

The Living Church

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

Pre-Convention Issue

General Convention Commission Report

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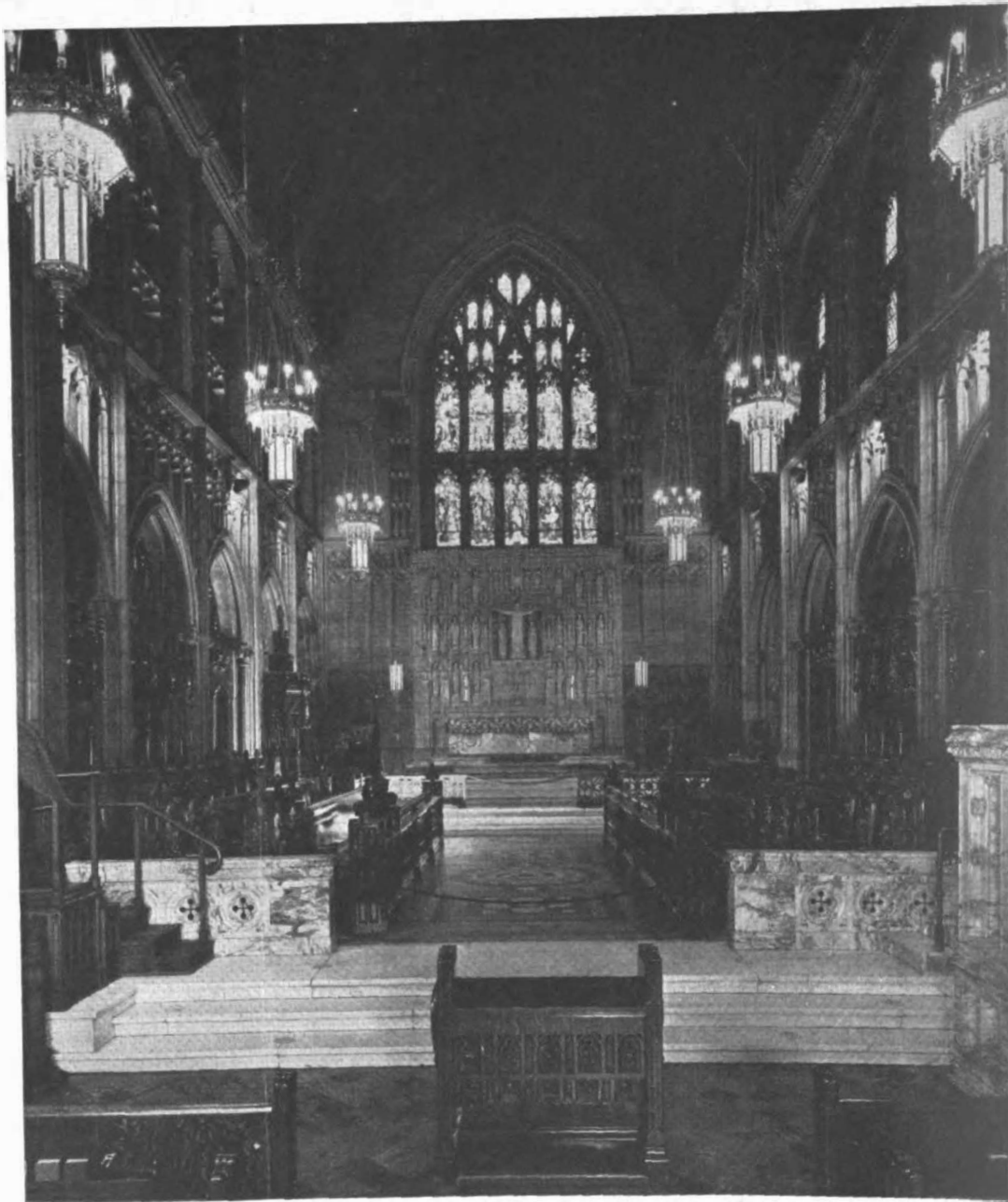
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TRINITY CATHEDRAL, CLEVELAND, OHIO

The cathedral, spiritual center of the diocese of Ohio, will be the place of all General Convention services.

Living Church Nursery Shelter



Carefree and happy, well-fed and clothed! But it was not always so, especially in those terrifying days when air attacks on British cities drove families from their homes and into dismal air-raid shelters. What a nightmare—especially for the “under fives!”

Many of these nervous and high-strung youngsters were evacuated to Barton Place, Exeter, sponsored by the readers of *The Living Church*. There they live a wholesome life, free from the terrors of aerial bombardment.

The amount of \$2,881.05 is still needed to reach the goal of \$4,000, the total amount needed to maintain Barton Place during 1943. Will you help maintain that “it’s great to be alive!” feeling the “under fives” get after a few short months at Barton Place?

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

Yes, I want to help!

Name _____

Address _____

City _____

State _____

Amount enclosed _____

The Living Church

LETTERS

Unity With Presbyterians

TO THE EDITOR: The recently released report of the Commission on Approaches to Unity is deserving of study by all Churchmen. Defenders of the faith among the clergy will, we trust, continue to comment upon it, but let that supplement, not supplant, the general reading of the document by the laity, particularly by any such who profess to hold dear the tenets of the Church, and who take more than lightly the injunction of the Apostle, "Be ready at all times to give a reason for the hope that is within you."

It is to be regretted that the report lacks "the soul of wit." In fact, it comprises some 6,000 words and may seem even longer, being divided into two numbered sections and having as an appendix, "Basic Principles" in a new and further altered edition. In view of the fact of its apparently not having been thus far generally read, I may be permitted, perhaps, to quote from it and call attention to a few of its features.

Section I is devoted to the Commission's activities with respect to the Lutherans, the Reformed Episcopalians, and the Methodists, in the order named.

As to the first, the report states, without comment, that "no arrangements as to a meeting with any of the Lutheran Churches have been possible" thus far, "as they are engaged in problems of their own reunion" [emphasis ours].

The report contains the statement that "The Commission of the Reformed Episcopal Church has developed a strong reluctance to any further advances," and adds that our Commission concludes with respect to it, "Apparently matters are at a standstill—at least for the duration of the war."

With the Commission on Interdenominational Relations of the Methodist Church our Commission reports "a profitable meeting" resulting in the Commissions' finding themselves agreed in their acceptance of the Scriptures of the Old and New Testaments as containing the Word of God and furnishing the supreme standard of faith and morals, and that such Scriptures ought to be placed within the reach of all men freely. Various other achievements are recited, and the report advises of the preparation of agenda for another meeting at which similarities and differences of the two Churches "in regard to their doctrines of the ministry and sacraments" will be further studied.

Section II begins with the expression by the Commission of a profound sense that "God is imperatively calling upon all who

believe in Him to become one flock under one Shepherd, so that the world may believe in its Redeemer." The report continues: "We are under the judgment of God. Church unity is not a goal of human devising; it is the will of God. It is not merely a pious aspiration; it is essential if the Church is to live and fulfill its mission."

May it be observed in passing that in the tenth chapter of St. John's Gospel our Lord, as there reported, contented Himself with the statement, "There shall be one fold and one shepherd." Neither a time limit is to be found there nor is undue acceleration urged. In that connection is not the sacrifice of fundamental principle unthinkable?

At all events, the Commission then proceeds to devote the remainder of the section to its activities respecting one of the several (there being some 12, we believe) Presbyterian Churches in America. This section of the report, in particular, must be read to be appreciated. The Commission states that it has been wrestling with the questions presented and has reached the conclusion that "the solution of any particular problem could only come in the light of a more comprehensive plan for a United Church," and adds that the members were forced to ask themselves what type they envisaged so that issues which had to be settled could come to the surface "and be honestly faced." The result of such deliberations, the Commission asserts, is "Basic Principles."

Under the sub-heading "Inescapable Problems" the Commission lists, among others, the obvious differences in traditions of worship, and, as admittedly among "the most stubborn problems," the fact that "we are an Episcopal Church and they are a Presbyterian Church." The Commission urges that "we must seek to become heirs of what God has given them as we desire them to become heirs of what God has given us." The belief is expressed that "by much patience and prayerful conference" the inescapable problems which "any commission you appoint must face in carrying out your mandate" (italics ours) can be overcome.

FOUR ISSUES

The Commission is frank in stating that if the negotiations are to continue four issues must be faced, and the Church must decide whether it is prepared to move toward organic union with a Church (1) willing to accept the historic episcopate but not prepared to accept a particular doctrine concerning it; (2) initially, at least, having no order of the diaconate integrated with the order of the priesthood and of the episcopate as one of "three orders"; (3) prepared to accept confirmation but not to restrict its administration to bishops; and (4) the clergy of which are not asked to subscribe to any theory of the priesthood beyond the injunction to be a faithful dispenser of the word of God and His holy sacraments, in the name of the Trinity.

Is not acceptance of these doctrines in a form so modified tantamount to their rejection as at present, and long since, constituted? And yet, the Commission, as I read the report, would seem to conclude that the Church has gone so far that it cannot turn back! Can this be true? And, does the Commission mean even to seem to advocate the abolition of so much taught by the Prayer Book in order that negotiations with this one Presbyterian Church may continue? Have we been wrong all this while? Or, are these merely so many other things that do not matter, despite the fact that the laity have been encouraged by the clergy, even to this day, to regard them as important?

To some of us the lack of unity on the part of the Commission on Approaches to Unity

seems salutary so far as the true unity of the Church is concerned. Were there no dissent there would be denial indeed!

To the report seem peculiarly appropriate the words attributed to Lord Coke on the conclusion of his examination of one of the ancient legal documents—"This is indeed a strange instrument!"

F. CAMPBELL JEFFERY,
Dean, New York Law School.
New York City.

TO THE EDITOR: Many of our readers are no doubt aware that during the last four Sundays of October the Presbyterian Church will be celebrating the 300th Anniversary of the Westminster Assembly, whose proceedings laid the foundation stones of Faith and Order of that great Church. Many of us Episcopalians, however, do not realize that all of the 121 divines who composed that Assembly were clergymen of the Church of England. So closely are the Presbyterians related to us in their origin! Perhaps the committees on unity of some of our dioceses would be interested to follow the action of the committee in New Hampshire which is sending to the clergy the historical pamphlet published by the Presbyterian Board.

We all need to know more about the Church with whom we are conducting such hopeful negotiations for larger unity.

(Rev.) BRADFORD YOUNG.
Manchester, N. H.

TO THE EDITOR: Among the "Issues to be faced" in the majority report of the Commission on Approaches to Unity, the fourth question concerns ordination to the priesthood, and draws a distinction between the first and second ordination formulae in the service for Ordering of Priests (Book of Common Prayer, p. 543). When we inquire what difference there is between the two formulae which led the Commission to require only the second or alternate form, we find two points of variance: (1) "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God . . ." in the first, as against "Take thou Authority to execute the Office of a Priest in the Church of God . . ." in the second; (2) the sentence in the first formula which is lacking in the second, "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." Although the report of the Commission does not tell us which difference they refer to, yet it is natural to assume that they have no objection to the

The Living Church

Established 1878

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

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

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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.

STRICTLY BUSINESS

GENERAL CONVENTION again! It hardly seems possible. Last week I was in Milwaukee going over plans for our activity there, and just a few days after this issue reaches readers I'll be in Cleveland again, with our business manager, to open up THE LIVING CHURCH headquarters.

I hope, by the way, that all good friends of THE LIVING CHURCH are going to drop in at 2024 East 22nd Street, just across the street from Trinity Cathedral, to say hello and register in our guest book. Facilities will be available to wash up and rest awhile, to write letters, and to meet other members of THE LIVING CHURCH FAMILY.

It was great to be back in Milwaukee and see the LC staff again after nearly five months. It turned out, of course, to be the same old small town with a million population, homey and splendid in every way, though I must say Milwaukee's brand of poison ivy is quite inferior to that of Westchester county.

I spent all day Saturday with Peter Day, acting editor; Mrs. Jean Drysdale, managing and literary editor; and Mrs. Marie Pfeifer, business manager. They are all pretty excited about the splendid job they are going to be able to do on General Convention, and they're working night and day to get things in shape for the meetings.

As a result of some of our plans for covering the Convention, I learned from our circulation manager, Mrs. Mary Mueller, the circulation of the LC has been going up steadily, which means, of course, that we're going to be able to get our news to a good many more Episcopalians. Mrs. Mueller is making a special Convention offer of 13 weeks for \$1.00, and a good many old subscribers have taken advantage of this to send the magazine to friends who will want to read all the Convention reports.

* * *

TOTAL contributions to date to the Church Literature Foundation, for the benefit of THE LIVING CHURCH General Convention special issues, are \$3,391.20. The results of this generosity on the part of our readers you see in this special issue and will see in the next four.

* * *

MANY weeks ago I said I wanted to run here a picture of the most beautiful girl in Westchester county, and almost daily since then I've tried to buy a film for a 616 Jr. Camera. But films seem to be nonexistent. All I was able to get was a 116 film. I'll trade it to anyone who has a 616 he can't use!

Jean McConery

Director of Advertising and Promotion.

LETTERS

Holy Spirit's part in an ordination, inasmuch as that is essential in every act of the Church's life and work. Therefore it would seem that the decisive difference lies in the power of priestly (or ministerial) absolution, and because of the presence of this sentence in the first formula Presbyterians are to be allowed to prefer the alternate form.

Now the report also states that "in trying to understand what are the similarities and differences, your commission was governed by the official formularies of the Presbyterian Church." Just how far back in the history of Presbyterianism these official formularies are to be cited as evidence of Presbyterian belief and practice is not stated, but I wonder how any one who traces his ecclesiastical lineage to John Knox and the Scottish Kirk (to say nothing of Calvin) could "scunner" at a clear statement implying the power of absolution in the Church's ministry. For if we turn to the Order of Excommunication in the "Book of Common Order" of 1567, as drawn up by Knox and accepted by the Church of Scotland, we find the Form of Absolution reads as follows: "In the name and authority of Jesus Christ, I, the Minister of his blessed Evangel, with consent of the whole Ministry and Church, absolve thee, N., from the sentence of Excommunication, from the sin by thee committed, and from all censures laid against thee for the same before according to thy repentance, and pronounce thy sin to be loosed in heaven and thee to be received again to the society of Jesus Christ, to his body the Church, to the participation of his Sacraments, and finally to the fruition of all his benefits. In the name of the Father, the Son, and the Holy Spirit. So be it." And in the Order of Public Repentance, of 1571, we have: "If thou unfeignedly repent thy former iniquity, and believe in the Lord Jesus Christ, then I, in his name, pronounce and affirm that thy sins are forgiven, not only on earth, but also in heaven, according to the promises annexed with the preaching of his Word and to the power put in the Ministry of his Church."

As a comment on these passages I need only quote a recent Scottish authority, Dr. William McMillan, in *The Worship of the Scottish Reformed Church* (p. 338): "What must strike every reader of this Order is the great power claimed by the Scottish ministry in the matter of Excommunication, but more particularly in the matter of Absolution. While in the former case the minister was only supposed to act as the mouthpiece of the Church, in the latter he acted as having the direct authority of the Lord Jesus Christ. Not one of the forms of public absolution used in the contemporary books of the Church of England allows such a power to the priest as the minister here claimed for himself. Even the form used in the Visitation of the Sick in the Anglican Book, which is the "highest" of all English forms, is not so high as that which appears in the Scottish book, where the minister claims as a right of his office, to declare sins remitted both in Heaven and in Earth."

STEPHEN A. HURLBUT.

Boothbay Harbor, Me.

TO THE EDITOR: The question that has troubled me throughout the controversy presently raging about the current proposals for union of our own communion with the Presbyterian Church involves their effects upon vested property rights. And, in passing, I may be permitted to disclaim any merely materialistic preoccupations.

I have examined a large number of authorities involving the rather remotely analogous experiences of other organizations,

which have ventured upon revolutionary changes in their ecclesiastical structures in what must be conceded as sincere attempts to promote Christian unity. The courts of the several state jurisdictions are found to be in the sharpest conflict, and the opinions of the judges among themselves are equally irreconcilable.

Only one thing may safely be predicted—an almost unlimited volume of litigation, and the bitter turbulence of its course. The ultimate determination of the issues, not even a prophet with any pretensions to sanity would assume to foretell.

Upon only one principle do I believe that it can be said that there is anything like unanimity of opinion. Even this is subject to qualification, more or less evidentiary in character, which I cannot here elaborate. And that is that if the property in controversy is held under a deed, or other instrument, by which it is devoted to the teaching, spread, or support of any specific form of religious doctrine, then the title will remain with the trustees who represent that faction of the religious society which remains loyal to the doctrines described.

It would certainly be the part of wisdom for both elements of this controversy to give the most studious consideration to the subject of property rights, where they involve general dedications to the Church as such, and, more especially, where documentary provisions restrict the use of the property to the interest of doctrines and polity prevailing at the date of the grant.

If this is not done, and I think it should be done before any further action, however formal or ostensibly casual, is taken, we may find ourselves disastrously committed to ecclesiastical chaos.

JAMES G. MITCHELL.

New York.

Whitsunday

TO THE EDITOR: In THE LIVING CHURCH of September 12th Dr. Witsell asserts that what our Church's headquarters and hundreds of clergy teach about Whitsunday being the Church's birthday is "historically false, intellectually impossible, and practically harmful."

Accepting the "salient facts" which he lists, I would maintain that they all constitute the forming of the Church, not its birth.

A child's birthday is not observed on the date of its conception but the date on which it begins life as a separate entity. Throughout His ministry our Blessed Lord was forming His Church which Professor Burkitt referred to as a "society." On the day of Pentecost that society became an organism. As in the story of creation God first formed man and, later on, breathed into his nostrils the breath of life; and man became a living soul," so was the Church first formed and then, later on, was given the breath of life and became a living organism.

(Rev.) GEORGE M. BREWIN.

Toledo, Ohio.

A Chief Pastor for Chaplains

TO THE EDITOR: As a further contribution to the discussion of the appointment of a Chief Pastor for Chaplains, you may care to add the following excerpts from a letter just received from a corporal in the American Army in North Africa.

"I am inclined to prefer the Roman Catholic chaplains to the Protestant ones. However, I do not approve of any of them, as they hold officers' commissions and enjoy all the privileges of officers, denied to the enlisted men. Never have I seen a chaplain

(Continued on page 29)

FOURTEENTH SUNDAY AFTER TRINITY

GENERAL CONVENTION

RADIO

Broadcasts From Cleveland

The General Convention will be described and explained by frequent radio broadcasts from Cleveland stations. Details of radio programs will appear in the newspapers from day to day.

The Presiding Bishop will open the series of nation-wide broadcasts in the Episcopal Church of the Air of the Columbia Broadcasting System from Station WGAR, Cleveland, Sunday morning, October 3d, from 9:00 to 9:30 Cleveland time (EWT). This will be a keynote address as the convention begins its sessions.

The Rev. Dr. Walter W. Van Kirk will make two broadcasts from Cleveland, originating with National Broadcasting Company's Station WTAM, and on a nation-wide hookup. The first will be on Friday evening, October 8th, 10:45 to 11:00, when Dr. Van Kirk will summarize convention activities. The second broadcast will be Saturday, October 9th, from 5:30 to 5:45 P.M., which is the regular weekly Religion in the News feature conducted by Dr. Van Kirk for the National Broadcasting Company and the Federal Council of the Churches of Christ in America in coöperation. The hours are Cleveland time.

Arrangements are being made for the distribution of news of the Convention for the purposes of all periodic news broadcasts originating in Cleveland.

FAITH AND ORDER

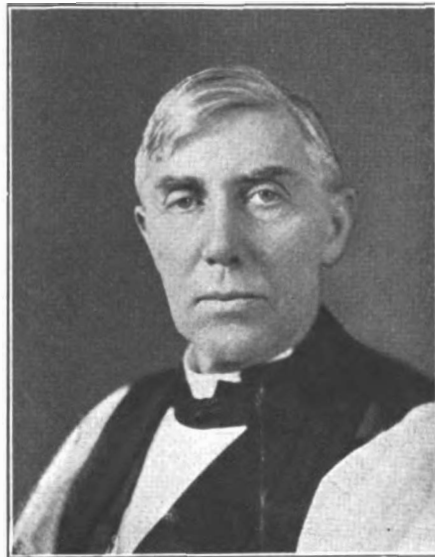
World Council May Meet Within Next Triennium

"Plans are already being made," reports the Commission on Faith and Order, "to hold the first assembly of the World Council of Churches at the earliest practicable moment after victory is won."

Accordingly, the Commission, of which Bishop Manning of New York is president, asks General Convention to authorize the Presiding Bishop, in consultation with the Commission, to appoint delegates to such a meeting or to a preliminary meeting which may be necessary if a full meeting cannot be arranged.

It is believed that either the World Council or the preliminary meeting will be held before the next meeting of the General Convention.

The Commission reports that 78 autonomous Churches in 27 countries now have accepted invitation to take part in the establishment of the Council. Of these



BISHOP TUCKER: To make radio broadcasts from Cleveland.

eight are branches of the Anglican communion.

A joint executive committee of the Faith and Order movement and the Life and Work movement functions in the United States as the preliminary American section of the World Council. The members of the Episcopal Church on this committee, it is reported, are Bishop Tucker and Oldham, the Rev. F. W. Tomkins, Mmes. H. H. Pierce and E. A. Stebbins, and Mr. Charles P. Taft. The Commission asks General Convention to appropriate, through the National Council, \$1,250 per year for the Joint Executive Committee.

The Commission also asks to be continued with a budget of \$500 per year, and that it be directed to coöperate on behalf of the Church with the continuation committee of the World Conference on Faith and Order.

PRAYER BOOK

Liturgical Commission Asks "Systematic" Revision in 1949

The Standing Liturgical Commission, of which Bishop Parsons (retired) is chairman, reports that many suggestions for Prayer Book revision "notable both for their number and for their cogency" have been received. It points out that 1949 will mark the 400th anniversary of the first Book of Common Prayer in English and asks that the Convention instruct it to

prepare a "systematic revision of the Book of Common Prayer, which shall be submitted to the Church for study not later than the autumn of 1949."

The memorial asking that the feast of Christ the King be observed on the last Sunday in October is deemed by the Commission to belong to the field of Prayer Book revision, and accordingly the Commission withholds comment on this proposal until Convention decides whether or not to plan a revision.

LECTIONARY

The revised table of psalms and lessons, with an introductory rubric, is offered for final approval. This matter appears substantially in THE LIVING CHURCH ANNUAL for 1943. If approved, it will eventually be incorporated in the Book of Common Prayer in place of the Lectionary now printed there.

HOLY MATRIMONY

Two Canons Proposed To Replace Canon 42

Two proposed canons, one on The Relationship of the Church and the Family and one on The Marriage Bond, are proposed by the Commission on Holy Matrimony, to replace the present Canon 42. Bishop Davis of Western New York is the chairman of the Commission.

The proposed canons follow closely the preliminary proposals advanced by the Commission's executive committee last spring [L. C., March 21st]. Certain noteworthy changes have been made in the list of impediments, which now reads as follows:

IMPEDIMENTS

"1. Consanguinity (whether of the whole or the half blood) within the following degrees:

"(a) One may not marry one's ascendant or descendant.

"(b) One may not marry one's sister.

"(c) One may not marry the sister or brother of one's ascendant or the descendant of one's brother or sister.

"2. Failure of either party to have attained legal marriageable age.

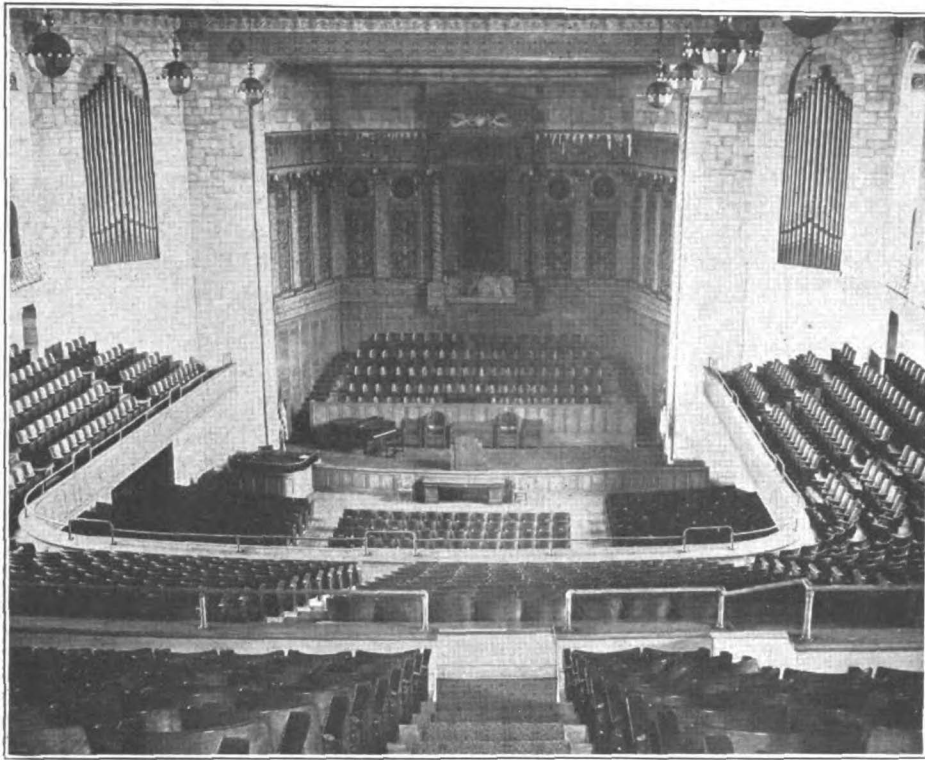
"3. Lack of free consent for such reasons as

"(a) Error as to the identity of either party.

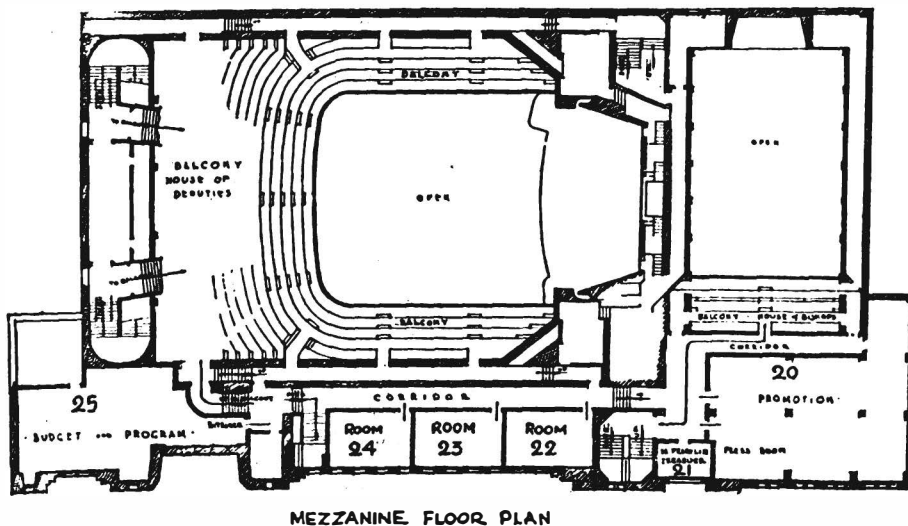
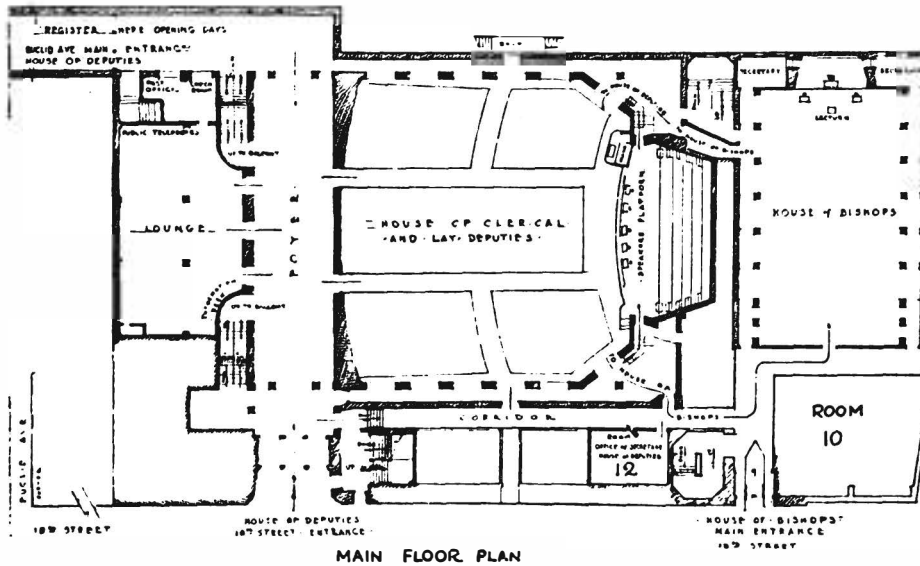
"(b) The existence in either party, undisclosed to the other, of such irremediable physical defects as to preclude consummation of the marriage.

"4. Lack of sufficient mental capacity in either party to enable such party to

CONVENTION



CONVENTION AUDITORIUM: Euclid Avenue Baptist Church will be the meeting place of both Bishops and Deputies.



understand the nature of the marriage contract, or to undertake it.

"5. Previous marriage contract which has not been dissolved by death or annulled in accordance with the law of this Church.

"6. Explicit condition contrary to the essence of marriage having reference to the future, such as

"(a) concurrent agreement inconsistent with the essence of Christian marriage."

The new canon also requires that at least one party to the proposed marriage be baptized. It includes the provision, omitted from the earlier draft, that any minister may, at his discretion, refuse to solemnize any marriage.

Few other changes are made. The statement that the Church's decision on what might be, but is not, termed ecclesiastical nullity, does not affect the civil validity of a marriage so adjudged or the legitimacy of children is restored from the present canon. It is made clear that when the Bishop finds that the previous marriage "could not be the spiritual union taught by Christ," he can only grant permission to marry when the causes "as far as they can be determined are not present in a proposed marriage." Besides the impediments listed in Canon A, Canon B lists (as in the earlier draft) "the existence of abnormalities, deficiencies, or defects of character sufficient to prevent fulfilment of the marriage vows" and "the existence of an irremediable mental, moral or spiritual deterioration or incapacity, the causes of which were latent before the previous contract and exposed by the marital relationship" as grounds for the finding that "the former contract could not be the spiritual union taught by Christ."

In its report, the Commission mentions the fact that the 1940 General Convention did not provide it with sufficient funds to do its work. The treasurer of the Convention sent it \$300, but the Commission has incurred costs of \$400 more, which it asks the Convention to assume. It records the cooperation of most of the seminaries of the Church and of 64 diocesan committees on holy matrimony.

MINORITY REPORT

The proposed canons have received the approval of all the members of the Commission except Bishop Thomas of South Carolina, who submits a minority report. Bishop Thomas agrees with the proposed canons in all respects save one: he recommends that the present Section VII (1) of Canon 42 be preserved as a Section V of the second proposed canon.

"Canon A and B of the majority report," says the minority report, "are very complete save in this one particular, embodying the doctrine of the Church based on Holy Scripture regarding Holy Matrimony. All these important matters connected with the marriage are covered in the canons: instruction; safeguards as to right to marry; its lifelong nature as spiritual and physical union by God; forbidding of unlawful marriages; procedure in case of dissension; and finally a course to be pursued when a marriage has been annulled or dissolved by a civil court whereby the Bishop gives judgment as to the right to remarry in the Church.

CONVENTION

Seating Arrangements of the House of Deputies

"One important condition is not touched—the large group of people in the Church and in the land, still increasing in size, whose marriages, because of ignorance or wilfulness, do not conform to the standards of these canons nor to the Prayer Book. Also it is to be noted that in Canon B the procedure to obtain a ruling by the Bishop as to the right to remarriage in the Church is optional. It is problematical as to what portion of those desiring remarriage in the future will elect to take the course prescribed or how many while necessarily abiding by a Bishop's negative decision as to marriage 'in the Church,' will yet marry elsewhere.

"Here is a problem of great seriousness. It concerns first the immortal souls of all those in this class and also concerns Christian civilization. This group calls for the ministry of the Church. The Church cannot wash its hands of all responsibility and leave these children of God to their own devices. The Church cannot by silence in this connection consent to have every man 'do that which is right in his own eyes.' The Church has a pastoral responsibility to deal gently indeed and yet truly with those who have either ignorantly or wilfully fallen into a state of life contrary to the Way outlined by Christ and taught by His Church. . . .

"I fear that if this problem is overlooked, the Church's high teaching in the Prayer Book and in the canons will become a by-word—teaching one thing and ignoring the problem of that which is openly contrary without even a suggestion for spiritual cure. Let all these cases where either in ignorance or in wilfulness there has been a violation of God's law, be deliberately referred through the clergy to the Bishop for his godly judgment. Section VII (D) of our present Canon 42 gives him wide discretion to act for the best. I find myself unable to suggest anything better than this."

OFFICE OF INSTRUCTION

The Commission offers resolutions that its two proposed canons be substituted for the present Canon 42; and that a subcommittee of the Liturgical Commission and the permanent Joint Commission on Marriage and the Family (which is provided for in the proposed Canon on the Relationship of the Church and the Family) be instructed to draw up an Office of Instruction on Holy Matrimony.

STRATEGY & POLICY

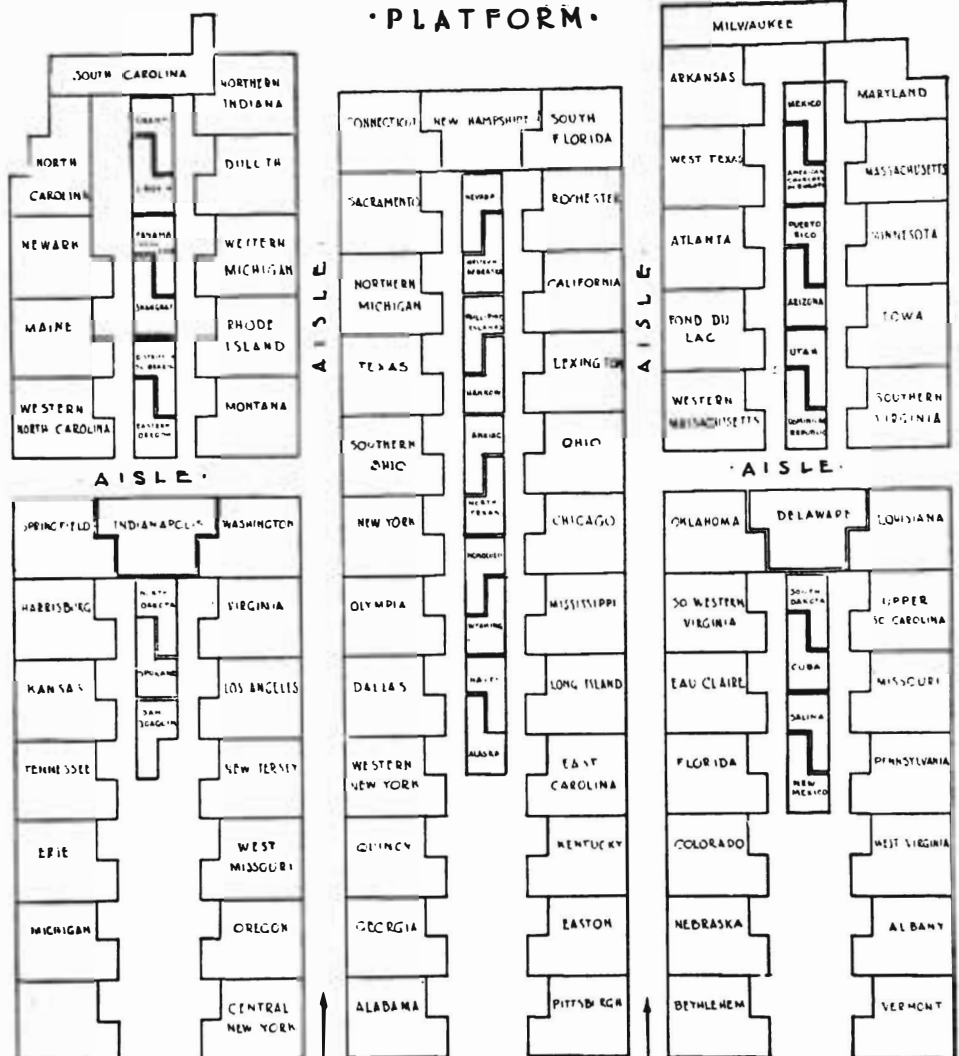
Recommendations Cover

A Wide Field

Many recommendations covering a wide field are made by the Joint Commission on Strategy and Policy, under the chairmanship of Bishop Creighton of Michigan.

The Commission defines a policy for foreign missions as follows: "Our long-range policy for foreign work should have for its aim the establishment of indigenous, autonomous, and self-supporting Churches. It should be executed in cooperation with the other branches of the Anglican communion and in consultation

PLATFORM



South Carolina, Connecticut, Northern Indiana, New Hampshire, South Florida, and Milwaukee delegations will occupy the front seats when the House of Deputies convenes in Cleveland on Saturday, October 2d. Bishop Tucker of Ohio and William G. Mather, honorary chairman of the Committee on Arrangements for General Convention, presided over a drawing for seats in the Diocesan House in Cleveland on August 31st. Names of all dioceses and missionary districts were well scrambled in a basket and seat reservations determined by the order of drawing.

In the fore part of the center section will sit Rochester, Sacramento, Nevada, Northern Michigan, California, Western Nebraska, Texas, Lexington, Hankow, and the Philippine Islands. By coincidence Ohio and Southern Ohio will occupy adjacent seats with New York and Chicago directly behind them, followed by Olympia and Mississippi. Arkansas, West Texas, Atlanta, Fond du Lac, Western Massachusetts, Duluth, Western Michigan, Rhode Island, and Montana will have choice seats on the center aisle. Springfield, Indianapolis, Washington, Oklahoma, Delaware, and

Louisiana deputies will have a chance to stretch their legs from the front seats of the cross aisle.

The entire first floor of the Euclid Avenue Baptist auditorium containing 1060 comfortable seats has been reserved to accommodate the 730 clerical and lay deputies without crowding. Each diocesan delegation will have aisle seats and vacant seats between delegations are reserved for the attendance of bishops and guests during joint sessions of the two houses.

Eighty-four seats on the platform behind the desk of the presiding officer are available for use of the National Council, the Committee on Budget and Program, and distinguished guests. During joint sessions, the Woman's Auxiliary will occupy the mezzanine. At other times, the entire seating of 1500 in the balcony will be available for visitors.

The House of Bishops will meet in a smaller auditorium in the same building. The bishops will sit, as always, in order of seniority of consecration and will be provided with comfortable chairs and writing tables. A small balcony seating 99 will accommodate visitors to the House of Bishops.

with the International Missionary Council and the Foreign Missions Conference."

The Commission asks General Convention to instruct the National Council to be governed by this policy.

The Commission further asks the Convention to pay special attention to the development of work in Latin America "to its fullest extent"; to commend the present aid being given to British missions; and to prepare for the American Church to assume full responsibility for part of the work of the British Church in the Caribbean area.

DOMESTIC MISSIONS

In domestic missions, the Commission asserts that the determining factor in any enlargement or curtailment of areas of episcopal jurisdiction should be primarily the opportunities offered for the exercise of the pastoral office and for leadership in evangelism, rather than mere economy and administrative convenience.

It asks that General Convention refer this principle to the National Council for its guidance in making surveys and appraisals of the missionary fields of the Church.

Another proposed resolution urges that "we cooperate with other communions in the furtherance of our common Christian responsibility; and to the fullest extent make use of the services of consecrated lay people, both men and women."

MISSIONARY EDUCATION

Missionary education is viewed by the Commission as preceding promotion and furnishing the "motivating conviction, power, and direction for it." The Commission asks the Convention to provide for an agency on Missionary Education in the National Council, charged with the production of a standard work on the Church's mission and other comprehensive books covering the world work of the Church, and with promoting the use of such publications in dioceses and parishes, in theological seminaries, in Church boarding schools, etc.

It proposes that General Convention request the seminaries to include as instructors in courses on missions parish clergy who have successfully carried through missionary education.

It asks the Convention to call the attention of the Church to the "danger and futility" of using the Every Member Campaign merely as a financial device, and to emphasize the "fundamental spiritual principles underlying this enterprise. It also makes proposals designed to stimulate the giving of special gifts and legacies.

BUILDING DIOCESES

As a step in preparing missionary districts for diocesan status, the Commission proposes that the canons be amended to make it mandatory on each missionary district to pay a portion of its bishop's salary.

As soon as the deficit of former years is liquidated, the Commission recommends that the following use be made of at least one-half of undesignated legacies: To increase the permanent endowment funds of aided dioceses and missionary districts, dollar for dollar with contributions from

the districts (provided that the capital of these funds remain in the hands of the treasurer of the Domestic and Foreign Missionary Society); and to accomplish other purposes of a capital or permanent nature.

The Commission proposes that legacies designated for a particular field, but undesignated for use within that field, be subject to the same policy.

CHINA INLAND MISSION

Reporting on a question referred to it by the General Convention of 1940, the Commission expresses its belief that the methods of the China Inland Mission in raising funds do not fit the requirements of the Episcopal Church.

PRESIDING BISHOPRIC

The Commission on Strategy and Policy records its conviction that the Presiding Bishop should resign his diocesan jurisdiction. It quotes a letter received from the Archbishop of Canterbury to the effect that, if the American Church decides that its Presiding Bishop ought not to have any diocese, "we should certainly regard his position as itself constituting a jurisdiction," and that the Presiding Bishop would not forfeit his place in the Lambeth Conference if he had no diocese. It proposes, however, that the Presiding Bishop request a ruling from the Lambeth Consultative Committee on this question.

STATISTICAL RESEARCH

In the field of statistical research, the Commission calls attention to the pamphlet entitled *Immigration and Growth of the Episcopal Church*, which was the result of research undertaken for it. A similar study of the decade 1930-1940 has been prepared. The Commission asks the Convention to request the Church Historical Society to publish this study as a brochure, under the title, *An Encouraging Decade: 1930-1940*.

SOCIAL RELATIONS

The field of social relations is briefly surveyed by the report, which makes statements of principles on the Christian family, rural life, the Negro, and economic social life. It asks General Convention to commend these principles "as embodying the Christian approach to the New World Order."

The principles adopted last February by the National Council as underlying its policy for Negro work are included in this section of the report. They are:

"Fellowship is essential to Christian worship.

"Fellowship is essential in Church administration.

"High standards must be maintained in every department of our work with the Negro.

"It is both the function and the task of the Church to set the spiritual and moral goals for society, and to bear witness to their validity by achieving them in her own life."

The economic principles the Convention is asked to adopt are as follows:

"We recognize with thankfulness the progress that has been brought about by

the influence and example of Christian men and women, from the ranks of labor, management, and government, in their economic and social relationships.

"Nevertheless, there are defects in our national life which have long been crying for redress; but the war lays bare a situation which brooks no further delay. Decisive remedial measures must be taken in our time if worse calamity is to be averted."

These additional resolutions are proposed:

"That the Church emphasize anew the importance and necessity of a Christian standard in business practices and all other economic relationships, based upon the doctrine of the sacredness of personality.

"That the Church bring to its people the consciousness of the urgent need of alleviating the suffering, and of helping to rebuild the lives of those people who have felt the impact of war in their own countries as we have not; and of rehabilitating those whose lives have been disrupted in our own country.

"That a Joint Commission be appointed to study the Basis of a Just and Durable Peace."

FOREIGN POLICY

The Commission also proposes this preamble and resolution on the peace aims of the nation:

"Whereas, the general good of humanity and the speedy conclusion of the war requires a definition on the part of the United Nations of specific means for a just and durable world organization;

"Therefore Be It Resolved . . . that the General Convention . . . requests that a Federal Commission be immediately appointed to hasten the formulation of a representative policy on this question through holding public hearings; and we further request that the Churches be represented on such Commission; and that this Memorial be sent to the President and the Congress of the United States of America."

The Commission, pointing out that the Committee of Reference of the National Council fulfills most of its functions, asks to be discontinued.

THE MINISTRY

Revision of Syllabus of Theological Studies Planned

In a nine-page report fortified by 13 pages of supplementary material, the Commission on Theological Education presents the results of its inquiry into the field of preparation for the ministry.

It is largely a factual report, not requiring action by General Convention. A number of important general recommendations however, are made under the headings of "Presenting the Cause of Theological Education," "Needs and Trends in Theological Education," "Christian Education," "Standards of Theological Education," and "The Work of Examining Chaplains."

The Commission announces that it has made preliminary plans for revising and

arranging for publication the Syllabus of Theological Studies which has been in use in the Church for a generation, pointing out that the continuation of this work is dependent on the continuation of the Commission and the supplying of adequate funds for its work.

The Commission is a standing Commission, created by canon. It asks the Convention for an appropriation of \$3,000.

LAY WORKERS

Inclusion of Lay Employees In Federal Program Sought

The Commission on Social Insurance for Lay Employees, of which Bishop Sterrett of Bethlehem is chairman, reports that a majority of its members believe that the lay employees of the Church should be included in the Federal government's social security program. The Commission adopted the following resolution as the result of its deliberations:

"Resolved: The entire Commission is in agreement that it is incumbent on our Church and its organizations to strive for old age and unemployment security for lay employees. Furthermore, we are in agreement that, despite the commendable efforts of several parishes and organizations, there is nothing significant being done in the Church as a whole toward this end. We recognize that something more must be done if our lay employees are to secure these benefits. There is some division in the Commission as to the remedy—but the majority believes the Church and its organizations should seek inclusion for lay employees in the Federal Social Security Program in respect to old age and unemployment."

The report asks no specific action of General Convention.

CHURCH DEBT

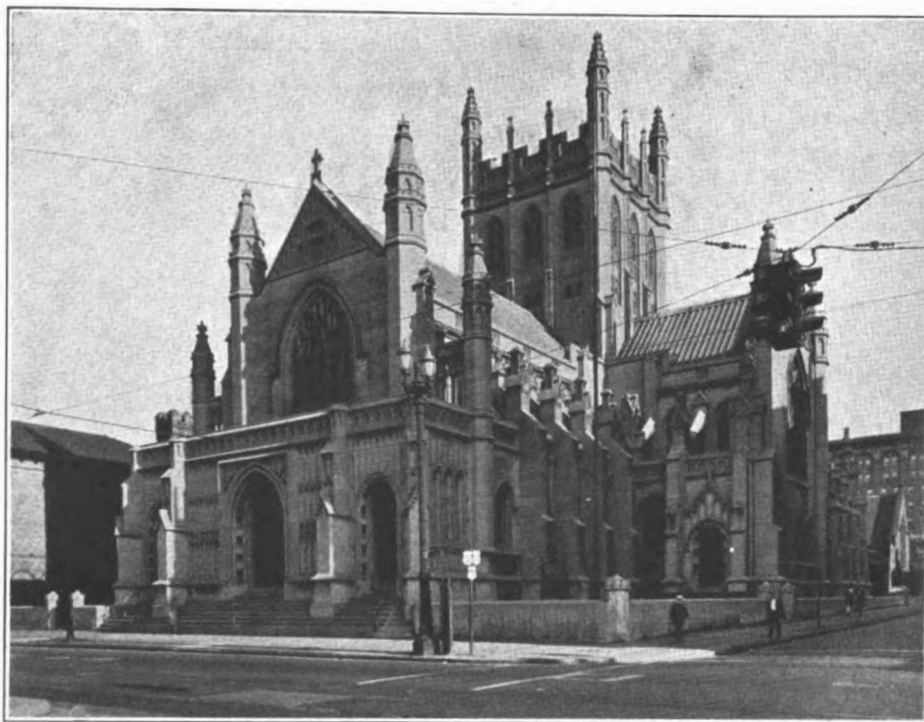
Improvement In Debt Retirement Reported By Commission

The report of the Commission on Church Debt is divided into three sections, the third of which has necessarily been delayed because it must await the completion of diocesan journals. The three sections are: I, Debt Restriction; II, Debt Creation, and III, Present Indebtedness.

The report shows that there has been a marked improvement in the Church's debt situation, both in amount and in the methods of handling the problem. Since the adoption in 1940 of a general canon on Church debt which invited additional diocesan action, 22 dioceses have adopted the diocesan canon on Church Debt proposed by the Commission, or similar canons embodying the same principles.

The speed of amortization of Church debt has advanced from 1% a year to 5% a year. The Commission feels that this rate should still be increased.

The only recommendation requiring action by the Convention is that the Commission be continued, with its present appropriation of \$1,500 renewed.



TRINITY CATHEDRAL: Scene of Convention services.

DEACONESSES

National Training Center, Retirement Fund Proposed

Steps to strengthen the work of deaconesses in the Church are proposed by the Advisory Commission on the Work of Deaconesses, under the chairmanship of Bishop Randall, Suffragan of Chicago. The Commission will propose the following resolutions to General Convention:

"That the National Council be directed to take steps looking to the establishment of a National Training Center for Deaconesses and possibly other women workers, to be endorsed and assisted by it as may be necessary and wise."

"That the National Council make known to the people of the Church the great need and opportunity for the service of women and encourage capable young women to consider . . . life-service in the Church."

That deaconesses and other women workers be provided with disability and old-age pensions by the National Council. (An independent appeal for a retiring fund, approved by the 1940 Convention, has apparently not produced adequate results.)

That amendments to Canon 25, "Of Deaconesses," proposed to last General Convention be adopted by this one. Neither the 1940 Convention Journal nor the 1940 report of the Commission mentions these amendments, although apparently action was not completed on a proposed "Office for the Ordination of Deaconesses."

In its report the Commission suggests that St. Faith's School, New York, be made the national training center. It reports that there are 103 deaconesses in active service, most of them working on small salaries among poor and lowly peo-

ple; that there are 75 retired deaconesses, of whom 20 are still doing volunteer work and part-time work.

The Commission recommends integration of the preparation of women workers, suggesting at least two years' collegiate training as an entrance requirement for deaconess schools.

It points to the large numbers of women in the armed forces as a likely source of recruits for the order of deaconesses after the war.

UNITY

Bishop Fenner's Opinion On Commission's Report

Bishop Fenner of Kansas, a member of the Commission on Approaches to Unity, and a signer of the majority report, writes in the September issue of the *Kansas Churchman*: "I regard membership on the Commission as requiring of each one of us an open-minded and student-like approach to this particular problem of unity. To the Commission the General Convention committed a task of exploration and research and the majority report we are now presenting is the result of our effort in that direction. It represents what we have been able to bring forth from our conferences with the Presbyterians' group. It has inadequacies. It leaves some things unsaid and some others it says none too clearly. It stands, however, as an honest effort. For myself, I view it with some detachment. My approval of the majority report is based chiefly on my desire to present to the General Convention what I regard as the best efforts of our Commission. This detachment derives largely from the knowledge that the final decision rested not with us, but with the greater wisdom of the General Convention."

EPISCOPATE

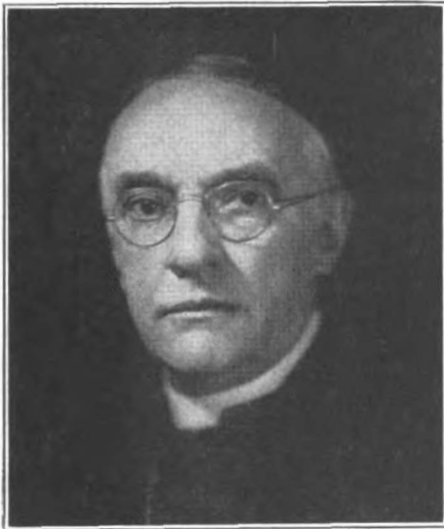
Bishop Longley of Iowa To Retire

"I feel that it is time to step aside and allow a younger man to take up the burdens of the diocese," said Bishop Longley of Iowa in announcing his intention to retire on November 1st.

Bishop Longley, who has been diocesan since 1929, and served also as suffragan and coadjutor of Iowa, will present his resignation to the House of Bishops at General Convention.

It is probable that Bishop Longley's successor will be named at a diocesan convention in Davenport, Iowa, in December.

Bishop Longley, who is 75, and Mrs. Longley will move to Charleston, W. Va.,



BISHOP LONGLEY: *Announced his decision to retire.*

where their son, the Rev. Harry S. Longley, jr., is rector of St. John's Church.

LONGEST EPISCOPATE

Bishop Longley will have completed an episcopate of 31 years and nine days on November 1st—the longest in the history of the diocese of Iowa. His predecessor, Bishop Theodore N. Morrison, served slightly less than 31 years. He is also the first Bishop of Iowa to resign his office, the others having died in office.

Born in Cohoes, N. Y., September 10, 1868, Bishop Longley is the son of John Thompson Longley and Maria Elizabeth Fulton Longley. Educated in public and parochial schools in Troy, N. Y., he attended St. Stephen's College, Annandale, N. Y. He received his B.A. and M.A. degrees there, and then attended General Theological Seminary from which he graduated in 1894. He was ordained deacon in 1894 and priest in 1895. He married Miss Hattie Minkler in 1894. He has served parishes in Milford, Mass., Binghamton, N. Y., Evanston, Ill., which he left in 1912 to become Suffragan Bishop of Iowa.



BISHOP HEISTAND: *New Coadjutor of Harrisburg with (left to right) Bishops McClelland, Sterrett, Tucker (Presiding Bishop), Hart, and Powell.*

Bishop Coadjutor of Harrisburg Consecrated

Preaching the sermon at the consecration of the Very Rev. J. Thomas Heistand, D.D., as Bishop Coadjutor of the diocese of Harrisburg, in St. Stephen's Cathedral, Harrisburg, Pa., September 15th, Bishop Powell, Coadjutor of Maryland, used as his text the admonitions of St. Paul to St. Timothy in II Timothy 4:1-5 to emphasize the importance and the opportunity of the work of the episcopate in a world in which evil is rampant. He reminded the Bishop-elect that St. Paul used the words "My Gospel," and pointed out that each minister of Christ must preach Christ as he himself has experienced Him. He declared that a bishop is a man of authority which comes to him from God through the Catholic Church, and that he must not use weasel words, but speak with the authority that comes from the Lord of Hosts. He is not an experimenter, but an expert knowing exactly what he is doing and using tools which Christ Himself has given to him as His ambassador. He is a leader who has seen the Light of the World and in its brightness has discovered the gold for men. He must never fail to realize that he has not chosen the ministry, but remember that the Lord God hath sent him. He is to serve not only his diocese, but the whole world. Directly addressing the Bishop-elect he applied the words of St. Paul to St. Timothy, and adjured him to preach the Word, to be instant in season and out of season, and to make full proof of his ministry.

Bishop Wyatt-Brown, who was to have been one of the co-consecrators, had been

advised by his physician that it would be unwise for him to make the trip from Blue Ridge Summit to Harrisburg and to participate in the service, on account of his ill health. The Presiding Bishop was the consecrator, the co-consecrators being Bishops Sterrett of Bethlehem and Hart of Pennsylvania. The presenting bishops were D.D., of York, Pa., and the Rev. Harry D. Viets of Carlisle, Pa., were the attending presbyters.

The litany was read by Bishop Hart. Bishop Sterrett read the epistle, and Bishop Gardner read the gospel. The registrar was the Rev. John Henry Fitzgerald of Brooklyn, N. Y., registrar of the Church.

The certificate of election was read by Lesley McCreath, secretary-treasurer of the diocese; the canonical testimonial by Charles L. Miller, chancellor of the diocese; the certificate of ordinations by Canon Clifford Woodworth French, bishop's chaplain; the consents of the standing committees by John I. Hartman of Lancaster, and the consents of the Bishops by Bishop Gardner. Canon Heber W. Becker of Lancaster was master of ceremonies, and the Rev. Charles P. James of Columbia was assistant master of ceremonies. Marshalls were the Rev. Messrs. Stuart F. Gast, J. Moulton Thomas, John R. Leatherbury, Wayne M. Wagenseller, Robert C. Batchelder and Robert T. McCutchen.

The Bishop's vestments were given by the Cathedral parish and members of his family, the pectoral cross was the gift of Mrs. Frank Payne of Harrisburg, and the episcopal ring was given by the clergy of the diocese.

A priest of the Eastern Orthodox

Church in his resplendent robes, the Rev. David Nakoff of Steelton, Pa., was in the procession, as was the Rev. Herbert B. Pulsifer, retired, of Portland, Maine, under whose influence in Lancaster, Pa., Bishop Heistand began his preparation for Holy Orders.

The Holy Communion was celebrated at an early hour by Canon French, to give opportunity for those who wished to make their communions, only the Bishops, clergy, members of the standing committee and members of the new Bishop's family receiving at the service of consecration.

Following the service a reception and luncheon was held in the Cathedral deanery.

NURSERY SHELTER

Report On the "Under Fives"

A letter arriving from Miss Halstead, director of THE LIVING CHURCH Nursery Shelter, Barton Place, Exeter, England, reports many of the last year's activities of the "under fives."

She writes: "This has been a busy year. Twenty of the babies who came to us in 1941 are now five years old and sad though it is, we have to part with them. In cases of individual children who might be better staying on in the Nursery, no fuss is made if they do remain, but many of them are sent into billets. We have six children billeted in Exeter now, some are nearer London, some are back home with their parents. For my own part, I am happier when a child goes back to his mother.

"We try to keep in touch with the children billeted in Exeter through the Welfare Officer for the city. So far all the reports of them have been good and teachers in the schools think they are splendid—ahead of the children of Exeter. I always found London children bright before the war and we hope that the life here has been a preparation for making real school life a pleasure from the start.

"Then, too, I try to see the foster-mothers of the children staying on in Exeter. I think it helps for them to come to the Nursery and see the kind of things we do for the children and realize what has been their environment. I always take the opportunity to tell them just what the children like—what hours of sleep they need to keep them happy and well, and what a tremendous amount of fresh air and life in the open we have given them.

"Early in the year we asked that our new children might be quite young—two or three years old. It is so much better for us not to have children of four who come, get used to the life, and then move on to a billet. It is bad, too, for the child to have these breaks close together.

"Our new children are enjoying the summer weather and they are brown as can be.

"Every one here falls in love with Jimmie French. . . . He came to us when he was six days under two years of age—just a chubby babe, rather tearful and apprehensive. His case card was marked 'urgent,' and his mother was going into the hospital immediately.

"That was early in May and after four months there she is still unable to sit up in bed. She loves her Jimmie's photograph—it stands on her locker by her bed and she says it seems as if he is trying to talk to her.

"Michael is two years and nine months, but he seems younger than Jimmie. Jimmie's steps are firm though his stance is wide—Michael totters and looks as though he is going to fall every minute. Jimmie falls asleep quickly—Michael lies for two or three hours wide awake in his cot. His mother evacuated with him when he was a wee babe—the father found a woman friend and Michael's lack of balance and pathetic mien shows plainly that he has been through troubled times in a sad home. . . .

"Valerie came to us in April, just over two years old. She looked adorable, but

my goodness, what a fuss there was if everything did not go just as *she* wished. She screamed like a parrot and carried on a long protestation with tears as big as peas racing down her cheeks. Her mother was doing essential war work and Valerie had been left with her grannie, who did not remember that small children should not be pampered. She occasionally goes off into screams now, but the intervals between are longer. She is talking so clearly and prettily—that always helps cross children, I think. To be able to express their wishes is such a joy to them.

"All our babes are well—39 of them.

"They have had a great many visitors—parties of ATS, 90 teachers from the Nursery School Association Summer School, and 30 teachers from the British-European Allied Teachers' Course. These all came during the last month. It sounds terrible but if it is a fine day the children just carry on with their play in the most unconcerned way and take little notice of them.

"I almost forgot to tell you that we had Dr. John Voris—a great day for all of us. Little Pamela, who is not yet three, presented him with a book, but forgot what we had asked her to say! It is so nice for us to have visitors from America. We appreciate them very much.

"With all good wishes to you and the readers of THE LIVING CHURCH.

"Yours sincerely,
(Signed) "Helena M. Halstead."

CANVASS

Second United Church Drive

The second annual United Church Canvass, in which 19 national religious bodies have agreed to conduct simultaneous country-wide fund-raising campaigns, will be held November 21st to December 12th, it has been announced.

The cooperating Church groups include most leading non-Roman denominations, together with the Synagogue Council of America, representing Orthodox, Conservative, and Reformed Jewish bodies. In certain local communities, Roman Catholic and Lutheran Churches have agreed to participate in the project.

In addition to giving Church groups the advantages of a "community chest" approach without, however, involving a combined budget and a common fund, the canvass is expected to emphasize the importance of religious institutions and to promote individual interest in Church activity.

The establishment of pre-determined dates for simultaneous Church money-raising efforts avoids the possibility of conflict with other major appeals, it was also stressed by officials.

The canvass will be launched immediately following the conclusion of the National War Fund campaign, which begins October 1st and ends November 20th.

The Church project is sponsored by a national committee composed of prominent Church officials and laymen. Charles E. Wilson, vice-chairman of the War Production Board, is chairman.



SHELTER CHILDREN: Enjoying an outdoor lunch in the garden of Barton Place.

Interpreting Cleveland

By William H. Leach

Editor, *Church Management*

IN ORDER to understand Cleveland one needs to keep in mind two things. The first is the origin of the city. The second is the strategic location on Lake Erie which has accounted for much of its industrial development.

It was not until 1796 that Moses Cleaveland reached the site of the city which was to bear his name. He established the Western Reserve of Connecticut and with him came the traditions of New England. He laid out the public square which still

If one has the opportunity to look at more of the city of Cleveland than is offered in the meetings, he will see a great city at work in war industries. It is a crowded city. As is the case with most industrial communities thousands of migrant workers have crowded her houses and trailers. The restaurants will be crowded, and very often, service delayed. Taxicabs will be scarce. There is a war tenseness about the city which will be felt. But the visitors will find her a friendly city and the Church's representatives will be welcomed.

characterizes the city and many of the communities in the original reserve. Churches were established around the square nearly as soon as homes were built. A college was established known as the "New Yale." It has since become Western Reserve University, one of the great educational institutions of the country.

SHORTAGE OF A'S

Some years after the city was established the printer of a local paper ran out of type and shortened the name Cleaveland to Cleveland. So while the monument erected to the founder in the public square still is spelled with the original "a" in the name, the common spelling of the city omits it.

This picking up of a New England colony and planting it on Lake Erie gave the city its cultural background. It had, to begin with, what many other cities had to achieve in the struggle upward. Cleveland has always been a city of high cultural ideas with splendid religious, educational, and civic organizations.

Lake Erie has been an important contributing factor in the industrial development. Before Moses Cleaveland came to this section there was a well-established trading post here. It is a natural transfer point for coal and iron ore. The same lake boats which bring the ore down the lakes to the steel plants and factories return, filled with coal, for the cities of the west and northwest.

As industry developed the growth of the city was rapid. The social problem was to

combine the spirit and atmosphere of New England with the spirit of new Americans who came into the city from all parts of the world.

So we have in Cleveland, an industrial city with a cosmopolitan population of a million and a quarter, with a still noticeable New England origin and background.

CHURCHES

Schools and churches were an important part of any migration westward from New England, and both soon made their appearance in Cleveland. The second party of surveyors arrived in 1797 and included in the party was a clergyman of the Episcopal Church, the Rev. Seth Hart. Mr. Hart held several services including baptismal, marriage, and burial services. This is the first recorded visit of a clergyman of any faith after the establishment of the new community.

Churches were organized in other portions of the Western Reserve earlier than in Cleveland. A Congregational Presbyterian missionary named Joseph Badger arrived in 1800 and was an ardent worker. The oldest church in greater Cleveland is the First Presbyterian of East Cleveland which was the product of Mr. Badger's industry. Trinity Parish, the first Episcopal church, was formed in 1816.

As the various national groups came to the city they brought their religious convictions. All found friendly conditions and one of the pleasant stories of this city is the harmony and cooperation between the various religious groups. Great churches of all faiths may be found and even with the growth of Americanism religious services are still being held in many languages. The Jews are recognized in the community and have several temples of national reputation.

Cleveland has a large Negro population and some splendid Negro churches serve these people. Included among these is the St. Andrews' Episcopal Church. The brotherhood between the Negroes and their White brethren is a splendid one and in Church circles there is little evidence of race distinction.

EUCLID BAPTIST CHURCH

The General Convention will use the Euclid Avenue Baptist Church, Euclid Avenue at 18th Street, as the Convention Hall. This church is situated a few minutes' walk west of Trinity Cathedral where the services of worship of the convention will be held. It is popularly known as the Rockefeller Church because John D. Rockefeller, sr., was for many years a member of the congregation and active in the direction of its affairs.

The present building was erected years after Mr. Rockefeller left the city and he had little to do with it. It was planned as a great downtown preaching center. To the average Episcopalian it will appear

more like a convention hall than a church. There is a large platform which normally has a pulpit at the front, but nothing that resembles an altar. The floor is slanted and instead of pews it is equipped with leather opera chairs. These may not provide the atmosphere of worship, but they are mighty comfortable for the long sessions of the convention. The auditorium, together with the large balcony, will seat nearly 3,000 people. In addition, there are splendid rooms available for the press and committee meetings.

This building is now owned by the Cleveland Baptist Union while the congregation of the Euclid Avenue Baptist Church occupies it by lease. It is the seat of most of the religious conventions which come to the city and, because of its proximity to Trinity Cathedral, is especially desirable for the General Convention.

There are approximately 300 organized non-Roman churches in Cleveland which have united in the Cleveland Church Federation. The Episcopal Church has always been active in its program and has provided officers and workers for its various projects. Dean Chester B. Emerson of Trinity

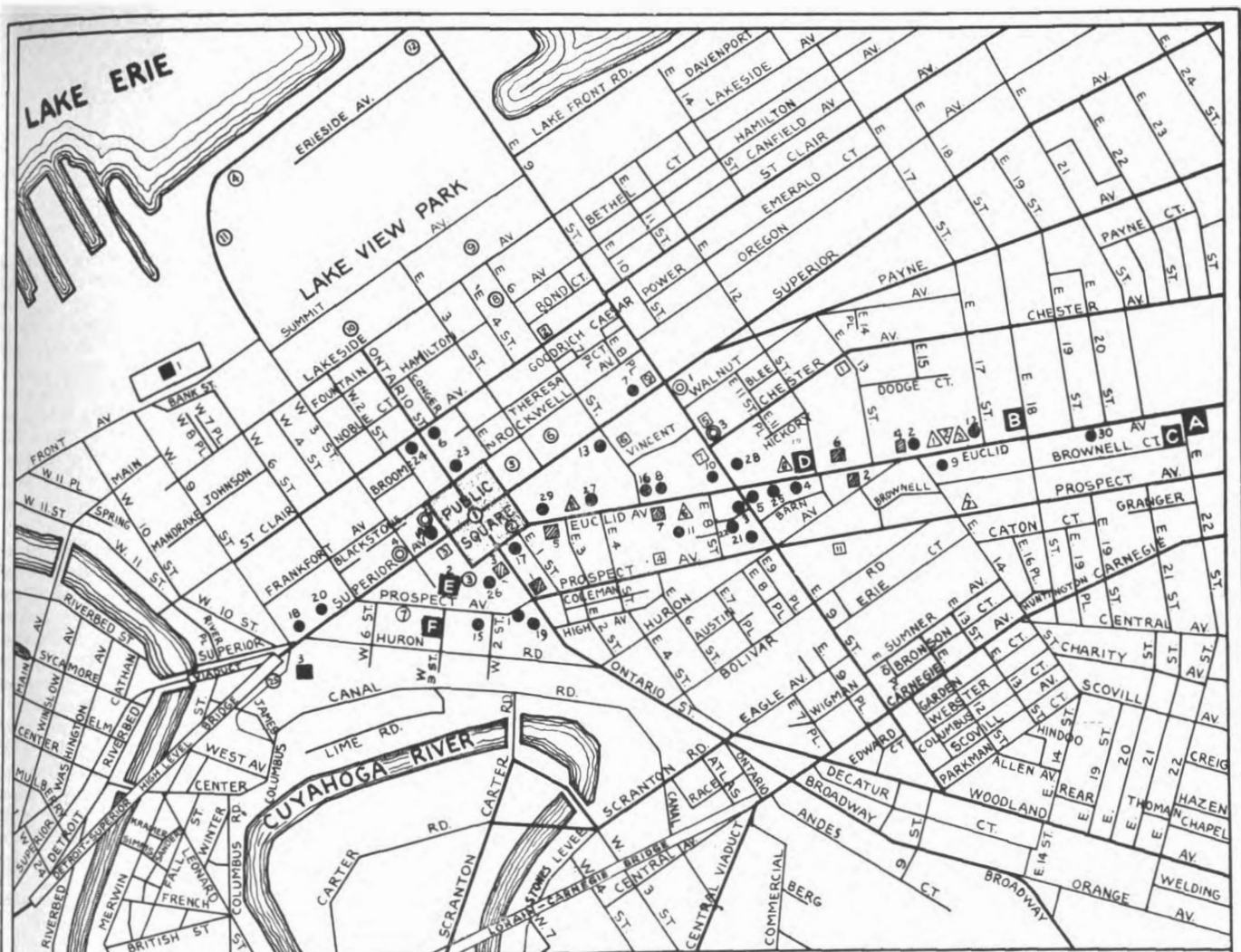
Cleveland has a three-cent street-car zone. When one travels on the Euclid Avenue lines from the Public Square to East 22d Street, the fare is but three cents per ride. Trinity Cathedral, THE LIVING CHURCH headquarters, and the convention hall are in this area, as well as the hotels.

Cathedral was recently the president of the federation, and Archdeacon Comer B. Lile is now vice-president in charge of social action.

SOCIAL AND POLITICAL FACTORS

The same tolerance which has been evidenced in religious circles is seen in the social and political life of the city. On the city council sit men of various faiths and races. The last three mayors have represented three different backgrounds. Harold H. Burton, now United States Senator from Ohio, was a product of cultured New England. Locally he is active in a Unitarian Church in the city. His successor was Edward Blythin, a lawyer who was born in Wales, and who has been affiliated with a local Welsh Presbyterian Church. The present mayor is Frank J. Lausche, a Slav, and Roman Catholic in faith. Each of these men, in turn, has had the respect and cooperation of the community at large.

Cleveland has its exclusive residential sections and its blighted areas. But on the whole this city on the lake has absorbed its foreign groups in a remarkable way.



MAP OF DOWNTOWN CLEVELAND

THEATRES Δ

1. ALLEN
2. STATE
3. B.F. KEITH'S PALACE
4. STILLMAN
5. HALL
6. HIPPODROME
7. HANNA

BUILDINGS \bullet

1. GUILD HALL BLDG.
2. BULKLEY BLDG.
3. CITIZENS BLDG.
4. CLEVELAND ATH. CLUB
5. CLEVELAND TRUST
6. ENGINEERS' BLDG.
7. N.B.C. BLDG.
8. GUARDIAN BLDG.
9. HANNA BLDG.
10. HICKOX BLDG.
11. HIPPODROME BLDG.
12. B.F. KEITH BLDG.
13. LEADER BLDG.

14. MARSHALL BLDG.
15. MIDLAND BLDG.
16. NATIONAL CITY BANK
17. PARK BLDG.
18. PERRY-PAYNE BLDG.
19. REPUBLIC BLDG.
20. ROCKEFELLER BLDG.
21. ROSE BLDG.
22. SCHOFIELD BLDG.
23. SOCIETY FOR SAVINGS
24. STANDARD BLDG.
25. SWETLAND BLDG.
26. TERMINAL TOWER
27. THE ARCADE
28. UNION COMMERCE BLDG.

HOTELS \square

1. THE ALLERTON
2. AUDITORIUM HOTEL
3. CLEVELAND HOTEL
4. COLONIAL HOTEL
5. GILLSY HOTEL
6. HOLLENDEN HOTEL
7. MECCA HOTEL
8. NEW AMSTERDAM
9. HOTEL OLMSTED
10. HOTEL STATLER

11. HOTEL CARTER

R.R. STATIONS \blacksquare

1. UNION DEPOT (OLD)
2. UNION STATION (NEW)
3. ERIE STATION

BUS STATIONS \circ

1. GREYHOUND LINES
2. LAKE SHORE COACH
3. NATIONAL TRAILWAYS
4. UNION BUS DEPOT

STORES \blacksquare

1. BAILEY CO.
2. HALLE CO.
3. HIGBEE CO.
4. LINDNER CO.
5. MAY CO.
6. STERLING & WELCH
7. WIM. TAYLOR, SON & CO.

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DOWNTOWN CLEVELAND: Where Convention activities will be centered. Points of special importance to General Convention visitors are indicated by a letter inside a black square: A. Trinity Cathedral; B. Euclid Avenue Baptist Church; C. Living Church headquarters; Church Supplies & Equipment Co. (same building); D. Hotel Statler; E. Union Station; F. Post Office. Churches listing their services in THE LIVING

Church may be found on page 31 of this issue. The rectors of these churches cordially invite all Churchpeople attending the Convention to visit their churches and to make use of their facilities. Not shown on the map, because it is out of the downtown section is J. W. Winterich & Associates, at 3408 Euclid Avenue, the well known church furnishings and equipment firm.

With the exception of certain restrictions on the Negro it can be said that the educational and economic advantages of Cleveland are open to all. In recent months approximately 300 citizens of Japanese descent have come to the city under the direction of Federal agencies. There has been no molestation of these people and they have been welcome in business and social circles.

Cleveland has many things of which she is proud.

She is proud of her great Symphony

Orchestra which is housed in Severance Music Hall.

She is proud of her Community Fund. If not originated in Cleveland, the plan was perfected there.

She is proud of her colleges which include Western Reserve University with 15,000 students; Fenn College, one of the first colleges in the country to synchronize classroom work with shop practice; the Jesuit John Carroll College, and the Methodist Institution, Baldwin-Wallace College.

She is proud of her Metropolitan Park system which has kept 15,000 acres of land in its natural beauty.

She is proud of her Play House which is perhaps the most successful project of its kind in the United States.

She is proud of her Public Hall which contains 260,000 square feet and has been the seat of several historic conventions.

She is proud to be host to conventions of many and varied kinds and those who come to her hotels and streets find that she is a friendly city.

The Election of a Patriarch for the Russian Church

By Paul B. Anderson

A DECISION of great importance was announced in Moscow on September 5th. Ever since the death of Patriarch Tikhon in April, 1925, the Orthodox Church of Russia has been awaiting the election of his canonical successor. At last the Soviet government announced, in a communique covering the official visit of the highest Church dignitaries with Premier Stalin and Vice-Commissar Molotov, that it would not hinder the process of carrying through such an election. The announcement said that a Congress of Bishops would meet within a week for this purpose, and now we are advised that this has been done, the Patriarch elected, and the enthronement ceremony conducted with great pomp on Sunday, the 12th. As was expected, the choice fell on Metropolitan Sergei, who since 1927 has been the actual head of the Church and who has guided its destiny through perilous times with extraordinary wisdom and comprehension. The new Patriarch is 76 years old, has had experience as chaplain in pre-revolutionary Russian embassies in both Constantinople and Tokyo, was Archbishop of Finland, member of the old Holy Synod, at one time rector of the Theological Academy, and is a scholar and theologian, a man of deep piety and firm character, of great human understanding and of that profound mystical apprehension of the power and love of God which is the glory of the Orthodox Church of Russia.

MANY BENEFITS FORESEEN

We may well rejoice and join with the Russian faithful in praising God for this happy development. It is evidence of further improvement in the relations between Church and state in the Soviet Union, and will regularize the administrative organs and the position of the Primate of the Church. Thousands, possibly millions of citizens who have been fearful of giving public expression to their religious belief, knowing of the official disfavor of religion, will now be reassured that the freedom for conduct of religious worship, which was provided for in the Constitution of 1936, may be exercised without fear of unhappy consequences, for no local official will wish to go counter to the cordial attitude shown by Stalin and Molotov in their reception of the Metropolitan Sergei, Alexei, and Nikolai at the Kremlin. It may even be, although this is mere surmise, that soldiers wounded and dying at the front may with greater ease receive the ministrations of the Church. Probably more churches will be reopened in response to the requests of faithful, now grown bolder to make this demand of their local authorities. It is doubtful if freedom for religious education will be restored, for this would be contrary to the laws of the country, but there may be some facilities granted for the opening of institutions for the formal training of priests, and possibly for the production of some theological literature. There is even a rumor that

the Bible may again be printed and distributed in the Soviet Union.

To be sure, the announcement in itself is merely a formal one dealing with the election of a Patriarch, and indeed it is rather belated, for the request for permission to hold a Council for this purpose has been before the government since the spring of 1927. One might even say that there will be little change, for Patriarch Sergei's authority will be scarcely and only formally greater than it has been during the many years he has carried responsibility for the Patriarchal throne. If the actual text of the permit is that conveyed in the despatch, and the translation is correct in saying that a Congress of Bishops, and not of bishops, clergy, and laity, conducted the election, there will indeed be those who will consider the whole thing as a farce, for according to the canons of the Russian Orthodox Church, only a Great Council assembling bishops, priests, and laity representing the whole Church is empowered to carry through the process of electing a Patriarch of the Russian Church. This point may be explained and perhaps accepted by the faithful, in view of the war-time conditions of production effort and limited travel facilities.

But chiefly it must be said that they who place too great emphasis on these points are like those who strain the gnat and swallow the camel. The important thing is that the election of the Patriarch gives practical significance to the change which has taken place in the government's attitude toward the historical position of religion and of the Orthodox Church in the development of the culture and the social relationships of the Russian people. The change began to be noticeable as early as 1934, and found expression in the suppression of Demyan Biedny's blasphemous play, *Bogatyrri*, and in the statement which Stalin made in 1936 that "not all the priests are hostile to us," as well as in the government's request to Metropolitan Sergei, on the day of the German attack in 1941, that he speak over the radio to call the people to the defense of their fatherland, and the subsequent appointment of Metropolitan Nikolai to the State Commission for the Investigation of German Crimes in the combat and occupied zones.

MAJOR ADVANCE

Each of these events, taken separately, might be considered a mere expression of opportunism or of political strategy to increase national unity, but, taken together over a period of nearly a decade, and seen in the light of the development of Soviet theory on Church and state, they assume the proportions of a major advance in this highly disputed and often misunderstood field of relationships. We can see an advance, but not a solution, a reconciliation between Church and state, but not a resolution of the fundamental conflict between the scientific humanism of the Marx-Engels-Lenin-Stalin philosophy and the

Christian humanism of those who believe in God and in the salvation of the world through Jesus Christ. The first is the outcome of the contemporary interplay of historic forces in the lives of people now living in the Soviet Union; the second is the continuance of the philosophy on which the Soviet Union is built, a philosophy which takes account of contemporary events in Russia and in the world environment and which indeed dictates the judgment on which the temporary reconciliation of currently opposing forces is based.

MARXIST DOGMA

The distinction between these two levels or categories of conflicts must be constantly borne in mind. The basic level is that which starts with the conviction that there is no God. It takes only a little thinking to realize the significance of this conviction. On the other level is the conviction that religion is an historical phenomenon only, the product of the economic and social experience of human beings: man suffered oppression, want, frustration, and imagined a being capable of providing relief. Hence the growth of gods and of religion. Humanism, as brought down to us from the renaissance, implies that man can be relieved by taking serious account of oppression, want and frustration. The scientific humanism of the Marxist philosophy assumes that all this can be remedied by the scientific ordering of productive, distributive and therapeutic forces; it is not impersonal, for indeed its approach is highly personal. That is why each individual citizen is given such personal attention as a child and as a man, in his development, well-being, and participation in productive and social enterprises. But it is a merciless attention, for if the individual fails to conform to this scientifically determined order or, being by age and health capable of producing and yet does not produce, he has no place in society, he is removed from it to a place of exile or of forced labor, where his productive capacity is speedily utilized, and that is the end.

Christian humanism has another basis, for its assumption is the relationship of the human soul to God, who is working in society as well as in eternity; if man realizes this relationship he will have the advantage not only of all that science can give but of the divine qualities of creativeness, goodness and mercy, which gives quite a different tone to human relationships. Some Christian apologists say that a Christian society has not been achieved because it has not been seriously attempted; Marxist philosophers say that it never could succeed because there is no God, and it is better therefore to give up the attempt; in fact, continuing the effort based on the assumption of God hinders the working out of the scientifically ordered manner of life. However, not all citizens of the USSR are Marxist philosophers, for one thing, and scientific humanism has not yet achieved its goal, which

is also important. Here is where the problem is transferred from the philosophical to the historical level.

Marxist philosophers are not mere materialists but historical materialists. They recognize that, historically, so long as oppression, want, and frustration obtain, people will imagine gods and will seek to live by their help. They know very well that the Russian people, especially in the present war effort, are suffering great want and bear agonies which Soviet society is unable to assuage, and are therefore laid before some higher spiritual power. Pending the restoration of conditions under which the Soviet authorities will be able to satisfy more fully these human needs, it is only logical that they should countenance this instinctive urge of the people and allow them to indulge in worship and gain such satisfaction and stimulation as they, as by autohypnosis, acquire therefrom. By the same logic, improved conditions in due time will diminish this urge and lead to a reduction of the practice of worship.

Churchmen in the Soviet Union, on the other hand, have continued unwavering in their assumptions about God and the Christian way and end of life. They, too, are historical in their understanding, and have learned to appreciate the objectives of Marxist philosophy and of the Soviet manner of life. The seeming contradiction has been further modified by the fact that Christians have been good workers and good fighters, thereby proving their solidarity in common effort with atheists and all other loyal citizens. In light of all these factors it is only reasonable that the Church's long-standing desire for regularization of certain aspects of its life should now be given satisfaction. The Church will be pleased, and Soviet society will gain great benefit. Churchmen will believe that God's purpose is being further achieved, and Marxists will say that all is in accord with their scientific theories.

INTERNATIONAL SIGNIFICANCE

We must also pay attention to the elements of international significance inherent in this new situation, with an elected Patriarch enthroned in Moscow. The Pan-Slav movement will be greatly advanced, for Pan-Slavism has in considerable measure been related to the feeling of essential unity of the Slav peoples in the Orthodox Church. While the Serbs, the Bulgars, the Orthodox Czechs and Orthodox Poles have their respective autonomous or autocephalous churches, the rite and the language of worship has been the same for all. With the religious or ecclesiastical element missing or suppressed, Pan-Slav unity is truncated; now that the Soviet Government has so ostentatiously restored regular government to the Church in Russia, all will feel again the bond of unity in the spirit of worship. This restored movement for unity among the Slavs has also its political and military aspect, for it will tend to turn the aspirations of the Balkan peoples toward Moscow whereas, with the religious tie cut, it was easier to turn toward the West and expect release from that quarter.

Just what it will mean in Soviet relations with the Vatican is unclear. Probably the Roman Church had some hope that a

concordat achieved with Moscow while the Orthodox Church administration was still incomplete would facilitate the Papacy's 900 year old striving for reunion of Eastern and Western Churches by the subordination of the Church of Russia to Rome. The strengthened Church in Russia will be less likely to submit.

As regards relations with the Anglicans and the Ecumenic Movement, the signs are

distinctly more favorable. Having accorded a greatly improved position to the Russian Church, it is likely that the Soviet government will also permit its having less restricted relationships with the Churches abroad; indeed it is to be expected that there may be exchanges of delegations, not only of greetings, as in the past. It will be a time for the exercise of great wisdom in the working out of these relationships.

The Reunion Problem

By the Rev. Francis J. Bloodgood, D.D.

Member of Commission on Approaches to Unity

THE VITALITY of our Church is shown by the vigor of the debates that are inspired when vital issues are presented for action by General Convention. Also, the unity of the Church is demonstrated because our discussion always proves in time to have drawn us closer together. This fact is one reason why I am opposed to the majority report of the Commission on Approaches to Unity. We in the Anglican communion hold to the Catholic Order. Consequently, we are able to differ in our talk without destroying our unity.

Our very respect for our Christian brothers of the Presbyterian Church should make us refrain from promoting a plan which is so full of wishful thinking and so lacking in deep theological consideration. I have been a member of the Commission on Approaches to Unity since the commission was formed in 1937 by the action of General Convention. Prior to becoming a member of the commission, I had experienced both the first and second World Conferences on Faith and Order. I mention this background because, in my opinion, the majority of the commission have not taken into account the principles and experience of the Faith and Order Movement. For example, I was shocked when the Department of Church Coöperation and Union of the Presbyterian Church told us in our meeting, in Princeton in June of 1941, that they were not interested in meeting with us and the Methodists in a general discussion of matters relating to Christian reunion. This certainly narrows the approach of our commission with the Presbyterians to what can only be described as an effort at a denominational merger.

An illustration of the fruitlessness of a superficial agreement between the Anglican Church and a Protestant Church is shown in the history of the failure of the joint arrangement for the Jerusalem Bishopric which grew out of a political venture between the Queen of England and the King of Prussia, almost a century ago. It was tried for about 30 years and it failed because the two Churches involved genuinely and sincerely differed in their dogma as to the nature of the Christian Church itself. An effort was made to plaster together the Anglican and Lutheran Churches in the Jerusalem Bishopric by what the Bishop of Bradford well calls "the stucco of episcopacy."

The majority report calls attention to the Lambeth Conferences and their pro-

nouncements on reunion. I call attention to the introductory sentence, paragraph 6, on page 134, of the Lambeth Conference report of 1920; "We believe that the visible unity of the Church will be found to involve *the whole-hearted acceptance* of . . .". I take just one example. The members of the Presbyterian Department of Church Coöperation and Union have told us frankly that they will recommend the acceptance of the historic episcopate in return for our recommending in the Episcopal Church the acceptance of the historic presbyterate. The Presbyterians further made plain their attitude upon this matter of Church order by insisting upon revision of "Basic Principles," in our recent meeting in June, so that the second sentence of paragraph IV now reads, as follows:

"Consecration to the episcopate shall be by at least three bishops, and by the electing presbytery, *which shall participate in the laying on of hands through presbyters appointed by the presbytery.*"

The Presbyterians are honest with us. Can we honestly say to them that we regard their attitude as a "whole-hearted acceptance" of the historic episcopate?

During the last war, a concordat was adopted between our Church and the Congregational Church. The intentions were kindly and sentiments were expressed that would make it appear that such an arrangement was necessary as part of the war aims. But, this concordat has only become an embarrassment because it has never been thoroughly put into action. The majority report appeals for action on "Basic Principles," or rather—the approval of the underlying assumption of "Basic Principles," because we are at war. I conclude, therefore, with a quotation from a letter I received from a priest in the Church of Ireland last April. "Everywhere the problem of unity is confused by artificial kindness, fear, and most of all by a vague idea of the meaning of the Church. . . . The clergy, who hold the Orthodox Catholic belief in the nature of the Church, have their work cut out to hold and expound this belief, which appears cold and uncharitable to Liberals and non-theological Protestants. In Ireland and America we fight the same battle—to preserve order against the threat of chaos. A chaos that seems . . . to be a shaking together of non-theological Protestantism, and panic at the growth of Secularism. But what hope is there in artificial pearls?"

The Problems of General Convention

THE 1943 General Convention, meeting in a shortened session in the midst of war, is facing some of the most important problems the Church has ever had to face. Its commissions have been studying proposals for the office of the Presiding Bishop, for revising the marriage canon, for reunion, for the reconstruction of society — to name a few of the problems which have an important relationship to the well-being of the individual, the Church, and the world. Equally far-reaching problems, not the concern of special commissions, have been thrust upon it by the world crisis — among them the necessity of reorganizing the work in the armed forces, and the need of giving guidance to Church-people in the moral and spiritual chaos of war. Constitutional action awaits completion on several vitally important questions, including the compulsory retirement of bishops and the question of a vote for suffragans.

And we have not yet mentioned what is perhaps the most vital problem the Convention must face: The Presiding Bishop's call to a "Christian Offensive."

In a series of full-page advertisements in the Church press, the Presiding Bishop and the National Council have outlined some of the opportunities open to the Church:

In China, if money and personnel were available, there are almost unlimited missionary opportunities. The people of that great nation, led by their Christian generalissimo, have experienced the meaning of Christianity in the self-sacrificing service of missionaries who have suffered poverty, pain, and death for them. Seldom in the history of the world has a non-Christian nation been so ready to hear the gospel.

In India, villages send delegations to beg the missionaries to send them a teacher. In the diocese of Dornakal, 150 native clergy baptize approximately 8,000 a year. There is only one American priest, the Rev. George Van B. Shriver. Besides missionaries, teachers, doctors, and nurses could be used in almost unlimited number.

In the United States, there are abounding opportunities in war industry areas, in the rural field, in Negro work. The hunger for religion in all three of these fields is being met largely by the inadequate ministrations of self-taught "holi-

ness" preachers, whose ideas of religion are pitifully malformed. The fruit of our neglect will soon be apparent in intolerance, atheism, and social upheaval.

In Latin America, many opportunities exist to strengthen the work of native clergy. Literature, school facilities, churches and parish houses, and better clergy salaries would accomplish wonders for the strengthening of the Church among our largely unchurched Good Neighbors to the South.

These are only a few of the opportunities pressing upon the Church.

What of the possibilities of increased support at home?

Even among men who have little interest in religion, there is a new attitude of approval of missions. This war has shocked the American public, as nothing else could, into the realization that what goes on in Java and Sumatra and Patagonia and Siam and Libya has a profound effect on our well-being here at home. And many men who have never had any interest in missions are becoming concerned over the ethical principles of those distant lands.

In a typical parish, the question of missionary support has been reduced simply to: "What is our share?" If someone were to tell the men and women of that parish that their share should be twice as large, they would come close to that larger objective without a murmur.

AT PRESENT the giving for the national work of the Church amounts to less than a dollar a year per communicant. The sum of \$1,433,807 is expected for 1943 from 1,467,700 communicants.* If each communicant were to give 5 cents a week, the sum would be \$3,815,760. With the United Thank Offering, this would be more than twice as much as the total annual budget of the Council. If half of the communicant list were giving 10 cents, the figure would still be that large. The difficulty is not really that people are not giving enough. The difficulty is that they are not giving at all.

There is a danger, perhaps, that the war-time plenitude of money will lead the Church into rash commitments beyond its ability to pay in bad times. But if the ability of the Church to support missions were really to be over-extended, we are confident that the figure would have to be more than 5 cents per week per communicant.

The Church's interest in missions began as the concern of single individuals who in past centuries went out alone to preach the gospel without support from anyone. Later, small groups sent out missionaries to isolated spots and paid for their support. Then missions became the official concern of the Church, although the base of giving did not include a very large proportion of the Church's membership. Now, we feel, the time is drawing near when missions will be the concern of the great majority of Churchpeople. If clergy and laity can catch the vision of the tremendous opportunities before the Church; the meaning of those opportunities to the life of the world; and the infinitesimal cost to themselves of this work, the missionary budget could be doubled without any difficulty at all.

We hope the Convention will dare to present a budget

* The total budget, with miscellaneous income, the UTO, income from trust funds, and special gifts and legacies, totals \$2,189,173.

Today's Gospel

14th Sunday After Trinity

"BUT where are the nine?" One of ten returned to give thanks. Is this a true proportion in modern life? Of those among our own churchpeople who knowingly receive God's help, how many turn to thank God for their blessings? How careful have we been to make a sincere thanksgiving to our heavenly Father for what He does for us, particularly when we have asked His help? As we make our Communion let us remember that one of the names of this service is the Eucharist — the Thanksgiving — and let us thank God for the opportunity He gives us in this service of giving thanks to Him for all His benefits as we join with His whole Church in offering our sacrifice of praise and thanksgiving. Pray we be not numbered with the nine but that we may return to give thanks to God, as regular and devout communicants.

that will capture the imagination of the Church. It should not be less than four million dollars. If the Church fails to respond, it will always be possible for the National Council to revise the budget in the light of expected income. In the meantime, the Church will know what the opportunities really are.

It would be a mistake, we believe, to ask for 5% or 10%, or even 25% more money for the Church's work. Such a request misstates the problem. It is not a question of increasing our missionary giving—it is a question of beginning to give! Every communicant should be approached with a request to begin giving for missions. If he is already giving, he should at least come up to the level of 10 cents a week, and do more if he can. But the main need is to get those who at present do not give at all to give at least that much.

Of course, such a pledge would be subject to deductions for diocesan work. But we do not believe that any harm would be done by the dioceses' receiving more money for their own missions; if a fair division of funds is followed, a four million dollar budget would still be within the realm of possibility.

II. THE MARRIAGE CANONS

A REPRESENTATIVE Commission, under the chairmanship of Bishop Davis of Western New York, has given prolonged thought and study to the question of revising the Church's marriage law. Its conclusions are to be presented to the Convention in the form of two canons similar to those proposed by the Commission's executive committee and published in full in *THE LIVING CHURCH* last spring. Significant changes are reported in this week's news columns.

The principles upon which the Commission has drawn up its proposed canons are, we feel, excellent: it adheres unswervingly to our Lord's teaching of the indissolubility of Holy Matrimony and at the same time recognizes that the determinations of secular law courts on civil marriage cannot be wholly accepted by the Church as applicable to Holy Matrimony.

The Committee on Canons of the House of Deputies proposed in 1940 a canon which left the question of ecclesiastical nullity entirely to the secular courts. A revision of this canon by the Rev. Donald H. Wattley (a member of the committee) was published in our September 12th issue. This proposed canon, much easier to administer than any proposal requiring an ecclesiastical declaration of nullity, nevertheless fails to meet the most pressing problem before the Church: the problem of dealing with cases in which civilly valid marriage is ecclesiastically invalid.

It is unfortunate, we feel, that the proposed canons of the Commission remain loaded down with admonitions and sermonettes. A canon is a law, not a piece of advice, and should be framed accordingly. It is still more unfortunate that certain ambiguities and infelicities of language remain uncorrected.

For example, in Canon B, a proceeding is described by which the Bishop may declare a marriage null. But nowhere in this canon does the word "null" or "nullity" appear. Instead, the Bishop is to find whether "the former contract could not be the spiritual union taught by Christ."

However, in Canon A it is made clear that unless the previous marriage has been "annulled in accordance with the law of this Church" a party to such a marriage cannot be married in the Church. If this impediment is to have any meaning at all, Canon B must be revised to show that the Bishop is actually annulling the previous contract.

The minority report by Bishop Thomas raises a point of

great importance. The canons, comprehensive in most respects, fail to provide for persons who have been married contrary to the Church's law. In this respect, the existing Canon 42 is superior, stating the penalty (which is no more than an application of the Prayer Book rubric), and providing an equitable proceeding whereby the penalty may be lifted. If this section were omitted, the result would be most unfortunate. In some parts of the Church the Prayer Book rubric would be applied, and in others it would not. In no part of the Church would there be any canonical means of regularizing irregular unions of Churchpeople.

With all its verbal infelicities, the proposed legislation marks a real step forward in the Church's approach to the marriage problem. With Section VII of the present canon, it provides as well as any law can for upholding the Church's teaching about Holy Matrimony and for preventing arbitrary application of that standard to cases to which it does not apply.

We hope the Committee on Canons will polish up this canon to express more precisely and succinctly the intent of the Commission, and present it to the Convention even if it feels impelled also to propose a substitute along the lines of the canon it proposed in 1940. Then the Convention will be in a position to choose between two clear-cut proposals.

[*More Convention problems will be discussed next week.*]

Slightly Out of Balance

JUST what is the status of the Declaration of Purpose in our negotiations with the Presbyterians? It has been reiterated quite frequently that both Churches are soundly committed to certain specific steps on the road to organic unity because through their highest governing bodies they have accepted a mutually binding obligation by voting approval of the Declaration of Purpose. Before being too dogmatic about it we might well consider some of the contributory facts which have a considerable bearing on the extent of that obligation. The Declaration of Purpose reads as follows:

"The two Churches, one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scriptures as the supreme rule of faith, accepting the two Sacraments ordained by Christ, and believing that the visible unity of Christ's Church is the will of God, hereby formally declare their purpose to achieve organic unity between their respective Churches."

This Declaration was approved by our General Convention in October of 1937. The following spring it was endorsed by the General Assembly of the Presbyterian Church USA. It was voted a second time by the General Convention of 1940 but has received no subsequent action by the General Assembly.

What is the origin of it? The argument has often been advanced that General Convention in 1937 clearly expressed the mind of the Episcopal Church; that in doing so it gave marching orders to the Commission on Approaches to Unity; and that the Commission proceeded to act upon the mandate given to it by producing a series of proposals, the first of which was known as the Concordat. We would point out an error in this sequence of events. The Concordat was not the result of the Declaration of Purpose. The Concordat was already drafted before the Convention of 1937 and the Declaration of Purpose was part of it. At the last moment it was decided not to submit the Concordat at that time. The Declaration of Purpose was lifted out and offered by itself.

Later the Concordat was published but it actually antedated the Declaration. Just for the record it might be well to keep these things in their proper order.

There is, however, another angle to the Declaration which we think is far more important to keep straight in our minds. In one way or another the idea has been widely disseminated that the General Convention and the General Assembly have taken parallel action in adopting it and that both Churches are equally obligated to see it through. The inaccuracy of this notion was called to our attention by a letter printed in the Presbyterian *Tribune* of last April which was written by the Rev. Paul Cotton, D.D., pastor of a Presbyterian Church in Cleveland. The letter is captioned "Steam Roller Union" and reads in part as follows:

"The Episcopal Church proposed this union to the Presbyterian General Assembly. Our Assembly, believing as we Presbyterians do in the general principle of union, accepted, provided that suitable terms of union could be found for both Churches. This Assembly action could not, however, bind the Churches until the presbyteries themselves took appropriate action. We are therefore quite surprised at the Rooseveltian powers which our committee on Union took upon itself when it proclaimed that 'the two Communion are committed' to 'organic union'."

Here was something in a letter from a prominent Presbyterian minister which stimulated in us the spirit of exploration. We proceeded to study the "Form of Government" of the Presbyterian Church, which is part of their Constitution. Chapters 12 and 24 are the pertinent portions. They are too long to quote here but they can easily be summarized. Any amendments or alterations to the Form of Government, the Book of Discipline, or the Directory for Worship must be sent down from the General Assembly to the presbyteries and "shall not be obligatory on the Church unless a majority of all the presbyteries approve thereof in writing." The same provision applies to any amendments or alterations of the Confession of Faith and the Larger and Shorter Catechisms except that in these instances the approval of the presbyteries must be by a two-thirds vote.

Exploring further we learned on reliable authority that while these chapters in the Form of Government deal explicitly with amendments to the Constitution and the Confession of Faith, the practice of handing other important matters down to the presbyteries is traditional. In a word nothing is of obligation upon the Presbyterian Church which has not been sent down to the presbyteries and returned to the General Assembly with at least a majority vote of approval.

As Dr. Cotton points out, this has never been done with the Declaration of Purpose. It has not been submitted to the several presbyteries. The action of the General Assembly in accepting it was a courteous gesture in response to the invitation of the Episcopal Church but it is of no binding force upon the Presbyterian Church. The two methods are different. General Convention is qualified to speak for the Episcopal Church, but the General Assembly can speak for the Presbyterian Church only when it is supported by the voice of at least a majority of the presbyteries. We are inclined to think that the Presbyterian method is better but whether better or worse, it is different and the two Churches have not taken equal and similar action in the matter as is generally supposed.

We have no idea what the reaction of the presbyteries might be if they were asked to vote on the Declaration of Purpose. We have not attempted to gather the information

but it has come casually to our notice that at least five presbyteries, ranging from Arizona to Illinois, have gone out of their way to vote against union with the Episcopal Church and at least two have endorsed resolutions addressed to the General Assembly asking that all such negotiations be terminated. Apparently those resolutions did not get to the floor of the General Assembly last spring.

Under the circumstances it is just as well that our General Convention next month is not to be asked to renew its vote of approval of the Declaration of Purpose. It is quite evident that the Declaration has not meant the same thing to all the people who voted for it on the two previous occasions. Clearly there is wide-spread misapprehension as to its significance. It has taken a Presbyterian minister to call our attention to the inadequacy of the vote of the General Assembly. Is it unreasonable for us to suggest a pause in the proceedings while we politely wait for the General Assembly to submit the Declaration of Purpose to the constituent presbyteries and discover whether the Presbyterian Church is really ready to accept any definite commitments? We might save ourselves from a good deal of misunderstanding in the future. At the present moment the situation is slightly out of balance.

Afterthoughts

THE places shown by circled numbers on the map of Cleveland in this issue are various points of interest in the city. Unfortunately the key to the numbers was mislaid, so that we cannot record what is to be found at these points. However, bishops, deputies, and delegates have the assurance of the Cleveland Directory Co. that if they go to these places they will find something interesting.

And don't forget to stop in at "C"—LIVING CHURCH headquarters—and get your ticket to the FAMILY dinner: \$2.50 a plate, Hotel Statler, Thursday, October 7th. Informal, of course.

THE SWORD AND THE SPIRIT

UPON a grassy slope
The Word was spoken.
Another hill saw living Hope
By a spear broken.

Peasants in silent awe
Heard Love's low call,
And following to a court of law
Saw the thong fall.

Stubborn in lonely loss
They crept to adore
A God, and saw upon a cross
The wounds of war.

Forever—in all lands—
Christ takes the spear
Into His side, nails to His hands;
Where these appear.

His wounds are lifted high
For all to see—
Red signatures across the sky
Of Victory.

LOUISA BOYD GILE.

RUSSIA

Religious Aspect of Anglican Primate's Moscow Visit Stressed

The surprise visit of Dr. Cyril Forster Garbett, Archbishop of York, to Patriarch Sergius of the Russian Orthodox Church in Moscow is being made in his capacity as a Primate of the Anglican Church and not on behalf of the British government, Church circles in London stress.

The government's sympathy and good will toward the newly-enthroned Patriarch is believed indicated, however, by the presence in the Archbishop's party of the Rev. H. M. Waddams, of the British Ministry of Information, and the Rev. F. H. House, of the British Broadcasting System, who has had charge of broadcasts to the Balkan countries.

Dr. Garbett's position as a leader in social reform movements, it is generally conceded, make him well qualified for his present mission. Known as an Anglo Catholic, he is said, in addition, to have a special knowledge of and sympathy with Orthodox life that should make him welcome in Russian Orthodox circles.

Hope is expressed by Anglican leaders in London that the Primate's visit may mark a step toward full inter-communion between Anglican and Orthodox believers.

Commenting on Archbishop Garbett's mission, the *London Times* says:

"The appointment of a Patriarch and the official welcome given to the Archbishop as the representative of another national Church may be held to signify the acceptance by Russia of another of the four freedoms, the freedom of every person to worship God in his own way everywhere in the world."

RELIGIOUS PRESS COMMENTS

Hope that the Soviet government's new policy of "respectful tolerance" towards the Russian Orthodox Church will apply to dissenting religious groups as well is expressed in London by the *Christian World*, Free Church organ, in an editorial captioned, "Great News From Russia."

The non-Roman press generally welcomes the Russian Church development. The *Church Times* sees "a great cause for thanksgiving from every point of view" in the current situation.

Roman Catholic journals are noticeably reserved in their attitude towards the Soviet Church accord.

The *Universe*, leading Roman Catholic weekly, describes as "hopeful" the fact that the initiative for the reestablishment of the Orthodox Church came from its bishops, since, it says, any approach from the Soviet government would have been suspected as an attempt to gain control of the Church.

Religious Revival Said to Be Developing

Reports from Moscow state that a "great religious revival" is developing in Russia and that child baptisms and other

religious customs are being restored, according to a wireless from Stockholm, reaching Religious News Service.

The Russian authorities, it is claimed, are facilitating the work of the Churches and announcement has been made that Roman Catholic services will be broadcast over the Moscow radio in Latvian, German, and Polish.

CANADA

Church Recommends Bible Teaching In Schools

A resolution requesting the provincial ministers of education to take steps to include Bible teaching in the curricula of public and secondary schools throughout the Dominion was adopted unanimously at the General Synod of the Church of England in Canada.

During debate on the resolution the opinion was very strongly expressed that the Sunday school was inadequately performing the work committed to it.

"Children are quick to discover," it was pointed out, "the difference between expertness and inability. For five days a week they are under trained leaders, but on Sunday they are subject to the weak and blundering efforts of those we place over them in Sunday schools."

The Synod also adopted resolutions urging Churches throughout Canada to join in a simultaneous appeal for funds for China on or about February 1, 1944, and authorizing its Committee on Revision of the Book of Common Prayer to take all necessary action for early revision and "enrichment" of the Prayer Book.

Considerable concern was voiced by delegates when the Synod's Committee on Statistics disclosed that while the Canadian census showed a total of 1,751,188 Anglicans in the Dominion, parish rolls recorded only 835,753.

After protracted discussion over the question of inadequate clergy salaries, the Rt. Rev. Arthur M. Sovereign, Bishop of Athabasca, announced that he was "on strike" and would refuse to appoint additional clergymen until the Church decided to pay better salaries and "fix up the miserable rectories" in which they live.

COÖPERATION AND UNITY

A plea for the development of increased coöperation between the Anglican Church and other Christian bodies in Canada was made in Toronto by the Most Rev. Derwyn T. Owen, Primate of All Canada, before the General Synod. . . .

Asserting that the Anglican body was "looking forward" to membership in the proposed Canadian Council of Churches, Archbishop Owen declared:

"There is no contradiction between a deep and well-read conception of Anglicanism and its unique mission and coöperative efforts with other Christian bodies in Canada who will coöperate with us. . . . We face large and complex problems in Canada by reason of the vastness and variety of our area. Many of these we can

face only, and solve only, in coöperation with others who believe in Christ."

A statement adopted by the synod at one of its closing sessions expressed a "hearty desire and readiness to meet in conference and prayer with representatives of any Christian communion sharing our hopes and aspirations for a united Christendom."

The synod extended a "cordial" invitation to all Christian bodies in Canada to initiate moves in this direction.

SOCIAL ACTION

A report presented by the General Synod's Department of Social Service urged the setting up of an organization for the study of post-war peace plans; recommended that labor, capital, and management share in a fair division of responsibility and management; and urged the development of a rehabilitation program for Canada's returning service men.

Another report, presented by the Synod's Department of Religious Education, urged greater efforts to make the general educational system more religious, more practical training for educational heads of Anglican parishes, better training for Sunday school workers, and wiser and more effective use of radio.

A plea to apply Christian principles to national policy and action was voiced by the Most Rev. Henry St. George Tucker, Presiding Bishop and president of the Federal Council of Churches.

Greetings were sent to the Russian Orthodox Church in the name of the Anglican House of Bishops.

The last meeting of the General Synod was held in Halifax in 1937, but on account of the war sessions scheduled for British Columbia in 1940 were postponed.

One of the fieriest debates of the entire synod meeting was touched off by the Rt. Rev. Louis Ralph Sherman, Bishop of Calgary, when he asserted that the Anglican Church in Canada must "come out flat-footed for social justice."

"I will never stand by," he said, "after having seen the possibilities of taxation for munitions, and not see taxation for the sake of saving children's lives. I will lead the people against any government that will not give us social justice."

A resolution urging the development of "favorable public opinion" toward the institution of pre-marital health examinations was adopted by the General Synod

The resolution arose out of a report by the Rev. Canon W. W. Judd, dealing with the venereal disease problem, which declared that in facing this problem "the people of Canada are at last laying aside their prudery." Canon Judd's report urged that a campaign of education was needed and that the clergy should be able to make a real contribution in this connection.

The original resolution met objection because it did not include any spiritual considerations. It was later amended to read: "That this General Synod, holding that marriage is essentially a spiritual relationship, requiring health of body and mind for its best expression, emphasizes the importance of inculcating the princi-

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ples of self-knowledge, self-reverence, and self-control, and also recommends the support of appropriate measures to insure as far as possible that the parties to a marriage are of sound health physically and mentally."

A motion that the federal government "will be justified in a least continuing the modest restrictive measures" regarding the sale of alcoholic beverages during the war was adopted by the Synod.

A resolution urging the appointment of a commission on rural church work was also adopted.

REFUGEES

A proposal that the Dominion government welcome victims of political oppression in Europe, regardless of race or creed, and that it take immediate steps to facilitate entry of some refugees, particularly those stranded in Portugal, was endorsed by the synod.

Plans for the formation of a Canadian Council of Churches were also approved by the synod.

In taking action on post-war problems, the Canadian Anglican body voted to ask the government to accept a British offer to assume 75% of the costs of transportation and settlement of emigrants, provided the Dominion government assume the remaining 25%.

GERMANY

Protestant Churches Agreed On United Front Against Nazis

A 12-point agreement binding the Protestant Churches of Germany in a united front to counteract Nazi anti-religious pressure has been elaborated after lengthy negotiations initiated by Lutheran Bishop Theophilus Wurm of Wurtemberg.

The Church platform, purpose of which is to bring about the unity of "all who desire to serve Christ" and "to draw clear lines against all distortions of the Christian message," brings together former "moderate" elements in the German Protestant Church, of which Bishop Marahrens of Hanover was a leader, and the militant confessional groups headed by Pastor Niemoeller and Bishop Wurm.

The only Protestant group not represented in the agreement are the so-called "German Christians," relatively small in number, who have given support to Nazi ideological teachings.

The platform asserts, in the strongest terms, that the mission of the Church, "holding on to the Old and New Testaments," is to proclaim its Gospel to all nations. This is an outright disavowal of the Nazi plan to establish a national Reich Church, which would be supported by a creed "harmonizing" racism with Christianity and rejecting the Old Testament because of its "Jewish character."

Affirming that the Christian gospel must be proclaimed publicly, the Church statement challenges all attempts by the Nazis to oust the Church as a force in the life of the German nation.

The agreement takes issue with the Nazi "Aryan Clause" by insisting that

"all who are baptized belong to the Church." The fact that many pastors and church officials have refused to make distinctions against baptized Jews in their parishes is well known, but this appears to be the first time that a united Church declaration has been made by groups other than Confessional Synod upholding the status of Jewish Christians in the Protestant communities.

On the vital issue of youth training, the Protestant groups flatly refuse the right of the state to limit the freedom of religious education by declaring that the Church is obliged to educate its youth.

The agreement asserts that the Church has a responsibility to proclaim the word of God to the nation and state and that the Church is independent in its nature and confession. These assertions are a frank challenge to efforts to thwart the influence of the Church in public life and to attempts by the state to interfere in the organization of the Church.

The statement insists that the Church has a missionary task and must work for Christian unity, contrary to Nazi moves to keep the Church out of the foreign mission field and to discourage German Church participation in the ecumenical movement. Reliable sources have reported that contributions to mission societies in Germany are higher today than before the war.

The agreement concludes by stating that the Church's freedom to engage in philanthropic and social work must be respected, thus challenging Nazi attacks on Christian hospital and other social service undertakings.

JAPAN

Episcopalians Said to Join Church of Christ In Japan

The Tokyo radio, in an English-language broadcast, reported in Washington by the U. S. Foreign Broadcast Intelligence, announced that "one of the largest Protestant bodies in Japan" which has hitherto "declined" to join the government-dominated Church of Christ in Japan, has now "applied" for admission.

The U. S. monitors were unable to hear the name of the denomination distinctly, but described it as sounding like the Episcopal Church.

The broadcast said that a representative of the denomination will meet with five representatives of the Church of Christ in Japan and that the union would be "achieved" soon.

The Episcopalians refrained from joining the United Church in Japan, which was formed in June, 1941, to embrace various denominational blocs. Last November, when the Tokyo radio announced the dissolution of the blocs and their consolidation into the Church of Christ of Japan, the Japanese described as one of the main features of the new United Church program that "the main part of the Episcopal Church of Japan, which, heretofore, remained outside the Church of Christ of Japan, shall merge."

WAR SERVICE

ARMED FORCES

Bishop Sherrill in Alaska

The director of the General Commission on Army and Navy Chaplains has announced that the vice-chairman, Bishop Sherrill of Massachusetts, is visiting "Protestant" chaplains and service men in the Alaska area as the representative of



BISHOP SHERRILL: Visiting service-men in the Alaska area.

the "Protestant" Churches. He is traveling as the guest of the Navy Department. While the precise itinerary has not been announced, it is known that Bishop Sherrill left Seattle on September 12th by air and is now in Alaska.

Bishop Sherrill's mission will be similar to that which Dr. William B. Pugh is carrying on in behalf of the General Commission in the European theatre. He will get in touch with the non-Roman chaplains to assure them of the support of their Churches at home and learn of their problems at first hand.

While no announcements have been made of the number of troops in Alaska, it is known that there are many.

Recent Graduates

The Rev. Arthur M. Sherman, jr., and the Rev. Sydney C. Swann, jr., were among the recent graduates of the Naval Training School for Chaplains, Williamsburg, Va.

CHURCH CALENDAR

- September**
- 26. Fourteenth Sunday after Trinity.
 - 29. S. Michael and All Angels. (Wednesday.)
 - 30. (Thursday.)
- October**
- 1. (Friday.)
 - 3. Fifteenth Sunday after Trinity.
 - 10. Sixteenth Sunday after Trinity.
 - 17. Seventeenth Sunday after Trinity.
 - 18. S. Luke. (Monday.)
 - 24. Eighteenth Sunday after Trinity.
 - 28. SS. Simon and Jude. (Thursday.)
 - 31. Nineteenth Sunday after Trinity.

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Yet, as we get about and look about, we have some grave doubts that all our parishes are being taught sufficiently. The worst informed church people we have are the adults—those who came up under priests who either had lost their vision, who were slothful, or who lacked that burning zeal of teaching found in 95% of our priests who love and believe in the full Catholic religion. Are we to leave these adults ignorant, even if they have gotten to feel that they are of all people the best informed?

The Rector pleases us no end by the deft and clever way in which he tucks in potent and pertinent points of essential teaching all thru his sermons. That sort of thing, done twelve months a year, will change any parish from a group of ignorant but opinionated churchgoers into a parish of intelligent, fervent, loving, and propagating Catholic Christians. When you run into that kind of a parish, then be very sure that pervading that group will be found love and joy, good cheer, no scandal-monging, liberal contributions, deep devotion, frequent and continuous use of the Sacraments, and the best propagation of the Faith that can be found in Christendom.

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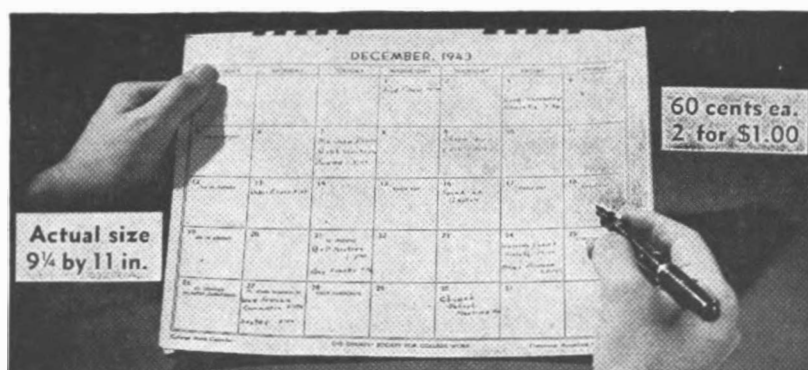
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SEMINARIES

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MICHIGAN

Big Sisters

Because of the increase of juvenile delinquency in the Detroit area, the Hon. D. J. Healy, judge of the Juvenile Court, recently requested the Rev. David R. Covell, L.H.D., superintendent of the Detroit City Mission, to organize a committee of women to act as "Big Sisters," or friends to such wayward minor girls as the court wishes helped. This work, it is planned, will be carried on in much the same way as the Big Brother work is done under the supervision of the Rev. Edgar A. Lucas of the City Mission staff.

A group of metropolitan Detroit clergy wives, with Mrs. Frank W. Creighton, wife of the Bishop of the diocese, has been formed into a Big Sister Advisory Committee. This committee is composed of the following, besides Mrs. Creighton: Mmes. O. R. Berkeley, Charles H. Cadigan, Francis B. Creamer, Donald W. Crawford, Malcolm G. Dade, Charles C. Jatho, Irvin C. Johnson, Berton S. Levering, Perry M. Gilfillan, Thomas Foster, Waldo R. Hunt, William C. Hamm, F. R. Meyers, Gordon Matthews, E. E. Piper, David R. Covell, Hedley G. Stacey, James G. Widdifield, C. L. Attridge, William R. Wood, and Allan L. Ramsay.

The committee anticipates a widespread interest in their work, and are already displaying a determination to help in this important project.

spected the new rectory at Vertientes now being built.

Archdeacon Townsend was the director of the school this year, and gave a series of talks illustrating the catechism with blackboard drawings. Paul Tate gave a lecture on Church school organization and the historic episcopate, and Miss Lorna Hodelin and Señorita Eleanora de Jongh, president of the Woman's Auxiliary in Cuba and delegate to the General Convention, gave round table discussions on the work of the auxiliary. Other members of the faculty at the last minute were unable to be present on account of the epidemic of mild influenza that has been sweeping the island and this obliged the rest to double up on classes. Padre Max Salvador also lectured on organizing the Young People's Fellowship. Archdeacon Piloto, Padre Zermeño and the Rev. José Agustín González failed to appear because of sickness. Bishop Wilson's *The Divine Commission* has been translated and has been published in a Spanish edition which arrived in time to be distributed at the summer school. Another feature of the school was a lecture by Dr. Luis Martínez, prominent Camagüey litterateur and a member of the faculty of St. Paul's School, on the Thought Concerning Death in the poems and writing of José Martí.

NEW YORK

Rev. Artley B. Parson to Join St. George's Staff

The Rev. Artley B. Parson, who has resigned from his position in the Overseas Department of the National Council, announces that he will join the staff of St. George's, in New York City, November 1st.



FR. PARSON: To join staff of St. George's.

SOUTH DAKOTA

Convocation to Hear General Convention Reports

Bishop Roberts has announced that the date of the annual convocation of the missionary district of South Dakota, to be held in Pierre, S. D., has been changed to October 19th and 20th, in order that the convocation might have the benefit of General Convention reports.

CUBA

Third Annual Summer School

The third annual summer school of the Church in Cuba was celebrated in Camagüey August 22d to 27th with over 40 delegates with daily Mass at 6:30 A.M. and noon devotions for missions. The Rev. Maximiliano Salvador gave a course on Prayer using the book *Lord, Teach Us to Pray* put out by the Forward Movement and translated into Spanish and now available in a Spanish edition for use throughout the island.

Bishop Blankingship was present and gave us a rousing talk on working towards self support and the need for more clergy. He has adopted a 20-year plan for the Church which includes 15 new churches, 11 rectories, and 20 new priests, most of whom will be Cubans, and he urged all earnest members of the Church, clergy, and laity, to adopt a Rule of Life. He in-

EDUCATIONAL

SEMINARIES

Virginia Seminary and Bexley Hall Unite Temporarily

The Virginia Seminary and Bexley Hall are uniting temporarily. The Bexley students and Dean Roach will go into residence at Alexandria at the beginning of the fall semester.

The Bexley men will live and worship with the Virginia Seminary students and take part in all seminary activities. All courses, whether taught by the Virginia faculty or Dean Roach, will be open to men from both institutions. But the Bexley students will be candidates for Kenyon degrees, and Dean Roach will have charge of their studies and discipline.

The war-time decline in number of candidates for the ministry, the need of conserving all funds available for theological education, and the shortage of clergymen for parishes, led the boards of the two institutions to approve this temporary arrangement enthusiastically. Bexley Hall will preserve its identity as the theological department of Kenyon College, and will resume its functioning in Gambier as soon as the situation permits.

Dr. Charles W. Lowry Resigns

The Rev. Dr. Charles W. Lowry has resigned his professorship at the Virginia Theological Seminary in order to accept the rectorship of All Saints' Church, Chevy Chase, in the diocese of Washington.

Dr. Lowry will continue to offer his senior course in Systematic Theology. Apologetics will be given by Canon Wedel, warden of the College of Preachers, and the History of Christian Thought will be taught by the Rev. Howard A. Johnson of St. John's Church, Washington. Canon Wedel has been a visiting lecturer at the Virginia Seminary for two years and Mr. Johnson had the same status during the summer term.

Dr. Lowry joined the Virginia Seminary faculty in 1934. A native of Oklahoma and a graduate of Washington and Lee, he received his M.A. from Harvard, his B.D. from the Episcopal Theological School, and his doctorate in philosophy from Oxford. For a year he taught at the Church Divinity School of the Pacific and was locum tenens at St. Mark's Church, Berkeley, Calif.

SECONDARY SCHOOLS

Dr. Lindquist Leaving Cranbrook

Dr. Rudolph D. Lindquist, director of Cranbrook School, Bloomfield Hills, Mich., since 1938, has been appointed superintendent of schools at Santa Barbara, Calif. He will remain at Cranbrook until November 1st.

Until such time as the board of directors selects a successor to Dr. Lindquist, the Rev. Charles H. Cadigan, in addition to serving as rector of Christ Church, Cranbrook, will assume the office of acting director of Cranbrook School. Mr. Cadigan is highly regarded by the students and

faculty alike as a result of his intimate association with the life of the school since he succeeded the Rev. Samuel S. Marquis, D.D., as rector in 1939. Before coming to the Bloomfield Hills community he served for nine years as rector of Grace Church and on the faculty as director of religious activities at Amherst College in Massachusetts. His work in this field was such as to gain wide recognition. He was latter elected to the presidency of the Church Society for College Work. As an undergraduate at Amherst, Mr. Cadigan took an active part in college leadership and was captain of the football team in 1926.

Cranbrook School reopened this year with the largest enrollment in its history.

INTERCHURCH

Religious Education Week

The general theme of Religious Education Week, which is to be observed from September 26th to October 3d, is Community Foundations. Emphasis is being placed on the importance of the churches' task in leading a "divided and war-torn world into a world community through coöperation of local churches in community building." Eight daily themes will be stressed, including Personal Character, Christian Leadership, Christian Families, and Inter-Church Fellowship.

COLLEGES

Convocation at Hobart and William Smith

The Rev. Alden Drew Kelley, secretary, Division of College Work, National Council of the Episcopal Church, New York, delivered the principal address at a special convocation of Hobart and William Smith Colleges in St. John's Chapel September 5th to graduate 25 seniors and one graduate student who completed their college work at the conclusion of the summer term.

Honorary degrees were awarded to the Rev. Alden Drew Kelley, convocation speaker, and to Lawrence Dale Bell, president of the Bell Aircraft Corporation, Buffalo.

LIVING CHURCH RELIEF FUND

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C. C.	4.45
Rev. Allen Jacobs	1.01
Anonymous, Memphis, Tenn.	1.00
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China Relief

Mrs. A. W. Taylor	\$ 15.00
Mrs. Margaret T. Yates	5.00
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Mrs. William N. Wyckoff	\$ 1.00
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SCHOOLS

COLLEGES

CARLETON COLLEGE

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Information on Schools

THE LIVING CHURCH will gladly furnish information about Church schools, seminaries, colleges, and deaconess training schools.

Write the Church School Editor of THE LIVING CHURCH, 744 North Fourth Street, Milwaukee 3, Wisconsin.

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(Continued from page 4)

eating with the enlisted men. Always they eat and stay with the officers, thus losing contact and respect of the enlisted men. It is a great mistake to put them in a position where they can work for promotion to a higher rank and so put a greater gulf between themselves and the men."

I have no way of knowing whether the feeling expressed above is general or not among the enlisted men, but I am sure of the sincerity of my correspondent.

HENRY N. OGDEN.

Ithaca, N. Y.

alert to his special privileges and opportunities he will find he is thrice blessed with three bishops willing and able to help him at all times. He will also find a priest of his own Church in the Chief of Chaplains' office; and also a kindly Chief of Chaplains.

We do not need another titled individual, who certainly cannot do any more for the chaplains than Bishop Sherrill and Dr. Washburn and the others of the Army and Navy Commission are now accomplishing.

(Rev.) WALTER JOSSELYN REED,
Chaplain (Major) USA.

Baltimore, Md.

TO THE EDITOR: In a recent issue of THE LIVING CHURCH I noticed an editorial in which was discussed the injustice that have been visited upon some of our Army chaplains. Probably as one of many, I write to assure you that while we do not doubt that the instances cited really happened, they are not—in my experience at least—typical of the Army, nor are they in keeping with Army regulations.

It is true that our position is more than a little confusing to those who are not of the Episcopal Church, but on every hand I have met only with understanding and cooperation, both from senior chaplains (of various religious convictions) and from commanding officers. Incidents such as you cite in your editorial are, I trust, the exception and not the rule.

(Chaplain) CHARLES W. NEWMAN.

The Peace

TO THE EDITOR: I am sorry that THE LIVING CHURCH has adopted a policy of opposing representatives of the Church being at the peace table when the war is finished. Surely, we must realize that a peace which is made contrary to the will of God cannot be a lasting peace no matter what economic and political arrangements may be made.

It seems to me that since the representatives of the nations at the peace table will surround themselves as in the past by experts in the economic, social, and political fields and by diplomats of varied ranks, they should also include religious leaders among their advisors who can pass judgment on proposed arrangements item by item from the standpoint of the Christian ethics. This does not mean that if injustice creeps into the peace, as may be the case, these religious leaders would consent thereto. Indeed, they would honestly protest in the name of God against such injustice even though it seemed expedient at the time to establish a partial approach to a just and durable peace.

Certainly, such men as the Archbishop of Canterbury, our own Bishop Tucker, certain leaders of the Protestant sects, and accredited representatives of the Papacy can be depended upon not to compromise Christian principles only to play politics. Further they are competent not only in the religious field, but in the social, economic, and political areas as well. In addition to such clergymen there are consecrated laymen who, if they went as religious leaders, could be counted upon to be as uncompromising as the clergy. One has but to think in our own Church of Vice-President Wallace, Charles Taft, Coleman Jennings, and others to know that this is the case.

I think this is the first time that I have ever written to the editor of any church magazine, but this subject is so fundamentally important that I must express to you my disappointment in the policy which has been adopted by THE LIVING CHURCH with relation to the formation of the coming peace.

(Rev.) DON FRANK FENN.

Baltimore, Md.

CLASSIFIED

ANNOUNCEMENT

Caution

McDERMOTT—A man giving the name of John William McDermott is carrying a membership card over my signature, certifying that he is a communicant of St. Andrew's Church, Kansas City, Missouri. Mr. McDermott is not entitled to this card. If he should approach you, please confiscate the card and return it to me.—Earle B. Jewell, Rector.

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

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

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FOR SALE: ALTAR, Font and Lectern, used. Made of wood, stored in Chicago. Box T-1809, The Living Church, Milwaukee 3, Wis.

LIBRARIES

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

LINENS AND VESTMENTS

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

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

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MIDDLEAGED woman to teach 7th and 8th grades in Episcopal Church School. Small salary and maintenance. Apply Sister in Charge, St. Anna's School, Ralston, New Jersey.

TRAINED young Churchwoman for educational and social work in Southern parish. Choir experience desired. Adequate salary. Reply Box H-1807, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

PRIEST, 33, Churchman, married, desires parish in northwest. Salary \$3,600. Reply Box B-1806, The Living Church, Milwaukee 3, Wis.

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.

RATES:

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

DEMANDS

If there are any "demands" made on our clergy that our clergy must not perform, Bishop Sherrill and Chaplain Virden will certainly bring it to the attention of the Chief of Chaplains who not only knows the regulations of the Army, which never demand ecclesiastical misdemeanor, but is willing to see all things done "decently and in order."

Perhaps there are many things the chaplain should do for himself, which if he did them he would find things much different. Perhaps some diocesan authorities who might try to contact the "lonely" Episcopal Army chaplains on duty within the diocese and make them welcome. I know one diocese that does.

As a chaplain of some nine years in the reserve, and some three years of active duty, I cannot see the "need" for such a "Chief Pastor"—in fact, if the Army chaplain is

CHANGES

Appointments Accepted

HARTMAN, Rev. POMEROY H., formerly priest-in-charge of the Lakota field, Lakota, N. D., is now priest-in-charge of St. Barnabas' Church, Tomahawk, Wis.

SEIFERT, Rev. MARSHALL E., formerly rector of St. Peter's Parish, Talladega, Ala., will become rector of All Saints' Parish, Birmingham, Ala. Address: 110 Hawthorne Road, Birmingham 9, Ala.

SIMPSON, Rev. THOMAS A., now rector of All Saints' Church, Minot, N. D., will also be priest-in-charge of St. Paul's Mission, Rugby, N. D., effective October 1st.

SMITH, Rev. A. E., formerly priest-in-charge of St. James' Church, Grafton, N. D., and associated missions, will become rector of St. George's Church, Bismarck, N. D., effective October 10th. Address: 514 Mandan Street, Bismarck.

SMITH, Rev. GORDON V., formerly rector of Grace Church, Ponca City, Okla., is now at St. Paul's Church, Des Moines, Iowa.

BEECHER, Rev. ROBERT S., formerly assistant at Grace Church, New York, N. Y., will be rector of Grace Church, North Attleboro, Mass., effective October 1st. Address: 104 N. Washington Street, North Attleboro, Mass.

BYNUM, Rev. JOSEPH N., formerly rector of St. Andrew's Church, Harriman, Tenn., is now priest-in-charge of St. John's Church, Winnsboro, St. Stephen's Church, Ridgeway, and St. Peter's Church, Great Falls, S. C. Address: Winnsboro, S. C.

FOULKES, Rev. MAURICE G., formerly curate of Trinity Church, Torrington, Conn., is now assistant at St. John's Church, Stamford, Conn.

FOWLER, Rev. WARREN EARLE, is deacon-in-

charge of St. Mark's Church, Moscow, Idaho, and Holy Trinity Church, Palouse, Wash. Address: 612 Elm Street, Moscow, Idaho.

KRUSEN, Rev. HENRY PENN., formerly rector of the Church of the Holy Trinity, Manistee, Mich., will become rector of St. George's Church, Central Falls, R. I., effective November 1st. Address: 12 Clinton Street, Central Falls.

LEWIS, Rev. J. THOMAS, formerly rector of Trinity Church, Hoquiam, Wash., will become rector of Emmanuel Church, Marshfield, Ore., the latter part of October.

LOWRY, Rev. CHARLES W., JR., formerly professor at Virginia Theological Seminary, Alexandria, Va., will become rector of All Saints' Church, Chevy Chase, Md., effective November 1st.

MARKGRAF, Rev. GUSTAVE KARL, formerly priest-in-charge of St. David's Church, Spokane, Wash., will become rector of Trinity Church, Oakland, Calif., effective November 1st. Address: 521 29th Street, Oakland, Calif.

MORRIS, Rev. LEON E., rector of Trinity Church, Trinidad, Colo., has assumed charge of Holy Trinity Church, Raton, N. Mex., also.

PARSON, Rev. ARTLEY B., formerly associate secretary of the overseas department of the National Council, will become assistant at St. George's Church, New York City, effective November 1st. Address: St. George's Church, 16th Street and 3rd Avenue, New York, N. Y.

SHATTUCK, Rev. GARDINER H., formerly chaplain of Pomfret School, Pomfret, Conn., is now senior assistant of Trinity Church, Boston, Mass.

SNIVELY, Rev. ALFRED D., formerly rector of Trinity Church, Whitinsville, Mass., will become vicar of St. John's Church, Athol, Mass., effective October 1st. Address: St. John's Rectory, Athol.

SNOXEL, Rev. W. EUGENE, formerly rector of St. Mary's Church, Warwick Neck, R. I., is now a master at Lenox School, Lenox, Mass.

SNYDER, Rev. ROBERT S., formerly canon of St. John's Cathedral, Albuquerque, and Episcopal

student chaplain at the University of New Mexico, became executive secretary of the Missionary District of New Mexico and Southwest Texas, effective September 1st. Address: 318 W. Silver Avenue, Albuquerque, N. Mex.

Depositions

MARSHFIELD, GEORGE WASHINGTON, by Bishop Whittemore of Western Michigan, on September 14th, at his own request.

Marriages

ROBINSON, Rev. DONALD, of Grace Church, Columbus, Nebr., to Miss Hope Adee of Arapahoe, Nebr., at Holy Trinity Church, Lincoln, by Bishop Brinker.

Ordinations

DEACONS

MASSACHUSETTS—On September 15th in St. John's Memorial Chapel, Cambridge, Mass., the Rt. Rev. Raymond A. Heron, Suffragan Bishop of Massachusetts, ordained the following men to the diaconate: **JAMES ROBERTON MACCOLL**, presented by the Rev. Frederic C. Lawrence; **SAMUEL D'AMICO**, presented by the Rev. Frederic M. Morris; **FREDERICK K. JELLISON**, presented by the Rev. John R. Dallinger; **ROBERT LEE GREEN, JR.**, presented by the Rev. Frederic B. Kellogg; **ALBERT L. PEDERSON**, presented by the Rev. Granville M. Williams, SSJE; **MILES W. RENEAR**, presented by the Rev. Carleton N. Jones; **CHARLES R. MATLOCK**, presented by the Rev. Gardiner M. Day; **ROBERT H. WHITAKER**, presented by the Rev. Arthur S. Payzant; **WALTER H. YOUNG**, presented by the Rev. George L. Cadigan. The Rev. Robert McC. Hatch preached the sermon.

On September 14th at Grace Church, Lawrence, Mass., **ALVIN HANSON** was ordained to the diaconate by the Rt. Rev. Raymond A. Heron, Suffragan Bishop of Massachusetts. The Rev. Arthur F. Roebuch preached the sermon and the Rev. Archie H. Crowley presented the candidate.

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.

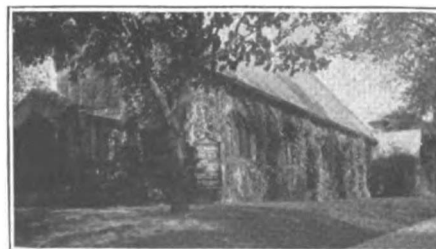
UNIVERSITY OF ILLINOIS—Chapel of St. John the Divine, Champaign, Ill.
Rev. Carroll E. Simcox, Priest
Sunday Services: 8 & 10:30 A.M.
Thursdays & Holy Days: 7:15 A.M.

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

UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska
Rev. L. W. McMillin, Priest in charge.
Sunday Services: 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.

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.



**ST. MARK'S CHURCH
MILWAUKEE, WIS.**

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

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

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

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

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-song 7 P.M. Weekdays; Holy Eucharist Monday, Tuesday, Thursday, Saturday, 8 A.M.; Wednesday, Friday, 7 A.M.; Daily Evening Prayer, 5 P.M.



CHURCH SERVICES



GO TO CHURCH! That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends. Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

NEW YORK—Cont.

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.

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

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

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. Roeliff 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.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

NEW YORK—Cont.

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

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

St. Mark's Church, 1625 Locust St., Philadelphia
Rev. Frank L. Vernon, D.D., Rector
Sun.: Low Mass, 8 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 DeWolfe Perry, D.D., Bishop; Rt. Rev. Granville G. Bennett, D.D., Suffragan Bishop

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

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.

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

Grace Cathedral, San Francisco
Very Rev. Thomas H. Wright, D.D.; Rev. John P. Crane; 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.

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

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

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

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

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

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

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

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

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

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

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston
Rev. Whitney Hale, D.D., Rector; Rev. Peter R. Blynn, Assistant
Sun.: 8:00 & 9:00 a.m. Holy Communion; 8:40 Matins; 10:00 a.m. Church School; 10:10 Class for Adults; 11:00 a.m. Class for Children (additional); 11:00 a.m. High Mass & Sermon; 5:15 p.m. Healing Service; 6:00 p.m. Solemn Evensong; Sermon; 7:00 p.m. Y.P.F. Weekdays: Holy Communion 7:45 a.m. daily and 9:30 a.m. on Thursdays & Holy Days; Matins daily 7:30 a.m. and Evensong at 6:00 p.m. Confessions, Saturdays 5 to 6 p.m. and 7:30 to 8:30 p.m. (and by appointment).

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.

Convention Services

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

Cleveland

Trinity Cathedral, Euclid at E. 22nd St.

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

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

Church of the Incarnation, Marlowe & E. 105th

Rev. Robert B. Campbell, Rector
Sundays: 8, 9:30, 11 a.m.
October 10th: Dedication of Altar, 8 p.m.

St. James Church, East 55th St. at Payne Ave., N.E.

Rev. Vivan A. Peterson, D.D., Rector
Sundays: 8, 9, 10 (High Mass), 11:30 a.m.
Daily: 7 & 9:30 a.m. Confessions, Saturday 7:30 p.m.

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

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

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

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

Cleveland Heights

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

Rev. Harold G. Holt, Rector
Sundays: H.E. 8 & 11; Ch. Sch. 9:30 a.m.
Tues. & P. B. Saints' Days: H.E. 8 a.m. Church open daily.

Lakewood

Church of the Ascension, 13216 Detroit Ave.

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

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 37. Titles and Names of Christ; of the Holy Spirit; of God the Father; and of Satan.
 38. General Bible Prophecies.
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