel go to the conquering forces, etc. But when the demand for "unconditional surrender" is made as a political demand upon a nation, it means that the nation must accept the complete destruction of its national identity at the whim of the conqueror. It means that any government existing in that nation will continue to exist only on sufferance of the conqueror, and that the people of the nation are expected to surrender all the rights and powers which their government guarantees them. It means that the nation is to give itself completely into the hands of foreigners and that no group within it is to be considered as a real authority, except in so far as it is made the organ of the decisions of the conqueror.

We may take it for granted that the United Nations have no intention of reducing their enemies to complete and utter subjection. They do not intend to make an Attila-like use of "unconditional surrender." In that case, why do they put forward such an exaggerated and unacceptable demand?

Woodrow Wilson's Fourteen Points unquestionably shortened World War I, because they showed that the Allies had civilized and enlightened ideas about the peace. "Unconditional surrender" will surely lengthen World War II—in fact, Italy might have been out of the war weeks ago if this propaganda plum had not been handed to our enemies. Her fall on September 8th was the result of overwhelming Anglo-American military superiority, coupled with her own political decay. If anything, it was delayed rather than speeded by our diplomacy.

Again and again, Allied diplomacy has shown itself feeble and impotent. Britain and America have not yet accorded full and confident recognition to one of their most powerful allies—the French Committee of Liberation. And if America has had any policy at all toward the Frenchmen who fought on under the banner of De Gaulle, it has been a policy of suspicion and obstruction, characterized by efforts to replace De Gaulle with other leaders and even to besmirch his character.

The reported resignation of Sumner Welles from the State Department has been considered by the press, both

### Today's Gospel

12th Sunday After Trinity

**"BE OPENED."** See in these words God's desire that we should make full use of the bodily faculties and senses He has given us. There are familiar words in the psalms which suggest that God wants us to use these bodily powers in order that we may know Him and learn to love Him for what He is and what He does. "Open Thou my lips that my mouth may show forth Thy praise. Open Thou mine eyes that I may see the wondrous things of Thy law." May it be true for us to say: "We have heard with our ears the noble works which Thou hast done." As we make our Communion let us ask God's help that we be not drawn away from Him by the sights and sounds of the world; and let us ask God's help to use His gifts of hearing, sight, and speech so that they may bring us closer to Him. Let us pray that often in His mercy God will bless us with His "Be opened" so that we may worthily show forth His praise.

Liberal and Conservative, as a blow to the chance of America's developing a clear-sighted and effective foreign policy.

What is behind the weakness and confusion of our international diplomacy? Raymond Gram Swing, in a recent broadcast, blamed the situation partly on the fact that foreign policy is so largely tangled up with party politics. It seems to us, however, that this statement is true only in a limited sense. The Hull-Welless controversy was a controversy within the Democratic party. There are both Republicans and Democrats on each side of most of the controversial questions in foreign affairs.

THE fact of the matter is that one phase in a world revolution is going forward under the color of a war between nations. Wendell Willkie in his book, *One World*, views the revolution as one against imperialism—applying the word both to exploitation of one nation by another and to exploitation of one economic group by another. It happens that certain nations—the Fascist ones—are fully committed to a policy of imperialism; and this is why the common people of the world everywhere are opposed to them, and are willing and eager to take up arms against them.

But in the democratic nations there is no such clear definition of policy. Some of us are fighting against imperialism; some of us are imperialists fighting against other imperialists. By one channel or another, both groups have power with our government, and they exert contrary influences on foreign policy. Those who are convinced that imperialism is a necessary and desirable course naturally would rather see people with whom they can deal in office in conquered and liberated lands. Accordingly, they oppose De Gaulle and support a Darlan. The military, naturally, follow a policy of military expediency based on the situation of the moment; and unfortunately this policy tends to fall into a line of supporting local Quislings who will invariably do what they are told to do, rather than local democrats, who try to serve the interests of the people they represent. That is the great evil of military government. We hope that the "AMGOT" will be used only where it is absolutely necessary and will be liquidated in every occupied territory at the earliest possible moment.

Meanwhile, the Democratic nations are perpetually embarrassed by Russia's showing itself more democratic in foreign affairs than they are. The Allies, to whom De Gaulle brought fighting men and the spirit of Fighting France, tried to supplant him, and then to undermine him with slander, and now have accorded only a grudging and partial recognition to the French Committee of Liberation which he heads. Russia has given full recognition to the chosen leadership of the French outside of France.

Britain and America are able to present to Germany only the ominous words, "unconditional surrender," which sound like naked imperialistic domination. Russia, through the creation of a free Germany Committee, offers a democratic (and, incidentally, capitalistic) regime to Germany as the means of concluding an honorable peace.

It is commonly said that the Russians are bluffing—that the sort of democracy they offer is merely a stop-gap before the inception of a Communist regime. Whether they are bluffing or not should make no material difference to America's policy. They are taking the steps we ourselves should be taking, and winning prestige and support in the occupied and enemy nations. If we ourselves began taking such steps, the prestige and support would be ours. We should be glad that the Russians are willing to see the establishment of democratic-

capitalistic regimes in these countries. It will be time enough to worry about the danger of their becoming Communist when any real evidence appears that this is what is happening.

If Russia should emerge from the war as the dominant power in Europe, the reason will be, simply, that it dared to enunciate and follow a policy, while all that Britain and America could do was to deal bunglingly with situations as they arose, on the basis of the expediency of the moment.

The Christian Church has a large and important stake in this whole question. For good or ill, the nations in which Christianity is believed to have the most influence today are the Western democracies. Individual Christian communions, as well as the Federal Council of Churches, have spoken out clearly and unequivocally against imperialism both national and international. But it appears that little heed has been paid to these statements by the national governments of Britain and the United States. It is high time for these pronouncements to filter down into the parish churches, so that laypeople can understand that Christianity does have something to say about the social order. It is high time for Church-people to judge national policies in the light of the Christian religion, and to tell their statesmen in no uncertain terms that they are not content either with imperialism or with a policy veering uncertainly between imperialism and democracy.

It is natural for Christians to be suspicious of Russia, since that nation has persecuted the Church and has attempted to inculcate a view of life in which God is left out. But this suspicion should not extend to the point of denouncing Russian statements of policy that are good. Many indications point to

### THE RETURN

HIS body sagged, his knees dropped hard  
 On the step of the prie dieu sitting  
 By the wall, whereon hung the shattered  
 Crucifix, smashed, but for the scarred  
 Figure of the Suffering Servant. Pitting  
 The strength of his longing against the battered  
 Weakness of his body, he lifted wet eyes  
 To His, and against the moans and cries  
 Of the fallen, opened his lips and prayed  
 To God, in all the anguish of his heavy  
 Heart, "O good Jesu, I am not worthy  
 Of Thy Love, though I am forsaken and betrayed  
 By those, who, being Caesars, made me levy  
 My soul against their appetite for earthly  
 Power and might. Now my soul is fallen, strayed  
 From Thy command, and I have nowhere to turn  
 But to Thee, for whom my soul doth yearn.

Thou, who no matter how hard the way  
 Resisted all evil that in Thy Life  
 I too might have life, lift my soul again  
 To Thee, that I, who have slaughtered and killed,  
 By Thy Cross and agonizing Passion may  
 Receive my life repented, freed from strife  
 Of evil, purified of every blot of sin and pain."  
 The soldier, helpless tool of beasts self-willed,  
 Rose from his knees, soul cleansed, heart free;  
 Forgiven by Him they'd nailed upon a tree.

CHAPLAIN ERNEST W. SCULLY.

a change in Russia's attitude toward religion. There are other indications that the Bolshevik policy of world-wide revolution is being scrapped, or at least tabled for an indefinite period. Whether or not these things turn out to be temporary expedients, they should be met with wholehearted cooperation and sympathy by the Christian people of other lands. Russia will probably not continue her increased tolerance of religion if it only raises new suspicion abroad. She will certainly resume her policy of world revolution if that appears to be the only way in which she can live at peace with the rest of the world.

It is reliably reported that plans are being made for a Russian-British-American conference. If such a conference actually takes place, it has a chance of shortening the war and perpetuating the peace—but only if Russia is dealt with frankly and openly. Since neither Britain nor the United States has formulated any general policy other than the vague and guarded phrases of the Atlantic Charter, perhaps the Russian view will have the greatest influence upon the development of United Nations policy toward Europe. If Stalin's words are taken at their face value and put into effect jointly by the three great powers, the result will deserve the fullest Christian support.

### Reprints of Articles on Unity

**I**N RESPONSE to many requests, THE LIVING CHURCH is reprinting the series of articles by Bishop DeWolfe, Dr. Felix L. Cirlot, and the Rev. Wilford O. Cross, which appeared in the issues of May 23d, May 30th, June 6th, and June 13th, on the "Basic Principles" put forth by the Commission on Approaches to Unity as a basis of union with the Presbyterian Church in the USA.

Bishop DeWolfe's article, "What Is Organic Unity?" [L. C., May 23d], compares the type of unity envisaged by "Basic Principles" with the unity of the early Church and demonstrates that the proposed united Church, instead of having that Eucharistic and apostolic unity, would merely cover its organic disunity with an organizational cloak.

Dr. Cirlot's article, "Basic Principles" [L. C., May 30th and June 6th], discusses the proposals of the Commission on Approaches to Unity from the standpoint of the Catholic doctrine on the Bible, the Creeds, the sacraments, and the ministry, as expressed in Anglican formularies, and shows that the proposal cannot be reconciled to the Church's teaching on any of these four points, which are the Anglican essentials for unity as stated by the Lambeth Quadrilateral.

Fr. Cross's article, "Unaccustomed to Levity" [L. C., June 13th], goes behind theological statements and doctrinal formulations to the interior spiritual life of the two Churches. Presbyterians and Episcopalians have radically opposed ideas about gaiety, about what may be done on Sunday afternoon, about original sin and natural goodness, about God, about man, and about the relationship between God and man. These differences of basic thought pattern can be obscured but not exorcized by verbal formulations. Presbyterians and Episcopalians sometimes mean different things when they say the same thing. It is these considerations, rather than historical and theological ones, which are important to the laity, and would inevitably cause new schism if a merger were legislatively enacted.

Additional copies of this reprint, *The Case Against "Basic Principles,"* may be obtained from THE LIVING CHURCH, 744 North Fourth Street, Milwaukee 3, Wis., at 10 cents per single copy, 7 cents each in quantities of 50 or more, and 5 cents each in quantities of 200 or more, plus postage.

### Housecleaning in the Legion

**M**ISUSE has frequently been made of the superbly organized American Legion for political and social purposes unworthy of its constitution. A recent example was an article in the Legions' official magazine for June which advocated transportation of American citizens of Japanese ancestry from the mainland to islands in the Pacific.

If the Legion has been thus misused, it also includes in its membership men who are not content to see their organization identified with race hatred and reaction. The Northfield, Minn., post promptly adopted a resolution condemning the article and successfully sponsored similar action by the district convention in Faribault on June 20th. Text of the resolution:

"Whereas, the American Legion has as one of its basic principles tolerance for all creeds and races, and,

"Whereas, at its national convention in 1942 it accepted as one of its war aims the following statement: 'We condemn religious prejudices, racial or national antagonisms as weapons of our enemies,' and,

"Whereas, there appeared in the official publication, the *American Legion Magazine*, for June, 1943, an article entitled 'Japs in Our Yard,' by one Frederick G. Murray, M.D., which urged, among other proposals, that native-born American citizens of Japanese descent be relocated on islands in the Pacific ocean—in direct violation of our constitutional guarantees—and further urged this not as a military measure but as a social, political, and economic policy.

"Therefore, be it resolved, that we, Northfield Post No. 84, American Legion, do vigorously protest against our national magazine, being used to foster race hatred in violation of our own constitution and the constitution of the United States, and do most urgently request that the national officers in charge of the publication of the *American Legion Magazine* be directed to print a retraction of the aforementioned article, which is direct opposition to the adopted policy of the American Legion.

"Be it further resolved, that our delegates to the district and state conventions be instructed to introduce and promote passage of this resolution or one similar in import, upon aforementioned convention.

"Be it further resolved, that all possible publicity be given this resolution in order that no unfavorable criticism be directed toward individual Legion members or local posts because of this flagrant violation of the basic principles of our organization and our country."

It is good to know that the rank and file of the Legion is conscious of the reactionary state of mind of some of its leaders, and does not intend to let it go unchallenged. The Legion is capable of exerting great influence in national affairs, and unrelaxing vigilance is needed to prevent that influence from being misused.

## Afterthoughts

THE LINCOLN DIOCESAN MAGAZINE prints this item, which may be familiar to some readers: "A bundle of old sermons was discovered bearing dates, etc. In the margin were more cryptic notes that puzzled the investigator for a long time; again and again he came across 'A.W.S.', these initials apparently having no connection whatever with the text. After a long chase he ran the clue to earth, 'A.W.S.' was the preacher's reminder: 'Argument weak. Shout!'"

# Japanese-Americans and the Church

By the Rev. Daisuke Kitagawa

UNDER the auspices of the Department of Domestic Missions of the National Council, I have made a two-months' tour, studying the conditions and problems of the relocation of Japanese-Americans. This program is under the direction of the War Relocation Authority and has been under way for approximately the past half year. It is a program unique in character, unprecedented in history, and extremely difficult to carry out. Because of its unique nature, however, it is a challenge to us Christians of America.

I will not question at this moment whether it was or was not necessary to evacuate all the people of Japanese ancestry from the territory known as the restricted area of the West Coast states. Be the reasons for the mass evacuation what they may, it is intolerable from the humanitarian standpoint, not to mention the Christian standpoint, to keep 100,000 people in what are called relocation centers which are in truth nothing but concentration camps. There are ten of these centers, varying in population from 8,000 to 18,000. Having lived in one of them, where 16,000 at one time lived together, I have had first-hand experience with many evils, inevitable to and consequential on that type of "collective" living.

## I. LIFE IN THE CAMPS

The physical set-up of the camps is not bad. It could be a lot better, and it could be a lot worse. Under the circumstances, the War Relocation Authority has been doing a good job, and I do not think anyone could have done any better. If it were for troops, consisting only of men physically fit for military duty, there would be nothing to complain about. If it were meant for a summer camp where families stay a few weeks or so, I should think people would enjoy it. But a relocation center is,

in a word, a town where families—men and women, boys and girls, aged and young, healthy and invalid, professional people and common laborers—are expected to make their living, and supposedly in a democratic way! For such a purpose, it can hardly be satisfactory.

To eat three meals a day in a community mess hall with 250 others is something the evil of which one cannot realize until he does it over a period of several weeks—and several weeks is enough to realize it! Just look at it from the standpoint of a child. He eats a meal which his mother did not prepare for him nor his father earn, and in a place where his parents may be out of his sight. This one thing alone reveals the basic evil of a highly collective type of living: Unity of the family is broken up, sacredness of the home is lost, children lose respect due their parents and develop a lack of discipline and manners.

Lack of household duties for boys and girls, lack of opportunity for them to help their parents and to share the joys and hardships of family life, cannot help but make youngsters loose—morally as well as physically; consequently their character becomes highly independent and irresponsible. Are we not breeding potential anarchists under the guise of a holy war to save the principle of democracy?

Lack of privacy is obvious in camp. When a family of four is living in a single room which is the bedroom, living room, study, and playroom all at once, not much civilized life can be expected. It especially is hard on youngsters of adolescent age. They must at times have a place where they can release their emotions, away from the presence of other people, even of their own parents. When a boy invites his girl friend to his home, under normal circumstances he usually does so with his parents'

consent, and the youngsters can have a good time in a clean, decent, and respectable way in one of the rooms of his home where, even without the presence of his parents, the dignity of home life prevails. In other words, even though in complete privacy, the youngsters are not outside their parents' supervision. And they accept it and they do not dare go beyond the framework of the established social and family mores. But in camp, any privacy means an escape from people including parents. Nothing could be secret without escaping from others. This results in a very bad psychology. When a young boy wants to see his girl friend, they have to "run away" from home, consciously or unconsciously, accompanied by a sense of guilt. And once having run away, they are completely out of the influence of the established mores. This is obviously a first step to moral irresponsibility. What sort of character they will grow up into is a question which makes me shudder each time I think of it.

The grown-ups are no better off than children. Their attitude toward work shows it very distinctly. The WRA employs any adult for work planned by its administration—farm work, cooperative stores, construction and maintenance work of various kinds, etc. Each individual worker gets paid \$16.00 per month for his work on a 44-hour per week basis. Japanese have been known for the long hours they work; they did not mind working 13 or 14 hours a day or more. In camp, however, even the most old-fashioned Japanese is extremely "hour conscious" and is not ashamed to try to get by with as little work as possible as long as his time sheet is filled. The worst thing ever done to these people has been to deprive them of incentive and initiative. They have lost purpose in life. Could anything be worse than this?



RELOCATED JAPANESE-AMERICANS: Mr. and Mrs. Tom Imai, luckier than most, were able to find work together at Benton House, Chicago Church social settlement. Both have brothers in the U. S. Army.

## A TIME FOR PRAYER

We'll warrant that in the past, whenever a session of General Convention loomed in the offing, about all the praying done about it was by Bishops and Priests at their altars, as they were bidden to do. So far as lay folk were concerned, not 10% of them ever let it worry them at all. Perhaps that is why too many of our General Conventions (held only once every three years, mind you) never rang the bell for anything very outstanding in achievement, and were guilty of many misguided and self-opinionated decisions.

THIS General Convention will be DIFFERENT. It will need the prayers of every Episcopal person this year, and by "It", we mean every Bishop, Priest, and layman who attends as delegates. Too many things are coming up which will so deeply affect the life of the whole Church, that were that Convention to convene without there having been sent heavenward in its behalf a mighty impact of prayer, then it will serve The Church right if decisions are made that are man-made, and not of God.

Outside of that Presbyterian Union matter (concerning which, NEITHER body of layfolk knows enough of the teachings of its own respective faith, let alone to be intelligent regarding the merits or demerits of a re-union scheme on which there is little basis of accord even among the theologians), and outside of seing to it that THE Church AS SUCH, sits officially at the Peace Table,—then it seems to us that The Episcopal Church had better take some definite steps, beginning either at "281", or some place out of which the thing will really get done, to teach our people the blessedness and the privilege of proportionate giving. Our Lord and His Church have had the leavings too long and we are an impoverished Church, when we could be financially independent. Call it Tithing, call it Stewardship, call it Proportionate Giving; but under any title it will work if decently, fearlessly, intelligently and consecratedly taught. THERE'S a matter in which we CAN take lessons from The Presbyterians.

Another thing,—it won't hurt The Convention, also to be sensible and give the Presiding Bishop the proper rank of Archbishop while in office. What do YOU think? England has a couple of them and Canada has her own; but, oh my goodness, not us. It's too awfully SOMETHING for too many of us, we suppose. But don't forget, delegates all, this year is going to be the same as with the Congressmen going home recently,—your constituents are going to hold you responsible for what is done at Cleveland. If you make a mess of things there, we'd hate to be in your shoes. For once, at least, your record of performance is going to be chalked up against the money The Church spent in sending you. SEE TO IT! The eyes of the whole Church are upon you! This year, the rank and file of The Church are in no mood for any trifling with their heritage!

## Ammidon & Company

Horace L. Varian

31 S. Frederick Street  
Baltimore 2, Maryland

In view of these facts, I am completely in agreement with Mr. Dillon S. Myer, national director of the WRA, in his belief that the only solution to the matter is the relocating of Japanese-Americans in normal American communities. It is not only the salvation of Japanese-Americans but also the salvation of American democracy. As long as America is fighting this war for what she professes to be fighting it for, she should not tolerate the existence of relocation centers. Nothing could be more inconsistent than tolerating racial segregation at home while fighting abroad for racial equality. In this sense alone, if not for anything more, the relocation of Japanese-Americans is a challenge to all Christians of America.

## II. PROBLEMS OF RELOCATION

The program of relocating Japanese-Americans has several accompanying difficulties.

1. The people in the camps have reached the point where they have no desire to leave camp. This is the very reason why I am so anxious to get them out of the camps. They do not want to leave camp because they have lost confidence in themselves—in the capability to reestablish themselves. They are afraid of encountering something unpleasant in communities where there are no Japanese. In other words, they feel extremely insecure and fearful of being relocated in normal communities. On the other hand, the relocation center, even with all its unpleasantness and evils, gives them a false sense of security. Consequently, they have developed a feeling of complacency. They do not realize that by staying in the camps they are completely ruining the future of their children. Day by day they are becoming a group of backward people, no longer capable of adjusting themselves to normal human communities. Can we tolerate a repetition of the mistake of the Indian reservations? One of the major tasks of my ministry is to remind the people in the relocation center of the evils of camp life and to have them make up their minds to take the risks of relocating somewhere in regular communities.

2. So far the relocation program has taken place only on individual and vocational bases. This means that the relocation program is creating another trouble which is just as serious as the evils of camp life: The individuals who are able to relocate on the vocational basis are the young people. Statistics show that the majority of them are between ages of 18 and 35. According to the recent findings, 95% of the Japanese nationals here in America are 35 years or over, and their average age is 56, whereas 95% of the Japanese-Americans are 35 years or under and their average age is 24. The significant fact is that the majority of Japanese nationals who are residents of this country are not yet of retiring age, but because of the mass evacuation they have been forced to retire; that is, because of their language handicap, unfamiliarity with American customs, and many war-time restrictions on aliens, they are practically unable to reestablish themselves by their own efforts. Many of them, therefore, having lost their financial resources, have become virtually dependents of their sons and daughters.

But the average age of their sons and daughters being 24, those young people cannot support themselves and their parents and their families. Consequently, if we push the relocation program too far the way it is now being done, the result will be that the majority of Japanese nationals and all the children below working age have to remain in the relocation centers. And those young people who are out will have to suffer from the loss of family life.

3. The relocation on individual and vocational bases takes place mainly in cities. Young people of Japanese descent are not easily accepted by defense factories. The opportunities for menial jobs seem to be almost infinite, but they do not pay enough to support a large family. On top of this, in cities, the housing problem is acute so that even if by some chance one should get paid a large salary, it is unlikely that he can send for his family and his parents' family in order to live together. With all these things in mind, therefore, I am firmly convinced that the only way to solve the relocation problem is to relocate families on farms or at least in small rural communities. But, again, this project has its own difficulties. In the first place, rural people are provincial and conservative; they do not welcome newcomers. Nisei will meet more prejudice in rural and small communities than in large cities. However, if a thorough and proper kind of groundwork is done, they will be accepted by the community. And once they are accepted they can become an integral part of the community in rural areas. Therefore, I personally am not too pessimistic about the rural relocation program.

In the second place, evacuees do not seem to be interested in farm work. The majority of the Japanese had their own businesses or ran their own farms. They do not want to become farm hands. But they have been uprooted, and many of them have lost their property and financial resources. As a result, they cannot start their own business or farm. It is also true that the type of farming they are used to in the West is different from what they find in the Midwest. This makes another drawback. But if Japanese-Americans are awakened to the seriousness of the whole problem and are enabled to look at it from a much longer range of view, I am perfectly confident that they will prefer relocation on farms to anything else. All in all, it takes an intensive educational program both of the evacuees and of the American public, especially of rural people.

## III. AN OPPORTUNITY FOR THE CHURCH

There are several things which I wish the missions and parishes of the Episcopal Church throughout the country would do. They are the kinds of things which only church groups can do efficiently.

1. If the Japanese priests in relocation centers should make up a list of Episcopal families in the centers, with descriptions of their background, training and experience, and have the lists distributed among the parishes and missions, can these families not be placed adequately somewhere in normal American communities through the efforts of our church members? We must deal with each case on its individual merits. It does not seem very efficient, but it is the

only sensible way to tackle this tremendous job.

2. There are already quite a large number of young people relocated in cities of different states. They are far away from their families. Many of them have never lived in any part of this country other than the West Coast, and especially after being in relocation centers for over a period of a year or so, they cannot help being somewhat timid and self-conscious when they are among people. Many of them are engaged in entirely different types of jobs from those they were used to or trained for. Consequently, they all have readjustment problems, personal or social. Beginning with a mild case of homesickness, it may, in extreme cases, lead to delinquency. They are told that the church door is always open to them, but not all of them feel quite free to go in. Due to the peculiar psychological state they are in, they need a pull and a push before they ever get into church. With this point in mind, I wish the members of local parishes and missions would be kind enough to befriend those young evacuees who may be residing in their midst.

3. The Church can do a lot for Japanese-Americans by way of educating the

public regarding this program. It takes a little bit, but not too much, of courage to be a real friend of a Japanese-American openly, and a little more so to take a positive stand and do something to help him. But unless somebody in each community does it, no one will do it. And I do not see how anyone will ever do it if church people are not courageous enough to do it.

I am firmly convinced that, by taking a positive attitude to an active part in this program of Japanese relocation now at this critical time of world history, we are making a definite contribution toward the building of a new world culture, because I cannot doubt for a moment that the God who made out of one blood many nations to dwell on the face of this earth is expecting us to build on this resourceful continent and out of many kindreds and tongues, a nation which is higher than any one racial group. In this particular sense, I see the hope of the future of the world depending on America. If America fails in realizing this vision, where else could we find a hope for the post-war world? And by the way in which we handle the Japanese relocation program, our faith in Christianity is well tested.



# BOOKS



JEAN DRYSDALE, EDITOR

## Plea for Russia

VICTORY AND AFTER, by Earl Browder, International Publishers, 256 pp., paper cover, 50 cents; cloth, \$2.00.

This book, an attempted analysis of what is happening during the war among the United Nations, and what must happen after the conflict, is interesting for a number of reasons.

It suffers from the fact that it is not a dispassionate analysis but, in the words of the author, is "a systematic presentation of the points of view of the Communist Party of the United States." As such, it is a piece of special pleading for Soviet Russia, which the author would persuade us is immaculately free from that imperialism which he says, quite correctly, is the utter enemy of world peace.

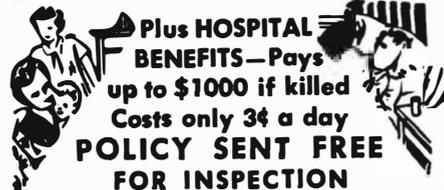
Germany has been imperialistic and so has France, Mr. Browder tells us, and so has Great Britain. So also, Mr. Browder thinks, has America been, for, as he shrewdly observes, imperialism is an activity of monopoly capitalism for which is not necessary that a nation possess political dependencies. Even if the great colonial aggregations of territory were all done away with, it would still be possible for both Britain and the United States to function "emperialistically" in the post-war world. Mr. Browder expects them to do so and, unless Russia mediates between the two, to be in danger of hurling the world into another imperialistic war, this time between the Anglo-Saxon *empire*. This is not Mr. Browder's original idea, to be sure; most of it has been enunciated before; but some courage is required to give utterance to it at the moment. Imperialism, the author insists, is the mother of wars,

and the author abhors it; but nowhere is there an inkling of a hint that imperialism is also possible with monopoly in the hands of government, as in Russia, or any recognition that the Union of Soviet Republics is in fact an Empire, larger and potentially stronger than either Britain or the United States and equally determined on advancing its own interests. No, indeed; the Kremlin and imperialism, to Mr. Browder's knowledge, have never even bowed.

As a matter of fact, a good part of this book need not have been written, thanks to America's persistent propaganda since Pearl Harbor. Most of Mr. Browder's concern is that we shall not fear Russia *because she is communist*. She is communist, of course; and the author pours deserved scorn on Mr. Joseph Davies, whom in general he lauds, for his statement in *Mission to Moscow* that the Soviet Union is evolving toward capitalism. Mr. Browder wishes no Anglo-Soviet friendship built on such a falsehood. But communism is not what causes Americans to distrust Moscow. The thing that rouses fear is that Russia is an instrument for a communist *imperialism*. If the author had seriously addressed himself to that problem, he might have done Russia greater service.

The book reveals certain understandable distortions of emphasis. Mr. Martin Dies is set up and then belabored rather more than his small importance justifies. The author also over-lambasts Mr. Norman Thomas and the Socialists for being Trotsky-ite, and more than hints at their being part of Hitler's fifth-column, which is absurd. But leaving out such "personal" matters, the reader learns a good deal

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## BOOKS

about how the official apologists of Russia look on some important problems of world politics.

He is assured that China can fight only if the communists there hold control of policy through Chiang Kai-shek, Mr. Browder insists that they now do hold it. He points out that China's war supplies have mostly gone to her, and will continue to go, from Russia and not from us. The plain intimation of the whole chapter on China is that in the post-war world, as between Anglo-America and Russia, China not only by necessity but by desire is already committed to the Soviets. This is an important thought, and one cannot but be grateful to Mr. Browder for broaching it, even if only in a cautiously fuzzy way.

Mr. Browder also intimates, as might be expected of him, that Russia alone can bring a just settlement of the Indian question. The continuance of British rule there, he says, is incompatible with the Atlantic Charter; the Indians must be free. But then follows this ingenious analysis: "British imperialists, always mindful of American imperialist dreams, are suspicious of every act from the United States (looking toward an Indian settlement), seeing it merely as a Machiavellian way of breaking off parts of the British (financial) Empire so as to attach them to the American Empire. It will be seen that Mr. Luce's "American Century" is in Mr. Browder's mind—shrewd man. But when "to allay British suspicion" we Americans give support to the British regime in India, we but encourage the imperialistic villains in England and so make matters worse." The Indian millions had best look to Russia, not to America, to make Britain behave herself in Asia.

There have of late been a lot of books on the post-war world. This is by no means the least intelligent of them. No better arguments could be devised for splitting England and the United States. Is that Moscow's postwar game?

BERNARD IDDINGS BELL.

### Socially and Spiritually Reverent

PLANNING FOR MARRIAGE. Outlines for discussion by young men and women. By William H. and Mildred I. Morgan. Association Press, 50 cents.

Here at last is just the kind of a little book on marriage which many of us have been wanting for discussion groups. It is small and inexpensive; meaty, modern, and thought-provoking; yet socially and spiritually reverent. Each discussion-chapter first raises a number of serious and pertinent questions and problems. These are followed by several pages of carefully selected lengthy quotations from authoritative writers, and also from a few thoughtful young people themselves, and concluding with a starred list of supplementary outside readings. The selection of problems and of printed and supplementary readings has evidently come out of a wide experience both with the subject and with young people. The book opens with practical suggestions for conducting group discussions, and then comes to grips with such subjects as economic and social factors affecting marriage; and personal resources

for marriage such as relations with one's family, adjustments, work and the use of money, personal philosophy and religion. Other topics are social relations of young men and women, marriage choices, and the engagement period.

FLOYD VAN KEUREN.

### "Tough-Minded" Thinking

THE PEACE WE FIGHT FOR, by Hiram Motherwell, Harper & Brothers, New York, 1943, pp. 281, \$3.

"On Armistice Day there will be one universal preoccupation among the peoples of Europe: *How can I get something to eat?*"

Motherwell's widely discussed articles on reconstruction, published in the past two years in American journals of serious opinion, have given us a foretaste of this book. It is outstanding in the growing avalanche of books on the subject (*The Subject before us all, for better or for worse*). Where most books are theoretical or purely "logical" this book is down to cases and meets the measure of what William James called "tough-minded" thinking. To write without a theoretical apparatus in the field of social change is no merit and often a demerit, but the absence of ideological slant in Motherwell's book adds to its value. As he says, "this book is but an invitation to thinking about the problems of peace in concrete instead of theoretical terms." It takes its place along side the superior theoretical work of E. H. Carr as a worthy companion.

Unlike so many others, this writer deliberately lowers his post-war sights of rehabilitation and relief immediately following the armistice. But he sees clearly the long-term as well as the obvious political implications. For all of his newspaper background (ten years in Europe for the *Chicago Daily News*) and his non-technical approach, Motherwell has a truly democratic and dispassionate outlook, combined with practical common sense. His conviction that the churches have a role to play should interest programs of post-war mission-training like the one under way at the Pacific School of Religion. We have no comparable analysis of the problem in terms of the hunger neurosis ahead in Europe, certain to make '19 and '20 seem like a tea party.

Perhaps his greatest offering is the warning against any use of bread to impose social systems preferred by the victors. He has perhaps too much faith in the power of food alone to restore order. Neumann, Brady, and others would disagree with his view that German Big Business has been helplessly pushed around by the Nazis. But Motherwell sees what Walter Lippman ignores, that food and tools as well as military might can help us balance our commitments and our power. The book should be read by all those who spoke admiringly of the Italian underground heroes before Mussolini's fall, and then changed at once to the attitude that they were a crowd of dangerous reds. They were the same people all along!

JOSEPH F. FLETCHER.

*The Living Church*

# DIOCESAN

## PUERTO RICO

Island-wide Every Member  
Canvass

At a recent meeting of the district committee for the Every Member Canvass, final plans were made for the first, island-wide. Every Member Canvass to be held by the Church in the missionary district of Puerto Rico.

Six months ago Bishop Colmore appointed a committee to study the state of

the Church in Puerto Rico and to present with the completed study such recommendations as might aid the district in its spiritual and financial growth. Later, the committee presented its report which was prefaced by the statement that the committee believed the Church of Puerto Rico to be ready to take another step forward in its steady advance towards adulthood. This step should take the form of a carefully planned and executed Every Member Canvass modeled after the canvass plan used by the Church in the United States.

The Bishop then appointed another committee to carry this recommendation to a successful conclusion. All available canvass material was ordered from the National Council. Individuals were assigned the task of adapting and translating this material into Spanish. Finally the committee was met under the chairmanship of the Rev. Charles F. Bynton, and plans were formulated.

The Bishop has authorized the purchase and printing or mimeographing of pledge cards, Messenger Manuals, posters, instruction outlines, and other necessary materials. Articles have also been written by the Bishop and others concerning the canvass which will appear in the next issue of *Revista Episcopal*, the official news organ of the district, published quarterly.

## Ordination

The Rev. Francisco Reus Froylan was ordained to the priesthood by Bishop Colmore of Puerto Rico, in a most impressive service on Sunday, August 15th, at the Cathedral of St. John, Santurce, P. R.

There were many unique aspects to this particular ordination. Fr. Reus Froylan is the first of the second generation of Puerto Rican ministry to be advanced to the priesthood. His father, the Rev. E. Reus Garcia, rector of Holy Trinity Church, Ponce, presented his son to the Bishop of the district. The service was bi-lingual; the Mass being sung in Spanish, while the service of ordination was read in English. The 25 voice *a cappella* choir of St. Andrew's Mission, Mayaguez, furnished the musical setting of the service, singing the "Missa Marialis" in Spanish, as well as beautiful anthems by J. S. Bach, Mozart, Purcell, and Drosdoff. Practically the entire congregation of over 300 persons who filled the cathedral to overflowing, received individually the blessing of the new priest after the service; his first blessing having been bestowed upon the Bishop followed by the attending presbyters before the recessional.

Fr. Reus Froylan, educated in Puerto Rico and a graduate of DeBose Theological School, will continue as a member of the Cathedral staff for the immediate future. During his diaconate he has been in charge of the Negro English speaking congregation of the cathedral as well as assisting Canon Bruce Reddish in ministering to the American congregation and Canon Aristides Villafane with the Spanish congregation.

Those having official part in the service besides the Bishop were: Canon Bruce

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## DIOCESAN

Reddish, preacher; Canon Aristides Villafane, chaplain to the Bishop; the Rev. Ward DeBeck, master of ceremonies; the Rev. E. Reus Garcia, presenter; the Rev. Frs. Antonio Villafane, Domingo Villafane, Droste, and Boynton, were the attending presbyters. Fr. Boynton read the Litany and Suffrages as well as directed the choir of which he is the cantor.

## OLYMPIA

### Very Rev. John D. McLaughlan Retires

The Very Rev. John Donald McLaughlan, dean of St. Marks' Cathedral, Seattle Wash., has retired because of ill health, resigning as rector of St. Mark's Parish and dean of the Cathedral on July 1st.

## CONNECTICUT

### New Altar

Recently blessed and dedicated in St. Paul's Church, Bantam, Conn., was the new altar, gift of J. J. Dante. It was designed and built by Leslie H. Nobbs of New York, who, before work was begun, studied the church building in order that the altar should be in keeping with the 99 year old edifice, of which the Rev. H. Waldo Manley is rector.

The altar is of oak, painted white, and the panels are edged with gilt. The base, mensa, and gradine are mahogany. The consecration stone is white marble. The shield at the Epistle end of the altar is carved with the crest of St. Paul, while the one at the Gospel end is carved with the crest of the diocese of Connecticut.

The altar was blessed and dedicated at a vesper service by the Ven. Thomas S. Cline, archdeacon of the Litchfield archdeaconry. After the service a reception was held in the parish house.

## WEST VIRGINIA

### Redecoration

As a result of a generous gift from the Misses Stewart, sisters of the late Mrs. George W. Peterkin, wife of the first Bishop of West Virginia, and given in her memory, the Church School Chapel of the Church of the Good Shepherd, Parkersburg, W. Va., has been re-decorated. New lighting was installed, venetian blinds placed at the windows, and an attractive chancel established.

The Church of the Good Shepherd began as a Sunday School established by Mrs. Peterkin shortly after Bishop Peterkin became diocesan. The Rev. George J. Cleveland is rector.

## IOWA

### Gifts and Bequests

Trinity Cathedral, Davenport, Iowa, and other organizations of the Church in the diocese, have recently become recipients of several bequests and cash donations. Under the will of the Rt. Rev. Williams Stevens Perry, second Bishop of Iowa, certain residual trust funds are now being

divided by a Philadelphia trust company as follows: To the Bishop of Iowa for Cathedral purposes approximately \$8,000; and similar amounts each to St. Katharine's School, and St. Luke's Hospital of Davenport, the whole sum being in excess of \$24,000, divided into three equal parts. For 45 years after Bishop Perry's death, the income on the fund was paid to a relative, and at her death the trust is now being turned over to the above named beneficiaries.

Mrs. Helen Harlan Watzek of Portland, Ore., for many years a member of the Davenport Cathedral and very active in diocesan affairs, has just made the following gifts in cash: To Trinity Cathedral in Davenport, \$5,000; to the diocesan board of missions, \$5,000; to the trustees of the Iowa Episcopate Fund, \$5,000; and to the Cathedral branch of the Woman's Auxiliary, \$1,000. In addition to this, Mrs.

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**HOUSEMOTHER** wanted for children in country institution. Reply **Box J-1805, The Living Church, Milwaukee 3, Wis.**

**ORGANIST** wanted. Small town parish within commuting distance of New York needs organist and choirmaster for boy choir. Write the Rev. **B. M. Garlick, Freehold, N. J.**

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**PRIEST**, forty, unmarried, sound Churchman, experienced in city and country work, seeks parish in Boston, New York, or Philadelphia area. Reply **Box T-1804, The Living Church, Milwaukee 3, Wis.**

**REFINED** Churchwoman desires position as companion. Knowledge of cooking. Vicinity of New York and Philadelphia. Reply **Box S-1799, The Living Church, Milwaukee 3, Wis.**

## RETREATS

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**THE LIVING CHURCH**

Watzek had transferred a \$10,000 scholarship at St. Katharine's School to its trustees for purposes of rehabilitation of the school buildings, now in charge of Miss Ophelia Carr as principal.

The present endowment funds at Trinity Cathedral, Davenport, amount to a total of \$105,000 for various purposes.

**IDAHO**

**Memorial Reredos**

An oak reredos of exquisite design and craftsmanship was dedicated by Bishop Rhea in St. Michael's Cathedral, Boise, Idaho, on the 8th Sunday after Trinity at the early Eucharist. It is the gift of Mr. and Mrs. William N. Northrup, for more than 50 years communicants of the cathedral, and is a memorial to Bishop Tuttle and Bishop Talbot, the first two Bishops of Idaho, and of the pioneer members of the parish.

The reredos was designed to frame a window in memory of the Rev. St. Michael Fackler, founder of the parish. The motif of the side panels is the grapevine with Gothic tracery. The center carved motif is the olive and is symbolic of peace, and the Grace of our Lord. The base treatment of conventionalized linen folds is reminiscent of our Lord's Burial Cloth, with small diamond shaped motifs representing wheat

and grape of the Eucharist. The inscription on the paneling is, "Repent ye, for the Kingdom of Heaven is at hand." The reredos is from the studios of Harold Whitehouse, Spokane, Wash.

**ALBANY**

**Summer Chapel Has a Window in Honor of Bishop Oldham**

Bishop Oldham served the Memorial Church of All Angels, Twilight Park, N. Y., for the last three Sundays of the summer season. He was in charge of this chapel the entire season of 1942.

Returning this summer, he viewed for the first time a stained glass window, in his honor, designed and presented to the chapel by Miss Jessie Van Brunt. The window has three panels, the central one having a figure of the Good Shepherd, the left hand one his coat-of-arms and his

name, and the right hand one a pastoral staff with the date of his consecration and the legend, "Living, Loving and Beloved."

The window was dedicated on the Feast of St. James, the Rev. Howard S. Kennedy, rector of Emmanuel Church, Little Falls, who was serving the chapel during the month of July, officiating. It was unveiled by General George A. Wingate.

**MINNESOTA**

**Bridge Party**

The Woman's Auxiliary of the diocese will sponsor the 2d annual "Bishop's Bridge Project" on Friday, October 1st, when women over the entire diocese will hold bridge parties for projects outlined by Bishop Keeler and accepted by the Auxiliary. These include social service work in the Twin Cities, Indian missions of the diocese; scholarships to the annual summer conference; housing for a woman worker at the University of Minnesota; work among the isolated and shut-in; rural missions; and work of the Minnesota Council of Religious Education, the only body in the state executing a united work among Sunday school and youth groups.

In 1942 these bridge parties produced \$2,500 for similar projects, releasing a like amount of money for the diocesan pledge to the General Church.

**CHURCH CALENDAR**

**September**

- 12. Twelfth Sunday after Trinity.
- 15, 17, 18. Ember Days.
- 19. Thirteenth Sunday after Trinity.
- 21. S. Matthew. (Tuesday.)
- 26. Fourteenth Sunday after Trinity.
- 29. S. Michael and All Angels. (Wednesday.)
- 30. (Thursday.)

**Church Services near Colleges**

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

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

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

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

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

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

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

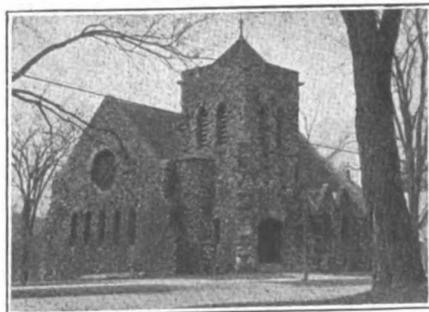
**CONNECTICUT COLLEGE, U. S. Coast Guard Academy**—St. James' Church, New London, Conn.  
The Rev. Frank S. Morehouse, Rector  
The Rev. Clinton R. Jones, Curate  
Sunday Services: 8 & 11 A.M.

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

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

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

**N. J. COLLEGE FOR WOMEN**—The Church of St. John the Evangelist, New Brunswick, N. J.  
The Rev. Horace E. Perret, Th.D., Rector  
Sunday Services: 8:00 and 11:00 A.M.  
Wednesdays and Holy Days: 9:30 A.M.



**ST. JOHN'S CHURCH,  
WILLIAMSTOWN, MASS.**

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

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

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

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

**WILLIAM COLLEGE**—St. John's Church, on the campus, Williamstown, Mass.  
Rev. A. Grant Noble, Rector  
Rev. Gordon Hutchins jr., Asst.  
Sundays: 8 and 10:35 A.M., Holy Days: 7:30 A.M.

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

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

# DEATHS

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

## Bernard Campbell, Priest

The diocese of Western New York lost by death, August 23d, one of its most beloved priests, the Rev. Bernard Campbell, rector of St. Mark's Church, Buffalo. His death occurred just five days before his 56th birthday and the 32d anniversary of his ordination, and was caused by heart failure as he prepared to make a sick call.

Active in diocesan affairs he was a member of the executive council, and the department of missions.

Born August 29, 1887, in Florida, N. Y., he was educated in Borden Military Academy, Columbia University, and General Theological Seminary. He was ordained August 29, 1911, in Duluth by Bishop Morrison.

He came to St. Mark's 14 years ago after having served St. Paul's Church, Brainard, Minn., Holy Trinity Church, Gainesville, Fla., St. Paul's Church, Franklin, Tenn., and St. Peter's Church, Westfield, N. Y. During his rectorship of St. Mark's Church the congregation grew from 40 to 700 and in 1937 a new church was built to accommodate the members.

His brother, the Rt. Rev. Robert E. Campbell, is retired Bishop of Liberia and now assistant to Bishop Manning. He is now Prior of St. Andrew's School, St. Andrews, Tenn.

Besides the Bishop, Mr. Campbell is survived by his wife, Louise, two daughters, Mrs. Robert E. Fancher of Ephrata, Wash., Miss Rebecca F. Campbell, and Bernard E. of Buffalo.

The burial office was read August 28th by the Rev. Charles D. Broughton, president of the standing committee, assisted by the Rev. Charles E. Burton a long-time friend of the family. The service was at-

tended by an unusually large summer delegation of the clergy who marched in the procession.

## Roy R. Watson

On July 19th Roy Russell Watson, chief quartermaster of the Panama Canal Zone, died. For a number of years he had served on the chapter of the Cathedral of St. Luke, Ancon, Canal Zone, and was a substantial supporter of the Children's Home, Bella Vista, Panama, of which he was also treasurer for a long period, and from which he resigned early this year. Up to the time of his death he was a member of the board of directors.

Funeral services were held at the Cathedral on July 21st, conducted by Bishop Beal and the Very Rev. C. Alfred Voegeli. Surviving Mr. Watson are his widow, the former Miss Irma Cooper, to whom he was married in 1937, and three children, Mrs. Dorothy Everson of Balboa, C. Z.; John S. Watson of Gamboa, C. Z.; and Lt. Robert O. Watson, U. S. Army, Philadelphia. Also a sister, Mrs. Minnie Walker of Canton, Miss.

## Eliza Jane Haughton

The Rev. Edward J. Haughton, rector emeritus of St. Paul's, Springfield, Ill., was called to Toronto, Canada, early in August by the illness of his mother, Mrs. Eliza J. Haughton. She died soon after he arrived at her bedside. She was 97 years of age. She is survived by several children, two of whom are priests of the Church.

Mrs. Virginia Haber Haughton, Fr. Haughton's wife, died only two months ago after a brief and sudden illness.

# CHANGES

## Appointments Accepted

COX, REV. JAMES SPANLEY, formerly rector of the Church of the Holy Comforter, Burlington, N. C., will become rector of St. Paul's Church, Winston-Salem, N. C., effective October 1st. Address: 604 Summit Street, Winston-Salem.

CRENSHAW, REV. CLAIRE T., formerly rector of Trinity Church, Connersville, Ind., is now rector of St. Paul's Church, Norwalk, Ohio, with address at the rectory.

FRAZIER, REV. ROBERT P., formerly rector of St. Peter's Church, Salisbury, Md., will become vicar of St. Giles' Church, Upper Darby, Pa., effective October 1st. Address: St. Giles' Rectory, 231 Hampden Road, Upper Darby, Pa.

GAYLE, REV. RAYMOND S., formerly deacon-in-charge of St. Barnabas' Church, Wells, Nev., is now deacon-in-charge of St. James' Church, Bucyrus, Grace Church, Galion, and St. Mark's Church, Shelby, Ohio. Address: Galion, Ohio.

LANDON, MR. HAROLD T., formerly in the ministry of the Baptist Church and now a candidate for Holy Orders, is now lay-reader in charge of St. Thomas' Church, Port Clinton, Ohio.

LANG, REV. LESLIE J. A., formerly rector of the Church of St. Edward the Martyr, New York City, is now rector of St. Peter's Church, Westchester, New York City. Address: St. Peter's Rectory, 2511 Westchester Avenue, New York City.

PENNEPACKER, REV. WALLACE M., formerly assistant at St. Stephen's Church, Wilkes-Barre, Pa., is now assistant at the Chapel of the Mediator, Parish of the Holy Apostles, Philadelphia, Pa.

SILLS, REV. EDMUND, formerly rector of St. Peter's Church, Westchester, New York City, is now rector of St. Luke's Church, Newtown, Bucks County, Pa.

SIZER, REV. HENRY SEARS, JR., formerly rector of the Church of the Ascension, Bradford, Pa., will be rector of St. Andrew's Church, Meriden, Conn., effective October 15th. Address: 27 Pleasant Street, Meriden.

## Military Service

BEAN, REV. GEORGE MARTIN, rector of Walker's Parish and Grace Church, Cismont, Va., has resigned to enter the Chaplain Corps of the U. S. Naval Reserve. Address: Naval Training School (Chaplains), Williamsburg, Va.



# 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.

**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. I. P. Coleman  
Sun.: 8, 9:30, 10:05, 11 A.M., 8 P.M.; Weekdays: Mon., Fri., Sat. 8; Wed. 7; Tues. & Thurs. 9

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

**DELAWARE**—Rt. Rev. Arthur R. McKinsty, 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.

(Continued on next page)



# GO TO CHURCH THIS SUMMER



(Continued from preceding page)

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

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 & 20th 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.



CHURCH OF ST. MARY OF THE ANGELS, HOLLYWOOD

**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

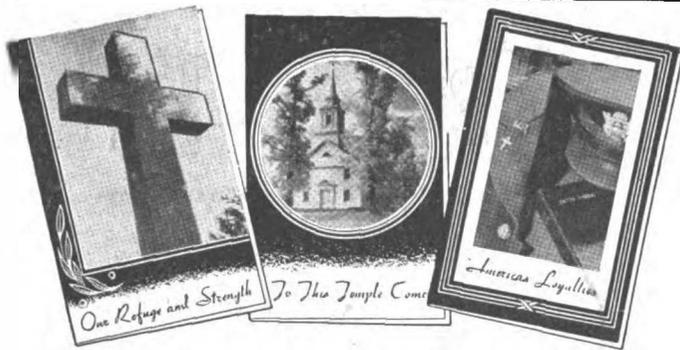
**VIRGINIA**—Rt. Rev. Henry St. George Tucker, D.D., Bishop; Rt. Rev. Frederick D. Goodwin, D.D., Bishop Coadjutor; Rt. Rev. W. Roy Mason, D.D., Suffragan Bishop

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.



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