

The Living Church

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



The Office of War Information and the War Manpower Commission have asked national magazines to devote their Labor Day covers to the theme of women in necessary civilian jobs, as a "salute to the unsung heroines of the home front," who labor in field and factory, in school and hospital, in restaurants, offices and stores, that the nation may win through to a just and lasting peace.

We are happy to join in the salute to this great army of women who have responded to a call to patriotic service not one whit less necessary than the front line duty of the soldier. But for special recognition we single out the mothers of children under 14 — especially those whose husbands are in military service. Their work, too, is long and often hard. It is the highest that can be rendered to the nation in war or peace and one of the most glorious in the kingdom of God. These women war workers in the home, with the millions in trades, services, and professions, are the foundation of America's hope for a better world.



Ewing Galloway

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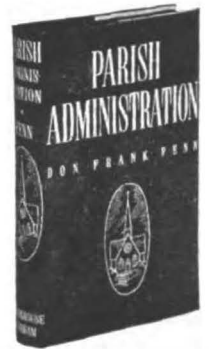
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PARISH ADMINISTRATION

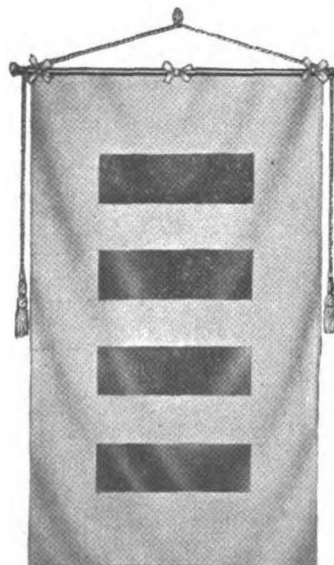
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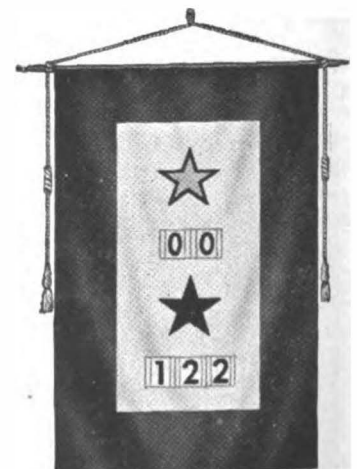
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LETTERS

The Disunited Nations

TO THE EDITOR: It is a source of satisfaction that the Church has a Commission which deals with post-war society as frankly as does the one which has drawn up the report to General Convention which you have printed; but it will be to many lovers of realism in world politics a matter of regret that the Commission has seen fit to advocate the expansion of "the United Nations" into a world society, as the best way to a better global unity.

The reason for that regret is that there is no such thing as "the United Nations," except as a series of loose war arrangements, and those not always well integrated or to the satisfaction of the cooperating countries. Whatever may be the case about a united war tactics, at least it is true that in regard to "the peace," there are at least three insistings that make against future world unity—those of Britain-America, those of Russia, those of China; and that Britain and America see eye-to-eye in terms of post-war arrangements (imperial and economic) is, as far as I can find out, the belief of no observers other than professional politicians (who change their minds with the greatest of ease).

There is no "United Nations." Even the Atlantic Charter has been ratified by no nation, not even ours.

And even if there were, "the United Nations" would be a poor device to expand into an instrument for bringing about and insuring world peace, for to all the other nations than the USA, the British Empire, Russia and China, "the United Nations" looks more like an alliance for united aggrandizement than like an incipient global unity. And as long as those other peoples, well over half the world, think that way, they will continue to resent dictation from that same "United Nations."

Of all the schemes suggested for world peace, the expansion of "the United Nations" into a world society is probably the most unrealistic, the most founded on wishful thinking. (Rev.) BERNARD IDDINGS BELL, Providence, R. I.

A Chief Pastor for Chaplains

TO THE EDITOR: Your editorial of July 4th suggesting a Chief Pastor for Chaplains impressed me most favorably. I immediately wrote to an old friend, Chaplain H. H. Kellogg, - - th Division, Abeline, Tex., for his reactions.

He hastened to reply that he heartily approved the idea. This office should be in addition to the very fine work done by Bishop Sherrill and Dr. Washburn.

My approval is based on my service as captain in World War I (6th A.A. Bn.) and as an active layman in civil life. At present I have the honor to be a member of the standing committee of the diocese of Central New York, and a past president of the Laymen's Club of the 4th District.

Your report of 80% of your letters received on this important subject is most gratifying and significant.

W. DEXTER WILSON, State Agent,
Niagara Fire Insurance Co.
Syracuse, N. Y.

TO THE EDITOR: Your recent editorial, "A Chief Pastor for Chaplains," was read by me, one of the aforesaid chaplains, with a good deal of interest. Since then I have given your proposal a good deal of thought and must confess that I find little merit in it. Having served on active duty for 27 months I must say out of my own

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STRICTLY BUSINESS

WHEN you think of books, you don't usually think of assembly-line methods, or at least I didn't, and this usual contrary-to-fact thinking was vividly impressed on me last week. I spent most of the week in a great book bindery in Scranton, Pa.

The manuscript goes into the plant. Until then it is the product of the individual, a piece of artistry, or at least a piece of craftsmanship. And even in the composing room a lot depends on the individual, though the type is set by machinery.

It is after the book leaves the presses that the assembly-line work begins. The book is probably printed 64 pages to a sheet, 32 on each side. A big folding machine seizes these sheets, cuts them, folds them into four signatures of 16 pages, sorts the signatures, and piles them in order.

Suppose the book has 192 pages. A gathering machine takes up the 16-page signatures, 12 of them at once, stacks them correctly, and produces at the other end the entire sets of 192 pages in proper order.

Next a sewing machine grabs up the books, sews the signatures together. A machine squeezes the pages down to proper thickness. Another glues the covers on, these having been produced meanwhile by machinery. Still another presses the glued pages together.

The net result is the impression that you just feed manuscript pages into one end of a line of machines and get completed books out the other.

The remarkable thing is, of course, that this method of book manufacture has come into being only in the last few decades. It is the method that has made possible the manufacture of cheap quantity editions.

Today, it is certain, more people are reading books than ever read them before. This is true, despite paper rationing. Tomorrow, it is certain, millions of other persons, who now never read a book, will be reading them—and all because machinery has made possible the manufacture of cheap quantity editions.

Today the demand for books is greater than publishers can meet. Tomorrow, too, it will be still greater.

The result of this situation—there isn't room to go on. But I think it is obvious, the effect such reading may have on world peace, on religion, politics, sociology, on all things of great scope.

Leon McCauley

Director of Advertising and Promotion.

LETTERS

experience that the present Army and Navy Commission is doing an excellent and satisfactory work. Not only have they raised the funds to supply the chaplains' material needs, but they have adequately represented the Church to the proper authorities of our military establishment, and they have kept in close touch with the individual chaplains and their problems. How any bishop could do a better piece of work I cannot see, and it does seem unwise at this late date to trade a certainty for an uncertainty.

I note of course the two problems you present in your argument. In regard to the matter of confirmations, diocesans are practically everywhere available to administer that sacrament, and certainly more available than one bishop trying to cover our world wide naval and military installations. How one man could cover the world and still adequately represent us in Washington is somewhat difficult for me to understand.

The other problem you mention and support with actual cases, the difficulty of some new chaplains functioning as priests of the Church in accordance with the dictates of their conscience, is hardly one that can be solved outside of the armed forces. As an Army chaplain I can speak only of the Army, but I suspect that the Navy is much the same. The root of the difficulty, speaking as an Anglo-Catholic, is that we enter the corps as Protestant chaplains. But if we can read we do so knowingly and of our own free will and accord. Even then we are amply protected by regulations and no man is forced to do what is contrary to the teaching and practice of his Church. It has been reiterated time and time again that no chaplains have command save the Chief of Chaplains and the Commandant of the Chaplain School. Hence, it is silly to accept "orders" from a senior chaplain (and I have served both in a junior and a senior capacity).

When such difficulties do arise a chaplain can always appeal to his commanding officer who will see that regulations are respected. Moreover, any chaplain has the privilege of writing directly to the Chief of Chaplains when such problems present themselves. Our Church is fortunate in being adequately represented on his staff and it is certain that our rights will be protected there. Finally, I am certain that the Army and Navy Commission as now constituted will be glad to intercede and can satisfactorily protect our privileges when such problems are brought to their attention.

It is difficult to say how deeply appreciative we chaplains are for the splendid work of the Army and Navy Commission

Chaplain (Maj.) HENRY I. LOUITT.
Shreveport, La.

The Living Church

Established 1878

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

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GENERAL

EPISCOPATE

Duluth to Consider Merger With Minnesota

There will be a special convention of the diocese of Duluth at Trinity Cathedral, Duluth, September 8th, to consider the question of union with the diocese of Minnesota. Bishop Kemerer of Duluth will preside, and only matters pertaining to union will be considered upon the agenda.

Consecration Order Taken For Very Rev. John Heistand

The Presiding Bishop has taken order for the consecration of the Very Rev. John Thomas Heistand, D.D., as Bishop Coadjutor of the diocese of Harrisburg. The announcement states that the consecration will take place at St. Stephen's Cathedral, Harrisburg, with Presiding Bishop Tucker as chief consecrator, at 10:30 A.M., September 15th.

Co-consecrators will be Bishop Wyatt Brown of Harrisburg, and Bishop Sterrett of Bethlehem.

The Bishop-elect will be presented by Bishop McClelland of Easton, and Bishop Gardner of New Jersey.

Attending presbyters will be the Rev. Canon Paul S. Atkins, of York, Pa., and the Rev. Harry D. Viets, Carlisle, Pa.

Bishop Powell, Coadjutor of Maryland, will preach the consecration sermon, and the Rev. John H. Fitzgerald, Brooklyn, N. Y., will be the registrar.

Bishop Jenkins to Assume Missionary Work in Oregon

The Rt. Rev. Thomas Jenkins, retired Bishop of Nevada, who has offered himself for missionary work in the diocese of Oregon, will take up his residence at Port Orford, Ore., in September. Bishop Dagwell of Oregon has announced. His territory will consist of Curry county, an area approximately the size of the state of Connecticut, but with a population of only 3,500.

Bishop Jenkins, who was born in England in 1871, served as a missionary in Alaska at the beginning of his ministry, from 1902 until 1910. He came to St. David's Church, Portland, Ore., in 1915, and remained there until 1925. Subsequently, he was engaged in general missionary work in the diocese of Oregon for four years, until his election, in 1929, as Bishop of Nevada. He was consecrated

for that office at Trinity Church, Portland.

In May, 1942, he resigned as Bishop of Nevada, and has spent the past year in Victoria, B. C., writing a biography of the Rt. Rev. Peter Trimble Rowe, missionary bishop in Alaska from 1895 until his death in 1942.

Bishop Jenkins was prompted to return to missionary work in Oregon because of his unusual health and vigor, his long residence in the diocese, and his knowledge of Oregon, which he has always considered his home; and because hundreds of the younger clergy have left the diocese to serve as chaplains. His income is provided from the Pension Fund and retirement allowance and consequently he will serve without pay. However, Bishop Dagwell has purchased a home for him at Port Orford which he will make his headquarters.

Bishop and Mrs. Jenkins have spent several days visiting the field and are arranging to take up their residence there the first of September. Mrs. Jenkins shares the Bishop's enthusiasm for the work because of her training and experience with young people's organizations in the Church.

WOMAN'S AUXILIARY

Need for Trained Women Church Workers

Miss Ellen B. Gammack, personnel secretary of the Woman's Auxiliary, says that the employment situation in religious work closely parallels that of the industrial field. At present, she says, "We are faced

more than ever with the constant request for trained women Church workers. At the moment we know of more than 40 positions where such women are needed and this by no means includes all of them."

Women are entering the various training schools, but the number of such entries is necessarily affected by the opportunities for industrial war work, defense work, the Wacs, Waves, Spars, and Marines.

Miss Gammack points out that "the general feeling is that few if any young people will be sent abroad for post-war reconstruction but, rather, a smaller number of well-trained and skilled experienced workers will be sent. The question then is, how far some of the women interested in post-war reconstruction may be channeled into long range work under the Church overseas."

"For this type of work," Miss Gammack concludes, "and also for home missionary work, and Church social service work, we are planning to keep a file of first-rate women to follow up at the conclusion of the war, and we are asking that names and addresses of such women be sent in to the Woman's Auxiliary at 281 Fourth Avenue, New York 10, by Church people who know women of the type needed."

LABOR

End of Unemployment Asked By Federal Council

The Federal Council of Churches believes the abolition of unemployment must have priority in America's post-war planning.

In its annual Labor Sunday message the council called upon government, management, labor, and the church to "consider full employment as a prior claim and obligation upon us all in planning for post-war reorganization of our national economy."

The council urged the American people to "continue to make available for the needs of all peoples the enormous production capacities which we have demonstrated in time of war.

"In all probability the United States will have to accept a large measure of responsibility of providing for the needs of many peoples of the world both for relief and economic improvement," the statement said.

It also advocated "an economy based not only on full production but upon adequate distribution."

"As an important contribution toward this event," the statement asserted, "we

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would commend the cooperative movement because of its potentialities both for better domestic distribution and for peaceful world trade."

The council also asked that the curtailment of social standards and freedoms as a result of the war effort be "tolerated only as a temporary expedient" and that conditions such as long hours, employment of mothers with young children, child labor, poor housing, and the freezing of employment should be corrected as soon as the war emergency is over.

Hope was expressed that the practice of conciliation and voluntary arbitration will become the general method of settling industrial disputes.

Issued through the Council's Department of the Church and Social Service with the request that it be read from pulpits throughout the country, the message described the basic ideals and objectives of the labor movement as "closely akin" to many of the social purposes of the Church.

It urged organized labor, however, "to be ever alert to its own shortcomings; for any lack of integrity, any racial discrimination, or undemocratic procedures, even in exceptional cases, become seeds of destruction not only within the above movement itself, but within the national community as well."

On the other hand, it added, Church people should "discount reports that treat with silence the good in the organized labor movement, but give exaggerated emphasis to its shortcomings."

"It is the obligation of Church people," the message stated, "to extend recognition and encouragement to that host within organized labor—many of whom are themselves members of churches—who build into their unions the principles of integrity, justice, and brotherhood."

INTERCHURCH

Interview With Canon Hodgson

By ELIZABETH McCracken

★ The Rev. Dr. Leonard Hodgson, canon of Christ Church, Oxford, and Regius Professor of Moral and Pastoral Theology in the University of Oxford, returned to New York City late in July from visits to various Church and other centers throughout the United States. Since his arrival in the United States in mid-June, Canon Hodgson has had brief but penetrating glimpses at American life in wartime. Since he saw a great deal of that life in peacetime, during the years when he was professor of Christian Apologetics in the General Theological Seminary, Canon Hodgson's impressions as to any differences were at once asked:

"An awareness of the problems of the war and of the coming problems of the peace was seen everywhere. Some American critics of Americans say that they are not 'feeling the war' as the English are. So far as it is humanly possible at this distance from the actual scenes of combat and immediate danger, I think that they do feel it. Everyone has some one out there, at the front, or has some one likely to be there soon. This gives a clear realiza-

tion. The American people are making sacrifices also, as the need is put before them.

"I suppose what those critical Americans mean is that there is so very little discomfort or privation here, by comparison. They have read about Mr. Churchill's surprise and pleasure when he saw the two eggs on his breakfast tray in the White House. In England, from November to February, we were allowed one egg a month each; then, three a month. Perhaps the enjoyment taken by the late Duke of Kent in the orange juice so freely served here was quoted at large during the Duke's visit to Washington. In England, we have no oranges at all for adults, the few to be had being reserved for children. We have no grapefruit and no lemons at all. The only



CANON HODGSON: "We [Anglicans] see, as we have not seen, that we are one."

fruits are the soft fruits, when in season, and apples. Two pints of milk for each person we have. That seems very little here, where milk is so plentiful; and it is really very little. I am sure Americans will cheerfully 'feel' such rationing, if it should become necessary."

Something was said about the reports that the Royal family are as careful to follow the rationing regulations as other families. Canon Hodgson said that Americans had heard about this in regard to food and clothing. No family in England was more strict about all war regulations than the Royal family. Then he added:

"You have all heard about the sugar and the clothes points in Buckingham Palace; but have you heard about the bars painted inside the tubs? Water for bathing is rationed; a depth of five inches only is allowed for a bath. Bars showing that are painted in the tubs at Buckingham Palace, to make certain that this rule is always kept."

Speaking of the state of England now, Canon Hodgson said:

"We no longer feel that we are a beleaguered island. England is now an advance position for positive action. This is felt everywhere. Down at Oxford, we have only half our regular number of men. All

are very young, except a few doctors and scientists. The best of the young men—really boys, the average age being 19—are pushing to go to the front. We keep them for little more than nine months."

THE WAR AND THE CLERGY

Canon Hodgson spoke at more length on a matter of great interest to the Church:

"No exemption is given ordination candidates, except those who can show that they 'were established in a course of education leading to Holy Orders before September 3, 1939.' Those are the exact words of the ruling. Some men in the forces who wish to enter the ministry after the war, if they are alive, are actually studying now at the front. One chaplain in the RAF in the Middle East has 100 men in Egypt, Persia, Iraq, Palestine and other localities out there whose reading he is guiding now. That chaplain has been relieved of other work to do this. He had a conference for these men in Jerusalem at Whitsuntide.

"The British Army is running an educational program which includes theological studies. J. B. Bickersteth, head of Hart Hall at the University of Toronto, is in charge of the whole program. They issue manuals to the men, and do much of the work with them by correspondence. The material issued is excellent."

Among the places visited by Canon Hodgson was Chautauqua, where he was chaplain for one of the conferences held there in July. He spoke of the center with enthusiasm:

"Have you ever been there? No? I never have met anyone who *has* been there, and I had an odd idea about the place, before seeing it. I was deeply impressed by all that I saw and heard there. For one thing, it is one of the best musical centers in the whole of the United States; there were two fine symphony concerts while I was there. The Episcopal Church was well represented this summer. Fr. Orvis [the Rev. Robert Walker Orvis, rector of St. Paul's Church, Mayville, N. Y.] is in charge of the work among Episcopalians at the center. On Sundays he has celebrations of the Holy Communion in the chapel at 7:30, and 9:30; and on weekdays at 8:15. The chapel is a real center of devotion for the Episcopalians. There is a Church House also. Mrs. Rodney Brace is the head of that and she makes it a real social center. Both centers are fine, and keep the Episcopal Church alive there in a real sense."

At Union Theological Seminary, Canon Hodgson was lecturing every day during the last week in July, to 200 Episcopal and other ministers, attending the summer school. On the Sunday at the beginning of that week, he preached in St. Bartholomew's Church, and on the following Sunday he was scheduled to preach in the Cathedral of St. John the Divine. He had preached and lectured in several other places since his arrival in June.

POSTWAR WORLD

Canon Hodgson's trip to the United States was under the direction of the British Ministry of Information. One of his most important assignments was the

Round Table held at Princeton, N. J., July 8th to 11th, to study the Basis of a Just and Durable Peace. This Round Table aroused general interest. Canon Hodgson commented on the widespread discussion, among all sorts of persons in America of a "postwar world." Asked what he thought of the value of such discussions, whether formal or informal, he said:

"Provided they are well-prepared for, with persons who know practical politics and the field, *then* they are worth having. At Princeton, we had persons who were at home in the world of affairs, and the results were very worth while.

"There should not be too many postwar conferences. It is so easy to have fine ideas about a new world, but not so simple to plan for it. So much knowledge is needed, and such good judgment, for such discussions. It is well to realize that we must understand the old world before we can do anything to make a new world; nor must we forget that the old materials must be used still, though differently shaped."

INTERCHURCH COÖPERATION

It was interesting indeed to hear Canon Hodgson declare that, in his opinion, the formation of the British Council of Churches was the "most important event in British Church history in this century." He went on to say:

"For 400 years, we have gone on criticizing one another, and doing little else in connection with one another. Now we are coöperating. All the religious communions in Great Britain are in the Council, except the Roman Catholic Church. Even the Unitarian Church is a member. Besides, the YMCA, the YWCA, the Student Christian Movement, the Salvation Army, and other organizations are represented. It was founded only last year. The council is made up of representatives, and is not for action but for consultation only; and that consultation is in the realm of life and work, not of doctrine."

Canon Hodgson suggested that the dates and figures he gave be verified. According to the *Official Year-Book of the Church of England, 1943*, the proposal to unite (a) the Council on the Christian Faith and the Common Life, (b) the Commission of the Churches for International Friendship and Social Responsibility, (c) the British Section of the World Conference on Faith and Order in a single council to be called the British Council of Churches was approved by the Church Assembly on June 18, 1942. The council was formally inaugurated on September 23, 1942. The total number of representatives is 112.

Like other visiting Englishmen, Canon Hodgson expressed the hope that the fellowship made so close because of the war would, after the war, be maintained and become even closer.

"The help given British missions has helped the work of our missions. It has done more: it has brought the missionary work of our two Churches into a relation of clearer understanding. There will be coöperation from this time forward, I am sure. How the plans will be made and how worked out, it is too soon to say. The conception of the Anglican communion in the world, as one communion, is becoming

increasingly clear. In other words, we see as we have not seen, that we are one."

Canon Hodgson will return to England within a short time. Just when and just how he is not permitted to say. But he could and did say that he, "as the Americans say, had a wonderful time" here.

Presbyterian Church of Ireland Joins World Council

The Presbyterian Church of Ireland has voted to join the World Council of Churches, it was announced at the American headquarters of the council.

Addition of the Irish Church brings the total membership of the World Council to 80 Christian Church bodies.

Rev. Harold A. Cockburn To Leave U. S.

The Rev. Harold A. Cockburn, RAF chaplain who has been acting as British government liaison officer between the American and British non-Roman churches since last November, will soon return home to Scotland after a series of speaking engagements, conferences, radio talks, and mission work in the United States.

RACE RELATIONS

Religious Leaders Sign Letter To President

Two hundred and three religious leaders of all communions were among 800 who signed an open letter to President Roosevelt expressing appreciation of his position against discrimination and attacks upon Negroes and other racial minorities, and urging him to further action to prevent outbreaks of anti-racial violence.

Among the Episcopal signers were:

Bishops Hobson of Southern Ohio, Mitchell of Arizona, Moulton of Utah, Longley of Iowa; Rev. Messrs. John W. Day, Arthur Dumper, Philip E. Anthes, Robert Baxter, Edward H. Bonsall, jr., Bates G. Burt, J. Franklin Carter, C. E. Craik, jr., Wolcott Cutler, Malcolm G. Dade, Arthur W. Farnum, Kenneth Ripley Forbes, James Foster, John Gass, John U. Harris, Harold R. Keen, Alfred M. Lambert, Edward Maxted, George Lawrence Parker, Haven P. Perkins, Louis L. Perkins, Raymond K. Reibs, William K. Russell, Guy Emery Sipler, William B. Sperry, Philip H. Steinmetz, Eliot White, John P. Wilkins, C. Lawson Willard, jr., Alonzo L. Wood.

Churchmen Protest Labor Stand On Relocation Program

After a joint meeting of the executive boards of the Hotel and Restaurant Employees' International Alliance and the Bartenders' International League of America, A. F. of L., early in August, John J. Kearney, executive secretary, declared, according to the *Boston Post*, "the War Relocation Board is trying to find positions in industry for Japanese released from western internment camps and the East has been selected as the place where Japs will be accepted."

"Officials of the War Relocation Board," said Kearney, "think that the East will be most tolerable toward these enemy

aliens. The sections of the West and South will not stand for any attempt to foster these Japs on their industry and neither will we permit it in Boston's hotels and restaurants if we can help it."

A warning was given that "present employees will quit their jobs if Japanese Americans are hired."

In answer to Mr. Kearney's remarks, a group of members of the faculty and student body of the Episcopal Theological School, Cambridge, Mass., joined by some of the clergy of greater Boston, have issued the following statement:

"We regard this statement by an official of a democratic organization as shocking. More seriously, however, the point of view here expressed is to be found in widely varying groups and organizations throughout the country.

"Practically all the Japanese-Americans here under attack are United States citizens and many of them have sons and daughters serving in the armed forces of our country. All candidates for resettlement have been thoroughly investigated by federal authorities, and their loyalty is not questioned. Yet because of their racial and remote national origin, they are discriminated against by brother Americans.

"Because of these facts, we first as Christians and secondly as American citizens are forced to condemn any such acts and sentiments, wherever they may appear, as violations of Christian justice and of the democratic rights which this country is fighting to maintain, and which it constitutionally guaranteed to all its citizens regardless of race, national origin, or religious belief."

The above statement, initiated by the Social Action Committee of the Episcopal Theological School, Robert O. Reddish, jr., chairman, John C. Ruback, jr., Miles W. Renear, William B. Spofford, jr., Shunji Nishabayashi, Thaddeus Clapp, and Robert H. Whitaker, was also subscribed by the Very Rev. Angus Dunn, together with Professors James A. Muller, Sherman F. Johnson, Massey H. Shepherd, jr., Charles L. Taylor, jr., and the Rev. Gardiner M. Day, rector of Christ Church, Cambridge.

OTHER CLERGY JOIN

The declaration was also read by the following clergy and students preaching in Greater Boston on August 15th: The Rev. Warren H. McKenna, St. Peter's Church, Jamaica Plain; the Rev. Gordon Jones, jr., St. Luke's, Alston; Messrs. Henry B. Getz, St. Luke's, Hudson, and St. George's, Maynard; Russell Barker, St. Mark's, North Easton; Max Pierce, St. John's Charlestown; Robert L. Green, jr., Church of the Messiah, Auburndale; Robert N. Whitaker, St. Paul's, Beachmont, and St. Ann's, Revere; Alfred W. Burns, St. Paul's, Gardner; Robert L. Bonhall, St. Andrew's, Framingham; Thaddeus Clapp, Church of Our Saviour, Cliftondale; Frederick K. Jellison, Emmanuel Church, Braintree; Alvin H. Hanson, State's Prison, Charlestown; John C. Ruback, jr., St. John's Church, Troy, N. Y. The statement was also subscribed by Robert R. Coombs, W. G. Mitchell, jr., J. Ogden Hoffman, jr., Tom Johnson,

Cornelius A. Wood, jr., Peter H. Paulson, Albert W. Jenkins, and John Reinheimer, all students of the Episcopal Theological School, Cambridge.

ANGLICANS

Statistics

One of the world's least known and most undeterminable statistics is the total number of people in the Anglican Communion. The following figures, worked out from the most recent available sources, are certainly a minimum. The total must be well over fourteen million. Sources used here are the Official Year Book of the Church of England, Crockford's (British) Clerical Directory, and THE LIVING CHURCH ANNUAL.

Some of the reasons why the figures are inconclusive are that the totals for five of the fourteen Irish dioceses are lacking; the years for which figures are available vary from 1936 to 1942; for England and Wales, the numbers used refer to Easter communicants, not to the total number of baptized, which would be much more; and the war, of course, has upset statistics in many fields.

	<i>Anglicans</i>
North America: Canada, Newfoundland, the United States exclusive of overseas missions	3,487,500
South America and the West Indies ...	756,500
Europe	4,137,900
Asia	1,074,200
Africa	1,262,500
Oceania: Australasia, including Polynesia and Melanesia	3,143,500
	13,862,100

INDIANS

Caravan of Missionaries Arrives in Utah

A "spirit of joyful optimism" prevails among the half dozen Churchpeople who arrived in Bluff City, Utah, via caravan this summer, interested in founding a mission among the Navajo Indians. Leader of the group was the Rev. H. Baxter Liebler, who for 25 years had been rector of St. Saviour's Church, Old Greenwich, Conn.

Early in July Fr. Liebler and his wife, Miss Helen Sturges of Shelton, Conn., and Miss Catherine Lucas of Lucas Point, left Old Greenwich in an old truck and roadster. In New York they were joined by Brother Michael of the Order of St. Francis, and in Cambridge, Ohio, by Miss Esther Bacon, a public health nurse. After 13 days of travel, without motor trouble, the group reached its destination, having traveled 2,550 miles. Tire trouble caused five encounters with ration boards.

A temporary altar has been erected for daily Mass, which the small group joins in singing. The citizens of Bluff, most of them Mormons, have given the group a warm welcome, and the Navajo neighbors are becoming more friendly.

Meanwhile the Church workers are busy gardening and planning the erection of a permanent chapel and several dwellings.

CHINA

Bishop Gilman Arrives in Kunming

A cable from Bishop A. A. Gilman of Hankow, China, notifies the National Council of his safe arrival in Kunming. Bishop Gilman was fortunate in securing passage on a fast ship direct to India, and made the journey from New York back to China in just about five weeks. He was repatriated last year on the S. S. *Gripsholm*, but has been eager to get back to Free China where he believes he can be of service.

Shanghai Repatriates

Through the Department of State, the National Council is able to announce the list of persons in Shanghai who are to be repatriated on the next trip of the *Gripsholm*, which is scheduled to effect its exchange of passengers in Goa, Portuguese India, on October 15th.

The following persons are on the list to be repatriated on the next trip of the *Gripsholm*: Laura P. Clarke, Rt. Rev. L. R. Craighill, B. Woodward Lanphear, Dr. Harry P. Taylor, Elizabeth H. Falck, Anna M. Groff, M. F. Hurst, E. Harrison King, Anne Lamberton, John R. Norton, Charles E. Perry, Walter H. Pott, Dss. Katherine Putnam, Donald

Roberts, Rt. Rev. Wm. P. Roberts, Hollis S. Smith, Philip B. Sullivan, W. H. Taylor, Montgomery H. Throop, Ellis N. Tucker, James M. Wilson.

The following are still in Shanghai but not on the list: Sister Constance Anne, Charles W. Harbison and wife (Frances MacKinnon), George W. Laycock, James H. Pott, George J. Sullwold, T. Foster Teevan.

The following are members of the mission of British nationality still in Shanghai: Dr. D. V. Rees, Mr. and Mrs. F. C. Brown, Winifred Steward, Gwendolyn L. Cooper, Robert J. Salmon.

CANADA

"Malvern" Conference

What the Church of England has to offer on problems of man's social, economic, and political life will be discussed at the Canadian "Malvern" Conference, to be held August 30th to September 3d at Trinity College in Toronto.

An unofficial conference patterned after the English Malvern meeting of 1941, it will be attended by Anglicans from Ontario and Quebec, and perhaps a few from western Canada.

Topics on the program include Church structure, labor, and industrial relations, human relations, politics and economics, the rural community, and racial relations.

"Wartime Pilgrimage"

¶ *An English review of an American book about England is bound to be interesting. Especially interesting to THE LIVING CHURCH FAMILY is this review from the English Christendom of the Editor's book, Wartime Pilgrimage. "W.G.P.," of course, is the Rev. William G. Peck, noted Christian sociologist and frequent contributor to our columns.*

WARTIME PILGRIMAGE. By Clifford P. Morehouse, Morehouse-Gorham. [\$2.00].

Mr. Clifford P. Morehouse, editor of THE LIVING CHURCH, and one of the most widely known laymen of the American Church, paid a visit to this country in the spring and early summer of 1942. He came primarily as a member of a delegation to attend the enthronement of Dr. Temple as Archbishop of Canterbury; but he remained for many weeks, eagerly scanning the face of England in wartime.

This book is the record of what, since Canterbury was his chief goal, he calls his "pilgrimage." But, in truth, it was more of a heroic odyssey. Mr. Morehouse came over in a bomber, enduring cheerfully what most of us would regard as acute misery. He travelled about England, mostly standing in the corridors of trains and missing his

lunch. He endured the black-out and the rationing, and all our lesser discomforts with sheer gusto. He was gleeful in the knowledge that his hotel manager had been fined for buying horseflesh. He spent a day at Dover, because that was as near as he could get to the enemy. And he seems to have regretted that on the only occasion when bombs fell in his neighborhood, he remained fast asleep.

This is a lively, intimate, and even for English readers, a really informing book. The author met a surprising number of distinguished people, in many walks of life. He had long interviews with the Archbishops of Canterbury and York, and with Cardinal Hinsley. He has information to impart concerning many sides of our national activity—from a Sheffield steel works to the Universities; from the quality and quantity of our food to the problems of publishers. And he has a keen eye for the sights of the common streets. He is a candid reporter, and says plainly what mistakes he thinks we have made. But two things have deeply touched him. The sight of English people embattled; their confidence and calmness moved him to eloquent praise. The return of the Anglican Church to the task of social witness stirred him to high thanksgiving.

W.G.P.

The Quickening Power

By the Rev. C. Avery Mason, S.T.D.

Administrative Secretary, Forward in Service

THE General Convention of 1934, held in the midst of depression, was guided by the Holy Spirit to establish the Forward Movement so that by daily prayer and meditation the Church might recover spiritual vigor to witness more perfectly to the Truth. That Movement has maintained its high quality. One illustration of this fact is that 300,000 copies of each issue of *Forward—Day by Day* are still used.

In 1940 General Convention, under guidance of the Holy Spirit, was led to establish Forward in Service, a 10-year program devised to quicken every organization, department, and function of the Church so that the last half of this century may experience an outpouring of Christian life and witness in such quality and quantity as to affect vitally all of American life, and hence the life of the world.

In 1943 General Convention meets at Cleveland. Again the Holy Spirit will be present to guide the future efforts and actions of this upsurging life within Christ's body—the Church.

What is the vision in specific terms? It is a vision of individual communicants reaffirming the vows of Baptism and Confirmation; parishes remembering they are corporate bodies whose function is to be outposts of God's Eternal Kingdom; dioceses planning and executing their work as closely integrated parts of Christ's Body; the National Church supplying yearly general objectives for the whole Church and suggesting, where needed, tried and proven methods of carrying out those objectives. We are to do the old things with renewed vision.

There is a sense of immediacy in the air today. The pattern for the future is being fixed now. A dozen authors have emphasized this in the past year. Dr. Lewis in the *Screw-tape Letters* portrays "Screw-tape" an expert devil as writing letters to his nephew, "Wormwood," a devil of less experience. In effect, Screw-tape says to Wormwood—"Never let Christians live in the present. Keep them remembering the past or dreaming of the future, for in the past they cannot touch the Enemy [God] nor can they be in intimate communion with the Enemy [God] in the future." It's the present that counts for here and now in the present, Christians can be in touch with God. "Therefore," says Screw-tape, "keep Christians from being and doing things now."

CHRISTIAN COMMUNITY SERVICE

Perhaps it was a recognition of this fact which led Forward in Service in its Plan of Action for this year to emphasize Christian Community Service. If American community life is to be redeemed we must do it now! If the Church as the Divine Society is to witness to the Christian corporate life within it, that witness must be made now! To say we haven't time to carry out in our parishes the following

suggestions of Forward in Service is to invite the reply—"Each of us has all the time there is." If we cannot find God, and the corporate life of the Church is not real to us in the midst of wars and social upheaval, then we must admit that for us God is a creature of circumstance, and the Church a fair weather club.

Christian Community Service is making our cities, village, and rural areas realize that The Divine Society is in their midst. It is the Church challenging the world for its worldliness by living not talking the Gospel. Each parish is and must be a Holy City with gates through which the citizens come in and out—carrying out Christ's gifts of Light and Life and returning with the world's burden of pain and suffering and sin to be placed at His feet. We are out to conquer the world, but to conquer the world, New York, St. Louis, and Sussex County (wherever I live) must be conquered lest having preached to others my city, my community, my county may be cast away. Jargon and slipshod sentimentality must go. The fight we wage is to the bitter end, for secularism must give place to Christ.

PLAN OF ACTION

The Plan of Action suggests four obvious ways of rendering Christian Community Service:

First—The social implications of our corporate worship are found in every page of the Prayer Book. Perhaps the greatest service we can render to our fellowmen is to lead them to see that Christian worship is concerned with their jobs, problems, joys, and defeats. "We cannot sit down and be devotional while acquiescing in conditions which make it impossible for other souls even to obey the moral law" (Evelyn Underhill). We reject totally the theory of Godlessness that the earning of one's daily bread is not related to his Sunday worship. The offering of "ourselves, our souls, and bodies" as described in the Prayer Book is not idle words. We mean it. Corporate worship must be primary. We are not a society of worshipers but a worshipping society. The word liturgy means people at work, and whether it be Morning or Evening Prayer, the Litany, or Holy Communion, we are corporately, people-at-work. Doing what? Summing up the week before. Every hour of labor or of pleasure, every thought and word and deed are presented to Him who died for us. Nor do we lose our identity in corporate worship. The laborers are to worship as laborers, doctors as doctors, mothers as mothers, clerks as clerks, and as such we contribute our lives and our all to the corporate worship of the Church.

Why do men stay away from Christian worship? One answer is that they see no relationship between Sunday worship and the way they earn their living on Monday. They feel that the Church gives only half-hearted attention to the problems they face

during the week. They know no sense of corporateness as they try in daily life to practice the Christian life. They hunger for a sense of belonging to a Church that cares when they fight for a decent civil life or business ethic.

One might say that the whole Plan of Action revolves about this renewed emphasis upon the social implications of our corporate worship. If men are to worship corporately with a sense of social responsibility they must have sound organization in the parish church, conviction about Christian vocation and the Christian doctrine of man.

Second—Is it possible that parish churches have not evaluated their own parochial work in 20 years? Not only is this possible, it is a fact. We must recapture the vision of the Church as the Body of Christ. What earthly body could go along that length of time functioning with efficiency yet never checking its progress. The time is ripe for us all to check up on our parochial organizations, see if they are related to the total work of the Church and the needs of our communities, cut out the useless growths which cling to the average parish church and "streamline" our parochial organizations for active service in the struggle against secularism. Forward in Service can assist any parish priest with materials based upon actual experience in living parishes and with inventory charts prepared after years of study and work. They are free to the clergy for the asking.

Third—Every Christian has a vocation. Emphasis upon Christian vocation isn't an academic phrase to be tossed about exclusively in classrooms. Christian vocation, the fact that God calls each man and woman to use particular gifts as a member of Christ's Body, is the crying need of the modern world.

Fourth—The Christian Doctrine of Man is a challenge and an answer to every state, organization or social custom which would degrade man. It is an answer to modern anarchy.

TRIED AND TESTED

These four constitute the Plan of Action for this year—a Plan of Action beaten out under the realistic scrutiny of parish priests and laymen in all eight provinces of our Church. Eight times the tentative Plan of Action was taken to the clergy of our Church in provincial conferences; every diocese has had the opportunity to send representatives to go over this plan to make it the Plan of Action of the whole Church. Nor is the plan a theoretical document. Each step in the plan is backed up by tried and tested methods documents. The Plan of Action and methods documents are free in single copies to the clergy. Additional copies can be secured at a very nominal price by addressing Forward in Service, 281 Fourth Avenue, New York 10, N. Y.

The Hymnal, 1940

THE Church's Hymnal, after six years of devoted labor by the Commission on the Revision of the Hymnal, is at last ready for use. The standard musical edition is being distributed now and the less expensive pew editions will be ready later in the fall.

Those who have viewed the labors of the Commission with concern lest beloved hymns be discarded will be relieved to see that it has not only included the words of most of these hymns but also the tunes which a mature musical judgment finds unsuitable—such as St. Andrew of Crete (“Christian, dost thou see them”) and Galilee (“Jesus calls us”). In such cases, of course, the Commission has also provided more suitable alternative tunes.

A good hymnal is a good manual of devotion. The present edition of the Hymnal will be found greatly enriched for use in both public and private devotions. Perhaps the most remarkable feature of the new edition is the wealth of hymns provided for Holy Communion. In the old Hymnal there were 20 in the Holy Communion section and one additional hymn suggested. In the new hymnal there are 25 in the section itself and 19 additional hymns suggested. Of the 44 Communion hymns in the new Hymnal, 23 are new. Some are translations from ancient sources and others are the work of modern writers. Several make their first appearance in this Hymnal. The greatly increased emphasis on the Holy Communion reflects accurately, we believe, the increased use of a late celebration with music in parishes throughout the Church.

The arrangement of the hymns is especially good. Under the particular subject headings appear only those hymns which are appropriate only to that subject, followed by a cross-reference list of other suitable hymns. The hymns suitable on many different occasions are grouped together in a large section of general hymns. We believe that this arrangement will be of great assistance to the ordinary choir director and lead to much wider use of some fine hymns which have been left unused 364 days of the year because they had been “typed” to a particular day. The highly developed system of cross-references provides at least one appropriate hymn for every Prayer Book saint's day. In addition to the indexes of authors, titles, tunes, meter, and first lines, a new index has been added which should prove to be of great value—a liturgical index, suggesting hymns for Morning and Evening Prayer and the Holy Communion for the entire Church year. Judicious use of this index will serve as nothing else could to introduce the congregation to the treasures of the new Hymnal.

Everyone will be delighted at the riches of the Christmas carol section, which has been mercifully placed next to the section of Christmas hymns—no more scrambling from front to back of the Hymnal on Christmas eve! A dozen carols have been added, including “God rest ye merry Gentlemen” and “Angels we have heard on high.”

The Hymnal can be an important adjunct of home religious life. Selections of hymns appropriate to family and personal religion are listed in a subject index, and there is even a lullaby for the baby!

We are glad that, while the Commission included most of the words between the lines in the standard edition, it is printing the words separate from the notes in the melody edition for use in the pews. Nothing is more trying than to make the eye skip four or five lines when one is using the

hymnal in private devotions (the book is used in this way much more than might be supposed). The inclusion of the melody ought to be of great help in congregational singing.

Any change in our religious habits meets with opposition. We rightly cling to the means of religious growth and communion we have found valuable and resist mere tinkering with such things. It is to be expected therefore that the new Hymnal will be severely scrutinized, and that criticism will be directed against the Commission for leaving out a hymn much loved in one parish or a tune much loved in another. But the obvious merit of the new material and the abundant evidence of interest in the musical needs and desires of the ordinary small parish and mission will, we are confident, win for the 1940 Hymnal acceptance throughout the Church. In fact, it will probably become so dearly loved that the 1965 revision will be greeted with alarm and suspicion.



Washington, D. C.

DEAR FAMILY: The *Churchman* has been vigorously advocating that General Convention authorize administration of the Holy Communion by intinction, as a safeguard against the alleged health hazard of the chalice, which they persist in calling the “common cup.”

I view this agitation with mixed feelings. On the one hand I feel an intense repugnance to the loose way in which the Cup of Salvation is referred to as a common drinking cup, linked by inference with any tin receptacle left lying near a well or water faucet; and I suspect that a good many of the people who are the most squeamish about the danger of germs to their mortal bodies are callous or indifferent about the peril to their immortal souls of an unprepared or casual reception of the Blessed Sacrament—or of its total neglect. But on the other hand, it is an undoubted fact that many devout Churchpeople are kept away from the Holy Communion, or are troubled in their minds and hearts, because of the necessity of touching their lips to the rim of a chalice that has been similarly used by others. And the carelessness of many communicants undoubtedly causes frequent offenses of an esthetic and hygienic nature, whether they involve an actual health hazard or not.

The problem is a difficult one, because it involves so many divergent factors. Those who are most insistent upon retaining the customary practice cite the words and deeds of our Lord Himself, at the Last Supper. After blessing the cup, He gave it to the apostles, saying: “This is My Blood . . . Drink ye all of it.” Undoubtedly they did all drink of that same cup. And the primitive Church doubtless followed the same custom. This argument is a strong one; yet not conclusive. The essential thing is the act itself—the consecration, administration, and reception of the Blessed Sacrament—not the incidental customs surrounding it. Our Lord followed the customs of His day. Doubtless at the Last Supper the apostles half-reclined on couches, in accordance with Oriental custom; but who would contend that that custom should be perpetuated in our churches? We must distinguish between the essential substance and the non-essential circumstances

of the great act of worship that our Lord enjoined us to continue until His coming again.

At the time of the Reformation, one of the charges against the Church of Rome, made by Protestants and Anglicans alike, was that this custom had been abrogated by withholding the cup from the laity. In those days, of course, people lived a simpler life; they were untroubled by germs or gremlins nor did they have the benefits of calories and vitamins; they had only devils to fear and angels to help them. They were, alas, so superstitious!

The Anglican communion, with its consciousness of historic continuity and its reverence for the primitive customs of the Church, has carried down through the centuries the traditional practice of administration in both kinds. It has taken literally our Lord's words, and has permitted its humblest communicant to follow literally our Lord's words, "Drink ye all of this." (The practice of dipping the consecrated wafer in the consecrated wine cannot by any stretch of the imagination be regarded as a literal compliance with the action directed by the word "drink.") In this, our Church has been almost the only major communion to retain the primitive custom. Roman Catholics communicate their lay folk under the species of bread only; Eastern Orthodox practice a form of intinction, using a spoon (scarcely a practice commending itself on modern hygienic grounds), and Presbyterians and most other Protestants by individual metal, glass, or paper cups.

Shall it be said that, since the Episcopal Church and its Mother-and-sister churches of the Anglican communion are the only ones to follow our Lord's example literally, therefore ours is the only valid Communion? Few, if any, would follow that line of reasoning, which would unchurch Romanists, Orthodox, and Protestants alike.

But does it follow that intinction is the only alternative to be considered? Why not the method of Communion in one kind by the communicants, with the priest alone drinking from the chalice, on behalf of the whole company of the faithful? Shall we shrink from this solution of the problem merely because the Roman Catholic Church adopted it (for other reasons) some centuries ago?

Communion in one kind has some obvious advantages over communion by intinction. For one thing, it permits a quicker administration—no small consideration when one priest has to administer to many communicants. For another, there is no danger of spilling, dripping, or irreverence. And—since the advocates of intinction lay such stress upon hygiene—it is much more hygienic than the methods of intinction commonly used. (In intinction there is always the danger that the priest or the communicant, whichever dips the wafer into the wine, will inadvertently dip his fingers in it also; and in one method, which many find especially objectionable, the moistened wafer is brought into contact with the palm of the hand.) Finally, administration in one kind is especially suitable for use in hospital chapels, at the bedside of the sick, and in ministering to the wounded in the combat zone.

In the past three General Conventions, strong resolutions favoring both intinction and Communion in one kind have been introduced. In the 1937 and 1940 conventions I was a member of the Prayer Book committee of the House of Deputies, to which these were referred. In each case hearings were held and the committee, on which various views were represented, came to the following conclusions:

- (1) The normal practice of the Church should be the present one of Communion in both kinds.
- (2) The chalice should not be withheld from any communicant making known to the priest his desire to be communicated in both kinds.
- (3) Subject to the foregoing, an alternative method of communicating might be authorized by the Bishop, and an alternative combined sentence of administration provided in the Prayer Book.

(4) But—and this is most important—if the method of intinction is permitted as an authorized alternative, then the method of Communion in one kind should also be permitted, and both methods should be clearly described and safeguarded, to avoid an endless variety of individualistic parochial practices. A resolution embodying this reasoned view was reported back to the House by the Prayer Book committee.

This seems to me a sound and eminently fair position to take. There are many Churchmen to whom the whole idea of intinction is repugnant—I confess I am one of them. If an alternative method of administering the Sacrament be authorized, why should not these people be given equal consideration with the advocates of intinction? Why should not the simple, hygienic, convenient method of administration in one kind be authorized, either as the only alternative to the present use or in addition to the alternative of intinction? In either case, of course, the alternative should be permitted only when authorized by the Bishop, and communicants should be allowed to receive in the Prayer Book manner if they so prefer.

General Convention, unfortunately, did not take this broad view of the question in 1937. As I recall the brief but somewhat violent debate, the advocates of intinction were so sure that they alone were right, and that their alternative should be the only one authorized, that they promptly amended the committee's resolution by striking out the authorization for Communion in one kind. The House, apparently not realizing that this amendment made the resolution a one-sided partisan affair no longer approved by the committee, passed the amended resolution; but the House of Bishops, wisely recognizing its true character, refused to concur. In 1940, the House of Deputies approved permissive use of both intinction and Communion in one kind, but the House of Bishops again refused concurrence. A Committee of five bishops, which is studying the subject for the House, is expected to report to this Convention. Undoubtedly the bishops feel that ritual chaos might follow general approval of Communion in one kind and intinction without clear specification of the methods to be used.

No doubt the same problem will come up at the General Convention this October, though perhaps in a somewhat different form. It is to be hoped that the advocates of intinction will not this time be so over-zealous as to defeat their own cause, and will permit the case of Communion in one kind to have a fair consideration also. And we trust that General Convention will not decide either case hastily or on the basis of prejudice, but rather reverently and soberly, with the care and dignity that such an important matter, affecting the central act of the Church's worship, properly deserves.

CLIFFORD P. MOREHOUSE.

Today's Gospel

11th Sunday after Trinity

"GOD be merciful to me, a sinner." This prayer of the publican should often be ours. The closer we live with God, the better we are, the more we should watch for the small things which may be keeping us from even nearer closeness to God. In this sense the best of us are still sinners. We need God's mercy, His love, His forgiveness; we need continually to ask for these, for the very asking will prompt us to try the harder to merit and obtain them. We, like God, can be satisfied with nothing short of perfection. As we make our Communion let us ask of God that He will show us wherein we have sinned, that He will give us literally of His help, that He will grant us His mercies; that we may become more and more His, and that the Body and Blood of our dear Lord may make us truly God's own.

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ENGLAND

I Visit the Barteks

By Francis C. Stifler

BEFORE the war he had run a spinning-machine in a rug mill. Now he is a war hero—and a legend, a legend in the story of victorious Christian faith. Johnny Bartek's story is the story of a boy who has been brought up with a Bible in his hand, a boy who considered it part of his working gear, a boy who used it in times of groping uncertainty and loss.

At a party for service men in Buffalo, N. Y., last Christmas day Johnny Bartek and his sister Esther were the special guests. Responding to a toast, Johnny said, "Everyone asks whether I was very deeply religious before our three weeks in the Pacific. Truthfully, I must answer, not very. I always went to church, but I did not have that all-out mystical feeling many people have. I don't know that I have it even now. But I do know more than ever, now, that there is a God and a hereafter. Those three weeks and what happened in them, in answer to our prayers, left me forever with a deep faith. I'll never lose that."

Because he was just a private, when the plane fell, Johnny was a bit hesitant about reading the Bible on the raft. In his Buffalo speech he said, "The next day, the sixth . . . things looked bad. I decided to take out my Bible. Captain Rickenbacker and the others seemed a little relieved when I started to read. I know I was. The next day I took out my Bible again, reading from it at random. Some of the parts I read seemed to fit exactly our predicament. I don't remember what they were now, but I knew then that something or someone was turning the pages to some very enlightening passages.

"The rest of the days went by with us praying and still hoping. Without the Bible we might have given up. But every so often we'd run across a passage that would force hope back into us like a dry sponge in a basin of water. I'm glad that plane fell—it took a lot of nonsense out of my life."

Now I wanted to know what was behind all this—behind the story of a boy who felt this way about God and His Word. So I went to his home. I found a modest little, green-shingled cottage on the outskirts of Freehold, N. J.—a typical workingman's home. I found Charles and Mary Bartek, Johnny's parents, who came to this country 41 years ago from Czechoslovakia. About 20 years ago when Johnny was a toddler, his parents attended some special meetings held for Czechoslovaks in East Orange, N. J., where they heard the Gospel preached in a way that was new to them. It appealed to them and they accepted it. They became Bible-centered Christians. To them the Scriptures are changeless and infallible. Their home and their being are built upon the teachings of the Book.

Johnny was not home, since his sick leave had expired and he was on duty on the West Coast. When we had looked at the letters and many gifts and souvenirs

that had come, I ventured to ask if I could see the famous Testament that Johnny had read on the raft. Mrs. Bartek brought it from Johnny's bureau drawer and put it in my hand. It had been bound with imitation leather that was now limp and faded. It had a zipper fastener which now hung off around the edges of the ruined binding. Both the cover and the pages were silken smooth with the effect of the salt water. But it was still the Book.

Some features of this Testament of Johnny's suggested the universality of God's Word. It was manufactured by a commercial publishing concern, bore the imprint of the Presbyterian Church, it had been purchased at the Baptist Publishing Society, and given Johnny by his Baptist Church in Freehold.

As I held that Book in my hand that evening I was convinced that the book, if Johnny would only lend it to me, could speak for him to thousands of people he would never have a chance to talk to.

"Do you suppose," I asked, "that Johnny would let me borrow his Bible for a display at the Bible House in New York?" I offered to construct a special locked case to display it and to keep it in the Bible House safe each night.

The family was enthusiastic about the idea so I wrote to Johnny. In three days I had his air-mail reply, "If you wish to use the New Testament you have my permission, for I know you will take good care of it and I feel sure it will be a great help to thousands." The letter closed in a way to reveal Johnny's lovable, boyish genuineness: "So I guess I'll just sign off. I hope to meet you in New York soon. So long. Sgt. Johnny Bartek."

The arrival of Johnny Bartek's Bible at the Bible House started something. We said to ourselves, "Why should those who are set adrift on the trackless sea not be assured of a copy of God's guiding Word?" So we wrote to the War Shipping Administration in Washington offering to place a New Testament in a waterproof container on every life-raft and every life-boat of every merchant vessel. The offer was accepted, priorities secured for the paper, the adhesives, the lead foil, and the cellophane required for the envelope—and the orders began to stream in.

Then one day we arranged for a formal token presentation. The War Shipping Administration designated a large brand-new vessel just loading for her maiden voyage at an Eastern port and appointed an hour for the presentation of one of the packaged Testaments.

As we traveled to the dock, my colleague at the Bible House said to me, "Francis, what do you think is the name of this ship on which we are to have our ceremony?" Of course I didn't know. "Well, it is the *S.S. Eliphalet Nott*," my companion said. "Did you ever hear of such a name?" Indeed I had! Eliphalet Nott was president of Union College at Schenectady, N. Y., from 1804 to 1866. In 1816

he was one of those who came to New York City to organize the American Bible Society. He became an important member of the committee which drew up the original draft of the Society's constitution. Some people call such things coincidences; others see them as acts of God.

This is really only part of the story. To the end of time in our military history

it is reasonable now to expect that, because of Johnny Bartek's dependence upon his Bible, countless men adrift on the sea will find not only flares, fishing tackle, and condensed food to keep their bodies alive, but a little Book whose changeless word will keep their spirits buoyant and their minds at peace till human help or heaven can reach them.

BOOKS

JEAN DRYSDALE, EDITOR

Diagnosis and Prescription

THE JUDGMENT OF THE NATIONS. By Christopher Dawson. 222 pp. New York: Sheed & Ward. \$2.50.

This is an important book, both for its diagnosis of the ills of the world, and for its remedial prescriptions. It is, in fact, a Christian and Catholic approach to the problems of peace and reconstruction.

Christopher Dawson is known, in this country as well as in his native Britain, as one of the most noted of contemporary Christian sociologists. Though they differ among themselves in details, it is noteworthy that there is substantially a common approach to this vital subject on the part of scholars of such diverse national and ecclesiastical backgrounds as Dawson, Maritain, Berdyaev, Demant, Peck, and Barbara Ward. In this country they have a growing group of disciples, but, as yet, no peers. All have in common the conviction that the disunity of Europe, the failure of liberalism, and the League of Nations, the secularization of Western culture, and the plunging of the world into total war are symptoms of the alienation of man from God, through loss of faith, and of the literal dehumanization of mankind. Science and material progress have not only failed to lead to the conquest of time and space, with the subjugation of nature to human purpose and a resultant peace and security for all (as envisaged by 19th century liberals), but they have unleashed evil forces more terrible than any that ever haunted the minds of primitive or medieval man.

"The old landmarks of good and evil and truth and falsehood," says Dawson, "have been swept away, and civilization is driving before the storm of destruction like a dismantled and helmless ship. The evils which the 19th century thought that it had banished forever—proscription and persecution, torture and slavery and the fear of sudden death—have returned, and with them new terrors which the past did not know. We have discovered that evil too is a progressive force, and that the modern world provides unlimited prospects for its development.

"Thus it is no accident that the period that has seen the culmination of the modern development of scientific and economic power should have brought Western civilization to the brink of ruin. For it is our power that is our destruction, and the world is drunk and poisoned with power, as primitive peoples have been poisoned by the gin and germs and gunpowder of a more advanced civilization."

Scientific discoveries and inventions have wrought "a far more revolutionary change in the relation of man to his environment than the coming of the armored horseman who destroyed the civilization of Mexico and Peru." And the change has come too suddenly for men to adapt themselves peacefully to the new conditions. It is not surprising, therefore, that our own civilization has been brought to the brink of ruin, and that we have come to the end of an era in the world's history.

It is not the passing era, but the new and unknown one that lies ahead, which is the great concern of our generation. And it is here that we come up against the fundamental cleavage in human thought that has caused the people of the world to be locked in deadly conflict—a conflict that threatens to destroy, in one generation, the values that have been twenty centuries and more in the making.

For totalitarianism is one solution offered for the predicament of humanity—an attempt to solve the problem of mass power by force and repression. It is a solution that at least has the virtues of direction, determination, and consistency. In its initial stages—in Italy, in Germany, and in Japan—it brought order out of chaos and discipline out of disintegration; and that is why it appealed to millions of men and women who were to find, too late, that they were destined to become its slaves. But totalitarianism, as Mr. Hull has lately reminded us in his comment on the fall of Mussolini, carries within itself the seeds of its own destruction. And the last state of the nation that succumbs to its false promises is worse than the first.

But if totalitarianism is the wrong answer to the problem—an answer that we have rightly rejected by force of arms—it does not follow that we of the democratic nations have yet found the right answer. Democracy is not enough, for the voice of the people is not necessarily the voice of God.

"Humanity," observes Dawson, "cannot save itself by its own efforts. When it is left to itself, it perishes, and the greater its power and material resources, the more complete is the catastrophe. This is the truth which was recognized by every civilization that the world has known, but which has been forgotten or denied by modern man in the intoxication of his newly acquired power."

So much for the diagnosis. It leaves us in a dilemma, forced to choose between a machine civilization of total secularization, in which both religion and freedom simultaneously disappear, and an economy

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BOOKS

of force, in which (as in Nazi Germany) violence and aggressiveness break loose to dominate and destroy the world. What remedy does our author have to suggest for this bleak and disheartening outlook?

Dawson's proposed remedy is to be found in the restoration of a Christian social order. "Sooner or later," he observes, "there must be a revival of culture and a reorganization of the spiritual life of Western society."

It is perhaps unfortunate that Dawson has laid so much stress on such words as "restoration," "revival," and "reorganization," for they have a reactionary sound that does not fit the far-reaching social changes involved in the planning and building of a 20th and 21st century Christian society. For one thing, as he clearly recognizes, the divisiveness of Christian disunity, largely the outgrowth of the Reformation, must be stemmed, and the forces already moving in the direction of Christian unity must be strengthened and enriched. For another, the individual and personal morality and ethics which have so long been the primary concern of organized religion, must grow into the development of a Christian social morality and ethics, upon which may be firmly grounded the economics, politics, industry, trade, and commerce of the new world.

JUDGMENT AND OPPORTUNITY

The present world crisis Dawson sees as both a judgment and also an opportunity for the Spirit of God to manifest His creative power to the world. But the tremendous urgency of the situation "finds only a very pallid and vague reflection in the religious attitude of the average Christian. That is why the Christian faith has made so little impression on the modern world and seems powerless to influence the course of history."

Yet the power is there, Dawson firmly believes—and in this, every sincere Christian must agree with him. How, then, can this power be released and applied to the solution of the problem that has the whole of civilization hanging in the balance? Curiously enough, he finds the key in a maxim of one of the greatest of dictators, Napoleon: "There are two powers in the world, the sword and the mind. In the long run, the sword is always beaten by the mind."

But the mind, Dawson points out, must not dispense with the Spirit, but rather should seek to embody and interpret the mind of God and His purpose. He dwells at some length on the movement, small but significant, known in Britain as the Sword of the Spirit, as a practical attempt to carry out this conviction. A return to Christian unity is ultimately essential, as is a healing of the cultural schisms between northern and southern Europe, and between East and West. "It is right that Italian peasants and English shopkeepers should express their feelings in different forms; what is wrong is that they should worship different gods or should regard each other as separated from the mind of Christ and the body of the Church because they speak a different language and respond to different emotional stimuli. In other words, difference of rite ought not to involve difference of faith."

Dawson's approach to the problem of Christian unity, as a requisite for a world united in a Christian order, is perhaps the most valuable part of this book. It ought to be read and pondered by Catholics and Protestants alike; and especially by the well-meaning worldlings and nominal Christians to whom "this goal of spiritual unity may seem infinitely remote from the facts of the real world." It is not actually remote, but vitally relevant. The patient suffering from schizophrenia cannot be restored to sanity while his mind is divided; "a house divided against itself must fall." The divisions of Christendom have had their main source in social conflicts. Dawson asks: "Is it not possible to reverse the process and to find in common social action a way of return to a Christian social unity?"

"The hope of the world," Dawson firmly believes, "rests in the last resort on the existence of a spiritual nucleus of believers who are the bearers of the seed of unity. . . . The reconciliation of the nations can only be accomplished on a deeper plane than that of political power or economic interest. It is essentially a spiritual task which demands the spiritual vision that is faith, and the spiritual will that is charity."

Here is a Christian peace program. It will seem unreal and irrelevant to those who see this world conflict solely in terms of armies, battleships, and bombing planes; or who conceive of a peace merely in terms of raw materials and markets, with the victors seizing the spoils and the losers forever reduced to impotence. But to those who agree with St. Paul, that it is the very nature of Christianity not to trust in "the arm of the flesh," or even with Napoleon, that the mind is more powerful than the sword, the thoughts set forth herein and the approach outlined will appear not only relevant but of vital importance.

The Judgment of the Nations is a "must" book for all who are concerned with finding a Christian approach, rather than a worldly and opportunist one, to the problems of the war and of the peace.
CLIFFORD P. MOREHOUSE.

Dr. Poling on War

A PREACHER LOOKS AT WAR. By Daniel A. Poling, The Macmillan Company, pp. 101. \$1.25.

Dr. Daniel A. Poling, editor of the *Christian Herald*, and pastor of the Baptist Temple, Philadelphia, has written this brief book which portrays the Christian's attitude toward the war and his contribution to constructive post-war planning. A section of the book is devoted to editorials appearing in the *Christian Herald* covering the uncertain days from February, 1939 (when Europe was a "vast psychopathic hospital") to the brutal certainties of global war in December, 1942. The appendix contains a group of post-war programs, including the statement of the Federal Council of Churches at the Biennial Meeting in December, 1942; Program for Action, released by the Christian Conference on Peace and War; and the Declaration of the Federation of the World.

The Living Church

MILWAUKEE

Spiritual Emphasis Week to Precede War Chest Drive

A working committee of prominent Jewish, Protestant, and Catholic Churchmen has been formed in Milwaukee to work with officials of the Community War Chest. For the first time in Milwaukee county the fall campaign will be preceded by a Spiritual Emphasis Week, to be observed October 4th to 11th.

The Rev. George White, rector of Trinity Church, Wauwatosa, is a member of the newly-formed committee, along with August Reisweber, Roman Catholic layman, who is acting chairman; Maurice H. Terry, director of the Milwaukee Conference of Christians and Jews; the Rev. Andrew Gladstone Finnie, pastor of Immanuel Presbyterian Church and president of the Milwaukee Ministerial Union; Msgr. M. F. McEvoy, head of Milwaukee Catholic Charities; Rabbi Joseph L. Baron of Temple Emanu-El B'ne Jeshurun; the Rev. Henry J. Whiting of Lutheran Welfare; Mrs. Henry Gramling; Benjamin Poss; and Mrs. Stewart Scrimshaw. Will Ross, general chairman of the Community War Chest campaign, and Charles A. Anger, campaign director, are *ex officio* members of the committee.

A sub-committee of this group has prepared a tentative list of 40 clergymen who will be asked to act as speakers for the campaign, addressing service groups, business and professional groups, and convocations in public and private high schools and universities here.

It has been suggested that services held in temples and synagogues on Friday, October 8th, and in churches on Sunday, October 10th, stress the spiritual aspects of the Community War Chest campaign. The committee is also planning a rally which will be held in the Milwaukee Auditorium, marking the opening of the campaign.

Spiritual Emphasis Week will aim to bring about "a closer spiritual union between the work of the agencies aided by the Community War Chest, the people served, and the several church groups."

TEXAS

Court Rules "Civic" Bequest May Be Used for Parish House

The use of \$100,000 for the erection of a parish house and administrative building for Christ Church, Houston, Tex., was upheld on August 20th by Judge W. W. Moore in District Court. The city of Houston has filed notice of an appeal.

The wills of two sisters, Miss Lennie G. Latham and Mrs. Lucy Latham Boyles, each left \$50,000 for the benefit of a "civic purpose" as a memorial to their father, Capt. Lodowick Justin Latham. The exact use of the fund was left to the discretion of the executors, A. S. Cleveland and Wm. D. Cleveland jr. Attorneys for the City of Houston have

protested that the executors' selection of the parish house for Christ Church would serve only one denomination and therefore would not be for a "civic purpose." In the hearings on the case, representatives of civic organizations and of other churches testified to the non-denominational character of many of the activities held at Christ Church, which is one of the few churches in the downtown area.

Rehabilitation Fund Oversubscribed

Grace Church, Galveston, Tex., has oversubscribed its goal of \$4,000 to rehabilitate its building damaged by the gulf storm of July 27th. In a two weeks' campaign the parish raised \$4,500, according to the Rev. Haskin V. Little, rector. In addition, Trinity Church, Galveston, contributed \$1,000 and St. Augustine's Church (Colored) contributed \$42.50 to the purpose.

Total damage to the church property was estimated to be approximately \$10,000. The present repairs are to put the church in condition for use for the duration of the war, after which more permanent repairs can be effected. The laymen and laywomen of the parish have donated much labor in reconditioning the church's furniture and interior, which were damaged by the rain.

ALBANY

New Dean for Albany Cathedral

Bishop Oldham announces the appointment of the Rev. Howard S. Kennedy, rector of Emmanuel Church, Little Falls, N. Y., as dean of the Cathedral of All Saints, Albany, N. Y., effective September 1st. Dean Kennedy was ordained by Bishop Oldham and his ministry has been in the diocese of Albany, beginning as assistant at St. Paul's Church, Troy. Later he was rector of Chatham, Lebanon Springs, and Philmont, and he has served two years at Little Falls. He succeeds the Very Rev. Henry W. Roth, who resigned on May 1st.

CANAL ZONE

Golden Jubilee

It was a Red Letter Day at Christ Church-by-the-Sea, Colon, Republic of Panama, the Rev. Albert Moberg Harmon, rector, on July 12th, when the golden jubilee of the private school of the parish, known as Christ Church Academy, was celebrated with special services. At 8 A.M., Fr. Harmon was the celebrant at the Holy Communion which was attended by a very large number of pupils and many of the former students, and at 7:30 in the evening Bishop Beal was the special preacher, Fr. Harmon officiating. At this service a letter of felicitation from Mr. F. C. Mason, the British vice-consul at Colon, was read to the congregation, and the national anthems of Great Britain, the United States, and the Republic of

Christmas Cards For Service Men And Women

Last year a profound impression was made upon the service men and women of our churches (many of whom were away from home on Christmas for the first time in their lives) by our priests sending them an appropriate Christmas greeting card in the name of the parish. The cards last year cost 10 cents each.

This year, we are doing our own and there will be a round dozen subjects from which to choose. Last year there was only one card and one picture available. The cards this year are only 6c each, plus bulk postage.

This is one of those matters which will not permit of procrastination. These cards should be mailed to the men and women sometime in October. If you're interested, write in for samples at once. The small investment necessary to spread your parish's remembrance to your service men and women at Christmas will reap big dividends for you in the days to come.

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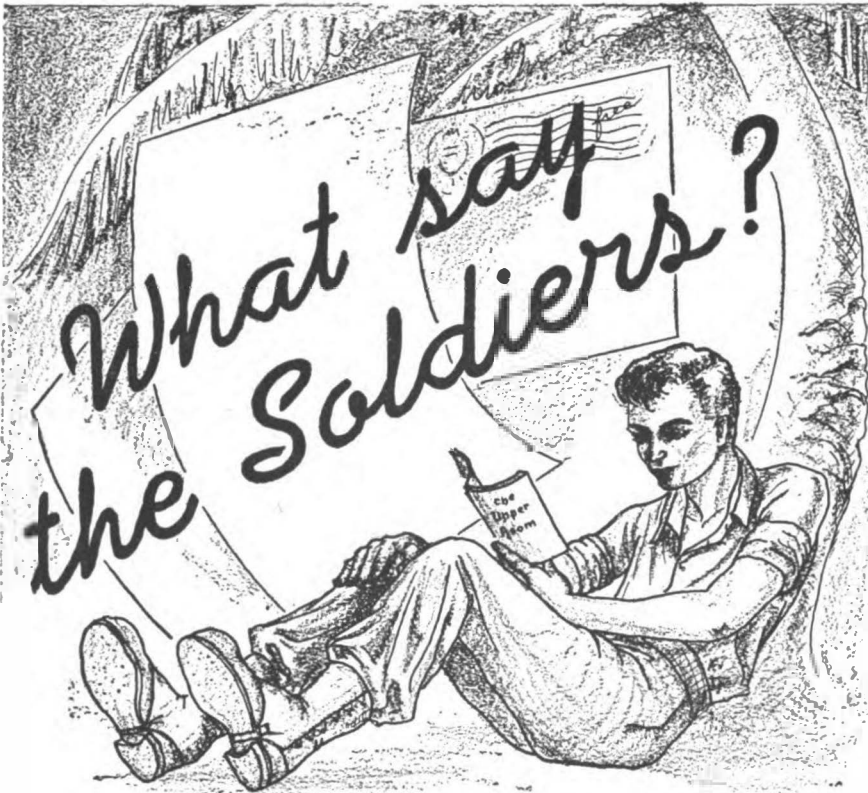
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"I am on a transport, and our last army complement disembarked our ship to go right into the beachhead operations at..... You can imagine that *The Upper Room*, being the only devotional material at hand, was in high demand. Now we are ready to be off again. We can use 200 or 300 copies, and I can assure you of the most avid hearts I have ever known."—D. H. Railsback, Chaplain, USNR.

"The men all like the booklet immensely. They go rapidly in the hospital, and one soldier has found his way into the church by reading *The Upper Room* and the *Pocket Prayer Book*, which were left on his bed."—Chas. L. Carpenter, Chaplain.

"*The Upper Room* is being widely read by the men in my group. It appears to be the favorite of all devotional booklets."—Mervin W. McGladrey, Chaplain.

You can help to send *The Upper Room* to service men through your contribution to our Chaplain's Fund.

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THE UPPER ROOM
Medical Arts Building, Nashville, Tenn.

Panama were sung by the choir and congregation.

Fifty years ago, Samuel T. Bailey, a Jamaican school teacher, immediately after his arrival at Colon, inaugurated a parish school with such British West Indian children as he could gather, holding classes in the parish hall of Christ Church, and with occasional interruptions gave creditable leadership to the school until a year ago when ill health forced him to retire.

Leon A. Gilkes, who also has had former connections with the schools, is now its principal, with Fr. Harmon directing the work.

CALIFORNIA

St. James' Church, Monterey, Joins Diocesan Family

In St. James' Church, Monterey, Calif., on St. James' Day, an Italian congregation moved from its formerly independent status into the diocesan family. Bishop Block recognized the petition of the congregation by licensing their minister, the Rev. Vincent H. Coletta, who is already a candidate for Holy Orders in the diocese of California.

The people had long been preparing for the occasion and carried out their part with the color and pageantry they love. The service of Solemn Vespers was printed in both Italian and English, thus permitting the representatives of near-by parishes to join in the hymns, Psalms, Creed, and Paternoster uttered in the two languages.

A novel feature was the presentation of tokens to the Bishop. First came a patriarch with a fisherman's net, the token of the people's main source of livelihood—and also of the Lord's promise that His followers should be fishers of men. Next, a matron brought forward a sweet Italian loaf, token of home and the stay of life shared in common. The children brought forward a new and beautiful banner painted in characteristic colorfulness, and last the congregation's Letter of Intention along with a money offering. All these the Bishop laid upon the altar with prayer. At the Bishop's own request the offering will be divided between the congregation's special expenditure and the relief of Italian prisoners in American custody.

Through the generous action of the vestry of St. John's, Del Monte, and their rector, the Rev. Theodore Bell, in releasing control over St. James, Monterey, the Bishop was enabled to offer the beautiful old church and its parish hall as a home to the new congregation. Much help was likewise furnished through the neighboring parish of St. Mary's, Pacific Grove, and its rector, the Rev. V. O. Ward. Representatives came from Carmel, Del Monte, Pacific Grove, Salinas, San Francisco, and Mill Valley. Vested in the procession were the Rev. Messrs. Theodore Bell, Vesper O. Ward, Keppel W. Hill, Albert E. Clay, Canon Dowdell of Arizona, and Canon Symons of Southern Ohio.

After the ceremony, the parish hall filled for the Bishop's reception at which messages of congratulation were read.



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Box in *The Living Church* very helpful and a real contribution to religious education.

Problems coming up at the meeting of General Convention in October need the careful and intelligent consideration of the whole Church. For discussion groups, The Living Church will furnish complete reports of Convention proceedings.

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THE LIVING CHURCH, 744 N. 4th Street, Milwaukee 3, Wisconsin

SCHOOLS

FOR BOYS

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EDUCATIONAL

SEMINARIES

Recommendations

A joint committee representing the Federal Council of Churches and the American Association of Theological Schools has issued two recommendations designed to permit theological students to complete their training without interruption occasioned by the war.

The recommendations follow:

"1. That the seminaries indicate their readiness to accept for admission properly qualified men who shall have completed three academic years of college work, and that they so inform the colleges in order that pre-theological students may be properly certified to their draft boards for classification in II-A.

"2. That in the case of pre-theological students who will not have completed the requirements for A.B. degree or its equivalent within 24 months after reaching the age of 18, the seminaries shall require them to complete their work for the A.B. degree or its equivalent during their seminary course, especially by utilizing the summer terms."

The recommendations, it was stated, were issued in view of the fact that Selective Service now allows only two years under the accelerated program (the equivalent of three years under normal schedule) of college work before beginning professional training in medical, dental, and theological schools. Most seminaries require the A.B. degree as a condition of entrance.

According to the joint committee, the recommendations are designed only "to meet a war-time emergency and would cease to be effective at the conclusion of the emergency."

SECONDARY SCHOOLS

St. Peter's School

Enlarges Facilities

The Rev. Frank C. Leeming announces a further expansion of St. Peter's School, Peekskill, N. Y. The school has recently purchased an additional piece of property adjoining the present school. On the new property, consisting of 30 acres, there are buildings sufficient to enlarge the school to an enrolment of 120 boys in the future. The new estate has a brook which will be dammed up for skating and hockey. There is also an indoor swimming pool and a tennis court.

St. Peter's School opened five years ago, Fr. Leeming being its founder and head-

CHURCH CALENDAR

September

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

SCHOOLS

FOR GIRLS

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In Virginia. Episcopal Country School for Girls. College Preparatory and General Courses. Beautiful buildings on 23-acre estate; separate dormitory for younger girls. Riding, all sports. Accessible New York & Washington. Catalogs. Elizabeth L. Cochran, Prin., Charlottesville, Va.

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COLLEGES

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== EDUCATIONAL ==

master. For the first year, through the courtesy of the Sisters of St. Mary, the school occupied the old Van Cortland mansion just outside of Peekskill. In 1939 the Canfield estate was bought, and a chapel built. On this property there is now a beautiful playing field, an outdoor swimming pool, tennis court, and up-to-date school house and residence for 40 boys, and the headmaster's house. The combined properties now provide a campus of 70 acres.

The Rev. Nicholas Feringa has resigned as vicar of the Chapel of the Incarnation, New York City, and on September 1st will take up his residence at St. Peter's School.

In the past four years 21 St. Peter's boys have taken College Board examinations, with only one failure. This past June the five graduates took the Navy V-12 examination with only one failure.

TRAINING SCHOOLS

St. Margaret's Responds

To Presiding Bishop's Appeal

Saint Margaret's House, Berkeley, Calif., is to open for the fall session of the Church training school on September 20th. The course is to include opportunity for special preparation for those women who have responded to the Presiding Bishop's appeal for workers to undertake post-war programs in the Orient and in other countries where the Church has been interrupted or handicapped.



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This advertisement is provided in the interest of all our Church Seminaries by the following institutions:

Berkeley Divinity School, New Haven. Episcopal Theological School, Cambridge.

General Theological Seminary, New York. Philadelphia Divinity School.

Virginia Theological Seminary, Alexandria.

Naahotah House, Naahotah, Wis.

Bexley Hall, Gambier, Ohio

DEATHS

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

Robert H. Johnson, Priest

The Rev. Robert H. Johnson, vicar of the Church of the Ascension, New Haven, Christ Church, West Haven, and St. John's-by-the-Sea, Colonial Park, West Haven, Conn., died in the New Haven Hospital on August 24th.

He was born in Enfield, Mass., December 14, 1887, was graduated from Trinity College, Hartford, and the Berkeley Divinity School, and ordained deacon in 1917. His entire ministry was spent in the one field where he did a fine constructive work and won the loyalty of the whole community.

Funeral services were held in Christ Church, West Haven, on August 26th. Bishop Gray, Suffragan of Connecticut, officiated, assisted by the Rev. Messrs. Floyd S. Kenyon, D.D., Sidney W. Wallace, and Harold J. Edwards. Interment was in Manchester, Conn.

Mark Hart, Deacon

The Rev. Mark Hart, 94, early Indian missionary of the present diocese of Duluth, died on August 21st, in Duluth, Minn., after a brief illness. The Rev. Mr. Hart, himself a member of the Ojibwa

Indian tribe, was born in an Indian village on the site of the present city of Duluth. After attending Seabury Divinity School at Faribault, Minn., he was ordained deacon in White Earth, Minn. He was the last surviving Indian clergyman of the class of 1876.

Until his retirement a number of years ago, the Rev. Mr. Hart was in charge of St. John's Church, Red Lake, Minn., on the Red Lake reservation, and St. John's mission, Onigum, Minn., on the Leech Lake reservation.

Richard W. Franklin

Richard W. Franklin, secretary and treasurer of the Church Council of the diocese of Texas, died August 21st in Belvidere, Ill., as the result of a fall earlier in the week. The Burial Office was read by his rector, the Rev. John E. Hines, in Christ Church, Houston, on August 24th.

Mr. Franklin had practiced law in Houston since 1900 and held many positions of leadership. He was an attorney for the Houston Cotton Exchange and for the Board of Trade for 20 years, and for the Santa Fe lines for 35 years. He was at one time temporary regional director

of the Federal Housing Administration. Twice he was the campaign manager for Senator Tom Connally, who served as one of his pallbearers.

As secretary and treasurer of the Church Council, the diocesan corporation, Mr. Franklin handled the investments and endowments of the diocese and many of its parishes and was one of the trustees for the properties of the diocese. He was engaged at the time of his death in checking the titles, improvements, and insurance of all the Church property in the diocese.

Born in Houston on November 4, 1875, Mr. Franklin was the grandson of Obedience Smith, to whom the Republic of Texas had granted a large tract of land which now constitutes much of the western part of the city. He was a graduate of the University of the South and of the law school of the University of Texas. In later years he was a strong supporter of Rice Institute, Houston. He organized the "Friends of Rice" and was secretary-treasurer of the building committee of Autrey House, Episcopal student center at the institute.

He is survived by his widow, Mrs. Dorothy Bute Franklin; two daughters, Mrs. Sarah F. Graves of New York City and Mrs. Dorothy F. Smith of Houston;

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.

DUKE UNIVERSITY—Episcopal Church at Duke University, Durham, North Carolina
Rev. Henry Nutt Parsley, Chaplain
Rev. David Yates, Adviser
Sundays: Holy Communion 9 A.M., Chapel; Interdenominational Service 11 A.M., Chapel; Canterbury Club 6:45 P.M.

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

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

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

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



ST. FRANCIS HOUSE, MADISON, WIS.

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

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

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

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

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

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

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

CLASSIFIED

ANNOUNCEMENTS

Appeal

PEWS wanted to equip St. Mary's Orthodox Church, 300 East 4th Street, New York City.

Born

TO Major and Mrs. G. Simms McDowell, II, a son, G. Simms McDowell, III, in Roanoke, Va., August 14th. Bishop and Mrs. Henry D. Phillips of Southwestern Virginia are the grandparents.

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

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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.

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

LIBRARIES

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

MARGARET PEABODY Lending Library of Church literature by mail. Return postage the only expense. Address: Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

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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.

DEATHS

and a sister, Mrs. Justine F. Maquire of Houston. Another sister, the late Mrs. Mabel F. Astin, made large bequests to Rice Institute and the Houston Museum of Arts.

PARISH LIFE

The Book of Remembrance

On the altar of the beautiful church that stands on Heathcote Hill above the harbor of Mamaroneck, N. Y., of which the Rev. Frank Dean Gifford is rector, there is a *Book of Remembrance*.

It is a black leather volume with special silken covers, colored according to the Church seasons. On each page there is the record of one whose memory has been perpetuated by a Memorial Fund.

The *Book of Remembrance* has become very precious to hundreds of people far and wide, because it represents fragrant memories of many "loved long since and lost awhile." Throughout the year, on the Lord's Day nearest the date of their entrance into Paradise, they are remembered by name in the Prayer for Christ's Church in the Holy Communion at the early service and by the Prayer for the Anniversary of One Departed at the later Sunday morning service. Thus the congregation is taught Sunday after Sunday to think of loved ones beyond, not with the bitterness of vain regrets, but always with thanksgiving and hope.

In the parish weekly bulletin mention is made of gifts received for memorial funds and of new funds established, but the actual amounts are never made public. Thus a gift of a small sum stands on a par with much larger amounts and all persons feel free to give no matter how small their means. Too often in the past memorial gifts have meant large amounts for stained glass windows, organs, altars, and other expensive things, so that the vast majority have felt that the Church afforded them no opportunity to perpetuate the memory of loved ones.

There are no rules to be observed and no pledges to be made. Anyone may start a memorial fund by sending one dollar or more to the rector, who serves as trustee and treasurer. Additional gifts may be made on birthdays, other anniversaries or at any time.

The annual All Saints Memorial Service is held on the Sunday nearest November 1st. Letters are sent out with an annual report to all who have been interested in any funds. Then the House of God is filled with worshippers from far and near. Gifts for memorial funds come from all over the world. The Communion of Saints ceases to be a theological abstraction and becomes a fellowship of the faithful not confined to time or space.

During the present rectorship no less than 229 memorial funds have been established. These are endowments that do not hinder the growth and increase of gifts by the living. They have made it possible for the Church on Heathcote Hill to do an ever-increasing work in the Master's Name.

CLASSIFIED

POSITIONS OFFERED

ASSISTANT PRIEST wanted for parish in large California city. State qualifications and salary expected. Reply Box J-1802, The Living Church, Milwaukee 3, Wis.

HOUSEMOTHER, mature Church woman needed by small College Preparatory School, directed by Sisters; references required. Reply Box M-1800, The Living Church, Milwaukee 3, Wis.

NURSES wanted. Night Supervisor, \$115.00 per month with maintenance; P. G. Maternity Supervisor, \$110.00 per month with maintenance; General Duty Nurses (some experienced in chest surgery), \$90.00 to \$100.00 per month with maintenance. Excellent living conditions. Apply Superintendent, General Hospital, Saranac Lake, N. Y.

ORGANIST desires change. Exempt military service. Wide experience. Voice teacher and specialist and choir-master for boy choir. Write the Rev. B. M. Garlick, Freehold, New Jersey.

POSITIONS WANTED

ORGANIST desires change. Exempt military service. Wide experience. Voice teacher and specialist in choir training. Boys and men or mixed voices. Excellent accompanist. Well known recitalist. Exceptional references. Reply Box G-1801, The Living Church, Milwaukee 3, Wis.

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

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

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

YOUNG PRIEST, 33 years, married, forceful preacher, Prayer Book Churchman, ardent caller, East preferred. State full particulars in letter. Reply Box M-1803, The Living Church, Milwaukee 3, Wis.

RETREATS

RETREATS at St. Martin's House, Bernardsville, N. J., for groups or individuals. For information apply to the Rev. T. A. Conover, Acting Warden.

RETREAT for Priests and Candidates for Holy Orders at Holy Cross Monastery, West Park, New York, opening Monday evening, September 13th, and closing Friday morning, the 17th. Conductor: Fr. Taber, Rector, Church of St. Mary the Virgin, New York City. Notify: Guestmaster.

ANOTHER RETREAT, for Priests only, will be held at the Monastery, opening Monday evening, September 20th, and closing Friday morning, the 24th. Conductor: Father Harrison, O.H.C. Notify: Guestmaster.

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

NOTICE TO SUBSCRIBERS

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

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THE LIVING CHURCH

CHANGES

Appointments Accepted

BEEKMAN, Rev. GERARDUS, formerly vicar of St. George's Parish, Newburgh, N. Y., is now director of religious education for the diocese of New York with office at the Old Synod House, Cathedral Heights, New York City. Address: Apt. 3H, 1303 York Avenue, New York, N. Y.

BERGER, Rev. CHARLES E., formerly locum tenens of St. Andrew's Memorial Church, Yonkers, N. Y., is now rector of St. Anne's Church, Annapolis, Md. Address: 128 Lafayette Avenue, Annapolis.

FROST, Rev. ALBERT H., formerly rector of St. John's Church, Clifton, S. I., N. Y., is now rector of the Church of St. Luke the Evangelist, Roselle, N. J. Address: 210 E. Fourth Avenue, Roselle, N. J.

HARRIS, Rev. LEON, formerly rector of St. Paul's Church, La Salle, Ill., will become rector of Christ Church, Joliet, Ill., effective October 1st. Address: 73 W. Van Buren Street, Joliet.

JOHNSON, Rev. ROBERT J., formerly priest-in-charge of All Saints' Church, Warrenton, St. Luke's Mission, Norlina and St. Anna's Church, Littleton, will be in charge of St. Mark's Church, Wilson, Holy Hope Church, Rocky Mount and St. Anna's Church, Littleton, N. C. Address: 1111 Washington Street, Wilson.

LANGLEY, Rev. O. MALCOLM, formerly missionary at St. Mark's Church, Crystal Falls, and St. John's Church, Iron River, Mich., will become rector of Emmanuel and Christ Churches, Pittsburg, Pa., effective September 6th.

LAWSON, Rev. ROBERT, has become rector of St. John's Church, Alma, Mich.

THOMAS, Rev. LOUIS O., formerly rector of All Saints' Church, Homewood, Birmingham, Ala., will be assistant rector of St. Andrew's Church, Jackson, Miss., effective October 1st.

BAXTER, Rev. THOMAS M., formerly rector of St. Stephen's Church, Baker, Ore., will become vicar of St. Peter's Church, and chaplain of St. Helen's Hall, Portland, Ore., effective September 15th.

BRAY, Rev. AUBREY OLIVER, formerly rector of St. Paul's Church, Port Townsend, Wash., has accepted an appointment to Calvary Church, Seaside, and Emmanuel Church, Vesper, Ore.

Military Service

APPELHOF, Rev. GILBERT, JR., formerly rector

of St. John's Church, Alma, Mich., has entered the U. S. Navy as chaplain.

POLLOCK, Rev. WILLIAM D., formerly rector of St. John's Church, Glasgow, Christ Church, Buena Vista and Grace Church near Buchanan, Va., has entered the U. S. Navy as a chaplain. Address: U.S.A.T. "Pennant," c/o Postmaster, Ft. Mason, Calif.

TITUS, Rev. FRANK L., chaplain in the U. S. Army, has been promoted from captain to major.

Resignations

MOORE, Rev. LUTHER B., has resigned as missionary-in-charge of St. Paul's Church, Romeo, St. Philip's Church, Rochester and St. John's Church, Dryden, Mich., as a result of poor health.

SMITH, Rev. HARLEY G., rector of Christ Church Parish, Ontario, Calif., has resigned because of ill health. Address: 769 Shady Drive E., Pittsburgh 16, Pa.

VANCE, Rev. MATTHEW A., minister in charge of Christ Church, Calumet, Mich., and candidate for orders in the diocese of Northern Michigan, has resigned because of poor health.

Change of Address

TAYLOR, Rev. CHARLES E., is no longer addressed at 1012 City Park, Toledo, Ohio. New address: 1074 Oakwood Avenue, Toledo 7, Ohio.

Ordinations

PRIESTS

MAINE—On the Feast of St. Bartholomew, August 24th, at the Cathedral Church of St. Luke, Portland, Me., the Rev. LEE GERALD STEVENS was advanced to the priesthood by Bishop Loring. The Very Rev. Powel Mills Dawley preached the sermon and Fr. Stevens was presented by the Rev. Robert F. Sweetser.

PUEBLO RICO—On August 15th at St. John's Cathedral, San Juan, P. R., the Rev. FRANCISCO REUS FROYLAN was advanced to the priesthood by Bishop Colmore. He was presented by the Rev. E. Reus Garcia and the Rev. Canon Bruce Reddish preached the sermon. Fr. Froylan will be assistant of St. John's Cathedral, San Juan.

UTAH—On August 22d at St. Paul's Church, Salt Lake City, Utah, the Rev. EDWARD E. HALLWOOD was advanced to the priesthood by Bishop Moulton. The Rt. Rev. Frank A. Rhea, Bishop

of Idaho, preached the sermon. The candidate was presented by the Rev. John W. Hyslop and will be curate of St. Paul's Church, Salt Lake City, with address at 261 S. 9th East Street.

VERMONT—On the Feast of St. Bartholomew, August 24th, at the Church of the Good Shepherd, Barre, Vt., the Rev. WILLIAM PARKER NEAL was advanced to the priesthood by Bishop Van Dyck. He was presented by the Rev. Frank J. Knapp and the Rev. Stanley P. Jones preached the sermon. Fr. Neal will be rector of the Church of the Good Shepherd, Barre.

LIVING CHURCH RELIEF FUND

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth Street, Milwaukee 3, Wis., with notation as to the purpose for which they are intended.]

Living Church Nursery Shelter

Previously acknowledged	\$ 985.49
Eagle's Nest Farm, Diocese of Newark	20.00
Mrs. T. C. Cox	5.00
Rev. L. Fitz-James Hindry	5.00
Miss Agnes C. Way	5.00
A. E. Fraser	2.00
	\$1,022.49

China Relief

Eagle's Nest Farm, Diocese of Newark	\$ 15.00
Mrs. M. M. Claiborne	5.00
A. E. Fraser	2.00
	\$ 22.00

Greek Relief

Anonymous, Hartford, Conn.	\$ 3.00
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International Red Cross

Eagle's Nest Farm, Diocese of Newark	\$ 15.00
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War Prisoners Aid

Previously acknowledged	\$1,296.90
Eagle's Nest Farm, Diocese of Newark	17.29
Mrs. George W. Hurtt	15.00
	\$1,329.19



GO TO CHURCH THIS SUMMER



"GO TO CHURCH IN SUMMER"

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

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

ALBANY—Rt. Rev. George Ashton Oldham, D.D., Bishop
St. George's Church, N. Ferry St., Schenectady, N. Y.
Rev. George F. Bambach, Rector; Rev. Oscar C. Taylor, Asst.
Sun.: 8, 11, 7:30; Daily: 9:30 & 5 P.M.; Tues., Thurs., Holy Days: 10 A.M.

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

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

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

Grace Church, Church & Davis Sts., Elmira, N. Y.
Rev. Frederick Henstridge, Rector
Sun.: 8 & 11; Wed. & Holy Days: 9:30 A.M.
Other services as announced. Church open daily.

Grace Church, Genesee & Elizabeth Sts., Utica, N. Y.
Rev. Harold E. Sawyer, Rector; Rev. E.B. Pugh
Sun.: 8, 11, 4:30; Tues. & Thurs. 10 H.C.; Fri. 7:30 H.C.

CHICAGO—Rt. Rev. Wallace Edmonds Conkling, D.D., Bishop

Church of the Redeemer, Blackstone Ave. at 56th, Chicago
Rev. Edward S. White, Rev. Elmer J. Templeton
Sun.: 8 & 11 A.M.; Mon. & Fri. 9; other week days 7 A.M.

St. Paul's Church, 50th & Dorchester Ave., Hyde Park, Chicago
Rev. H. Neville Tinker; Rev. Pierce Butler
Sun.: 8 & 11; Wed. and Saints Days: 10

COLORADO—Rt. Rev. Fred Ingley, D.D., Bishop

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

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

Christ Church Cathedral, Main & Church Sts., Hartford
Very Rev. A. F. McKenny, Rev. S. W. Wallace, Rev. E. J. Cook, Rev. J. P. Coleman
Sun.: 8, 9:30, 10:05, 11 A.M., 8 P.M.; Weekdays: Mon., Fri., Sat. 8; Wed. 7; Tues. & Thurs. 9

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

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

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

(Continued on next page)



GO TO CHURCH THIS SUMMER



(Continued from preceding page)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Church of St. Michael and All Angels, St. Paul & 20th Sts., Baltimore
Rev. Don Frank Fenn, D.D.; Rev. H. G. Miller
Sun.: 7:30, 9:30 and 11 and daily

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

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

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

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

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

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

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

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

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

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

Church of the Ascension, Fifth Ave. & 10th St., New York

Rev. Donald B. Aldrich, D.D., rector (on leave: Chaplain Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday.

Church of the Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11, M.P. & S.; Weekdays: Thurs. & Saints Days, 11 H.C.; Prayers daily 12-12:10; Tues., 12 Intercessions for the sick.

Chapel of the Intercession, 155th St. and Broadway, New York

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

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

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

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

Rev. Geo. 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.



CHURCH OF ST. MARY OF THE ANGELS, HOLLYWOOD

NEW YORK—Cont.

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

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

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. 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

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

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

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

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

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

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

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

St. Mark's Church, 1625 Locust St., Philadelphia
Rev. Frank L. Vernon, D.D., Rector
Sun.: Low Mass, 8 A.M.; Matins 10:30; High Mass 11; Evensong 4; Daily: 7, 9, 12:30 & 5; Confessions: Saturdays 4 to 5 & 8 to 9 P.M.

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

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

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

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

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

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

WASHINGTON

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

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

The Church: *Good Neighbor Too*

No. 5 IN A SERIES: THE CHRISTIAN OFFENSIVE

WHILE war rages in other parts of the world, Latin America occupies an increasingly important part in political and business developments of the future. And although the Latin American countries are counted as Christian, the ministrations they receive are utterly inadequate to their needs according to the best judgment of missionaries who have lived and worked there for years.

The fundamental need for what the Episcopal Church can give Latin America remains and will grow stronger as our neighbors to the south become more and more strategic in the fellowship of nations. The Anglican Communion, including the missionary societies of the Church of England and our own American Episcopal Church, has traditions and virtues which Cubans, Brazilians, Haitians, Mexicans, and Central Americans have long recognized as valuable in their national life.

The great aim and goal of our work in these countries is the establishment of a native ministry and leadership so that, as their political governments are partners in the family of nations, so the native Churches will become partners in the world-wide family of the Anglican Communion. Already marked progress has been made in this direction, for in all these Central and South American jurisdictions, most of the work is carried on by native priests and laymen. Only a small fraction of our clergy there come from the United States and the call which comes to us now is primarily to aid these young native Churches to train native clergy and to guide them on their way to a new day in local leadership.

Many opportunities in Latin America beckon us insistently to give in richer measure the service that has been rewarded for so many years with such grateful response. The Presiding Bishop feels that the American Church must answer this call through its missionary program for the years immediately ahead. Here are but a few examples of the opportunities:

The Bishop of Cuba needs a larger staff of better-trained native clergy and an extension of our school

system. Quantities of first-class printed materials for religious education also are needed.

The Bishop of Southern Brazil is anxious to provide educational facilities for a larger number of Brazilian clergy. Twenty or more chapels need furnishings and an equal number of parish halls and Sunday schools need proper equipment. The opportunity for telling the Good News through press and radio is unlimited, given but small sums for its preparation and dissemination.

A new farm school at Quebrada Limon, a far-seeing project for training native youth, which already has attracted favorable attention, has the first call on any additional aid we can give the Bishop of Puerto Rico.

The simplest of rectories and slight increases in astoundingly meager clergy salaries are provisions for which the Bishop of Haiti asks. All but one of his clergy are native Haitians.

In the Panama Canal Zone, teeming with war activity, the bishop is eager to reach out into newly populated communities, including that part of Colombia which has always been part of his district and where our Church has done little.

Opportunities also await us in the Dominican Republic where the Church is inadequately staffed in proportion to the field of work.

In Mexico, work of our native clergy needs to be supplemented by trained lay workers.

In the Caribbean area, American jurisdictions are near neighbors to the British West Indian and Central American dioceses which are ministering to thousands of young Americans in the military services. A share in the support of these areas, for the present at least through English missionary societies, is the privilege of our National Church.

Statesmenlike plans for future expansion in all this Latin American field are part of the new Christian Offensive which the Presiding Bishop proposes. As our government is the Good Neighbor to Latin American governments, so our Church must be the Good Christian Neighbor to the Latin American peoples.

THE TIME HAS COME WHEN THE CHURCH MUST LAUNCH A CHRISTIAN OFFENSIVE DESIGNED TO TAKE ADVANTAGE OF SOME OF THE TREMENDOUS OPPORTUNITIES RESULTING FROM THE WAR.—The Presiding Bishop.