

# The Living Church

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



**Co-operative Love**  
*George M. Brewin*  
Page 10

**OUTDOOR SERVICE AT BOSTON CATHEDRAL**  
Typical of the cathedral's summer program is this scene, showing Dean Van Etten conducting D-Day prayers. (See page 14.)

*Boston Globe.*

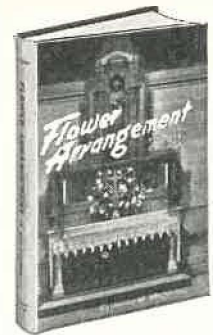
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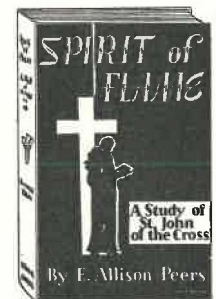
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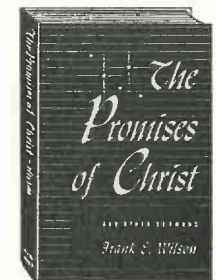
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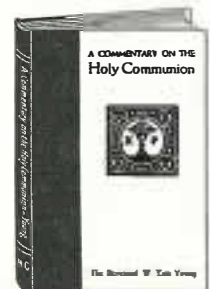
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No Private War

TO THE EDITOR: I wonder what the other 43 nations joined with us in the Allied cause would make of this—if they saw it:

"The war against Japan is distinctly *our war*. The United States must bear the burden and alone prosecute it. In the Southwest we have a little help, but the march across the vastness of the Pacific is *our* problem and we are doing the job alone."

This amazing statement is found in your July 23d issue, page 5, under the caption "The War with Japan." You credit it to "The Newly Created Publicity Department of the Missionary District of Honolulu." The purpose of the statement which includes an introductory paragraph and seven points, is entirely worthy—viz., to seek "The United and Organized Prayers of the Whole Church." A straight out call to Prayer is in order, is needed urgently; it is not strengthened by the above Declaration, which immediately diverts attention from the "Worthy Purpose" to unnecessary (and may I add courteously) erroneous ideas which lead to questions, such as: Is any one of the Allied nations fighting "its own war" alone, anywhere? Have Australia and New Zealand no part in making our advanced attacks further north possible? Are not they, and the Free Fench, helping maintain our supply routes from the United States to the Southwest Pacific fronts? Is there no diversionary value to the action on the part of the British in Burma? And what about our Chinese Allies? How far on would we have been, if they had not held large Japanese forces at bay—by land, sea and air—all these years? And (this being fundamental) is there not united strategy for the Eastern Hemisphere, with China and Russia, and parts of the British Commonwealth of Nations and the Netherlands, and Free France; and American and European leaders (not to mention other Allied statesmen) contributing fully brains and experience to the campaign in the Pacific? Let us not forget that this is Global War.

I quote again (p. 5, column 2, point 5): "The problems of the future for the United States lie in the Pacific. The problems of Europe are small in comparison with the problems of the Orient. The world of the future will center in the far reaches of the Pacific area." This, after all, is *one world*.

European and Asiatic nations have problems in the Pacific, as well as the United States. And America has major "Problems of the Future" on the Atlantic, also.

The Living Church

Established 1878

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

- CLIFFORD P. MOREHOUSE.....Editor  
(On leave for service with U. S. Marine Corps)
- PETER DAY.....Acting Editor
- JEAN DRYSDALE..Managing & Literary Editor
- ELIZABETH MCCracken.....Associate Editor
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We who have lived in the Pacific area give our unreserved assent to the next sentence: "The United States must begin to learn something of that vast region," and all Churchmen can agree with this, "The prayers of the whole Church are needed now and in the future for the D-Days of crisis."

Most Christians, I think, differ so strongly from the sentiment in, the last paragraph, point 7, that they are not likely to include it in their prayers. Surely the Church does not stand for that individual admiral's extemporized calling-card dictum placed on the offering plate "two Sundays after Pearl Harbor: *Japan must be destroyed.*" Japan must be defeated, disciplined, reformed, "converted" (turned right about) saved-to-serve the world, but not "destroyed." Perhaps the dictum sounds worse than was intended.

I do not understand the sentence "This (i.e., the admiral's outburst) was not vengeful thinking but follows our Lord's words about what must happen to those who made others to sin." The final sentence in this pronouncement begins by repeating what had been mis-stated earlier. "Our country is girding itself to win its own war in the Pacific."

As your "Editor's Comment" remarks tersely and well, "Point 7 shows how very much need there is for prayer for America as she faces the temptations of victory."

(Rt. Rev.) S. HARRINGTON LITTELL,  
Retired Bishop of Honolulu.  
New York City.

GI Gander

TO THE EDITOR: Via a round-about route THE LIVING CHURCH comes to me here and is read enthusiastically. It is then placed in our reading room where countless GI's get a gander. It's usually pretty well worn by the end of the week—so you must have a good magazine, eh?

Best liked items are the editorials and Ammidon Co.'s column. The latter certainly is a new high in advertising!

(Pfc.) SANFORD LINDSEY.  
St. Petersburg, Fla.

Intinction

TO THE EDITOR: Bishop Oldham's letter seems very timely. I rather hope that General Convention will forbid intinction except in carrying the Sacrament to the sick. All the difficulty can be easily settled by telling "squeamish" people to retire from the altar *before* the chalice is administered.

While of course it is perfectly legitimate for the Liberal Evangelical party to press for a new revision of the Prayer Book, it seems a pity to make it a partisan matter. So many think that it is not liturgical enrichment that is desired, but a watering down, not to say denial, of the Faith.

General Convention never appears to worse advantage than in revising the Prayer Book. I feel sure that most of our people are entirely content with the Prayer Book as it is and do not want revision.

(Rev.) CHARLES E. HILL.  
Williamstown, Mass.

TO THE EDITOR: It is unfortunate that the Evangelical Fellowship tended to give some people the belief that Communion by intinction is *illegal*. Perhaps "traditional" would have been a better word for them to have used in stating their objectives. There are many who believe that Communion by intinction is *legal*. In fact, if an ultimate legalist looks at the third rubric on page 82 of the Prayer Book, he comes to the conclusion that the present method of administering the chalice to the mouth is *il-*

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## STRICTLY BUSINESS

PHIL FEY of the M-G store returned last week after an extended visit to Kanuga Lake Conference, Hendersonville, N. C.—and with a Southern accent. Customers are beginning to have difficulty understanding him, and we're thinking of calling him Colonel. He's so full of enthusiasm for the Conference and the hospitable and charming Churchmen he met there that I doubt it will be safe for him to go another year. He might not return.

Mr. Fey was extremely heartened by the Conference. He was particularly impressed by the enthusiasm of the many Churchmen who came there to learn and to return to their parishes much better equipped to do a good job in the autumn.

\* \* \*

WE ALWAYS have a lot of fun with the fact that the subscriber's address label on the front cover of the LC and the sort of summary of editorial content sometimes come into strange juxtaposition. The latest one to be called to my attention was sent in by the subscriber himself. It reads: "Military Nuisance; Human Tragedy Rev. Joseph Harvey." I think our editors had better be a little more careful what titles they print on the lower left hand corner of the magazine!

\* \* \*

FRED NORDHORN, former M-G employe, has been with the armed forces in England until recently, and he has frequently visited the LC Nursery Shelter at Barton Place, Exeter. Not so many weeks ago he wrote that he'd like to have some small things to give the children, and so Helen McWilliams took up a collection in the office. Then she and some of the other girls bought all the small things children like—paint books, soap, bubble pipes, crayons—and spent an evening making hair ribbons for the little girls. Now Miss McWilliams has learned, in a letter from Miss Blanche Haley, superintendent of the Nursery, that the package got there safely and delighted the children. There was only one disappointing note: Fred Nordhorn had left England by the time the package arrived and so didn't witness all the happiness he'd planned.

\* \* \*

L. T. COLONEL Hubert S. Barnes, brother-in-law of Linden H. Morehouse and former vestryman of Christ Church, Whitefish Bay, Wis., was until recently in England in charge of Negro troops. Linden just received news that Colonel Barnes was recently wounded, though not seriously, and has been awarded a Purple Heart.

*John McConsey*

Director of Advertising and Promotion

legal, because there it merely states (literally) that Communion shall be (1) in both kinds, (2) by order, (3) *into their hands*, and (4) devoutly kneeling.

Every Church ought to be on constant guard against the legalists. Our Lord had trouble with them. So did St. Paul. Very much so! So did Luther, etc., etc.

Here's another one for the legalist. According to the third rubric on page 84, Reservation of the Sacrament is surely *illegal*, no matter how subtle may be the argument to get around. Yet reservation is practiced quite frequently without any cry of *illegality*. Reservation may have good uses. Those who need it ought to be able to use it. The church as an institution should be interested not so much in the legality of its actions (Hear! Hear!) but much more in the progressiveness and the forwardness of its actions. (Rev.) DONALD P. SKINNER.

Bozeman, Mont.

TO THE EDITOR: May I comment upon Bishop Oldham's letter in the July 16th issue of THE LIVING CHURCH relative to the stand of the Episcopal Evangelical Fellowship on intinction? I can find nothing in our rubrics that forbids the administration of Communion by intinction. There are several ways of administering intinction. The method, frequently used, provides that the bread is delivered "into their hands," in accordance with the rubric, *Prayer Book*, page 82, and the minister "delivereth the cup," in accordance with the rubric, page 83, and the communicant dips the wafer in the wine. In other words there is nothing in the rubric that says that the clergyman must compel the communicant to drink from a common chalice. As the E.E.F. statement says: "Holy Communion may be administered by intinction." It is not illegal. It is simply one of the customs, like that of sitting or kneeling during the reading of the Epistle, on which no definite legislation has been passed, at least to my knowledge. Many of us believe, however, that if intinction were more widely used, those who now refrain from receiving from a common chalice will come to Communion.

The use of a common cup in a public place has been against the law in most of the states in the Union for some time. Admittedly, the use of common chalice has been the traditional custom of the Church from the time of Our Lord, as was also Baptism by immersion and a number of other customs which have not been continued in our Church for various reasons. I believe strongly that the conscience of the individual or a Church, should ultimately take precedence in fundamental matters of faith over any laws of the State, but I believe on the other hand that the laws of the State should be obeyed by every clergyman of the church when they apply to methods that fall as does the use of intinction, within the province of public health and hygiene.

Therefore, instead of standing for lawlessness as those of us who use intinction are accused of doing by Bishop Oldham, I prefer to have the Church stand for obeying the civil laws as long as they are not in conflict with fundamental matters of faith. At present a parish can continue to disobey the laws of the state in which it is located by employing practices that would not be permitted in the neighboring hotel or drug store, simply because the civil authorities out of regard for the Church ordinarily refrain from enforcing these laws. Should not the Church lead in obeying laws of this sort rather than continue a practice that has been outlawed by laws of public health in accordance with our knowledge of bacteriology?

Those living in the first century knew nothing of bacteriology. Yet, I for one, cannot help but believe that Our Lord would be

the first to want His followers to have the highest regard for the knowledge of the ways of God that come to us through science. Prior to the discoveries of Pasteur I believe that all Protestant churches used the common chalice. We may be thankful that within the last 50 years practically all the larger Protestant churches as well as the synagogue have discarded the practice of drinking from a common chalice, with the exception of some Protestant Episcopal and some Lutheran parishes.

At the last three General Conventions a resolution authorizing the use of intinction has been passed by a large majority of the House of Deputies, but each time the House of Bishops postponed action. Therefore, many of us hope that at the next General Convention the House of Bishops will join the House of Deputies in encouraging the use of intinction by giving it official authorization.

It may be of interest to Bishop Oldham, as well as other readers of THE LIVING CHURCH, to know that at the meeting of the board of directors of the National Tuberculosis Association held in St. Louis on May 6, 1943, the following resolution was adopted:

"Whereas, It is a well established fact that one case of tuberculosis comes from another; that the infectious agent, the tubercle bacillus, is contained in the sputum of those who have the disease and that this bacillus may be conveyed from mouth to mouth through the use of a common drinking cup;

"Whereas, This menace to health has been recognized in most, if not all the states, by legislation prohibiting the use of the common drinking cup, but notwithstanding certain church organizations continue to use the common communion cup in their services; Therefore, Be It

"Resolved, That the Board of Directors of the National Tuberculosis Association at the Annual Business Meeting held in St. Louis, May 6, 1943, respectfully call the attention of the governing heads of the church organizations which use the common communion cup to the danger of transmitting communicable diseases in this way, and recommend that they adopt some method of administering the sacrament that is in conformity with our knowledge of good hygiene and public health practice."

(Rev.) GARDINER M. DAY.

Cambridge, Mass.

### Editor's Comment:

The persistent efforts of groups in the Church to legalize this method of receiving the Holy Communion are pretty clear evidence that however the wording of the rubric may be construed, its intention is to prescribe the use of the common cup. We strongly suspect that the practice of public recitation of prayers and (still more) singing of hymns is responsible for the transmission of many more germs than the silver cup with its well known germicidal properties. Hygiene can be overdone, to the extent of becoming a mental disease. However, for the sake of those whose squeamishness leads them to harp continually upon the exceedingly remote possibility of infection from the Holy Communion, by all means let intinction and Communion in one kind be made a permissive use. The rest of us will go our germ way, kissing our wives and children, singing lustily without handkerchiefs before our noses, and receiving the Cup of Salvation.

TRANSFIGURATION, NINTH SUNDAY AFTER TRINITY

## GENERAL

## FINANCE

**Support of Missionary Program**

As a consequence of the fine young people's Lenten offering and continued support of the Church's missionary program by the adults, another new record of collections to June 1st has been established, with payments of 121% of the amount due after allowing one month for collection and transmission. Many dioceses are finding it possible to keep up monthly remittances of one-twelfth of the yearly expectation without taking advantage of the one month leeway.

## EPISCOPATE

**Rev. Reginald Mallett  
Elected Bishop**

The reconvened special council of the diocese of Northern Indiana elected the Rev. Reginald Mallett of Grace and St. Peter's Church, Baltimore, as Bishop of that diocese July 26th. They met in St. James' Church, South Bend, and the decision was made on the first ballot.

The council had met previously June 28th, when an agreement could not be reached in the election of a bishop. Candidates at that time were the Ven. J. McNeal Wheatley of Fort Wayne, Ind.; the Rev. Dr. Frederick L. Barry, of Evanston, Ill.; the Rev. Robert J. Murphy of Howe Military School, Howe, Ind.; the Rev. Peter Langendorff of Hammond, Ind.; the Rev. Kenneth D. Martin of Kenosha, Wis.; the Rev. Thomas Thrasher of Indianapolis, Ind.; and the Rev. Don H. Copeland of South Bend. Fr. Mallett was not nominated at this June 28th council.

Born in Cincinnati, Ohio, February 27, 1893, the son of the Rev. Frank James Mallett and Mary Emily Long Mallett, the Rev. Reginald Mallett received his education at Erasmus Hall, in New York, and at the University of North Carolina, where he graduated in 1915 with a B.A. degree. After attending the General Theological Seminary, he was ordained to the diaconate in 1918 and to the priesthood that same year. He married Miss Lucy Atkinson Murchison February 12, 1924, and they have one child.

Fr. Mallett has served as priest-in-charge of a mission at Walnut Cove, N. C.; rector of St. John's, Wilmington, N. C.; canon of Trinity Cathedral, Cleveland; and rector of Holy Trinity Church, Greensboro, N. C.; Christ Church, Chat-

tanooga, Tenn.; and Grace Church, White Plains, N. Y. In 1936 he went to Grace and St. Peter's Church, Baltimore, his present parish.

**Bishop McElwain to Assist  
Bishop Creighton**

Because of the fact that no bishop coadjutor will be coming into the diocese of Michigan in the early fall, as had been hoped, arrangements have been made by Bishop Creighton for episcopal assistance throughout the fall, winter, and early spring. The Rt. Rev. Frank A. McElwain, D.D., former Bishop of Minnesota and now retired, will come into the diocese in mid-September for a stay of several months. The heavy schedule of visitations in Michigan's 120 parishes and missions will be shared by Bishop Creighton and Bishop McElwain throughout the season.

The election of a bishop coadjutor for the diocese of Michigan was approved by the annual diocesan convention in January of this year, and at a special convention in May, the Rev. Dr. Donald B. Aldrich, rector of the Church of the Ascension, New York City (now on leave as a chaplain with the U. S. Navy) was elected on the second ballot. Dr. Aldrich, however, subsequently declined the election. Present plans are that another election of a bishop coadjutor will be held at the annual convention in January of 1945.

## BAPTISTS

**Leader to Visit Moscow;  
Plans Talks With Stalin**

Dr. Louie D. Newton, vice-president of the Southern Baptist Convention, and associate secretary of the Baptist World Alliance, announced tentative plans for a trip to Moscow this fall at the invitation of the Soviet government. He will be the first American Protestant leader to visit Russia since the Soviet government's new Church policy was put into effect.

The Southern religious leader hopes, he said, to gain the ear of Premier Stalin and other Soviet officials. He will urge greater liberty for Russia's reported 4,000,000 Baptists, and will plead for religious liberty in all parts of Europe after the war.

Dr. Newton, who is pastor of Druid Hills Baptist Church in Atlanta, Ga., stressed that he is going to Russia as an individual minister, and not as the official representative of any Church group.

## SOCIAL RELATIONS

**Labor, Coöperatives and Church  
Meet at Madison, Wis.**

"Some Church members are also members of organized labor and of the co-operative movement; therefore it behooves the Church to know about the purposes of organized labor and the co-operative movement. Members of both these groups should also be better acquainted with the nature and purposes of the Church."

Such a statement summarizes the general conclusion of a ten-day institute on industrial relations for Church leadership, held at the University of Wisconsin School for Workers in Madison, July 10th to 21st.

The Church Leadership Institute met for its second year with the members of the School for Workers and the Consumers Coöperative Institute. This brought together 36 representatives of the clerical and lay leaders of the Episcopal, Congregational, Presbyterian, Methodist and Evangelical Reformed Churches, 50 young leaders in the labor movement, and 15 representatives of various coöperatives. Some of the lectures and joint discussions were held with the Town and Country School, of which the Episcopal Rural Work Conference is a member, and in which Church representatives took part.

## CHURCH REPRESENTATIVES

The Episcopal Church was represented at the Industrial Relations Institute by six clergy and Miss Dorothy Stabler of the national staff of the Woman's Auxiliary. The clergy were the Rev. Messrs. Samuel D. Rudder, St. Barnabas' Church, Brooklyn, N. Y., a member of the Long Island diocesan Christian Social Relations Department; James G. Widdifield, St. Paul's Church, Detroit, and chairman of the Michigan diocesan Department of Christian Social Relations; Benson Fisher, war industry area worker in the Seneca-Morris area of Chicago; Raymond Custer, St. James' Memorial Church, Pittsburgh, and secretary of the Pittsburgh diocesan Department of Christian Social Relations; H. F. Whitney, St. Paul's Church, Savanna, Ill., diocese of Chicago; A. R. Pepper, executive of the National Council division of Christian Social Relations.

The group attended the daily Communion services with the Episcopal Rural Work Conference at St. Francis House, the Episcopal student center at the university.

## CHINA

### Bishop of Honan to Have Charge of Shanghai

The Rt. Rev. W. P. Roberts, Bishop of Shanghai, now in the United States, has sent word back to China asking the Rt. Rev. Lindel Tsen, Bishop of Honan, to act as Bishop in charge of Shanghai, in the vacancy caused by the death of Bishop E. S. Wu, formerly assistant in charge of Shanghai in Bishop Roberts' absence. How or when the message will get through to Bishop Tsen and to Shanghai cannot be stated definitely, but it seemed wiser to Bishop Roberts to make this arrangement than to attempt the election of a new bishop when it might not be possible to arrange for his consecration at once.

The Chinese accountant in the Shanghai mission office was able to send word about the American members of the Shanghai staff still interned in Shanghai camps:

"George Laycock, Foster Teevan, Edward Throop, George Sullwold, R. J. Salmon, Gwenn Cooper and the Crawford Brown family are all well and fine. They are busy with studying and reading."

Bishop Roberts is to assist Bishop Hart of Pennsylvania for the present, and expects to move to 209 St. Mark's Square, Philadelphia, early in September.

## JAPAN

### Rev. Dr. Kobayashi Dies

A delayed message from Tokyo announces the death, last May, of the Rev. J. H. Kobayashi, who was headmaster of St. Margaret's School, Tokyo, from 1910 to 1940 and also chaplain from 1903 to 1940. Under his direction, with Miss Gertrude Heywood as American principal, St. Margaret's, enrolling from 400 to 600 girls, came to be one of the finest schools in Tokyo, or in Japan. After he retired as head, Dr. Kobayashi continued as councilor and a member of the board of trustees. Bishop Charles S. Reifsnider, formerly of Tokyo, who knew Dr. Kobayashi well and worked with him for many years, writes, "Dear old Dr. Kobayashi loved and prayed for perpetual peace between his beloved adopted country, America, and his native land. I know he has done much to strengthen the Christian attitude at the school in these war days, and I know how his heart has been rent by the present warfare between his two loved countries."

## POLAND

### Bishops Refuse to Collaborate

According to the *Courrier de Geneve*, as reported to the International Christian Press and Information Service, "in proportion as the Russian armies advance into Polish territory, the occupying German authorities are changing their attitude,

and making obvious efforts to win over the population for a common struggle against the Russians. The Frank government published an appeal of this kind which was posted up in all Polish towns, but which was quite unsuccessful. This is not because the Poles await liberation by their neighbor on the East, but because they have had enough suffering under the German rule. Following on this failure, Frank asked the Bishops of Kielce, Sandomierz, and Czestochowa to sign the appeal to the people. The bishops refused, considering it quite impossible to collaborate with one occupying power against another. When Frank received the same reply from several Polish lay personalities, he at once had them arrested. The bishops are under house arrest. Since this time, repressive measures are becoming more and more severe."

## BRAZIL

### Annual Council Finds Church Thriving

Progress of the Church in Brazil was noted at the 46th annual council of the Brazilian Episcopal Church, which was held April 19th in the Church of the Saviour, Rio Grande, where just 50 years ago the first convocation met. The two bishops and 26 of the clergy were present. The lay representation was one of the best ever had. At each of the five public services the church was entirely filled, and all of the clergy were present in the chancel.

In his annual report Bishop Thomas called attention to the progress as revealed in the advancement to the priesthood of eight deacons and in the fact that six postulants were studying in the seminary at Porto Alegre, and three others, catechists in charge of missions, were taking a correspondence course under Archdeacon Kriskchke. Also four young men were taking a pretheological course in São Paulo.

Further indication that the Church in Brazil is thriving was to be found in the completion of a parish hall at Pereira Barreto, and a rectory and parish house at St. John's Mission in São Paulo. Two

new chapels were built during the year, Christ Chapel in a country district near São Gabriel, and St. Peter's, at Sete Barras in the state of São Paulo. Two homes for aged women opened this year, in Bagé and Rio de Janeiro.

Regular contributions surpassing those of any other year and representing an increase of 17% over the previous year, were reported.

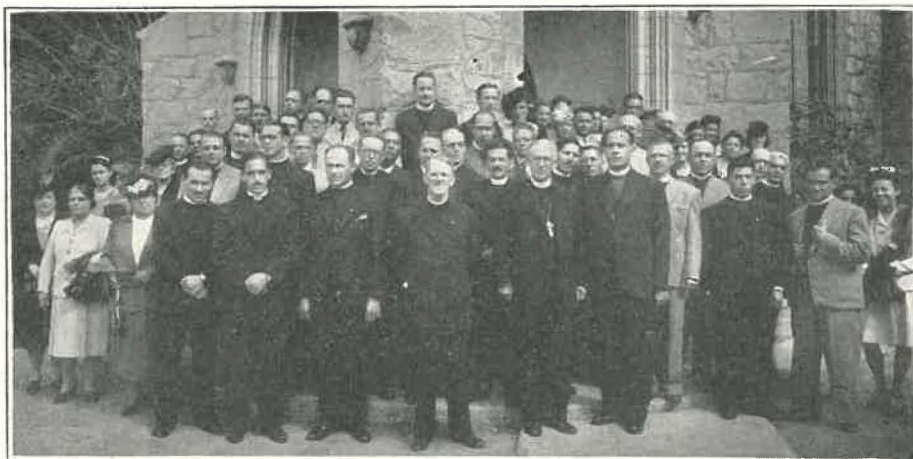
The pastoral portion of the Bishop's address was "A Call to Service," and in response to this call a Forward in Service committee was appointed, comprising all the clergy and all lay delegates. A central committee was also appointed, composed of the Bishops, the Rev. Messrs. Nataniel D. da Silva and Plinio Simoes and Messrs. Nelson Appel and Caleb Leal Marques.

Reports were read and plans for the future adopted at the meetings of the Woman's Auxiliary. The official talk, given by the Rev. Marçal Ramos de Oliveira, presented the value of women's work, and was based on the part played by the women of the Old and New Testaments.

On Sunday morning, April 23d, Bishop Thomas ordained to the diaconate Ramão Hilario Gomes, who is deacon-in-charge of the Church of the Nativity at Dom Pedrito.

Church congresses will be held in nine cities so that all the clergy and representatives from each parish and mission may attend at a minimum expense. Questionnaires have already been sent out to be studied and answered by parochial committees on such subjects as work of vestries, progress of Church societies, development and curricula of Sunday schools, general parish work and finance, and the work of the clergy. Effort will be made to study work well done and poorly done, with the reasons for success or failure.

After the council, two days were given to conferences in which various subjects were taken up: chant music, versions of the Old and New Testaments, the Reformation in England, the development of Jewish doctrine, Prayer Book rubrics, the Christ of the Gospels, and Luther and the Reformation.



COUNCIL OF BRAZIL: The two bishops are shown with clergy and laity at the largest meeting of the Brazilian Church ever held.

# WAR SERVICE

## ARMED FORCES

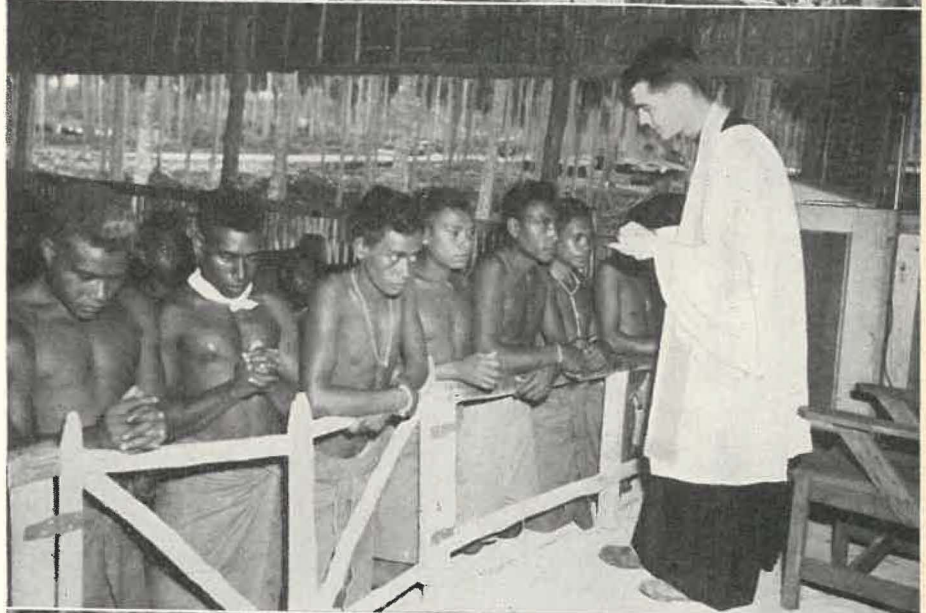
### Solomon Island Churchmen

Since the activities of missionaries in the South Seas have been greatly curtailed or stopped completely by the war, chaplains in the armed forces conduct services for the civilians. Lt. C. G. Widdifield, formerly rector of St. Paul's Church in Columbus, Ohio, and now on duty as a Navy chaplain with the Marines in the Russell group of the Solomons, finds time to minister to the inhabitants of the islands as well as to his own men. Under his direction the natives who had become Churchmen long before the war, themselves have erected a chapel of logs and bamboo, with a thatched roof. Joints are notched, pegged, and even secured with vines.

Any Sunday morning around 9:45 visitors to this part of the island can see long lines of natives streaming into the chapel from the many outlying villages. Most of them are dressed alike—in sun-bleached cloths wrapped around them in skirt fashion. They seldom wear shoes.

Upon entering the chapel, they display the utmost reverence and appear very thankful to be able again to enjoy the right to worship. Very quietly they go to their seats, make the sign of the cross, utter a short prayer, and sit down.

Lieutenant Widdifield is assisted by a native altar boy dressed in somewhat the same fashion as his fellow worshipers, his only other article of clothing being a white shirt. Although the worshipers understand little English, they follow the chaplain in prayer. The hymns, which they sing in fine harmony, are led by one of their own group.



## MILITARY ETHICS

### Clergymen Protest Robot Bombing

Twenty-eight prominent clergymen and other leaders, who last March criticized the obliteration bombing policy of the British and American governments, have issued another manifesto to protest Germany's robot bombing of London and other English cities.

"We are now moved," said the statement, made public by the Fellowship of Reconciliation, "to appeal to the German people and their government not to engage in the wanton cruelty of robot bombing, or other methods of civilian bombing."

Calling upon all governments to adopt "measures that would lessen the mass slaughter of women, children, and youth," the statement draws attention to the Pope's reference "to the sad and inexorable race between actions and reprisals, which happens to the detriment, not of certain particular peoples, but of the whole community of nations."

Churchmen who signed the statement included Bishop Lawrence of Western Massachusetts, Bishop Mitchell of Arizona, and the Rev. Elmore M. McKee.

U. S. Marine Corps.  
CHAPLAIN WIDDIFIELD: *Ministering at native church in Solomons.*

## Can the Western World Survive?

ALMOST the first thought that strikes a religious editor on reading Walter Lippmann's *U. S. War Aims*\* is that the evangelization of China, India, Africa, and Eastern Asia should be the paramount business of the Christian Church. For Mr. Lippmann's concoction for world peace is a mixture so explosive that a slight jarring of it might well spell the end of the Western world.

The war aims of the United States, according to the book, which is a sequel to the author's *U. S. Foreign Policy*, should be to foster the development of and consolidation of three existing regional power systems—the Atlantic, including Britain, the United States, and the other American and Western European nations; the Russian, including the USSR and eastern Europe; and the Chinese, including China and the nearby Asiatic States (this last system being a matter of future development rather than of present fact). Mr. Lippmann recognizes that the Moslem nations and India will in time form other blocs. Germany and Japan should be stripped of power in international affairs to prevent their exercising a balance of power among the great regional blocs. And the regional blocs in turn must foster good relations among each other to forestall their becoming tools of Germany and Japan. He adds the cogent statement that "the general aim of any lasting settlement of a war of aggression is to extinguish the war party and to protect the peace party, by making the defeat irrevocable and the peace acceptable."

This general aim is, as Mr. Lippmann would readily admit, not always easy to achieve. Industrial nations seeking markets in a world where markets are shut off from them by political barriers have both the need and the means to wage war. The "war party" may be almost any party that sees a chance of military success.

The great regional power groups are to be held together by the realization of their common interests. They are to be

\**U. S. War Aims*, by Walter Lippmann. Atlantic, Little Brown. \$1.50.

saved from falling out among each other by their realization that they have no interest more vital than the keeping of the peace. Meanwhile, demilitarized Germany and demilitarized Japan are to exert a calming influence upon the nations because they continue to represent a potential threat to the peace of the world. Their threat is not to upset the balance of power, but the possibility of a revival of the balance of power. For, as Mr. Lippmann points out, the Atlantic powers could not conquer Russia without the assistance of a remilitarized Germany or Japan, or both; nor could Russia conquer any of the Atlantic powers without the assistance of one of these nations. As long as Germany and Japan remain impotent, world war is unlikely.

To our mind, such a power line-up is ominous in the extreme. The USSR and the United States do not have any direct conflict of interests. Neither do the United States and China. But Britain, China, and the USSR have many actual and potential points of conflict. The United States cannot view with equanimity the arrival of a strong aggressive power upon either the Atlantic or the Pacific basins, and thus its fate is bound up inextricably with that of the European and Asiatic nations. Sooner or later, it would appear almost inevitable that allowing Germany or Japan to rearm and become a more influential factor in international affairs will seem smart politics to somebody (as it did to the Baldwin government), and the stage will be set for World War III.

IN MAKING these observations we are not criticizing Mr. Lippmann. As he says in his preface, "Nobody can invent a tree: he can nurse it, prune it, check the pests that would devour it; he can brace it against the storms." He does not claim to have invented the shape of the world and the political habits of mankind. Given the facts of regional groupings and of power politics, he says, this is the situation which will almost certainly evolve. His suggestions are designed to substitute effective measures for the ineffective ones which prevailed in the period between wars, to provide safeguards for the danger spots in relations between States. Americans were not willing to see Japan conquer China and instituted various anti-Japanese measures short of war—some official, some popular and unofficial. These measures finally assumed so much importance in Japanese eyes that Pearl Harbor was the result. In the Atlantic, when we found that France had fallen and Britain was in dire straits, the nation with almost complete unanimity moved to give effective aid to Britain and to rearm itself. It is the most elementary precaution, says Mr. Lippmann, for us to pursue in peacetime a policy which we know perfectly well we shall have to follow in wartime. If we shall have to fight a war as the result of the foreign policy of Britain or France, it is only commonsense for us to ask to be consulted by those nations before they take drastic steps.

An international police force, a world State—these ideas are promptly dismissed by the author because the likelihood of putting them into effect is nil. As a measure to promote good will between the democracies and Russia, he does propose one "internationalist" idea: that an international bill of rights be drawn up, representing the guarantees of freedom and political democracy given in the laws and constitutions of both

### The Epistle

Tenth Sunday after Trinity

August 13th

"DIVERSITIES of gifts." To each one who puts on Christ is given some gift or power of God by the Holy Spirit. These gifts vary but all come of God and their possession is proof of sharing in the life of God. The use of one gift may seem to give its possessor a superiority over another whose gift is different, but remember that the distribution of the gifts is an act of will of the Holy Spirit and what He gives us we are to use as sharing in the work of God. Someone may have a gift the use of which brings worldly honor or great authority, but another whose gift results in something seemingly humble has just as important a part in God's work. Pray for knowledge of your share in God's work, for a full development of whatever gift the Spirit has given, and for a willingness to do your best for God no matter how humble your part seems.



the Soviet Union and the Western Democracies. The implementation of this bill of rights would, however, depend upon the actions of the individual nations.

The Wilsonian principles, especially the dubious principle of self-determination, are given short shrift by Mr. Lippmann, who as a young man assisted in their formulation. They represented his wishes for international order. He now seeks to develop a program for peace within the limits of the politically possible. He advocates a world association of nations but does not want it to have anything to do with the critical problems of maintaining peace, for he feels that these problems can only be realistically handled by the great powers who will have to execute the decisions.

The best hope for the future, he feels, is the fact that the USSR and the United States will be the two dominant powers of the postwar world, and that these two powers not only have no strong conflicts of interest but are unable to get at each other. For them to fight would be as unlikely as a battle between "an elephant and a whale." We wonder, however, whether it wouldn't have been better to say a mastodon and an ichthyosaurus, or some other pair of prehistoric monsters. For unlimited national sovereignty represents as fatal a lack of adaptation to environment as that which caused the mastodon and the ichthyosaurus to disappear from the earth. If Western civilization is unable to protect itself from the strains and stresses of its own political and economic life, unable to create institutions to cope with its industrial and military techniques, it is well on its way to extinction.

Over this dismal spectacle, the Christian Church wrings its hands helplessly. As the Rev. Caxton Doggett writes in the *Christian Century* for August 2d: "Our brethren of

Delaware and Princeton have no better weapon to use against cynicism and power diplomacy than the faith of America's Church millions, a weapon that is unavailable—if the cake in the oven needs watching or the porch furniture needs painting." Against the "practicality" of the peace-makers, the voices of Christian leaders have protested again and again that mankind is one, that no nation is a fit judge of quarrels in which it is a partisan, that unlimited national sovereignty is a way of death and destruction. The generality of Church-people, however, have not heard.

Twice the finger of God has written the warning on the wall. If indeed the western world is living in the past, it behooves those who take Christianity seriously to look to China and India—nations which can take over the heritage of political and industrial development without the burden of antiquated concepts of national rights and powers. The Arab world once developed the science of mathematics; but its folkways prevented the Arab world from using the new tool for the great scientific and industrial development which it made possible. European-American civilization, in turn, may fail at the task of creating the social and political institutions which industrialism has made possible and necessary.

Christianity itself is timeless. It has made its home in many varied cultures and will make its home in new ones. Both China and India are thirsting for the faith, discerning its values more vividly than the peoples of the west. If the world of the future is to a Christian one, a church or a clergyman in Asia may be three times as effective as a church or clergyman in backward-looking, devastated Europe or America; for the third judgment of the Western world may be the last.

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## "Tom"

His name was Tom. That's all you need to know about him personally. He came—a fine, clean, sensitive young soldier of 27—into that great disbursing army camp near us here; and while there, he contacted one of our Episcopal Chaplains who was very much on his toes. To that Chaplain, Tom diffidently confided that the ultra-Protestant faith that he had come up with, had a way of falling down, when a fellow like him needed a powerful bulwark in the soul-tearing days through which every soldier has to pass. It was aired about that Tom's regiment was—oh—so soon to be on its way overseas, so no time could be lost. Into the picture now came our Diocesan Liaison Chaplain to whom Tom was turned over by the Post Chaplain. To get into the hands of our Liaison Chaplain means real definite *action*. So, on a certain recent Saturday, up to Baltimore came Tom—bright and early—right to our very blessed and beloved Grace and St. Peter's—and, then, with our parish priest, began that never-to-be-forgotten day of stiff and concentrated teaching and preparation for Confirmation. No time for non-essentials. A full-grown man wanted Our Lord badly. He was going where the need of Him would be very acute. All that day, priest and soldier, taught and learned of God, Our Lord, and His Holy Catholic Church. Late that Saturday afternoon, our very grand Bishop confirmed Tom in his little private chapel at Bishopstead. Then came the later evening of preparing Tom for his First Communion on the morrow, and the evening was far spent when Tom picked up the true sense of the necessity for a cleansed heart and soul before he could receive the Blessed Sacrament. He asked about Confession—was told—asked how and when he might make his first Confession, and at exactly midnight on that Saturday, so memorable both to Tom, his and our priest, and to all us parishioners, Tom received the Sacrament of Holy Penance.

When his first Sunday at his new parish church was reviewed—the early Mass, the post-communion breakfast with the ever friendly faithful in the Parish House, the later Mass, with its music and ceremonial, its color and beauty, and the larger inclusion of Tom into The Family—was it strange that Tom should say to us, "This is truly the happiest week end of my life." But—then crept into his voice a note of sadness as he regretfully added, "Oh, that *my mother* would accept religion and be as happy as I am." Tom has gone now. He is on his way overseas. His name is enrolled at our Parish War Shrine as one of our beloved and remembered Service Men. Our prayers follow and envelop him.

Pray now—all of you—won't you, for Tom's mother?

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## Cooperative Love

By the Rev. George M. Brewin

Rector, Church of Our Saviour, Salem, Ohio

THE CATHOLIC Faith, just because it is Catholic, applies to all mankind in all times and everywhere, and it applies whether certain groups of people are labelled friends or enemies, cultured or degenerate, and whether the times are peaceful or torn with wars.

Man's trend of thought will, of course, vary according to his surroundings, according to the times, and according to his nationality; but the Faith once delivered transcends all these and forms a rock on which the believer may build his own superstructure of thought. To the Christian there can be no other foundation; for him there is but one rock to build on, and that Rock is Christ. Nevertheless he succeeds in building such a variety of superstructures as to be quite bewildering. The thinking of professing Christians seems like the turmoil around Babel; one group can hardly understand what another group is trying to express. Even while one group is trying to carry out its apparent mission in life, a leading figure in that same group may stand up and say that the group is doing wrong, that its behavior is un-Christian; and bewilderment spreads still further.

In times of peace the mental battles are waged over comparatively superficial matters, but when the storms of life try out the very souls of men, superficial matters are blown away and man's thinking turns to the deep fundamentals of life. But even here, confusion is constantly calling for clarification.

The foundation stone on which Christianity is based is clearly love. Firstly, love of God, and, flowing out of that, love of man. When our Blessed Lord gave this basic teaching He frankly stated that it was something new to man's way of thinking. "A new commandment give I unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

To put this precept into practice in everyday life it is essential that we know just what is meant by this word "love." Mention love to the man on the street, and immediately there comes to his mind that noble sentimental affection that exists ideally between man and wife, parent and child, youth and maiden. Consequently he thinks it sheer nonsense to be told that he must "love" his enemies; that he must "love" a drunken degenerate, or a neighbor who has tried to ruin his reputation, or a man who has robbed him of his wealth. It sounds to him a childish fairy-tale religion, and he is not and does not wish to be any fairy. He says that it is all right for women and children, they can take care of religion for the family. Some men accept the Faith and stand by the Church because they see how much good comes from them. But ask them if

they fully accept the Church's teaching concerning "love," and most will admit that it is to them a vague kind of ideal, a good ideal, but one beyond their reach mentally or actively.

Too many of our clergy do not realize the situation so do not relieve it. But what a ghastly thing it is to find that thousands of professing Christians misunderstand the very basis on which their life structure should be built. Of course the clergy know the answer and know it so well that they seem to think that everybody knows it. It would be nearer the truth to say that hardly anybody else does know it! Again and again the layman needs to be told that there is a special word in the Greek language for deep affection and that it is used but two or three times in the whole of the New Testament. A typical instance is when Jesus wept at the tomb of Lazarus and the Jews standing by said, "Behold how he loved him!" Hence, the incessant use of the word "love" in the New Testament must mean something different.

The word translated "love" in the New Testament means an attitude of mind which finds expression by always trying to do the right thing by other people. The nearest that we can come to expressing it in one word is "coöperation." The Christian Faith teaches that we must put God first in our lives by coöperating with Him with all our faculties, and we must then coöperate with our neighbors with the same care we would bestow on plans for ourselves. While it is not a euphonious word, it is interesting to substitute it for the word "love" in the New Testament. "Perfect love casts out fear" becomes "Perfect coöperation casts out fear." We all know that the labor group fears the employer group, and the employer group fears the labor group. Are they to kiss each other and call it a day? Absurd! But all true and sensible factions recognize as a sound principle that perfect coöperation casts out this fear. Use this term then, and thousands of unwilling disbelievers in the Christian ethics will gladly accept it. If you see a drunkard so befogged that his life and those of others are endangered by his condition, the most coöperative thing you can do is to call the police and have him taken care of. The most coöperative thing for the good of those who bought and sold in the Temple was to drive them out with a cat-o-nine-tails.

Love between nations expresses itself by the effort of one nation to see that the other nation is properly supplied with its needs, material, spiritual, and artistic. Such coöperation would certainly prevent fear between nations.

And what about war? Our course of conduct is to be guided by ascertaining who was the aggressor. Our Blessed Lord said, "All they that take the sword shall perish with the sword." If a nation or an individual deliberately attacks another nation or individual, the aggressor is to

be made to perish with the sword. If I quarrel with my neighbor, the law of love demands that we both take steps to settle the matter, which requires coöperation on the part of both of us. But if instead of doing this I resort to killing him, then my own life is forfeit. The same applies to nations. It must be noted that coöperation with God must come *first* in our duty, for it is only by knowing God's will that we can know what is the right way to treat our neighbor.

Coöperation may be looked on as the first and essential expression of Christian love. But there are endless degrees of love between that and the love which might be defined as ardent devotion. The primary expression can, and does, lead on to something nobler than the mere performance of a duty. If, by coöperation, you can reclaim an alcoholic, you will soon find yourself getting "interested" in alcoholics and may develop a passion to save them. Witness the work of "Alcoholics Anonymous." The more coöperation in the details of life that take place between a child and his father, so much the greater is the depth of love between them. The person who works for the Church will acquire a degree of love for her which may amount to ardent devotion which can never be acquired by the man who does no work for her. Coöperation with God can develop into the flaming passion of love for Him such as we see in the great saints. But coöperation is the first step in Christian love, and it is missed by countless persons because they have never been shown it; they have been shown only the later phases of development which they cannot grasp. They have been given calculus before rudimentary arithmetic. Thus a kind of inferiority complex is undoubtedly built into the religious lives of many Christians because they feel that in spite of being faithful to the Church it seems so utterly hopeless to attain any degree of success in acquiring "affection" for their enemies and those who despitefully use them. The Holy Gospel for Independence Day simply crushes them if they stop to meditate upon it. Much experience shows what a joyful release comes to these burdened minds, when they know that "Love (*agapate*) your enemies" is a very elementary degree of love in comparison with "behold how he loved (*ephilei*) him." In our relations with other people, neighbors, denominations, nations, or any other groups are to develop now or in the dim future into something approaching the Kingdom of God upon earth, they must start with that which is achievable and when that is gained progress continually.

When a man's coöperative love of God develops into an ardent passion for Him, then that man becomes a powerful force in the hands of God to draw people away from their narrow and selfish outlook on life and convert them more fully to the Faith for which the Christian martyrs died; but if he never gets as far as coöperative love, he cannot conceive of anything higher.

The teachers in the Church need to start their teaching from the most elementary bases, and keep reviewing them, or progress in Christian living cannot be made.

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# DEATHS

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

## Thomas Meatyard

Thomas Meatyard, for 40 years verger of the Cathedral of St. John the Divine, New York City, died in St. Luke's Hospital on July 25th, after an illness of several weeks. He was 82 years of age.

Mr. Meatyard was born in the parish of St. Mary-le-Bow, London. Although he had lived for many years in New York, he remained typically British and more particularly a Londoner. This was remarked by the distinguished English Churchmen who were the central figures on the occasions of many great services in the Cathedral. Among them were Dean Inge of St. Paul's, London; the Bishop of London, Dr. Winnington-Ingram; Archbishop Cosmo Gordon Lang, when he was Archbishop of York; the present Archbishop of Canterbury, while still Archbishop of York; and, last April, Dr. Garbett, present Archbishop of York. Mr. Meatyard, in verger's gown, bearing what he always termed the "verge," was a prominent member of the procession in each of the services associated with these notable guests. It was often said of Mr. Meatyard that he was like the verger of Barchester Cathedral, in Trollope's celebrated stories. He so looked and he so acted. His 40 years of continuous service began in 1904, when he was made junior verger. In 1916 he became senior verger, which office he held to the day of death.

The body rested in St. Ambrose's Chapel of the Cathedral, the coffin covered with the Cathedral pall, until July 29th, when funeral services were held in St. James' Chapel. Many who attended the 7:30 celebration of the Holy Eucharist in other chapels of the Cathedral on the mornings and days preceding the funeral paused to engage in prayer before the gates of St. Ambrose's Chapel. Mr. Meatyard had thousands of friends and was known to thousands more of those who attend the Cathedral.

Bishop Manning, on hearing of Mr. Meatyard's death, sent the following

message, "Mr. Meatyard's faithful and devoted service as verger of the Cathedral will long be remembered. He served during the administration of four bishops and of four deans of the Cathedral. He will be greatly missed by the members of the chapter and by all who are connected with the Cathedral, and to me, as Bishop, his death is the loss of a most faithful fellow worker and friend."

Bishop Manning, Bishop Gilbert, the Rev. Dr. Thomas A. Sparks, canon-pastor of the Cathedral; and the Rev. James Green, canon precenter, are away on vacation. The Rev. Edward N. West, canon sacrist, represented Bishop Manning at the funeral services. Taking part with Canon West in the services were the other Cathedral clergy now in residence, the Rev. Albert W. Hind and the Rev. Robert S. Kerr. Men of the choir sang.

Mr. Meatyard is survived by his widow, the former Miss Helen Holbeck of London, and a daughter, Miss Florence Meatyard of New York, who has lived for these many years with her parents in the Cathedral Close.

ELIZABETH McCracken.

# Lloyd

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THOMAS MEATYARD

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## EDUCATIONAL

### CONFERENCES

#### Groton

The Clergy-Faculty Conference of the province of New England will be held again this year at Groton School, Groton, Mass., beginning with supper on September 12th, and ending with lunch, September 14th. The conference is intended for college and school faculties, chaplains, graduate students, and others interested.

The principal speaker is Dr. Joachim Wach, professor of the History of Religions at Brown University, who will give four addresses on the subject, "The Christian Individual and Christian Society." The chaplain of the conference, Dean Campbell of Springfield, will lead meditations each morning, and at the other services. Prof. Adelaide Case is to lead a panel discussion on the subject, "The Methods and Problems of Working with Students."

The cost of the conference will be \$5, including a registration fee of \$1. Inquiries may be addressed to the Rev. Frederic B. Kellogg, chairman, Christ Church, Cambridge, Mass.

### PUBLIC SCHOOLS

#### Plan Campaign to Enroll Children for Released Time

Plans have been laid in New York City to spend \$10,000 on an enlistment campaign to enroll children of the Protestant, Catholic, and Jewish faiths in the public schools' released-time religious education program this fall. The drive will be conducted by the Greater New York Interfaith Committee for Religious Education on Released Time.

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CASE WORKER. Episcopalian, graduate of accredited school of social work, psychiatric training and experience. Challenging opportunity for work with Church social agency counseling adolescents. Salary commensurate with training and experience. Church Mission of Help, 422 Falls Building, Memphis 3, Tenn.

WOULD like to correspond with competent graduate librarian for work in boys' school in Southern California, Episcopalian preferred. Address Bishop Gooden, 3700 Coldwater Canyon Rd., North Hollywood, Calif.

### POSITIONS WANTED

AUGUST and September supply in, or near, New York City. Rev. L. V. Klose, 1429 Second Ave., Columbus, Ga.

### RETREATS

RETREATS at St. Martin's House, Bernardsville, N. J., for groups or individuals. For information apply to the Acting Warden.

SHORT RETREAT for priests, September 11th, 11 a.m. to September 12th, 9 a.m. Auspices of Bronx Clericus. Riverdale School for Boys. Conductor: Fr. Hughson, OHC. Room and board, \$3. Register promptly with the Rev. F. Gray Garten, 50 East 235 Street, New York 66.

### IF YOUR COPY IS LATE

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

## DIOCESAN

### WYOMING

#### An Adventure in Utility

By ERIC MONTIZAMBERT

"This has been the most thrilling experience of all my life!" That, to say the least, is an unusual description of a teaching session at any school devoted to intensive theological study. Yet it is the report of the professor lent by the University of Wyoming to the Church's Missionary College, this summer, in session from June 26th to July 7th at the JDR Ranch, near Jackson, Wyo. He might have been captivated by the unparalleled beauty of the physical setting: log-cabined class rooms facing the full sweep of the snow-covered Tetons; moose feeding in the green clearings of the forest a thousand feet away; or the howling of the coyotes as the sun went down. The sense of awe is inescapable.

But, with the examinations done and the books and the bed-rolls packed away in the cars, he felt that he had never completed a more useful task. The men, experienced priests, seminary graduates and students, collegians preparing for the ministry, were tense with purpose. The "freshman" class had a Ph.D. from Harvard, and a Bachelor of Laws from South Dakota. All but one of its members were graduates. They had entered the school with the knowledge that its isolation was designed for silence and constant study. Months of work must be pressed into 12 days of time. Faculty members are prepared to sacrifice all freedom, and to labor from breakfast to midnight with individual students. The school is a clinic for the mind and the soul. Seven full hours of lectures for all students, each day. Constant interviews throughout the remaining time. This can be done by those who have the will to serve and to learn. But 10 or 12 days is the most that a man can "take" and if he takes it without wavering he has "the stuff" from which a sound ministry is made. Luke Yokota, catechist from Heart Mountain Concentration Camp, near Cody, not only "took it" but achieved an enviable record. Later he will write his papers in Japanese, and Bishop Reifsnider will correct his papers. Wyoming is a *missionary* field. Some day it may become a diocese, but that word will always be written in italics.

The Wyoming Missionary College is not a substitute for the seminary. It is a seminary; a sort of finishing school for seminarians. That is to say, its purpose is the teaching of all the required subjects in such fashion that the unschooled lay mind may easily assimilate essential knowledge. Though the student may be an honor graduate of the best of the seminaries he must take every course that is offered. This not because he is ignorant, but that the function of the school is to show him how to make use of his learning in a pastoral ministry to cowboys, bankers, ditch-diggers, professors of philosophy, and Arapaho squaws. This, indeed, is the most pressing demand upon all ministers of the Gospel. Yet the men who must

teach simple lessons "in ranch talk" before their classmates are required to pass rigid examinations in theological content and technique. And quite often the non-seminarian does better than his theoretically more learned companions.

The school is practical. Everything is related to human needs, and courses are built upon an analysis of student deficiencies. This year major studies were offered by Archdeacon McNeil in Pastoral Theology and Canon Law; the Rev. C. L. Myers in Old Testament and Church History; the Rev. John F. McLaughlin in Moral Theology; the Rev. Marcus B. Hitchcock in Liturgics; Prof. J. E. Culbertson in speech and the use of voice in liturgical reading; and by Dean Montizambert in New Testament, Doctrine, Apologetics and Homiletics. Apologetics, "Christianity persuasively stated," is integrated with Christian doctrine; and Pastoral Theology involves the analysis and treatment of typical psychological problems. The school holds a second short session in the late autumn when deficiencies revealed by the summer courses are dealt with individually. Study courses are prescribed and directed throughout the year, and students are examined on the reading laid down for them.

Wyoming Missionary College, now concluding its third year, has proved its great worth. So efficient has it been in rendering the theology of the Faith into the language of the people as it equips clergymen, young and old, for the ministry of conversion, that one of our visitors aptly described it as "an adventure in utility."

### MASSACHUSETTS

#### Services for the Man On the Street

[See cover illustration.]

Out-of-door preaching services on Sunday nights at 7:00 P.M., are now in full swing at the Cathedral Church of St. Paul, Boston, as for many summers past. For the past two years, however, the sponsor has been not merely the Cathedral but the Boston Area Council of Churches, the full roster of non-Roman Churches, with clergymen of the different denominations preaching. With thousands of service men thronging Boston Common which the Cathedral faces, it is appropriate that there is a strong patriotic as well as religious interest in the programs. There is a brass quartet, and the organ music is brought to the Cathedral porch by a clever amplification arrangement. Thanks to the interested coöperation of the Traffic Division of the Boston Police Department, busy Tremont Street is closed to vehicular traffic for the half hour service on each Sunday night. The program began on May 28th, when Dean Edwin Jan van Etten, spoke on "When D-Day Comes." And now since D-Day has come, the services continue on through the first Sunday in September with their appeal to the "man on the street" and "the man on the Common."

# CHANGES

## Appointments Accepted

**BILL, Rev. JOHN ROBERT**, formerly locum tenens of Emmanuel Parish, Norwiche, N. Y., is now rector of St. Paul's Church, Greenville, N. C.

**ELTING, Rev. RICHARD**, formerly curate of St. John's Church, West Hartford, Conn., is to be rector of All Saints' Church, Meriden, Conn., effective September 1st. Address: 201 W. Main St., Meriden, Conn.

**HAWKINS, Rev. HERBERT**, has been appointed chaplain to the Veterans Administration Facility, White River Junction, Vt. This facility is receiving men from several states now and is not limited to Vermont and New Hampshire men as it was before the present war. Mail may be addressed to Box 264, White River Junction, Vt.

**MALPAS, Rev. JACK**, formerly curate of Emmanuel Church, Baltimore, Md., is now rector of St. Barnabas' Church, Springfield, Mass., and vicar of St. David's Mission, Agawam, Mass. Address: 37 Bangor St., Springfield 8, Mass.

**PETTIT, Rev. LAUTON WHITLOCK**, formerly curate at St. John's Church, Buffalo, N. Y., is now rector of All Saints' Church, Norton; St. Mark's, Dante; Grace House on the Mountain and Honey Branch Mission, both R. F. D., St. Paul; and the Mission of the Good Shepherd, Splashdam, Va. On June 24th he was married to Miss Ellen Sheffield Patman in St. Paul's Church, Rochester, N. Y. Address: 1001 Virginia Avenue, Norton, Va.

**RUBINO, Rev. GERARD**, formerly on the staff of Mount Carmel Church, Baltimore, Md., is now priest-in-charge of St. Mary's Church, 42d Ave. and Utopia Parkway, Auburndale, N. Y. Address: 4104 168th St., Flushing, N. Y.

**SAVOY, Rev. JAMES E.**, formerly rector of St. James' Parish, Marietta, Ga., is now executive

secretary and editor of the *Diocesan Record*, diocese of Atlanta. Address: Cathedral of St. Philip, 2844 Peachtree Rd., N.E., Atlanta, Ga.

**STERLING, Rev. CHANDLER W.**, formerly locum tenens of Grace Church, Freeport, Ill., is to be rector of the Church of Our Saviour, Elmhurst, Ill., effective September 1st. Address: 112 Elmwood Terrace, Elmhurst, Ill.

**STOCKETT, Rev. NORMAN, JR.**, formerly rector of Christ Church, Streator, Ill., and at Farm Ridge, Ill., is now Bishop's vicar at St. Andrew's Church and St. Stephen's Church, Peoria, Ill. Address: 1605 N. Madison, Peoria 3, Ill.

**WOLCOTT, Rev. LEONARD C.**, formerly chaplain of Kemper Hall, Kenosha, Wis., is to be chaplain of St. Helen's Hall, Portland, and priest-in-charge of Ascension Church, Portland, and Christ Church, Oswego, Ore., effective September 1st. Address: Everglades, Maple Circle, Lake Grove, Ore.

## Change of Address

**HAUGHTON, Rev. EDWARD**, now lives at 117 W. Lawrence, Springfield, Ill.

## Military Service

**CHASE, Chaplain WILLIAM J.**, was promoted from the rank of captain to that of major in the Army Chaplains Corps on June 29th. His new position is that of Deputy Staff Chaplain of the AAF Eastern Flying Training Command. His permanent home address is Tully, N. Y.

**HANNER, Rev. WILLIAM O.**, formerly on duty as a major in the Air Corps at Eglin Field, Fla., has been honorably discharged from the Army and has returned to his parish as rector of Trinity Church, Rock Island, Ill. Address: 1818 Sixth Ave., Rock Island, Ill.

**LAWSON, Chaplain LEROY D.** (Lieutenant), has transferred from Hoffman Island to the U. S. Maritime Service Training Station, St. Petersburg, Fla.

The following have been appointed chaplains in the U. S. Naval Reserve: Rev. Messrs.

HERSCHEL OGDEN HALVERT, BRADFORD HAROLD TITE, ADDISON GRANT NOBLE, GEORGE FRANKLIN NOSTRAND.

## Ordinations

### DEACONS

**MASSACHUSETTS**—**CORNELIUS AYER WOOD, JR.**, was ordained to the diaconate June 16th in Immanuel-on-the-Hill Church, Alexandria, Va., by Bishop Hart of Pennsylvania, acting for Bishop Sherrill of Massachusetts. He was presented by the Rev. William Brewster Van Wyck. The Rev. Mr. Wood is to be curate at Grace Church, New Bedford, Mass., beginning August 15th.

### PRIESTS

**VIRGINIA**—The Rev. **AMOS WEBSTER HORSTMAN** was ordained to the priesthood July 14th in Varina Church, Varina, Va., by Bishop Goodwin of Virginia. He was presented by the Rev. S. Brown-Serman, D.D., who also preached the sermon. The Rev. Mr. Horstman is rector of Varina Church. Address: Richmond, Va., Route 14.

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# GO TO CHURCH THIS SUMMER

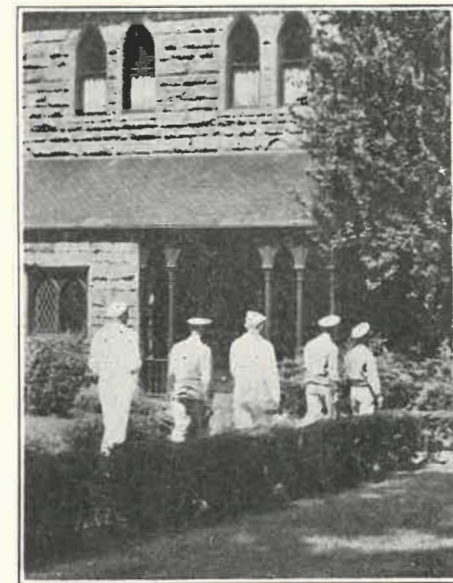


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**THIS** is the slogan of the rectors of the great churches listed here—many of the largest and most important in our nation. "Go to Church in summer," they say, "just as you do in winter! Go to Church every week in the year!" And this summer particularly 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!

**CHICAGO**—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop  
Church of the Atonement, 5749 Kenmore Avenue, Chicago 40  
Rev. James Murchison Duncan, Rector; Rev. Alan Watts  
Sun.: 8, 9:30 & 11 A.M. H.C.; Daily: 7 A.M. H.C.



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## CHICAGO—Cont.

St. Paul's Church, 4945 S. Dorchester Ave., Chicago 15  
Rev. H. Neville Tinker; Rev. W. C. R. Sheridan; Rev. Pierce Butler  
Sun.: 8, 9 H.C.; 11 Morning Prayer; Daily: 7 (M.P.), 7:15 (H.C.)

St. Luke's Church, Hinman & Lee, Evanston  
Rev. Frederick L. Barry, D.D.  
Sun.: 7:30, 8:30, 9:30 & 11 A.M.; Weekdays: Daily, 7:30, except Wed., 7 & 10

**CONNECTICUT**—Rt. Rev. Frederick G. Budlong, D.D., Bishop; Rt. Rev. Walter H. Gray, D.D., Suffragan Bishop

Christ Church Cathedral, Hartford  
Very Rev. A. F. McKenny, Rev. S. W. Wallace, Rev. E. J. Cook  
Sun.: 8, 10:05, 11 & 8; Weekdays: H.C. Tues., Fri., & Sat. 8; Mon., Thurs. 9; Wed. 7 & 11.  
Noontday service daily 12:15-12:30

St. Mark's Church, New Britain  
Rev. Reamer Kline, Rector  
Every Sunday all summer: 8 H.C.; 11 A.M. Morning Service

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

All Saints' Church, Rehoboth Beach  
Rev. Nelson Waite Rightmyer, A.M.  
Sun.: 8, 9:30, 11; Weekdays: 7:45, 8, 5  
St. Peter's, Lewes, Sun.: 9:30

**FOND DU LAC**—Rt. Rev. Harwood Sturtevant, D.D., Bishop

St. Paul's Cathedral, 65 W. Division, Fond du Lac, Wis.  
Very Rev. Edward Potter Sabin, Dean  
Sun.: H.C. 7:30 & 10; Wed.: 9; Daily 7, at Convent, 101 East Division

(Continued on next page)

**ATLANTA**—Rt. Rev. John Moore Walker, D.D., Bishop

St. Luke's Church, 435 Peachtree St., Atlanta  
Rev. J. Milton Richardson, Rector  
Sun.: 9 H.C.; 11 Morning Prayer & Sermon; Saints' Days: 11 H.C.

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

Grace Church, Church & Davis Sts., Elmira  
Rev. Frederick Henstridge, Rector  
Sun.: 8 & 11 A.M.; Tues.: 7:30 A.M.; Wed., Fri. & Holy Days: 9:30 A.M.

Grace Church, Genesee & Elizabeth Sts. Utica  
Rev. Harold E. Sawyer, Rector; Rev. Ernest B. Pugh, Curate  
Sun.: 8 H.C.; 11 Morning Prayer & H.C.; 4:30 Evening Prayer; Weekdays: H.C. Tues. & Thurs. at 10; Fri. at 7:30



# GO TO CHURCH THIS SUMMER



(Continued from preceding page)

**IDAHO**—Rt. Rev. Frank A. Rhea, D.D., Bishop  
St. Michael's Cathedral, 8th & State, Boise  
Very Rev. Calvin Barkow, D.D., Dean & Rector;  
Rev. W. James Marner, Canon  
Sun.: 8 & 11

St. Paul's Church, Glen Cove, L. I.  
Rev. Lauriston Castleman, Rector  
Sun.: 8 & 11 A.M.; Thurs.: 10, H.C.; Prayers  
daily (except Aug.): 10 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 S. Figueroa St., Los  
Angeles  
Very Rev. F. Eric Bloy, Dean  
Sun.: 8, 9, 11 A.M. & 5 P.M.; H.C. Tues. 9,  
Thurs. 10

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. Paul's Church, 8th Ave. at C St., San Diego,  
Calif.  
Rev. C. Rankin Barnes, D.D., Rector; Rev. Wayne  
Parker  
Sun.: 7:30 & 11 A.M. and 7:30 P.M.; Fri. &  
Holy Days 10

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

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

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

**MARYLAND**—Rt. Rev. Noble C. Powell, D.D.,  
Bishop

Grace and St. Peter's, Park Ave. & Monument St.,  
Baltimore  
Rev. Reginald Mallet, Rector  
Sun.: 8, 9:30 & 11; Daily Mass: 7:30 A.M.

St. David's, 4700 Roland Ave., Roland Park, Bal-  
timore 10  
Rev. Richard T. Loring; Rev. Roger A. Walke  
Sun.: 8, 9:30, 11 A.M. & 5 P.M.; Tues., Wed.,  
Fri., and all Holy Days: 7:30; Thurs. 10

Church of St. Michael & All Angels, St. Paul &  
20th Sts., Baltimore  
Rev. Don Frank Fenn, D.D.; Rev. H. G. Miller;  
Rev. H. L. Linley  
Sun.: 7:30, 9:30, 11; Weekdays: Mon., Wed., Sat.  
10; Tues., Fri. 7; Thurs. 8

**MASSACHUSETTS**—Rt. Rev. Henry Knox Sher-  
rill, 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: Wed. 11; Thurs. 7:30;  
Saints' Days: 7:30 & 11

**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; Sunday  
Masses: 7, 9 & 11

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

Grace Church, Capitol Square, Madison, Wis.  
Rev. John O. Patterson, Rector; Rev. E. M. Lof-  
strom  
Sun.: 7:30 H.C.; 9:30 Parish Communion & Ser-  
mon; 11 Choral Service & Sermon; Daily: 5  
P.M.; Holy Days: 7:30 & 10

St. Mark's Church, Milwaukee  
Rev. Killian Stimpson, D.D., Rector; Rev. Carl F.  
Wilke  
Sun.: H.C. & Sermon, 9:30 A.M.

**NEBRASKA**—Rt. Rev. Howard R. Brinker, D.D.,  
Bishop

Trinity Cathedral, 18th & Capitol Ave., Omaha  
Very Rev. Chilton Powell, Dean  
Sun.: 8 & 11 H.C.; 9:30 M.P. & Sermon. Week-  
days: H.C. Wed. 11:30; Thurs. 7:15; Inter-  
cessions Wed. 12:10

**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 (also 9:15 Holy Days & 10  
Wed.), Holy Communion: 9 Morning Prayer; 5  
Evening Prayer; 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;  
Chaplains 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. Her-  
bert 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

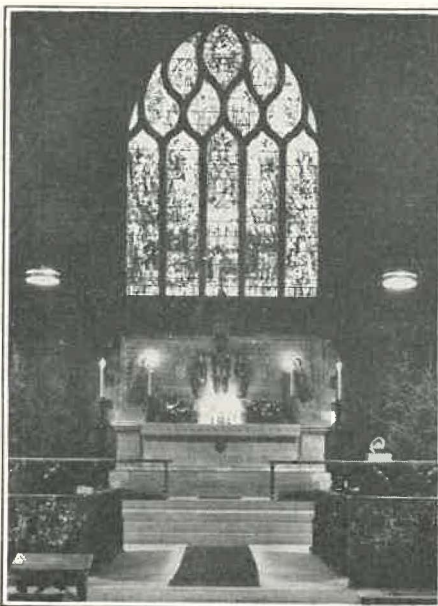
Church of Holy Trinity, 316 East 88th St., New  
York  
Rev. James A. Paul, Vicar  
Sun.: 8 H.C., 11 Morning Service & Sermon;  
Wed.: 8 H.C.; Thurs.: 11 H.C.

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

St. Bartholomew's Church, Park Ave. & 51st St.,  
New York 22

Rev. Geo. Paul T. Sargent, D.D., Rector  
Sun.: 8 A.M. Holy Communion; 11 A.M. Morning  
Service and Sermon; Weekdays: Holy Com-  
munion daily at 8 A.M.; Thurs. & Saints' Days  
at 10:30 A.M. 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. Weekdays: Holy Communion Wed.,  
8 A.M. and Thurs., 12 M.



ST. MARK'S CHURCH  
NEW BRITAIN, CONN.

**NEW YORK**—Cont.

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

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

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

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

St. Peter's Church, Peekskill, N. Y.  
Rev. Dean R. Edwards, Rector  
Sun.: 7:30 & 9:30 A.M.; Mon., Wed., & Fri.,  
9:30 A.M.; Tues., Thurs., & Sat., 7:30 A.M.;  
Confessions: Sat. 4-5 & 7:30-8:30 P.M.

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

Trinity Church, 501 S. Cincinnati, Tulsa  
Rev. E. H. Eckel, jr., Rector  
Sun.: 7, 8, 9:30 (exc. Aug.), 11; Fri., 10:30

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

St. Mark's Church, Locust St. between 16th &  
17th Sts., Philadelphia  
Rev. William H. Dunphy, Ph.D., Rector; Rev.  
Felix L. Cirlot, Ph.D.  
Sun.: Holy Eucharist, 8 A.M.; Matins 10:30  
A.M.; Sung Eucharist, 11 A.M.; Evening Prayer,  
4 P.M.  
Daily: Matins 7:15 A.M.; Holy Eucharist 7:30  
A.M.; Evening Prayer & Intercessions 5:30  
P.M.; Confessions: Saturdays 4 to 5 P.M. and by  
appointment

**PITTSBURGH**—Rt. Rev. Austin Pardue, jr.,  
D.D., Bishop

Calvary Church, 315 Shady Ave., Pittsburgh  
Rev. Dr. A. B. Kinsolving, 2d, Rector  
H.C. every Sunday & Saints' Days at 8; First Sun.  
of the month at 11; Morning Prayer & Sermon  
11.

**RHODE ISLAND**—Rt. Rev. James DeWolf  
Perry, D.D.; Bishop; Rt. Rev. Granville Gay-  
lord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport  
Rev. L. L. Scaife, S.T.D., Rev. L. D. Rapp  
Summer Schedule: Sun.: 8, 11 A.M., 7:30 P.M.;  
Tues. & Fri., 7:30 A.M., H.C.; Wed.: 11 Special  
Prayers for the Armed Forces; Holy Days:  
7:30 & 11

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

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

**WASHINGTON**—Rt. Rev. Angus Dun, D.D.,  
Bishop

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; Con-  
fessions: 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 P.M.  
Thurs. 7:30; 11 H.C.

**WEST TEXAS**—Rt. Rev. Everett H. Jones, D.D.,  
Bishop

St. Mark's Church, San Antonio, Texas  
Rev. Thomas H. Wright, D.D., Rector; Rev. R.  
Dunham Taylor; Rev. Henry B. Getz  
Sun.: 8, 9:30, 11; Fri. & Saints' Days, 10

**WESTERN NEBRASKA**—Rt. Rev. Howard R.  
Brinker, Bishop of Nebraska, Acting Bishop  
St. Mark's Pro-Cathedral, Hastings, Nebr.  
Very Rev. Nelson L. Chownhill, Dean  
Sun.: 9 Holy Eucharist; 9:45 Church Sch.; 11  
Morning Service & Sermon. Wed. & Holy Days:  
7 & 10 Eucharist