

# The Living Church

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

**Bring Forth the Best  
Robe**

*William G. Peck*

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**I Went to Convention**

*A Layman*

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**One World**

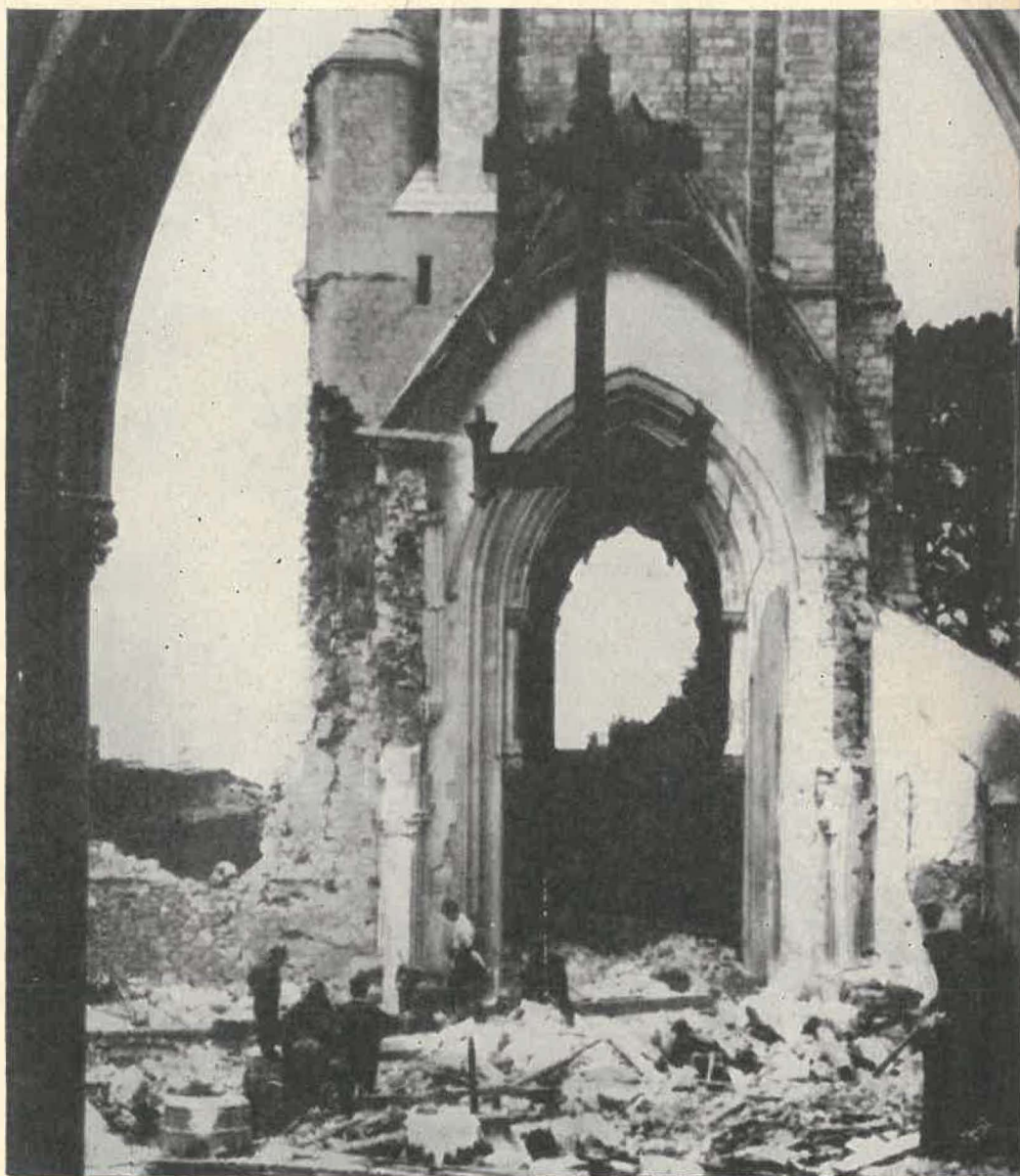
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**THE CROSS STILL STANDS**

*Press Assn. Inc.*

Although German air attacks on England are less frequent of late, this devastated church in a south coastal town is mute evidence that they continue. Over the wreckage, undamaged, looms the great hanging rood, a symbol of the indestructibility of the faith.

# Summertime

AN OPPORTUNITY TO READ  
GOOD RELIGIOUS BOOKS

• Summertime affords a splendid opportunity to spend considerable time in learning more about the Church, its life, functions and purpose. Start the habit of including at least one good religious book in your Summer reading list.

• Are you genuinely seeking to find an answer to certain questions concerning the Church? Is there some religious subject which you would like to know more about? *Our facilities are at your disposal.* We will be pleased to submit book lists or to offer suggestions that will aid in helping you become a better informed churchman.

## Some Helpful Suggestions

### *Faith and Practice*

By the Rt. Rev. Frank E. Wilson

Found to be helpful to many churchmen in learning more about the Faith of the Episcopal Church and the Practices of the Church. A resumé of Christian doctrine. Price, Regular Edition, Cloth, \$2.50; Textbook Edition, Paper, \$1.35.

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# LETTERS

## Brotherhood of St. Andrew

**TO THE EDITOR:** Some time back I celebrated the 70th anniversary of my birth—and in many instances have been classified as of no value. I can get no more insurance; they will not take my blood for blood banks, and so I think the time has come for me to express a deep feeling of appreciation to an organization that has done much for the development of my spiritual life. Using the method of the radio folks for a build-up, I have been actively identified with the Episcopal Church for a period of over 40 years, parochially, provincially and nationally, as vestryman, warden, Church School teacher, member of diocesan council, delegate to General Conventions, member of Bishop's Crusade assigned to Western Nebraska; member, chapter director, National Council member, of the Brotherhood of Saint Andrew.

I desire to record my great appreciation and testimony—first for what many years of association with the Brotherhood of St. Andrew, and its personnel, have meant to me, and from rather wide observation, as indicated above, what the Brotherhood has done for me and for thousands of others scattered not only throughout this land, but almost throughout the world.

Wherever the real spirit and objectives of the Brotherhood of St. Andrew are known, understood, and utilized that parish has been inspired with spiritual progress felt throughout the parish beyond anything that one can compare it with. During the more than 50 years since its organization, the vast army of men and boys who have traveled the Brotherhood route have left an inspiration upon those with whom they have come in contact, and many an outstanding bishop, rector and layman have been anxious to give credit for their spiritual development and education in the Church to their early association with the Brotherhood.

The days ahead of us will cry out for such leadership and training as the Brotherhood of St. Andrew and its simple program can furnish. Any church and any parish who has not the material for a junior chapter of the Brotherhood of St. Andrew can almost acknowledge small need of its existence. It has been my experience and observation that Brotherhood trained men and boys soon learn proportionate giving and definite activity in all the various programs of the church. May God bless its continued service in the spread of His kingdom.

It is a long while since I have used any

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

Member of the Associated Church Press.

of your space. May I beg the privilege of this much for a word of appreciation of that organization that has done so much for me.

WILLIAM F. PELHAM.

Winter Park, Fla.

## Basic Salary

**TO THE EDITOR:** I am sure that many were interested in reading the article in your issue of May 16th bearing the title "Montreal Anglicans Ask One Basic Salary for All Clergymen." And I am also of the opinion that most, if not all readers of THE LIVING CHURCH, will be quite anxious to read the further reports and miracles from this committee.

All power to the brethren of the diocese of Montreal. I believe that you are hitting the nail on the head. It sounds like one of the most Christian suggestions that yet has been proposed by any diocese. It will be interesting to watch the reaction from some of the more wealthy churches and those with large membership. But I hope that they won't forget that many of their numbers came to them from the country and small towns.

Much could be written to good advantage on this subject; but, let us watch and pray for worth while results and at the same time hope that some dioceses in our own country will have the courage to follow the example set by the diocese of Montreal and not even wait for reports from Montreal, but rather encourage them in their noble undertaking by a similar action and an earnest endeavor to accomplish this Christ-like example.

(Rev.) O. H. G. LLOYD.

West Plains, Mo.

## General Convention

**TO THE EDITOR:** May the writer interject a discordant note in what seems to be an harmonious chorus of agreement? The General Convention in October is to be shortened down to a record time and gotten through with as quickly as possible, all the "frills" are to be eliminated, there must be no gathering of the Church Army or any other similar Church organization. Through it all there seems to run the unspoken suggestion that the General Convention of the Episcopal Church does not rank as a very important affair and that we can well afford to shove it off into a corner where it will interfere with no one. As a matter of fact, if the business of the Church is after all relatively unimportant then it might well have been shoved aside long ago.

But on the contrary, the business of the Church, being the business of our Lord Jesus Christ, is of very great importance; so important that it deserves the most unhurried and careful consideration. This convention meeting in a time of great urgency is so grave a matter that no worth-while feature of it ought to be curtailed or eliminated. If Cleveland can put up with us, we should make this the best convention in terms of accomplishment that we have ever had.

(Rev.) H. D. BULL.

Georgetown, S. C.

## Confirmation

**TO THE EDITOR:** May I thank you for your kindly comment on my letter regarding Confirmation. The prayer offered by the bishop says, as you point out: "Strengthen them, we beseech thee, O Lord, with the Holy Ghost, the Comforter." The Holy Spirit, acting through the bishop, confirms (strengthens) the candidates who confirm (ratify) their baptismal vows. No one that I know of

# War Shrines

\*\*\*\*\*

Because those lovely things needed for Shrines of all kinds, and especially for War Shrines, fit so peculiarly into our category of supply, we have been consulted many, many times on such projects. In fact, we have supplied the art and equipment for quite a number of them.

May we make a few suggestions to the parishes that are contemplating the installation of a War Shrine? Keep it simple, though colorful. Have it definitely a place of peaceful and quiet intercession and devotion.

Let your whole community, Episcopal or otherwise, know that the shrine exists, and urge them all to use it.

Won't you let us confer with you on any plans you have looking toward a War Shrine in your church? Our studios here are so replete with lovely things suitable for this purpose, that it would be a pity if they weren't put to use.

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## STRICTLY BUSINESS

**H**AROLD BARLOW, sales manager for M-G, returned last week from a rush trip which took him as far west as Minneapolis and Milwaukee. Everywhere he found Church workers enthusiastic about the numbers of new people who are turning to the Church.

People are coming to realize that they need God's help, people who never before turned to the Church. They present a great opportunity—one of the few good things we may get out of this war.

\* \* \*

**G**ENERAL CONVENTION time is creeping up on us pretty fast . . . only a little more than three months left. Restricted travel will undoubtedly make it a strange Convention. Also, restricted travel will certainly increase the number of Churchmen who'll want to read every detail they can get out of the activities there at Cleveland. This fact is extremely important to THE LIVING CHURCH.

We have the only publication in the Church, I believe, that is capable of giving the complete report Churchmen are going to insist upon. And we feel strongly the obligation this fact entails—the obligation to do our very best job.

Plans for our General Convention activity are not, of course, completed as yet. But this much Churchmen can count on—five special issues, all larger than our usual ones; more photographs and drawings than we've been able to use before; and six or seven full-time correspondents to cover the affairs of the Convention. In short, Churchmen can count on a better Convention report than any magazine has given previously.

\* \* \*

**C**LIFFORD P. MOREHOUSE, editor on leave of THE LIVING CHURCH, has been down in the Carolinas taking the basic training the marines hand out to their officers. He finished the course last week. None of us here in New York has seen CPM since he went to camp . . . we haven't even had any of the details. That in itself is suspicious, causing considerable speculation. Did the marines leave us some of our editor, or did they turn him completely into a first lieutenant? The marines have a habit of doing the latter.

\* \* \*

**N**OT many weeks ago we ran free in our classified advertising section a little appeal calling attention to the fact that some old people in a home out in the Midwest wanted very much two or three particular religious books. I have before me a letter of thanks for that free ad. It is much too personal to quote. But at any rate the old people got their books, and the anonymous reader who sent them is hereby thanked.

*Leon McCauley*

Director of Advertising and Promotion.

denies this. What I emphatically deny is that it is the bishop who strengthens the candidates, or that the Holy Spirit strengthens them *only* through the bishop.

In your LIVING CHURCH ANNUAL the following figures are given for the diocese of Sacramento with its two bishops (one retired), for the whole year of 1942:

Population of area, 714,318. Clergy, 40. Parishes and missions, 53. Baptisms, 300. *Confirmed . . . ?!*

Two persons "confirmed," out of a total population of 714,318, in a whole year!

Is it contended that God the Holy Spirit strengthened only two persons, out of that vast multitude, in a thickly-settled area of 52,703 square miles, during the whole of last year?

God confirms and strengthens His people through whatever agent brings them to Him to confirm and ratify their baptismal vows.

To assert that a bishop has such a monopoly on God that He cannot impart His divine strength *except* through the bishop is a blasphemous heresy of which I hesitate to believe that either the Bishop of New York or the Bishop of Chicago would be guilty if they knew what they were saying.

(Rev.) IRWIN ST. JOHN TUCKER.

Chicago.

**T**O THE EDITOR: It is no wonder that we are not ready for "re-union negotiations" when countless communicants or the Church are still unaware of the nature and significance of Confirmation, and the Baptism of which it is doctrinally, liturgically, and historically, a part! Undoubtedly the prevalence of indiscriminate Baptism and Confirmation contributes largely to this state of ignorance which imperils the well-being of the Church, even as it weakens essential Christianity itself.

Certainly the solemn vows required by this communion of all who desire Confirmation, have an immense disciplinary worth. Having taken them one cannot proceed to "The Laying on of Hands" with any lightness of heart. But the fact that many of our people have somehow been misled into the belief that this preliminary testing of their fitness to receive the Sacrament is either Confirmation, or even part of it, is a tragic thing. Perhaps a new revision of the Prayer Book should so re-phrase the introductory section of the Office that the liturgically unlearned will not be confused between the different meanings of *ratifying* and *confirming* Baptismal promises, and the *making strong* (*confirmo*) which is the purpose of the Holy Spirit as He confirms us by giving us Himself.

Candidates for the "Gift of the Holy Spirit" through "The Laying on of Hands" should be acutely conscious of this difference. They should be aware that, without the preliminary vows, the action of the Holy Spirit—where faith exists—is fully valid. Confirmation, obviously, is not a rite peculiarly Anglican. It is a Gospel Sacrament and, therefore, of Catholic authority and extent. Students, and all bishops and priests are by their vows compelled to be such, would do well to restudy the whole matter in *Liturgy and Worship* (Macmillan Co.) where the learned writers point out that the heart of the service is not really the words of the bishop as he performs "The Laying on of Hands," but the great Invocation of the Holy Ghost which immediately precedes it. As you have suggested, in your note on Mr. Tucker's letter, the Holy Spirit Himself—not the bishop—is the Minister of the Sacrament. The bishop, acting for the whole Church of God, is but the *instrument* of the Holy Spirit's operation. A similar error seems to occur in Dr. Ciriot's essay on

"Basic Principles" (part 2), in which he says that presbyters are at present "allowed" to lay hands on those who are made priests: that they are, in fact, no more than "assenters" to the episcopal action.

On the contrary, historic Catholic theology has from the beginning regarded the participating of the presbyters as integral to the Sacrament. It is not the separate bishop, but the whole Catholic Church which confers Holy Orders through episcopate and priesthood in corporate action. That, too, is why the consent of the laity was for many centuries—before the rise of the papacy—considered essential to valid consecration to the episcopate.

(Very Rev.) ERIC MONTIZAMBERT.

Laramie, Wyo.

### Prayers for Peace

**T**O THE EDITOR: The Roman Catholic Church has done it. And the Episcopal Church is doubtless doing it.

The Roman Catholics have what they call the Holy Hour—a set time of prayer for peace and for the men and women in service.

It would be a strong thing if we as a Church (not only as individuals) offered the Early Celebration each Sunday with a special intention for peace and for the men and women in service.

If THE LIVING CHURCH should sponsor this idea of a designated time for special prayer for peace, it would undoubtedly receive the support and gratitude of the whole Episcopal Church. And how our men and women in service would love you for it!

(Rev.) GEORGE E. GOODERHAM.

Flagstaff, Ariz.

### Union With Presbyterians

**T**O THE EDITOR: During the past few years you have printed at least a dozen letters in which our Lord's statement, "He who is not against us is for us," is cited as proof positive that our Lord expressly wills that the Episcopal Church unite with Presbyterians forthwith. I have often wondered, and now inquire, what the following from Luke 11:23 proves, with respect to union with the Presbyterians: "He that is not with me is against me; and he that gathered not with me, scattereth."

Perhaps it will be claimed that the "us" in the passage first referred to does not include the identical "me" in the passage last quoted.

EDWARD N. PERKINS.

New York City.

## 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  
LEON McCAULEY . . . . . Director of Advertising and Promotion  
MARIE PFEIFER . . . . . Business Manager  
MARY MUELLER . . . . . Circulation Manager

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TRINITY SUNDAY

## GENERAL

## FINANCE

## Record

Lewis B. Franklin, treasurer of the National Council reports, "The handicap of a late Easter has been overcome and collections to June 1st establish a new high record for this date with 111% of the amount due in hand after allowing one month for local collection and remittance. "Seventy-two dioceses and districts out of 100 are in the 100% class. The overseas districts, with the exception of the Philippines, may be counted on to do their share but their method of collection is different, and it is only enemy action which makes giving from the Philippines impossible."

## Annual Report of Church Pension Fund

The Church Pension Fund reports assets as of December 31, 1942, of \$36,271,297 and an annual pension roll of over \$1,400,000, according to its 25th annual report just issued. In his report as president of the Fund, Bishop Davis of Western New York states that the assets increased in 1942 by over \$620,000 and comments upon the fact that the total of the present pension roll, which includes the names of approximately 2,500 individuals, "is about 33% larger than would have been the case if the trustees had not been able to go beyond the original promises." The Church Pension Fund has since 1917 paid out a total of over \$22,200,000 in pension benefits. New pensions in the annual amount of \$128,857 were granted in 1942.

## INVESTMENTS

In his report as executive vice-president, Bradford B. Locke comments on the fact that the support of the pension system by the various parishes, missions, and other ecclesiastical organizations throughout the Church has been practically 100% during the entire history of the Fund, a total of over \$25,000,000 having been paid in during the last 25 years and the unpaid balance being only about \$45,000. He also remarks upon the improvement in the average rate of interest earned on the Fund's investments in 1942 compared to recent years. Excluding certain special interest items, the average earned on the actuarial reserve liabilities in 1942 was at the rate of 3.25% compared to 3.07% in 1941 and 3.01% in 1940. Mr. Locke reports, "Although a few of the investments of the Fund are technically in default as to either principal or interest, there is not



DR. FRANKLIN: "Collections to June 1st establish a new record."

a single investment now held from which income was not received in 1942."

Analyzing the present investment portfolio, the report discloses that the Fund has over 28% of its invested assets in United States Government securities. Of the total bonds owned by the Fund, which comprise over 85% of the investment holdings, about 28% will mature within five years and about 54% within 10 years. Remarking on this fact, Mr. Locke says, "In these uncertain times, with the world in the midst of the greatest upheaval in its history, it would appear wise to follow a cautious course in the matter of investing the assets of an organization such as the Church Pension Fund whose obligations in the form of pension benefits extend over an indefinite period of years in the future. Safety of principal, liquidity, and stability under present circumstances, even at the expense of what some may consider to be a relatively low average income yield, form a firm foundation upon which to face an uncertain future." The treasurer's report, in which the investments are listed in detail, shows a market value of the Fund's invested assets at the end of 1942 of \$35,925,724 compared to a book value of \$34,624,781. It is pointed out, in this connection, that the market values were those fixed by the National Association of Insurance Commissioners for use in filing statements with the New York Insurance Department, under whose supervision the Fund is administered, and were below actual market values at the year-end.

## SURPLUS

The liabilities of the Church Pension Fund, which is operated on the full actuarial reserve basis, are shown as amounting to \$33,755,677 at the end of 1942, leaving an excess of assets over

liabilities of \$2,515,620 which is almost exactly the same as at the end of the previous year. The net surplus has remained reasonably steady over the last five years ranging from a low of \$2,093,327 in 1939 to a high of \$2,553,385 in 1940.

In analyzing the changes in surplus during 1942, Mr. Locke reports that the largest gain resulted from the fact that not all of the clergy retire promptly upon reaching the age of 68, which is the permissive age of retirement. Pointing out that the actuarial calculations necessarily have to assume prompt retirement at the permissive age and that if retirement is deferred to a later age, the liabilities of the Fund are correspondingly reduced, he stated that this factor has been mainly responsible for the ability of the trustees to increase the benefits so substantially beyond the original promises, thus passing this saving on to the beneficiaries. He warns, however, that if the Episcopal Church should adopt legislation, as is under consideration, compelling the retirement of all of the clergy at a certain age, this saving would largely disappear and the trustees might not be able to continue the practice of paying extra benefits.

## SUBSIDIARIES

The Fund has three wholly-owned subsidiaries which are commented upon in the report just issued. The Church Hymnal Corporation publishes hymnals and prayer books for the Church and will shortly issue a Revised Hymnal upon which a special Commission has been working since 1937. The Church Life Insurance Corporation, which offers its facilities only to the clergy and the active lay-workers of the Church, has insurance in force of approximately \$28,000,000 as well as annuities amounting to over \$482,000. The Church Properties Fire Insurance Corporation, which insures only the property of the Church, has insurance in force of \$106,000,000. The combined assets of the Church Pension Fund and its affiliates, all of which have offices at 20 Exchange Place, New York, amount to approximately \$44,000,000.

## Good Friday Offering

In spite of wartime conditions, the Church is continuing to support the Good Friday Offering in most gratifying fashion, the National Council's Department of Finance announces.

Comparing the amounts received in the 26-day period following Easter, this year's record is \$4,832.90. With the addition of a small balance from the preceding year,



the gain in the 26-day period is \$5,406.02.

Total amount received, plus the unexpended balance from 1942 brings the total for 1943 to \$24,017.43, up to May 29th.

## WOMAN'S AUXILIARY

### Mary E. Ladd to Retire

Miss Mary E. Ladd, who has been director of Windham House for the past 12 years, will retire this month. Windham House, located at 326 West 108th Street, New York City, is a national graduate training center established by the Woman's Auxiliary for missionaries on furlough desiring special study, and for graduate students taking training preparatory to work for the Church.

Miss Ladd's successor has not been chosen as yet, but during the summer, Miss Muriel Wood, director of Christian Education at Holy Trinity Church, New York, will be in charge. Miss Margaret I. Marston, executive secretary of the Woman's Auxiliary, announces that Windham House will continue with a full program this summer. Young women from many dioceses will be in residence while taking courses at Teachers' College, Columbia University, and at Union Theological Seminary. Lecture courses will be given at intervals at Windham House.

At the last meeting of the National Executive Board of the Woman's Auxiliary, it was voted to send to Miss Ladd a letter "expressing our appreciation of her untiring devotion, her extraordinary efficiency and her influence for sound thinking and high integrity upon the lives of the students who have lived in the House."

## EPISCOPATE

### Bishop Freeman's Funeral

Dignitaries of Church and State alike paid tribute to the memory of Bishop Freeman of Washington on June 9th by attending funeral services for the Bishop in the National Cathedral. Among the 3,200 present were representatives of the White House, the Cabinet, and the Supreme Court, as well as diplomats and high ranking Churchmen.

The funeral service was conducted by the former dean of the National Cathedral, Bishop Powell, Coadjutor of Maryland. The Rev. Dr. F. J. Bohanan, president of the standing committee of the diocese of Washington, read the opening sentences; and the Canon Chancellor of the Cathedral, the Rev. Charles W. F. Smith, the lesson.

The body lay in state all day June 8th and until 10 A.M. Wednesday, June 9th, in the Chapel of the Annunciation of the Bishop's House. It was moved Wednesday morning to the Cathedral in time for a 10:30 A.M. service of Holy Communion where it remained until the 3 o'clock funeral service. Interment was private in the Chapel of St. Joseph of Arimathea in the Cathedral.

The procession of bishops, clergy, and laymen represented all parts of the nation. Included were Bishops Block of Cali-

## Dr. Wood Recovering

Dr. John Wilson Wood, for many years head of the Church's Foreign Missions Department, is making a good recovery from a second serious operation. He was taken to St. Luke's Hospital, late in April, where an emergency operation was performed. When he had recovered somewhat from the effects of that operation, he was again operated upon, and his physicians now express the belief that he will recover.

Mrs. Wood, expressing her own and Dr. Wood's appreciation of the hundreds of letters received, says that while they regret the impossibility of answering them all, they hope that the writers will understand, and know that their letters of sympathy and assurance of prayers were most gratefully received.

California, Jett of Southwest Virginia, McClelland of Easton; J. Wisiaszek, Joseph Kordas, John Jasinski, Joseph Pekas, all representing the Polish National Catholic Church; Norman Gerstenfeld; the Rev. William Lalousie of the Greek Orthodox Church; Dr. C. H. Marvin, president of George Washington University; representatives of Knights Templar, Boy Scouts, and the three Cathedral Schools; representatives of the Red Cross, and civic and business leaders.

The honorary pallbearers were lay members of the diocesan standing committee and the Cathedral chapter, and also Charles F. Wilson, chancellor; H. L. Rust, jr., treasurer, and H. R. Singleton, secretary of the convention; H. P. Blair, chairman, and E. L. Stock, vice-president of the executive council.

In keeping with tradition, the burial service was simple and brief. Bishop Powell read the Apostles' Creed and the Lord's Prayer, and Canon Smith read the lesson from Corinthians 15:20.

## DEAF

### Deaf Priest Ordained in Wisconsin

The ordination to the priesthood of the Rev. Arthur G. Leisman of Milwaukee has given a new impetus to work among the deaf in Wisconsin. It is believed that Fr. Leisman is the first deaf man ever to be ordained to priesthood in Wisconsin.

Fr. Leisman ministers to the Silent Mission, a group of about 20 deaf persons who meet twice a month at St. James' Church, Milwaukee, for religious services. There are similar groups in other parts of the state with whom Fr. Leisman has been meeting periodically, conducting services and preaching in the sign language.

Fr. Leisman, who is president of the Wisconsin Association of the Deaf and vice-president of the national association, was ordained by Bishop Ivins of Milwaukee on May 30th at St. James' Church. He was presented by Canon Marshall M. Day, who also preached the sermon. An interpreter translated the sermon into the

sign language. The Rev. Frederick W. Lightfoot was the litanist.

Canon Day and the Rev. G. Clarence Lund, rector of St. James', assisted Fr. Leisman in preparing for the priesthood. He was ordained deacon three years ago.

## INTERCHURCH

### Statistics

A membership of 67,327,719 persons in 256 religious bodies of the United States is reported in the *Yearbook of American Churches, 1943*, according to an announcement by Benson Y. Landis, editor. Both the total number of religious bodies and the number of members are the largest ever reported in any religious census or other compilation, Dr. Landis stated. Two years ago 250 religious bodies reported 64,501,594 members. The two year increase is 2,826,125 persons.

The Episcopal Church ranks fifth among Christian bodies, with 2,074,178 members.

The *Yearbook* publishes a summary of "the latest information" available in official reports, which are mainly for years ending in 1941 or 1942. The *Yearbook* is published by Sowers Printing Company, Lebanon, Pa., and is edited under the auspices of the Federal Council of the Churches of Christ in America, New York.

Slightly over 97% of the church members in the continental United States were found in the 52 religious bodies which had 50,000 or more members. The remaining 3% of the members were in the 204 smaller bodies. About the same distribution occurred in the summary of church members published two years ago in the previous *Yearbook*.

Among the recent reports of membership by the larger religious bodies are the following: The Roman Catholic Church, 18,976 local churches with 22,945,247 members; the Methodist Church, 42,206 churches with 6,640,424 members; the Southern Baptist Convention, 25,737 churches with 5,367,129 members; Jewish Congregations, 3,728 synagogues and temples with 4,641,184 members; National Baptist Convention, U.S.A., Inc., 24,575 churches with 3,911,612 members; the Protestant Episcopal Church, 7,685 churches with 2,074,178 members; the Presbyterian Church in the U.S.A., 8,511 churches with 1,986,257 members; the United Lutheran Church, 4,046 churches with 1,709,290 members.

### HIGHEST PROPORTION

The inclusive church membership of 67,327,719 persons reported for years ending mainly in 1941 and 1942 was 50.3% of the total population for the continental United States of 133,952,672 persons, as estimated by the Federal Bureau of the Census for January 1, 1942. This was also the highest proportion of church members ever reported in the total population.

Church members 13 years of age and over were 54,890,044 persons, or more than 81% of the total of 67,327,719 members. In 1941, the number of members 13 years of age and over was 52,405,659.



## GERMANY

### Churches Planning to Build

#### Lasting Peace

The Nazis have met a major defeat in their efforts to destroy the Christian faith in the Third Reich, and the German Churches, Protestant and Roman Catholic, are now planning methods of co-operation with religious forces in other countries to build a lasting peace when Hitlerism has been overthrown, according to a report reaching Religious News Service from an exceptionally reliable Scandinavian source.

Breaking a long silence regarding the position of the German Churches, particularly of the Protestant Churches, the report asserts that the Church has pre-

Protestant forces have created a common front under Bishop Wurm and this united front is working with the Roman Catholic forces.

Other facts disclosed are:

Numbers of representative Christians in Germany are actively in contact with Christians in occupied countries.

The German Churches, Protestant and Catholic, are actively discussing and planning for the post-war order in Germany in an attempt to fulfill their proper tasks. An extremely important aspect of this work is coöperation and contact with labor and other organized groups in Germany.

Evangelization and educational work is being carried on with surprising effectiveness and large numbers of German youth have been preserved from the contamination of Nazi ideological teachings.

#### PERSECUTION

Refuting the belief that Christians in Germany have not realized the extent and horror of the persecution of Jews, the Religious News Service informant says, is the fact that Church leaders, headed by Bishop Wurm and Catholic Bishop von Preysing, entrusted special collaborators with the task of informing them as quickly as possible of acts planned against the Jews. This has enabled the Churches to devise means of helping Jews to escape from Germany, or when that was impossible, to protect and feed them.

In the past two years, many Protestant pastors have openly condemned the persecution of the Jews from their pulpits, while Roman Catholic bishops have protested persecution of both Poles and Jews by affirming the fundamental rights of all men. Recently, Bishop Wurm protested energetically against the persecutions, not only before his own Church Synod, but also in a strongly-worded letter to the Ministry of the Interior. In this matter, there has been close collaboration between the Bishop and other Protestant leaders on the one hand, and several Roman Catholic bishops on the other.

The report stresses that Christian intervention in behalf of the Jews since the middle of last year has been thwarted for the reason that Hitler himself has been primarily responsible for intensifying "murderous action" against the Jews. If Himmler or some other "sub-leader" had been mainly responsible for this action, it might have been possible to prevent or hinder it, the report intimates.

#### ASSISTANCE TO JEWS

As long as it was possible, Protestant pastors and Roman Catholic priests worked together with representatives of the Jewish community to help Jews escape to other countries. Even when this form of help became almost an impossibility, special attempts were made secretly to secure visas and money for Jews. This involved considerable risk, and in many instances pastors were sent to prison or to concentration camps, where numbers of them died.

During the past six months, many thousands of hunted Jews have been hiding in the cities and villages. Christians have

been giving them shelter and obtaining food or food tickets for them.

At no time, the report says, did the German Christians cease to protest on behalf of the Jews. Through Church-sponsored programs, persistent efforts were made to combat Nazi propaganda against the Jews. Thousands of Christians signed pledges not to recognize the so-called "Aryan Clause" in the Church. In recent months, pastors and church officials have flatly informed Gestapo representatives that they cannot make distinctions against non-Aryan Christians in their parishes.

In Berlin, throughout the Rhineland, and in other areas, Christians are organizing visits to families and individuals in special danger. When possible, these Christian sympathizers send gifts or money to Jews condemned to camps in Poland and



*Wide World.*

**BISHOP WURM: Welded Protestant Churches into a strong anti-Nazi front.**

served its unity despite Nazi attempts to weaken and divide it. This has been possible, it says, largely because of unexpectedly widespread coöperation in creating a common front of resistance.

The report refutes to a large extent charges made by some religious leaders in other countries that the German Churches have followed a policy of resignation and inactivity in the face of Nazi tyranny. It reveals, particularly, that the Churches have protested frequently, and are still protesting, the persecution of Jews, and that they are engaging in various kinds of activity on their behalf.

In this connection, it cites the outspoken stand taken by Lutheran Bishop Theophil Wurm, of Wurttemberg, and the Roman Catholic Bishop of Berlin, Conrad von Preysing, who have, in addition, taken steps to keep minutely and constantly informed of measures directed against the Jewish population.

The Churches are described as having been notably successful in organizing a "secret public opinion" to offset Nazi propaganda against the Jews and to develop resistance to the practice of euthanasia.



*Acme.*

**BISHOP VON PREYSING: Heads Roman Catholic Opposition to Hitler.**

elsewhere. Every such visit, every such letter or parcel, the report says, means danger for those who act in this way.

If Church leaders and Christians in other countries did not hear about public declarations or manifestations against anti-Jewish persecution, the reason is that measures taken to help the Jews often could not be made known because otherwise the support of influential people would have been paralyzed or made ineffective from the beginning.

#### OCCUPIED COUNTRIES

Describing the situation in occupied countries, the informant reveals that many courageous Christian Germans are co-operating behind the scenes to protect and support Church leaders, and to publicize their pronouncements and actions, even within Germany itself.

Solely because the Evangelical Protestant Church has maintained itself intact, the report says, were the smaller Protestant Churches on the circumference of the German Reich able to resist National Socialist attempts to destroy them. This



was true of the Church in Austria and the Sudeten districts, but especially in the so-called Warthegau or Western part of Poland, into which many thousands of Lutheran Christians from Estonia and Latvia were transferred.

In the latter area, the State authorities had already prepared the decrees under which the Church as such was to be dissolved and parishes organized as private associations without corporative rights. The German pastors refused, however, to accept these or subsequent decrees affecting Church festivals and parish collections. As an outcome of the successful Protestant fight, an equal position had to be given to the Polish Catholic Church, which previously had had no legal status in this area.

POST-WAR PROBLEMS

The report discusses the position of the Church in Germany proper and its attitude toward post-war problems. Church leaders, it says, are actively discussing the post-war period and are gathering the views of many individuals with the purpose of fulfilling the Churches' special functions when the totalitarian forces are overthrown.

It is a mistake, the report says, to think that there are no forces left in Germany to cooperate in eliminating completely the Nazi system and to bring about a constructive new order in the world.

Far-reaching changes are going on within the Churches to combat catastrophic developments which may follow the war and to bring about a renewal of society within Germany as well as in Europe generally.

Of particular significance, the informant reveals, is the growing contact developing between the Churches and the workers' movement, which may have vast repercussions for the future of Germany and other countries in Europe. Organized cooperation is already taking place between church leaders and workers' representatives for the post-war period. Many workers agree as a fundamental principle that the Christian faith must be one of the essential forces for the renewal of Germany as well as of Europe.

LABOR GROUPS

Regular cooperation is also taking place between church and labor groups in occupied countries, according to the informant, which may inaugurate continent-wide collaboration between the two influential groups for the reconstruction of Europe.

Labor representatives in Germany are conferring with both Protestant and Catholic Church leaders. Consultation is also taking place with industrial and agricultural experts and with political leaders of the Christian faith regarding social and political reconstruction.

A highlight of the growing cooperation between the Protestant and Catholic Churches, was the joint memorandum protesting anti-religious measures presented to the Reichschancellery in Berlin in December, 1941, by Bishop Wurm and a representative of the Fulda Conference of Roman Catholic Bishops. Within both faiths an identical fight is being made

against Nazi anti-religious measures, and the realization of their common purpose has brought about a remarkable degree of understanding between the leading theologians on both sides.

On such burning issues as that of euthanasia, it has been possible to create a "secret public Christian opinion," among the Christian Germans and several outstanding leaders, including Bishop Wurm, have helped to do this by their attacks against these measures. Throughout thousands of parishes, texts of denunciations by Protestant and Roman Catholic leaders have been circulated.

The attack on euthanasia was developed by a central group of Christians, theologians, and laymen, who drew up a document which became the basis for guidance in thousands of Church circles throughout Germany. Through the combined action of leaders of the two faiths, as well as State officials in high position, the lives of many people were saved and the further enlargement of this "murder action" stopped.

The report describes the program of religious education being carried on by the Church in Germany, despite the large percentage of pastors drafted for military service, to immunize young people against totalitarian ideologies. In thousands of cases, German youths have resisted propagandist efforts to lure them into the Hitler Youth movement. Many others, already enrolled in the organization, insisted on being allowed to attend Sunday services regularly. Probably very few Church leaders outside Germany are aware of the many ways in which Christian education was provided for boys and girls during school time and after confirmation, or of the programs designed to train adults, especially mothers and fathers, to assist in this work.

Throughout the cities and towns of Germany, as well as in many agricultural areas, Bible circles have been organized among all classes of German workers. The preaching of the Gospel is heard with an intensity and hunger that was not the case for decades, the report says. The mission societies whose income from collections are often higher than before the war, are lending considerable assistance in the work.

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NORWAY

Dean of Trondheim Cathedral

Exiled

Dean Arne Fjellbu, of Trondheim Cathedral, outspoken opponent of the Quisling regime in Norway, has been exiled with his wife and son to Andoeya Island in the Lofoten archipelago, north of the Polar circle.

Dean Fjellbu has been a prominent figure in the Church fight in Norway since February, 1942, when the Quisling authorities staged a political service at Trondheim Cathedral despite the opposition of loyal churchmen. Ousted from Trondheim he carried on his Church work mostly at Hvitsenchapel at Oslofjord,

south of Drammentown, until recently when he was prevented from conducting religious services by the Norwegian State police.

The Quisling authorities have also arrested eight other Norwegian clergymen, seven of whom belonged to the Trondheim diocese, and condemned them to forced labor.

Provisional Church Council

Operating Under New Leadership

The Provisional Church Council, anti-Quisling church body, is now operating under "new heads" according to a Norwegian article in the Stockholm newspaper *Svenska Morgonbladet*, reported to the OWI.

The "new heads" are replacing Professor Ole Christian Hallesby and Vicar Ludwig Hope who were recently imprisoned for protesting against conscription of Norwegian labor. The Council is protecting the new leaders by not making public their names.

The *Svenska Morgonbladet* report also says that the Provisional Church Council is now carrying on its activities by sending proclamations from vicarage to vicarage by means of the "fiery cross" system.

The fiery cross was used originally in early Scandinavian rebellions to arouse people to action. The symbol of the fiery cross was passed from hand to hand and from parish to parish.

ENGLAND

Free Church Circles Criticize

Archbishop's Speech

British Free Church circles are sharply criticizing a reference to "irregular ministries" attributed to Dr. William Temple, Archbishop of Canterbury, in a recent address before the Convocation of Canterbury.

The Archbishop was quoted as saying that Anglicans "could not in practice recognize what they must regard as irregular ministries, however effective within their own spheres, until there was an operative decision to unite in a way that ended the irregularity."

In a letter to the London *Times*, taking issue with Dr. Temple's statement, the Rev. W. J. Noble, president of the Methodist Conference, declared:

"The Methodist Church holds that its ministry is in every sense of the word, and not just within its own sphere, a full, complete, and valid ministry, and from that position it cannot recede without betrayal of the faith."

Supporting Dr. Noble, the *Christian World* declared that the most serious barrier to reunion from a Free Church viewpoint is the doctrine that the episcopacy is an essential rather than an expedient institution.

"Free Churchmen," said the journal, "cannot in conscience enter a united church in which they must accept for themselves and instruct their children that all ministries without episcopal ordination are in any sense irregular."



# WAR SERVICE

## ARMED FORCES

### Dr. Pepper Reports on WAAC Training Centers

The Rev. Almon R. Pepper, executive secretary of the National Council's Division of Christian Social Relations, was chosen to represent the Presiding Bishop and the Army and Navy Commission on a visit to WAAC training centers at Fort Des Moines, Iowa, and Fort Oglethorpe, Ga., with representatives of other religious bodies. Dr. Pepper joined the other religious leaders in signing a formal statement and in addition commented upon the trip, which was by air, through the courtesy of Lt. General Brehon B. Somervell. "The trip itself was delightful," Dr. Pepper said. "Among the incidental benefits was the opportunity afforded to representatives of the several Churches to get to know each other better. Real friendships were developed among the representatives of the Protestant, Catholic, and Jewish Churches.

"Everything we saw at the two training centers," Dr. Pepper declared, "suggested very high morale and *esprit de corps*. From the Army Colonels acting as Commandants of the centers down to the simplest Auxiliary in training, everyone gave a sense of serving an important cause. The daily schedule is extremely busy but it was evident that all believed in what they are doing. Seeing the Auxiliaries in groups or as individuals one came away with the impression that they were typical American girls and young women.

"There are six chaplains at each of the training centers, who are kept busy with religious services, individual conferences, and visitations among the girls in training. These chaplains are an integral part of the whole program. Two additional chaplains are called for at each post and it is hoped

that these positions may be filled shortly.

"The girls are enthusiastic churchgoers. The report at Oglethorpe is that on occasion military police are necessary in order to direct traffic at some of the Sunday services. Also at this post 5% of the girls report themselves as Episcopalians or as giving that Church as their preference. If this percentage obtains for all of the present members of the WAAC, it would mean that there are 3,150 Church girls among them.

"After our evening service at Fort Des Moines many Church girls came to speak to me and to identify themselves. All wanted to ask me if I knew their particular bishop or the rector of their church. I was kept busy saying 'yes,' I did know Bishop Dagwell, Bishop Porter, Bishop Ward, Bishop Dandridge, Dean O'Farrell, Dr. Sargent, etc. These girls are proud of their Church connections.

"In the educational courses offered are opportunities to prepare to serve as chaplains' aides and some of the girls leaving the training centers will be so assigned at Army posts at home and abroad.

"I was happy to join with other Church representatives in preparing and signing a statement of our convictions about the wholesomeness of the program of training and experience these women will have in the Women's Army Auxiliary Corps. I feel sure that this is true of the other services to which girls are called by their government in this present people's war."

Dr. Pepper commented also upon the many warmly commendatory remarks he heard about the fine cooperation given in Des Moines by the Rev. E. V. Kennan of St. Paul's Church, and at Fort Oglethorpe by the Rev. T. B. Simpson of Thankful Memorial Church, Chattanooga, and the Rev. Thorne Sparkman, St. Paul's, Chattanooga.

### Dr. Pugh Heads

#### General Commission

The Rev. Dr. William Barrow Pugh of Philadelphia was elected chairman of the General Commission on Army and Navy Chaplains on June 9th. He succeeds the late Bishop Adna W. Leonard, who was killed in a plane crash in Iceland, May 3d, while on a tour of Army and Navy centers overseas. Dr. Pugh formerly served as vice chairman of the Commission. He is the Stated Clerk of the Presbyterian Church in the USA.

## JAPANESE-AMERICANS

### Bishop Block Urges Release for Loyal Members of Group

Bishop Block of California, at present in the East filling some preaching and speaking engagements, finds the east much less war-conscious than the west coast. Ever since Pearl Harbor, he says, people on the Pacific Coast have recognized that they occupy a dangerous situation, particularly since San Francisco is an important point of departure of troops and material. Another factor in the development of war-consciousness was the prompt re-location of the Japanese.

Few questioned the necessity of relocation, Bishop Block said, but many are now wondering if continuance of the present system is not defeating its own purpose.

In the relocation centers, the Bishop explained, thoroughly loyal Japanese-Americans are subject to propaganda from Japanese-Americans who were educated in Japan. The loyal citizens are told that they have been mistreated; their rights ignored, and that they owe no further loyalty to the nation which is at war with their own people. "The sooner we can get loyal Japanese-Americans out of the camps into normal society again, the better," Bishop Block declared. "There is of course much prejudice on the west Coast, so it is difficult for us to stand by our democratic protestations. But the FBI is prepared to look after the subversive and the saboteur. Those of us who know and have lived with the Japanese know that many are worthy of trust, sympathy, and affection. It is tragic to indict a people because of a small group.

"It is hoped that Churchmen will welcome Japanese fellow Churchmen to gainful occupations until the war is over. Many of us who know the Japanese well are eager to see them not inhibited from return to their homes and investments on the west Coast, if their loyalty before and during the emergency is unquestioned."

## RELIEF

### Church Aid to China

In less than five years, the Church Committee for China Relief has sent a total of \$2,754,865 to China.

Over \$1,500,000 has been sent since December, 1941, and during the last year contributions have been more than doubled.



W.A.A.C. Official Photo.

WAAC MESS HALL: First Officer (Captain) Katherine Stull, Public Relations Officer at Fort Des Moines, shows Fr. Pepper, left, and Msgr. Michael J. Ready an immaculate mess hall.



# Bring Forth the Best Robe

By the Rev. William G. Peck

**T**HIS generation has undoubtedly seen a change of emphasis in the Christian social witness in England. I speak of that movement which has definitely based its social thinking on the foundation of Catholic theology. We have come to speak of a Christian sociology, and this, indeed, has brought us up against much criticism. It is said that sociology is a science, and that Christianity, therefore, can make no difference whatever to its conclusions.

Our reply is clear. If sociology claims only to be a descriptive science, it will yet need to have some principle of selection by which it decides which social phenomena are significant. And we hold that the Christian philosophy of man has at least as good a right as any other system of thought or values to provide that selective principle. But if sociology claims to be more than a descriptive science, and to enunciate the laws of social health, it must adopt some dogma of the social norm. It must have a conception of man. And we argue that the Christian dogma of man has the right to offer its own conception as providing the basis of the idea of social health.

But the movement of Christian social witness has changed, not only in that it has passed from morals to theology, and thus to sociology. It has found itself, actually because of that development, forced to utter a new note as regards the social tendencies of our time. The socialist priest of 50 years ago was often a notable and a noble figure. He was fighting for the dignity of man, and specially for the dignity of the under-dog. He saw the poor beaten down in the struggle for life, in the last phases of individualism, and he was convinced that as against that inhuman strife the corporate conceptions of Catholicism made for a more organic notion of society. In some form of socialism, in which the strength of society should bear the burdens of the weaker members, he saw the application of the Christian ethic upon the social plane.

What he did not foresee was that a movement toward an organic society might, through false direction, involve a denial of his own profoundest conception of the human person. He did not envisage the day when social philosophers, with no axe to grind, would be arguing with considerable cogency that the British trade unions had become an integral element of financial industrialism, and that the British Labor Party was the least revolutionary force in British politics. Yet these are the considered opinions of Walderman Gurian, Peter Drucker, Professor E. H. Carr, and many others who are by no means reactionaries. And we have recently had Karl Otten's *A Combine of Aggression*, with its analysis of the German social movement, showing how it became the tool of forces making for a social unity based upon a false delimitation and repression of the human person.

## MASSIFICATION

The lamentable feature of this is that secularized man has invited the process, because in his secularism he has forgotten the true essence of his manhood. He has been content with "security," with more material comfort. He has not asked for more responsibility either in living his own life or in controlling the national policies. He has accepted more "state services," and an increasing bureaucracy which has debilitated democracy. He has witnessed, without effective challenge, the attempted solution of social problems which have treated them not as problems of men, but as a problem of mass. A false economy has produced the massification of society. And when the economy has broken down, needy and battered men have been willing to accept palliatives which have assured the mass psychology and ignored the basic spiritual issues.

In my work of lecturing in Christian sociology to the clergy of the Church of England, I have many times asked the older priests whether they have found it

easier, or harder, as the years have gone by, to "get the Gospel across" to modern men. Without exception they have declared that it has grown more difficult every year. What is the reason? I suggest it is to be found in that loss of the sense of profundity in human personality, which is the main problem now presented to Christian thinkers in the realm of sociology. The manhood to which the Gospel is addressed has passed below the margin of consciousness. Is it surprising that Jose Ortega speaks of "the mass man," Peter Drucker of "economic man," Martin Buber of "the faceless multitude," and Karl Otten of "the substance of Hitler"? You cannot build a human society upon secularism. You can do no more than make an efficient ant-heap.

It is folly for Christians to cheer the drift toward a social collective, merely because it is a collective. The question is what sort of men it is proposing to "collect," beneath its regimentation and its remote bureaucratic controls. They cannot be democrats. Nor can they be men with a sense of eternal destiny and supernatural dignity. They will be "the mass" that has sacrificed its human liberty, its human responsibility, for a measure of subsistence and security, while it is governed and ordered by the regulations and the propaganda of the eliters who mould it according to their will.

We have seen this happen in some countries. It can happen almost anywhere today. Labels may mean nothing at all. It will make not a scrap of difference to the common man whether such a regime calls itself socialist or capitalist. It is the devil's main modern assault upon the soul of man in our time.

There is, of course, no reason why the community, in realizing its corporate solidarity and its duty toward all its members, should deprive men of human status. Indeed, in doing so, it is degrading itself. There is no reason why men should not secure their physical well-being and their spiritual freedom at the same time. For freedom, in its true essence, is the power to express personality in creative social relations. But when modern man lost sight of the meaning of Christ and the Faith for the ordering of his life in the natural world, he lost sight of the depths of his own manhood. He prepared himself to receive superficial solutions of his problems which would only fasten upon him an unprecedented bondage. Ignorant of himself, he asked for too little. In that respect he was very like the prodigal son in the great and glorious parable.

*And he would fain have filled his belly with the husks that the swine did eat, and no man gave unto him. . . .*

*Make me as one of thy hired servants. . . .*

Those were the prodigal's terms for his salvation: the only salvation he could imagine.

*But the father said . . . Bring forth the*

## CEREMONIAL

**T**OO beautiful this is for sacrificial  
Rite's memorial, sharing Godhead's pain:  
Candles, music, silver's chaste cool chalice,  
Sunlight muted in the windows' stain,

Knees' abrasion softly cushion-guarded,  
Folded hands' relaxing, and the eyes'  
Still fixation speak of calm in spirits  
Peace-embalmed, though torture twists and cries.

On the altar cross gleams, polished, empty.  
Where is that bruised body, circled head  
By briars' weight of faithless mocking beat down?  
Is the wine blood? Is broken flesh the bread?

EARL DANIELS.



*best robe and put it on him: and put a ring on his hand, and shoes on his feet. . .*

Those were the father's terms. And they are God's everlasting terms of salvation. Man can be saved only into the integrity of his whole nature as a son of God. This social salvation must mean the reestablishment of his dignity as a person, as well as his return to a community. Indeed, there will be no human community, no human family worthy of the name, until it is understood that the mass-state is precisely inhuman: the planned,

regimented security of servitude. This regime for hirelings, in which the common man has no choice and no voice, is only a sanitary hell. It may be an order in which men have "bread enough and to spare" and want for nothing essential—except manhood. For the problem is not merely to give to men the sufficient fare of servitude, but to bring forth for every man the best robe, to put a ring on his hand and shoes on his feet; to crown him with true freedom and responsibility and to recognize his status as a son.

## I Went to Convention

*By a Layman*

I WAS a boy in the Presbyterian Church but lost interest in religion when I was a young man. About two years ago I joined the Episcopal Church. I liked two things about it. The first was Holy Communion, which filled a need my old Church never had filled. It helped me to love God and get His help without too much talk. The second was the way in which the priest who is now my rector in his sermons tried to apply Christianity to the social questions which trouble the world. He had me read the books of the Archbishop of York, now Canterbury, and the Malvern pronouncements. I was not shocked by them. I am sure that every thinking business man will see at once that they oppose to Communism a Christian way of running things; and the old ways can be improved. I went to instruction and was confirmed. This year I was asked to go as a lay delegate to our diocesan convention. I took a day away from my office, which is busy with war work, and went. That was some time ago, and I have been troubled ever since.

### FEW AT COMMUNION

When the convention opened with Holy Communion, less than one-fourth of the delegates were there. The rest came in later. Aside from that service, there was no prayer said and nobody asked what was God's will about anything that was talked about. The names of God and of Jesus were not spoken once that I heard, except when the bishop addressed us.

His "charge" was good, brief and pointed, but nothing that he spoke about was considered by the convention later on.

He spoke of our country at war and said that to win the war was not enough. We must come out of it nearer to God and ready to make society over as God wished, or there would be no real peace. The only times the war was spoken of later was when the number was given of those in the armed forces from our diocese and the number who had died and when it was reported that we had given only about one-half of our share of money needed to help the chaplains. Nothing was done about that. It was only reported. I heard nothing about the peace, or the relation of religion to it, nothing of the Church having any wisdom from God in such matters.

The bishop reported in his address that for the last two years the children in

our diocesan Sunday schools had fallen off to an alarming extent. But no one spoke of this later or suggested any steps to help the situation. The diocesan board of religious education reported only that scholarships had been provided for a half-dozen young people to go to "conferences" and that a young people's meeting had been planned but later was given up. This complete lack of interest in boys and girls was unexplainable to me, the father of several of them.

### "BASIC PRINCIPLES"

Every time it was proposed to do anything which had to do with money, everybody insisted on exact information about the matter before a vote was taken, which was proper. But then the convention voted on some "Basic Principles," which it seems have something to do with union between our Church and the Presbyterians. I had not heard of these before, but it seemed strange to me that these two churches should wish to unite. I was a Presbyterian once myself, and I have rarely seen two things more unlike than my old Church and my new one. I was interested to know just what these "Basic Principles" were, but nobody told me. I was new in the convention and did not care to make myself conspicuous by asking questions. I supposed I was unusually ignorant. But when the action on the "Basic Principles" had been taken, I asked five other laymen what they were. All of these had voted on them, as I had not, and not one of the five had any idea what the "Principles" actually stated or advocated. One man said, "Anglo-Catholics do not like them, and so I voted for them." Another said, "The bishop is against them. He is usually wrong about everything and so I voted to endorse them." This voting with care about money matters and with no care about "Basic Principles," which all the speakers for and against said were of the greatest importance, seemed odd.

### REPRESENTATION

This diocese is almost entirely industrial. It has some parishes made up of wealthy people and a good many more made up of "working people," so-called. On looking at the results of our elections, I was struck that not one working-man and not one rector of a working-class parish, not mine or any other, had been

elected to an office or to an important committee. Most of those elected were lawyers and bankers who live in the fashionable part of our chief city.

Our diocese is polyglot, of many nations. I had never realized before the convention that not a parish in our diocese is other than Anglo-Saxon in make-up, and only one mission station is, and that a small Colored congregation. The population is over half from other stocks, and we all know that a great many of these are not Roman Catholics or Jews. Why have we almost none of them? I have a feeling that possibly we do not want them. If that is so, there is only a small future for our Church here, for the other groups grow more numerous every year and Anglo-Saxons grow less numerous. I had not looked on the Episcopal Church as a body which cared only for those of English ancestry. It is my own ancestry, incidentally.

### DYING CHURCHES

My business has made me know how the population moves about in this city and state. I know towns where the numbers have grown 10 times over in five years. There is no church of ours in them and no Sunday school. I know two neighborhoods which once were of Episcopal people but now are almost 100% Jewish; and we have dying churches in them supported by diocesan gifts. Other people must know these things too. I listened in vain for an indication that the convention was concerned about it. In fact, there was not a report of any kind on strategy or sales policy, and no discussion of such matters; and yet considerable sums of money were voted to help places where everyone should know it is impossible to keep a successful church going. Maybe this lack of planning explains the loss in children, at least in part.

There was not a word said or an action proposed which had anything to do with carrying the Gospel to unchurchgoing people in our vicinity, although people are more ready to hear about religion and think about it today than I have known them to be in former years.

### AS USUAL

It seemed that we were expected, if lucky, to go on about as usual in these very unusual times. I got the impression that we wished only to hold our own, and that we cared more about ourselves and our property than about taking Christ to people and bringing them to Him.

I hope I am wrong about all this, but I wonder. I heard a sermon, while on a trip to New York not long ago, in an Episcopal church, about a movement called "Forward in Service," which sounded right to me. It was an official scheme from our national office to organize Episcopalians for a year so as to take persuasively to the whole nation an appeal to do Christ's will in politics and business. After Church the rector there let me see a booklet about it which he said had been sent to every clergyman of our Church. The endeavor was supposed to begin this May. I heard not one word about it at our diocesan meeting, and I saw none of the booklets about.

I have been unhappy about things since I went to convention.



## One World

**F**ABULOUS TIMES produce fabulous men. Not the least of these is the runner-up in the last presidential election—Wendell Willkie, tourist extraordinary, a prophet largely without honor in his own party, herald of at least two crusades which have not yet begun to march, and best-selling author.

It is in this last role that Mr. Willkie enters these non-political columns. His book, *One World* (Simon and Schuster, \$2.00 cloth, \$1.00 paper), has probably sold at least a million copies by now. History may show it to have been one of the most profoundly influential books of the 20th century; certainly it has won for its author a place in the literary forefront of those who are working for a better international order.

The word with which this editorial begins—"fabulous"—is the only one to apply to this travelogue of a genuine hoosier who has lifted American provincialism into a formidable diplomatic technique. The typical hoosier is encased in his own point of view; as was Mr. Willkie when he tried to find in a Russian factory executive's mind a desire to own his factory. The Russian thought the idea was merely ridiculous. We suppose he must have felt as an American would if he were asked if he wouldn't like to own the Mississippi River. Yet episodes such as this only serve to point up the breadth of understanding and sympathy for people of all kinds which Mr. Willkie achieved, or exhibited, on his round-the-world tour.

Because the book is in very large part a personal diary, it is impossible to discuss it without discussing its author. But Mr. Willkie's purpose was to drive home the great political lesson of the 20th century—that this world is a unit, that none of us is secure in his prosperity or in his liberty unless these blessings are being extended to all nations.

There is about *One World* an air of naïve discovery, as if making a trip in an airplane had suddenly given the author a global perspective. Actually, of course, Mr. Willkie is much too shrewd to base his argument against imperialism solely on this. Long before he embarked on his flight he was speaking in the same general terms; and repeatedly he warns that imperialism between nations is not the only kind of imperialism that must be brought to an end. The impoverished

and disfranchised Negro in the United States, he points out, is another victim of the same force. So are all those everywhere who must live in poverty and bondage while a very few reap the fruits of their labor. His symbol of imperialism is "the big house on the hill surrounded by mud huts."

While every decision that Mr. Willkie takes is invested with the glamor of a great crusade, he is not content to make a purely moral appeal. Internationalism (which he dares to call by name, as most present writers do not) is presented as a matter of commonsense and of military and economic necessity. On this journey Mr. Willkie was international with gusto. Innumerable glasses of vodka may have lost him the WCTU vote forever, but to Mr. Willkie's mind they were only examples of his determination, when in Rome, to do as the Romans do. With the same gusto he threw himself into the effort of understanding and sympathizing with the political forms and hopes of strange lands. He liked everybody—Egyptian, Russian, Yakut, Turk, Chinaman, Arab; and one is convinced that they all liked him. He was keenly disappointed with what he considered the lack of vision of many British officials. But he recognizes the continuing process of extending home rule in the British commonwealth of nations, describing it as "the world's most spectacular example" of orderly progress of subject lands toward enfranchisement.

All over the world, there is a ferment of political and economic awakening. In China it is more highly developed than elsewhere, but in virtually every land he visited Mr. Willkie found the same forces at work. The day of imperialism is very near its end, because subject peoples possess a growing determination to end it. "The big house on the hill surrounded by mud huts has lost its awesome charm."

In this world of nations struggling to be born—or reborn—and of common people turning to a goal of freedom, he finds that the vague terms of the Atlantic Charter with its provisos about "existing commitments" fail to tap the resources of strength which ought to be available to the United Nations. "Men and women, all over the world, are on the march, physically, intellectually, and spiritually," he declares. It is up to the United States and her allies to march with them. The war should be fought with this fact constantly in mind. When a decision like the political arrangements in North Africa or Winston Churchill's pronouncement about the British Empire is taken, it must be weighed against the danger of weakening or destroying our ties with that vast army of marching men and women. When peace comes, it may be too late to reverse these decisions; the seeds of future war will be already sown.

Besides the surging tide of political freedom, Mr. Willkie points out, there must be greatly increased economic freedom. In this small world all peoples must have access to each other's goods and markets.

**H**E INTERJECTS a warning that America's foreign policy must never again be made a football of party politics, as it was on the question of the League of Nations. A policy which is at the mercy of party upsets is no policy at all.

*One World* gives no blue prints for the future. Yet, as the author's criticisms of various specific actions and proposals

### Today's Gospel

*Trinity Sunday*

**"E**XCEPT a man be born again he cannot enter the Kingdom of God." The word translated "again," the meaning of which Nicodemus misses, is, literally, "from above." Our Lord is pointing the way to eternal life—God given—from above. There is a natural life and there is a spiritual life. Flesh and blood cannot inherit the kingdom of God—no natural life, no matter how well lived, earns eternity. A new life, from above, through water and the Holy Spirit, is the way into the fulness of the kingdom of God. As we make our Communion let us ask God to open our ears to heavenly things, that we may learn and follow His directions, that we may utterly believe in Him and not perish but have eternal life.



show, it expresses ideas which have a direct and immediate bearing on both fighting the war and building the peace. Its appeal goes beyond the leaders and the planners to the men and women of the nation. In spite of the frequent references to fact and national advantage, it is a call to a crusade—a crusade for freedom, justice, and international coöperation. If any book can rally the American people to such a standard, this book can. But there are formidable forces in the way. Individual men and women are committed by their past decisions and their present ties, and so are nations. The man in the big house on the hill may find it difficult to do something about the mud huts, even if he recognizes that they are a source of disease and danger. The leaders of men in mud huts may themselves desire to live in big houses surrounded by mud huts. Beyond this there is the incredible inertia of men and women in both huts and palaces.

One of Mr. Willkie's greatest political weaknesses has been his tendency to ignore the process of compromise and horse-trading which is the normal political way of doing things. When he speaks, he presents moral issues in black and white. Whether or not this is the way to accomplish specific results in the political world, it is the great strength of his book. The vision of a free, just, and united world will stir some of us out of our huts and others of us out of our palaces. God grant that it may stir enough of us to bring the vision into being!

*New Times*

SIX years ago, the Episcopal Church was just beginning to emerge from a financial and missionary debacle. Heavy commitments undertaken in the expansive 1920's, spending beyond the Church's income in parish, diocese, and national Church, and an unwieldy administrative structure had all had a catastrophic effect on the Church's missionary enterprise. The wave of skepticism, with its comfortable effect on the pocketbook, was just beginning to recede. The layman's theme song of that time was still, in all too many cases, "The Church is always asking for money." And "I don't believe in missions."

Under the courageous administration of Bishop Perry and Bishop Cook, the National Council had fulfilled its heavy duty of slashing missionary budgets. Studies had gone forward to reorganize the Council so that responsibility would be clear and the rights and duties of officers definite. The Presiding Bishopric, it was agreed, should be a lifetime office (subject to a compulsory retiring age), and the incumbent should be fully charged with the task of administering the missionary, educational, and social work of the Church.

Six years ago, the National Council's prestige was at almost the lowest point in its history. Now it is very high. There have been some changes in personnel among its officers since that time, but they do not account for the difference. Rather, it may be said that the reorganized departments, with clearly delimited leadership, have found it possible to function smoothly with each other and with the Church as a whole; and that Bishop Tucker's fine personal leadership has won the trust and affection of the whole Church.

It is still something of a clerical sport to "snipe at 281." But the tone of the sniping is very different from what it was in the 1930's. The Council—the Church's own creature—has come back into its creator's favor.

Now that the Church has become straightened out on the administrative plane; now that present missionary tasks are, by and large, being smoothly and efficiently performed; now that the laity have, as they generally have, discarded those

dreary complaints about the Church's desire for more money; and now that the necessity of missions is being thundered out by bombs and guns, it is time for us to roll up our sleeves and get to work.

It will be recalled that the National Council at its May meeting asked diocesan conventions to delay final action about 1944 missionary objectives. After a discussion about the future missionary program of the Church, in which urgent calls from practically every field were considered, it was decided that the opportunities for advancing Christ's Kingdom throughout the world were too great to be presented hastily or briefly. We have been traveling on a depression-level, a skepticism-level, in missionary support. A 5% increase, even a 10% increase would mean very little in terms of the opportunities the Church must meet if it is to justify its existence.

The call should not be: "Give a little more." It should be: "Start giving!" The Council cannot very well adopt such a slogan without seeming ungrateful to the handful of faithful givers who have been supporting the Church's work through these faithless times. But those of us outside the Council can, and should.

It is time for the Church as a whole to change its ways of thinking and acting about missions. That dollar a year per communicant which represents the thinking and giving of the past decade is unrealistic. It represents no more than a desperate holding action, carried on by a small body of troops.

On the back cover of this week's issue of THE LIVING CHURCH appears a message from the Presiding Bishop, calling for a Christian offensive in the missionary field. He cites a few

AT CLOSE OF DAY

DEAR little hands that I can hold  
 Within the hollow of my palm;  
 Dear little frame that I can fold  
 Within the comfort of my arm;  
 God grant those hands may ever be  
 Faithful to Him and true to me.

Dear little feet enchained by sleep—  
 They've traveled miles at home today;  
 I pray that God those feet will keep  
 Within the paths of truth alway;  
 God grant that they may ever be  
 Faithful to Him and true to me.

I lay my boy down in his bed  
 And kiss the yielding fingertips;  
 Dream angels throng about his head  
 And slumber seals the noisy lips;  
 God grant those lips may ever be  
 Faithful to Him and true to me.

Heart of my heart, my boy, my son—  
 Thy mother's flesh is like to thine—  
 I yield thee to a mightier One,  
 To guard thee by His love divine;  
 My Samuel to Thee I bring—  
 Behold Thy servant, Father! King!

MARY L. LOOMIS.



HOLY COMMUNION

TODAY there will be given me  
Bread, white as whitest skin,  
Wine to drink, as red as blood,  
To shrive me of my sin—

And as I take and eat and drink,  
Clearly I shall see  
The Supper Table,—Wine and Bread,  
Before Gethsemane.

LUCY A. K. ADEE.

examples of the missionary needs of the immediate future. As soon as the war is over we shall have 50 missionaries ready to go back to China; but we need not 50, but 115, even to take care of the people demanding the ministrations of the Church! That means more than twice as much money for China; but, as the Presiding Bishop particularly emphasizes, we shall also need 65 persons, clergy, doctors, teachers, ready to volunteer their lives for service there.

Latin America, India, Negro Work, work in new industrial areas—these are just a few of the other needs requiring expenditures of lives and money which stagger the imagination of those who have watched the struggles of the past decade.

Can it be done? Of course it can! Churchpeople, partly under the influence of the Forward Movement, partly under the general pressure of events toward a renewed religious faith, are ready to be led into an adequate understanding of their part in advancing the Kingdom of God. Some of them must give generously of their money; others must give their lives. If they are not asked, they will inevitably come to the conclusion that the Church isn't really serious about its message. They will gradually sink back into apathy and irreligion, because their religious leaders don't mean business. The parish which persists in an ingrowing, parish-centered state of mind, will not survive. The parish with a world outlook, with faith in its religion sufficient to seek to convert the world, will itself be converted and strengthened.

We are coming upon times for which the Church's present financial habits are inadequate. Can we learn new habits to fit the tasks to which God is calling us?

"If I Were God . . ."

SEVERAL times in recent months the newspapers have carried items about men, drifting in open boats or on rafts in the ocean, whose thirst became so intolerable that they drank sea-water. Shortly thereafter, they died.

"If I were God," thinks the Liberal, "I should not restrict my grace to the historic ministry. I should accord it to everyone who earnestly seeks it. Certainly God is at least as good as I am. Will He not do the same?"

If the Liberal were God, undoubtedly he would make sea-water a wholesome and refreshing drink to the shipwrecked mariner. Perhaps he would carry the matter out to the point of making it possible for men to escape the conse-

quences of all ill-advised acts, except possibly those motivated by malice.

But the world that God has made does not work that way. Every day untold thousands of mistaken decisions lead to unfortunate consequences—some minor, some as terrible as the result of drinking sea-water. The human mind does not fully understand the reasons for all these catastrophes. Such a great humanist as Paul Elmer More came to the impossible conclusion that they must be evidence that God is not really all-powerful. Yet God cannot be less than all-powerful; and catastrophes do happen.

Therefore, in reply to Fr. Tucker's letter in this week's issue, we can only say: It would be pleasant to believe that anyone could at will serve as God's accredited agent; to have assurance that the grace of Confirmation (and, by the same line of reasoning, the grace of all sacraments) is independent of form, or matter, or minister. But the fact is that we have no such assurance. It is quite possible that God permitted the diocese of Sacramento to go through a year of famine with respect to the grace of Confirmation; just as He has permitted Belgium to go through a year of famine with respect to food. Our primary source of knowledge about God's will is His revelation to His Church. The evidence about God's will to be found outside the Church is vague and inconclusive. Some pagan cults have believed in human sacrifice and bestial orgies. Some men of great learning have believed in a mechanical and meaningless universe. These are only two of thousands of conflicting conclusions drawn from different men's observations of the world around them. It is therefore the part of wisdom, and of common sense, to do what God's Church tells us, in the way which carries the seal of His promises. Every other line of action is a matter of ifs and perhapses.

Neither Bishop Manning nor Bishop Conkling has said, or would say, that the operation of God's grace is limited to the historic ministry and the sacraments. But both of them are firm in their witness to the promises which Christ gave to His ministers, and are not willing to barter the assurance of His word for the uncertain hope that God will continue to bless those who depart from the faith and order which He gave to His Church. They rejoice when it becomes evident that the Holy Spirit has been at work outside the Church, as do all Christians. But this does not diminish their bounden duty, as Bishops, to admonish their flock to use the means of grace which God has provided within His Church, and to see to it that those means of grace continue to be available.



## Afterthoughts

ONE irritating bit of ecclesiastical jargon (as we think we have observed before) is "diocesan-wide." This comes to us practically every week from one source or another, often in the official releases of diocesan and national Church offices, e.g., "Bishop Wideman will conduct a diocesan-wide mission." Strictly speaking, this means a mission as wide as the diocesan, i.e., as far as the Bishop. If they mean as wide as the diocese, the correct word would seem to be "diocese-wide."

"Several young people from the constituency of St. Luke's Chapel will be among those confined in Trinity Church by Bishop Casady Sunday." [*Local newspaper.*]

The Bishop of Oklahoma seems to be trying a new and daring solution of the youth problem.



# Feliciana

By Juana de Ibarbourou

Translated by Janet Brassert

FELICIANA told me she came to our house riding a docile little pony and seated on a red baize saddle with gilded nails, a loan from Dona Anna de Freitas who sent her to my mother. I was a week old that day, her son two weeks, and she was barely 20. With one hand she clutched the reins tightly and with the other she held her new-born baby, who was still white, because, like cormorants, negroes become black only with age. I was small, frail, and hungry: my mother's breast was not as generous as her heart. Feliciana, without even loosening her square red shawl, unfastened her dress,

fresh tripe; now and then kilos of brown sugar, coffee seeds, or meal for cakes. And in that dawn of her youth a peon "bought her" in Yaguaron; she scarcely knew how she came into the life and arms of that little Negro. In the urgency of finding me a wet nurse my mother wrote to her friend, the landowner Dona Anna de Freitas, to look for one among her workers there or nearby. The overseer of the hacienda *Tiradentes* found Feliciana. And in this way she came to our home like a doe with her nursing baby beside her. Like a doe: for she was untamed yet gentle, meek and ignorant, quick and curi-

vocations and promises. This prayer makes me smile now, but then I repeated it faithfully every night, both of us kneeling close to my bed.

"This Negress," my mother would say, "is my right hand, and is better and whiter than many whiteskins with black souls."

## FAVORITE PASTIME

Our favorite pastime was to decide what we would do if some day we found a treasure. The goodness of the simple-hearted is infinite. Feliciana included in her plans every poor person she knew, and even extended her generosity to the animals.

"For Tilo, I would give him a small cloak of red cloth, and for Don Vicente a blanket woven of wool for when he is sick."

And she reserved for herself a liberal part of the hypothetical fortune she would never, even remotely, obtain.

"I will be a landowner like my Dona Anna. I will have sheep with little lambs, a house of stone with an oven for kneading, and a little Negress to serve me maté. And I will be, Susana, all day hammocking in an armchair. 'Here, here, Feliciana,' and a little Negress brings me maté in a little golden gourd."

"But," once I asserted, "the maté in gold will be hot and burn your hands, Feliciana."

She had not thought of this contingency, and for a short while remained silenced and surprised. Then she very lucidly resolved her problem of the imaginery and opulent landowner.

"Then I will have it of silver, Susana."

And now, will God give my good nurse as a reward, a dark angel to serve her maté in the golden gourd of her dream without burning her hands? God is all powerful and can even make boiling water cool metal. And He will delight in realizing the earthly ambitions of His Saints of the dark skins and the shining hearts.

JUANA DE IBARBOUROU (1895- ) is the well-known Uruguayan writer. Famous especially for her poetry which was first published in 1918, she has also written prose and contributed to newspapers and periodicals. She has been called "the most beloved of America's women poets" and in 1929 was christened with deserved name of "Juana de América." She was born in the provincial city of Melo and later moved to Montevideo. She was professor in the normal schools of Montevideo by parliamentary decree. In 1930 her book *La Rosa De Los Vientos* was awarded a prize by the Ministry of Public Instruction. Her quiet uneventful life and her long and happy marriage are reflected in her work. Her verse is "simple, sensuous and intensely subjective; poetic themes are nature and exaltation of a satisfied love." Her poetry has been favorably received by such critics as Rubén Darío, Miguel de Unamuno, Francis de Miomandre.

and put her full breast in my mouth. In a month I was as round and beaming as Pedro Goyo, my foster brother.

Feliciana seated between the two cradles would spend the day looking at a book of religious pictures, dazzled by the colored prints which she had never seen before; drinking maté with aromatic herbs good for the milk; or making narrow lace edging of mesh, my mother's first lesson to her. She was honest, calm, and ingenious. She came from the sierras of Acegua, a kind young animal whose first encounter with civilization was her arrival in my native town where she began to discover the world. Even the majority of flowers and plants were unknown to her. A jasmine produced such awesome adoration that she almost dared not touch it:

"Is it a real flower? Not made of cloth?"

"No, it's a real flower. Smell it."

And before a cluster of grapes with heavy purple berries:

"Is that a flower too?"

"No, a fruit you eat. Taste it."

This may seem incredible but is absolutely true, and in my family they always cite that case of complete ignorance; it gives an idea of what, several years ago, was the social condition of the poor country people and even of the wealthy owners who lived almost as miserably.

## FELICIANA'S BACKGROUND

Feliciana was born in the wild sierras of Acegua where Cerro Largo borders on Brazil. Her father was a horsetamer. Their food was maté, hard biscuits, and wild eggs; sometimes a watermelon or

ous. My mother was disconcerted, but my guardian angel must have rejoiced. I have never known a more devoted, more affectionate, and purer being in my life.

When her child died, Feliciana lavished on me all her immense capacity for love. Her Negro soul was white with candor and fidelity, and she stayed forever in our house, like a mountain plant—a carnation in the wind, a *yerba de patito*—rooted in the trunk of an urban tree. She never learned to read, but she was very skilful in manual work and as a cook became the envy of my mother's friends. I adored her. All the good fairies of my childhood bore the face and tenderness of Feliciana.

She, on her part, began to have very curious ideas of God's primitive magnificence; of the creation, heaven, and the saints. She invoked the Virgin in her Castillian-Portuguese jargon, calling her "my Queen Lady" (*Sinhora Rainha*). She taught me a charming prayer which I still remember and in which there is a naïve mixture of faith, superstition, and fear of the unknown.

"My Queen-Lady, by your crown of stars I beseech you to make me good and give me health, and a dress of gold to be a princess; and may I never lack bread and have saintly dreams and go to your house when I die, and let no spirits follow me nor anyone in anger cast a spell upon me. Amen."

A prayer composed by her innocent ambitions, her sad experience, and her fear of the supernatural! The country people believe in an underworld of phantoms where comfort is found through divine protection which they think gained by in-

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When Writing to Schools Please Mention  
**THE LIVING CHURCH**

**SEMINARIES**

**Summer Session For C.D.S.P.**

A special five weeks summer session will be held at the Church Divinity School of the Pacific, Berkeley, beginning on June 14th and ending July 16th. Students will be able to complete two courses during this period, and then do special tutorial work for additional credit during the remainder of the summer. The fall quarter will begin September 20th. The regular faculty members will be in residence during the summer term. Dean Shires will give a course on Pastoral Relations, Professor Miller will teach Christian Ethics, and Professor Bosshard will offer a course to be announced. The summer session will be open to new students, especially those from the Navy's V-7 program, who intend to enter the chaplaincy, and to any clergymen who wish to attend.

**Pastoral Care**

Six theological students have been enrolled at Bellevue Hospital, the great City Hospital of New York, for a course of 12 weeks in pastoral care, arranged by the hospital and the Episcopal City Mission Society. Four of the students come from the School of Theology of the University of the South, one from Seabury-Western Theological Seminary, and the sixth from Trinity College, Ontario, Canada.

These men will begin their course by being admitted as patients at Bellevue, in order to know at first hand exactly what takes place at that time. They will then take part in the regular daily routine of the hospital, observing the technique of caring for the sick and talking with the patients. The students will wear the white coat of the hospital, but with an identifying purple sleeve-band. Everyone will know who they are and why they are there.

There will be systematic instruction, in the form of lecture courses and seminars on such subjects as The Meaning of Illness, The Problems of Suffering, and the basic reasons for many types of sickness. The courses will be given by qualified physicians, surgeons, psychiatrists, and nurses of the hospital staff. The purpose is to help the students to understand in order that they may be ready to serve their future flocks. It is more and more generally recognized that the pastoral care of the sick requires special knowledge and training, added to actual observation.

The students will be supervised by the Rev. J. Arnold Purdie, assistant director of the City Mission Society, and by the Rev. William G. Shepherd, the Society's chaplain at Bellevue. The Rev. William S.

**Correction**

The Chapel of the Cross, Chapel Hill, is in North Carolina, not in South Carolina as the caption for the cover illustration of THE LIVING CHURCH of June 6th incorrectly stated.

Sprenger, director of the Society, will make suggestions as to courses, and so will Dr. William F. Jacobs, superintendent of Bellevue.

Bellevue is the largest general hospital in the world. It is also one of the most famous, ranking in that particular with Guy's and St. Bartholomew's, London.

**COLLEGES**

**Baccalaureate Sermon**

The Very Rev. Thomas Henry Wright, dean of Grace Cathedral, San Francisco, delivered the baccalaureate sermon at the University of California commencement exercises recently.

**SECONDARY SCHOOLS**

**New Principal For Stuart Hall**

Mrs. William T. Hodges, formerly Miss Annie Marion Powell of Wytheville, Va., has been elected principal of Stuart Hall, Staunton, Va. She will succeed Miss Ophelia S. T. Carr who resigned to accept the principalship of St. Katherine's School, Davenport, Iowa.

Mrs. Hodges graduated from Sweet Briar College with the degree of Bachelor of Arts and later received the Master of Arts degree from Columbia University. For three years after her graduation she was instructor of English at Sweet Briar College and for two years held a similar position at the State Teachers College in Farmville. She was the head of the English Department at Sullins College, Bristol, for two years and then for five years was principal of Chatham Hall, Chatham, Va. For the past 10 years Mrs. Hodges has been a member of the board of trustees of Chatham Hall. She resigned the principalship of this school in order to become the dean of women and professor of English at the college of William and Mary, Williamsburg, Va. She remained in Williamsburg for two years, resigning in 1927 to marry Dr. William T. Hodges, dean of men of William and Mary. From 1937 until 1940 she was headmistress of Collegiate School for Girls in Richmond. Since then she and Dr. Hodges have been living in Wytheville.

**SEMINAR**

**Shrine Mont**

The 14th annual Shrine Mont Seminar for the clergy will be held from July 12th to July 23d. The faculty consists of the Presiding Bishop, who will give two lectures on Christianity and the Post-War World; Bishop Gray, Suffragan of Connecticut, who will discuss The Church, Its Doctrine and Form; the Very Rev. Corwin C. Roach, dean of Bexley Hall, whose subject is Preaching on the Bible in Wartime; the Rev. Don Frank Fenn, Parish Administration and Work. The Rev. Churchill J. Gibson will act as chaplain. The Rev. Edmund L. Woodward is director of the seminar.



**SALINA**

**Convocation Asks for Return to Regular Status**

Bringing their own blankets, just as the youth of the Young Peoples' Conference had done the previous week, adults of the missionary district of Salina met for their 39th annual convocation at St. John's School, June 6th to 7th, where because of the housing shortage they encamped in the school barracks. All agreed that there was value in being housed together and in "getting so well acquainted."

The convocation unanimously passed a resolution thanking the Presiding Bishop for having appointed the Rt. Rev. Shirley Hall Nichols, former Bishop of Kyoto, as acting Bishop during the interim since the last General Convention and expressed the desire that Salina might now be restored to its regular status with Bishop Nichols as Missionary Bishop, thus "allowing him a freer hand in planning for the district's development." For five years Salina's status has been unsettled, with Bishop Spencer of West Missouri and now Bishop Nichols acting in the interim periods. Her last regular diocesan was Bishop Mize who resigned in 1938.

A clergy shortage, for many years characteristic in Salina and now more so than ever because of the clergy depletion in the general Church, was named by Bishop Nichols as her greatest problem. To relieve the shortage, convocation determined upon the establishing of schools for lay-readers in various portions of the mission field.

A sharp discussion, led by Judge A. R. Buzick of Salina, took place over the wisdom of prosecuting union with the Presbyterian Church through the present commissions and a resolution was passed by voice disapproving the present "Basic Principles."

"We all desire the re-union of Christendom, just as we desire the sun to go down by night and to rise in the morning, but we do not desire it at the price of our heritage in Catholic Christendom," Judge Buzick said. A number urged continuing of the work of the commissions.

**ELECTIONS:** Deputies to General Convention, Rev. R. H. Mize, jr.; Judge A. R. Buzick. Alternates, John F. Walters; Rev. C. E. Wilcox.

**NEW YORK**

**Public Services in St. Agnes' Not to Be Continued**

Final negotiations in the transfer of St. Agnes' Chapel, on West Ninetysecond Street between Amsterdam and Columbus Avenues, from Trinity Parish to Trinity School will be completed by July 1st, 1943.

A letter has been sent by the Rev. Dr. Frederic S. Fleming, the Rector of Trinity Parish, to the members of the congregation of St. Agnes' Chapel, giving them details of the transaction. The rector's letter states that the original plan to continue services in St. Agnes' Chapel after

it has passed into the hands of Trinity School has been set aside as "not desirable" and that after July 1st "Trinity Parish will have no further connection with St. Agnes' Chapel."

Trinity School is a private school for boys at 139 West Ninety-first Street, established in 1709. The school is not connected with Trinity Parish. It stands on property adjoining the chapel, vicarage, and parish hall of St. Agnes' Chapel.

**The Altar and the World**

At Trinity Church, Wall Street, New York City, there will be a series of 10 socio-liturgical sermons on Sunday mornings at 11 o'clock during the summer, beginning July 4th. The series is called the Altar and the World. Each sermon will be a unit in itself, but all together the series will be a commentary on the whole Communion service. The preacher will be the Rev. Dr. Bernard Iddings Bell of Providence, R. I., who will be in residence to the middle of September.

**Woman's Auxiliary**

The Woman's Auxiliary of the diocese of New York held its annual meeting on May 4th in the Cathedral of St. John the Divine and in the Synod Hall. The presentation of the United Thank Offering was made at the corporate Communion. To date the amount of the 1940-1943 offering is \$44,561.80. It is hoped and expected that it will increase before the Triennial meeting in October.

**ELECTIONS:** President, Mrs. H. R. Jacoby; vice president at large, Mrs. R. C. Culver; other vice presidents, Mesdames J. R. Lawler, C. C. Campbell, H. T. Chisholm, W. H. Pott, H. H. Strater; assistant secretary, Mrs. L. G. Hoffman; treasurer for United Thank Offering, Mrs. J. H. Michaeli. Delegates to the Triennial: Mesdames J. R. Jacoby, C. M. Baxter, C. H. Strater, H. M. Jefferson, Miss Elsie C. Hutton.

**MICHIGAN**

**"Catch-up" Service**

Fifty candidates for confirmation were presented by 14 clergy of the diocese of Michigan at a special "catch-up" service in St. Paul's Cathedral on the afternoon of June 8th. The plan of holding a "catch-up" service for the convenience of clergy wishing to present candidates who, for some reason or other, were unable to be confirmed with the class when the annual visitation occurred in the parish, was started three years ago by Bishop Creighton of Michigan. The idea met with instant favorable response from the clergy, and he has continued the custom periodically since that time. Each year more candidates have been presented, and more clergy have availed themselves of this opportunity.

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L. H. D., superintendent of the Detroit City Mission, there is soon to be organized a group of non-Roman women who will act as counsellors to girls referred to them by the judge. This group will be titled "Big Sisters," and the work they do will be substantially the same as that now being carried on so successfully by the "Big Brothers" for boys, under the supervision of the Rev. Edgar A. Lucas of the City Mission staff.

Pointing out that there has been a 69% increase in juvenile delinquency among girls, Dr. Covell has requested non-Roman women interested in girls, who are willing to attend three training lectures on the duties and opportunities of the "Big Sisters" to communicate with him at Mariners' Church in Detroit.

**MASSACHUSETTS**

**"Share Your Home With a Child"**

The Children's Department of the Boston Council of Social Agencies and the Massachusetts Child Council have opened a campaign for 35 Massachusetts child placing agencies. The campaign is not for money; it is urging people to "Share Your Home With a Child." The agencies are seeking foster boarding homes, to offset a shortage directly caused by the war; moving of families; crowded living quarters; men entering armed forces; housewives replacing men in industry.

Mr. Ralph S. Barrow, executive director of the Church Home Society in Boston has been placed in charge of the campaign. The Church Home Society is the child-caring agency for the diocese of Massachusetts, and is affiliated with Church Mission of Help.

**CENTRAL NEW YORK**

**Retired Navy Chaplain Carries On At Grace Chapel, Willowdale**

Executive chaplain at the new Sampson Naval Training Station on Seneca Lake, N. Y., Lieut. Henry R. Taxdall, USNR (Ret.) is acting as regular officiating clergyman at Grace Chapel, Willowdale, on the highway between the Naval Station and Geneva.

Upon consent of Bishop Peabody and Capt. H. A. Badt, USN, commandant, Chaplain Taxdall, a priest from the diocese of Bethlehem, is conducting services three Sundays each month at the locally-renowned rural mission-chapel. The Rev. C. B. Blakeslee, retired, of Waterloo, visits the chapel the fourth Sunday of each month.

Mother-church of hundreds of devoted Central New York churchmen, Grace Chapel, Willowdale, is the outgrowth of missionary work carried on by the late Miss Mary E. Halsey who raised the money for erection of the church and who for 40 years cared for the church, securing clergymen and lay-readers from neighboring communities for services, playing the organ, leading the singing, visiting families, nursing the sick, and seeking out children for Baptism. At her death Miss

Halsey left 500 God-children, all listed, that she might pray for each one of them daily. She is buried near her little country-church and now a navy chaplain is carrying on her work.

**SOUTH CAROLINA**

**Convention**

At the 153d convention of the diocese of South Carolina, meeting in St. John's Church, Florence, May 11th and 12th, Bishop Thomas expressed himself as being opposed to "Basic Principles" as so far formulated. He said:

"On the broad question of Church unity I need not dwell. Our Lord prayed for it, we should pray and strive for it. Our branch of the Church has long since committed itself to it as essential, notably in the Chicago-Lambeth Quadrilateral. I am also sure that there are many of us who feel ourselves very close personally to our brethren of other churches and we would welcome Church unity with them. Recognizing the fact that our Commission which has for years been conferring with the Commission of the Northern Presbyterian Church has not yet published the final results of these conferences making known what its report to General Convention will be, yet on the basis of the paper which has been put forth by them called 'Basic Principles' we are led to believe that we are far from arriving at any resolution of the deeper differences between the communions as fully recognized during the past three or four hundred years. We have not been convinced that these have been duly faced or that there is any fair prospect of union without a sacrifice which we have no right to make as simply a province of the Church. There are some things that General Convention cannot do. Just as in our National life however much we did and do desire peace, it cannot be peace at any price. Truth is higher than peace. So it is that while we desire unity in the Church, it cannot be unity at any price. But let us continue to negotiate with our brethren and above all to pray for unity as we pray for peace."

ELECTIONS: Standing committee, Rev. Messrs. F. W. Ambler, H. D. Bull, A. R. Stuart, W. Way, A. S. Poynor; Messrs. E. W. Duvall, J. R. Hanahan, B. A. Moore, Gen. C. P. Summerall, Mrs. R. W. Sharkey. Deputies to General Convention, Rev. Messrs. H. D. Bull, W. Way, S. Guerry, H. Thomas; Messrs. B. A. Moore, W. W. Ball, S. J. Royall, Gen. C. P. Summerall. Alternates, Rev. Messrs. W. S. Peynor, A. R. Stuart, T. S. Tisdale, M. E. Travers; Messrs. N. B. Barnwell, M. Reynolds, jr., J. K. Coleman, I. K. Bryan.

**MINNESOTA**

**Bishop Freeman Memorial Service**

The seating capacity of the Cathedral church of St. Mark, Minneapolis, was taxed on June 13th for a service in memory of the late Bishop James E. Freeman, formerly rector of St. Mark's Church.

Bishop Keeler, Coadjutor of Minnesota, conducted the service, and the sermon was



preached by the Rev. Frederick D. Tyner, rector of St. Luke's Church, Minneapolis, and vicar at St. Mark's under Dr. Freeman. Music was furnished by the Cathedral choir under the direction of Stanley R. Avery who was brought to Minneapolis by Dr. Freeman from Yonkers, N. Y., and who is still at the Cathedral.

Bishop Freeman was rector of St. Mark's Church from 1910 to 1921, and preached the sermon when St. Mark's was dedicated as the Cathedral church of the diocese on November 12, 1941. Clergy of the diocese were in vestments with white stoles and seated together in the chancel for the service.

**Rogation Sunday Service**

On Rogation Sunday, May 30th, Bishop Keeler, Coadjutor of Minnesota, conducted the first outdoor Rogation service in the history of this diocese. It took place at St. Mary's Church, Basswood Grove, one of Minnesota's two purely rural churches, at 3:00 P.M., after a service of confirmation and a chicken dinner served by the women of the parish.

In front of the old stone church, with a large number of Churchmen present from the Twin Cities as well as territory adjacent to Basswood Grove, Bishop Keeler read the Rogation day service with prayers for God's blessing on the seed.

St. Mary's is 80 years old, and its two wardens have been life-long members of the parish. Standing in front of this church, and looking in one direction, one may see three counties, two of them lying across the St. Croix River in Wisconsin. Looking in another direction, one has a view of two Minnesota counties.

**GEORGIA**

**Bequest**

It has been announced to the congregation of St. Mark's Church, Brunswick, Ga., by the rector, the Rev. Lee A. Belford, that the late Franklin D. Aiken in his will left a bequest of \$500 for the Endowment Fund of St. Mark's.

Mr. Aiken was for years vestryman, junior warden, and senior warden of St. Mark's Church. He also took a keen interest in all diocesan affairs and was a member of the standing committee.

**MARYLAND**

**Chapel of the Ascension, Middle River, Is Dedicated**

After months of many disappointments and problems dealing with the securing of government priorities, the new Chapel of the Ascension, on Wilson Point Road, Middle River, Md., was completed and dedicated by Bishop Helfenstein on June 7th.

This chapel is in the defense area near the Glenn L. Martin Airplane Plant and is part of the Larger Parish Plan, which was inaugurated to give spiritual ministrations to the people in the 10 defense areas in and around Baltimore.

The Rev. James L. Grant is priest-in-

charge and while he has been in residence only since April 1st, he has seen the erection of the building in its entirety.

Bishop Powell preached the sermon and the Rev. Guy E. Kagey, under whose direction the foundation for this work was laid, read the Lesson.

The Chapel of the Ascension will be used as a community center and in the fall a day nursery will be started.

**ALABAMA**

**Centennial**

The Church of the Nativity, Huntsville, Ala., the Rev. Randolph R. Clairborne, rector, celebrated its centennial anniversary on May 23d with Bishop Carpenter preaching the sermon, and being assisted in the service by the rector, and the only living former rector of the parish, the Rev. Cary Gamble, who ministered to the congregation for 25 years, before the coming of Mr. Clairborne.

The Nativity was founded in 1843 and admitted into the diocese of Alabama that same year. The Rev. F. H. Laird was its first rector. Under the Rev. Henry C. Lay, who came to the parish as a deacon, and left 12 years later, as Missionary Bishop of the Southwest, the church building was completed and used for the first time in 1847.

The Rev. Mr. Clairborne has been rector since 1938, and under his leadership the Nativity has grown to be listed among the larger parishes of the diocese of Alabama.

**ROCHESTER**

**Hammondsport's First Rector Established Vineyards**

The world-famous wine industry that flourishes in the vine-clad valleys and hill-sides besides the waters of Keuka Lake, one of New York State's beautiful "Finger Lakes," owes its origin to one of the forgotten men of the Church's history.

The Rev. William Bostwick, founder of St. James' parish in the village of Hammondsport, at the south end of Keuka Lake, known to Iroquois Indians of the region as "Crooked Lake," 113 years ago planted the first grape vines in the Keuka Lake countryside and may rightly be called the father of the Finger Lakes wine industry.

Hammondsport's first rector was the first man to sense the possibilities of the Finger Lakes country for grape vineyards. In 1829 he sent to the Hudson Valley for slips of the Isabella and Catawba grapes. These he planted in the grounds of his village rectory. And, as Edward Hungerford has written in his *Pathway of Empire*, they "thived and grew in the saintly soil and soon the parish of St. James' had as flourishing a vineyard as any of its compeers across the Atlantic."

St. James' Church, Hammondsport, has lately been served by the Rev. Guy Madara, now an Army chaplain. Its present rector, the Rev. William Aubrey Arlin, is resigning as of July 1st to take a full-time position in the Mercury Aircraft plant.

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### ANNOUNCEMENTS

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**WARNING**—Caution is advised in dealing with a man operating among clergy of the Mid-West as "Bishop Sturtevant's brother-in-law;" last known to be in Gary, Ind., earlier Kansas City, etc. The Bishop has no brother-in-law.

#### Died

**McKIM**—Helen, oldest daughter of the Rev. J. Leighton McKim and Sarah Fisher Rodney, died in Milford, Delaware, on Tuesday, May 25, 1943, and was buried in St. Peter's Churchyard, Lewes, on Thursday, May 27th. "Grant her, O Lord, eternal rest, and let light perpetual shine upon her."

### ALTAR BREAD AND INCENSE

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## PARISH LIFE

### Confirmation Sponsors

★ The appointment of a sponsor for each new confirmand of Christ Church, Houston, Tex., has recently been announced by the Rev. John E. Hines, rector of that large downtown parish. The experiment, beginning with the class presented there Easter evening, is an effort to cement the new communicants more closely to the life of the parish and to prevent the drain of communicant strength which national and parochial statistics indicate is a major loss.

In explaining the purpose of the plan, Mr. Hines said, "One of the sobering facts about the Episcopal Church is that somewhere along the way it loses a great number of people whom it receives by the Rite of Confirmation. We know, for example, that during the decade 1930 to 1940, 660,000 persons were confirmed in our Church in this country. Yet, at the end of that 10-year period, the communicant strength had increased by only 160,000. Even should the death rate account for 200,000, which is possible, that would still leave more than a quarter of a million souls to be accounted for."

Each sponsor was selected only after careful study, both of each member of the Confirmation class and of the person to be responsible for him or for her. The period of sponsorship will continue for 12 months. In most cases, sponsors not acquainted with the confirmands were selected in order to give the newly confirmed person at least one contact in the parish outside of any previously held. In each case, the sponsor accepts the charge from the rector that he shall see that this new member finds a congenial place in the life of the parish.

Both the members of the Confirmation class and the people selected to help them have been most enthusiastic about the plan.

### Baptism Administered

#### At 11 O'clock Services

Administration of the sacrament of Baptism at the 11 o'clock service is being given in at least two churches of the diocese of Massachusetts in order to acquaint the congregation in impressive manner with a sacrament only too unfamiliar to many people. The two parishes are St. John's Church, Roxbury, of which the Rev. Frederick Whitney Fitts is rector, and Christ Church, Quincy, whose rector is the Rev. Frederick Goodhue Hicks. In the latter parish, the second Sunday of each month is set aside for the observance of this rite, with the infants and small children held up "to the visible delight of the flock into which they have just been admitted," as the rector phrases it.

### "Welcome Wagon"

A "Welcome Wagon" visits the homes of all newcomers to Syracuse, its staff giving information about the city, facilities of every sort, and making an attempt to make the newcomers feel at home.

One piece of literature distributed in every new home is a four-page illustrated

folder carrying pictures and service schedules of all Episcopal Churches in the city and environs. It is prepared by the Laymen's Club of the Fourth District. Page 4 is a map showing locations of the churches and how to reach them.

### Parish's Debt Held by Members at Lower Interest

The parish of Grace Church, Hastings-on-Hudson, of which the Rev. W. D. F. Hughes is rector, has had an interesting experience this spring in reducing the mortgage debt on the rectory. A campaign for gifts has brought in enough in the past five months to cut the debt in half, and the vestry has found a way to cut in half the interest rate on the remainder. The method was simple but unusual. Promissory notes for \$25 each, bearing interest at 3%, were sold to members and friends of the parish, no one person being allowed to buy more than eight notes. These notes are to be redeemed at the rate of at least two a month—more if gifts warrant it. The net result is that whereas the parish owed on its rectory in January of this year the amount of \$4,800, at 6% to an outside mortgage holder, it now owes \$2,400 at 3%, chiefly to its own members who are the ones most concerned to see that the debt is paid off.

### Rectory Built in One Day

A rectory built in a day—that's the story of the new living quarters for the new priest-in-charge of Emmanuel Church, Mercer Island, and St. John's of Kirkland, Wash., the Rev. Frederick J. G. Kepler.

The prefabricated building was delivered in sections on one day, the workmen arrived at eight o'clock the following morning and by the time they left at six o'clock that evening, there stood the completed building, including living room, study, bedroom, bath, dinette and kitchen. The hardwood floors were even laid. Some of the finishing touches remain to be done and the roof has yet to be shingled.

### War Altar

A War Altar in St. Paul's Church, Lock Haven, Pa., constructed and decorated by members of the parish, was dedicated by Bishop Wyatt-Brown of Harrisburg on Memorial Day. It was presented to the people of Lock Haven as a place for quiet appeal by all people to the One Divine Mediator for His protection and help for those who are defending the cause of the rights and dignity of free men under God.

On behalf of the people of the city the altar was accepted by the Mayor, who is a Lutheran, flanked by a guard of honor which included a Jew, a Roman Catholic and a candidate for mayor.

At the same service the Bishop confirmed a class of candidates, preached the sermon, and blessed six new office lights, the gift of the Junior Service Guild, and new organ pipes, the gift of the people's warden, Dr. Talfryn James, as a thank



offering because his mother's life was spared during the bombing of England.

The war altar, located on the Gospel side of the church, is decorated in a red, white, and blue motif, with dossal and ridels in blue and the cross and candlesticks of polychrome wood. The flags of the United Nations are draped from the top of the altar. To the left are a prayer desk and a roll of honor. On the prayer desk is a book of intercession, in which may be recorded the names of men and women in the armed services for whom prayers are asked. The altar is lighted all day, every day.

Outside the church there is an attrac-

tive sign announcing the "City War Altar, open daily from 8 A.M. to 6 P.M. This altar belongs to the people of Lock Haven for their quiet conversation with Him Who alone can help and protect their men and women in the service."

The response of the people has been excellent, and a large number have signed the book during the first few days. St. Paul's has 30 men and women in the service, one family having a boy who is a naval officer, another boy an Army Air Corps pilot, and a daughter in the Marines.

The rector of St. Paul's is the Rev. F. Graham Luckenbill.

## DEATHS

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

### Wilhelm S. Blomquist, Priest

The Rev. Wilhelm S. Blomquist, retired priest of the diocese of Northern Michigan, died at Good Samaritan Hospital, Portland, Ore., on June 6th, at the age of 75.

Fr. Blomquist, who was born in Sweden, was ordained deacon in 1902 and priest in 1903 by Bishop Edsall. He served as rector of St. Ansgarius' Church, Chicago, going from there to Bethel Church, Iron Mountain, Mich. Fr. Blomquist retired from active work in 1935 and soon afterward moved to Oregon. Funeral services were held June 9th at St. Paul's, Oregon City.

### Warren W. Way, Priest

Dr. Warren W. Way, formerly rector of St. James' Church, Atlantic City, N. J., who retired in 1942 and moved to Tryon, N. C., died on May 11th in Tryon.

He was born in Irvington, Ill., in 1869. He graduated from Hobart College in 1897 and in 1899 he was ordained, after having attended General Theological Seminary in New York City. He served parishes in Petersburg, Ill., Branchport, N. Y., Paris, Ill., Cortland, N. Y., New York City, and Salisbury, N. C. In 1918 he became rector of St. Mary's School, Raleigh, N. C., where he remained until 1932.

Dr. Way held the M.A. degree from the University of Chicago, and the D.D. degree awarded him by the University of the South.

His wife, the former Louisa Atkinson Smith, survives him, as well as a daughter, Evelyn; two sons, Sgt. Warren W. Way, jr., and Capt. Roger A. Way.

Funeral services were held in Tryon.

### Mother Alice Ursula, SSJB

Mother Alice Ursula of Ralston, N. J., former superior of St. John the Baptist School, Mendham, N. J., died on May 26th in Portland, Ore., where she was making an official visit to St. Helen's Hall.

Mother Alice Ursula was active in the community of St. John the Baptist for 39 years. She became sister superior at St. John's School in 1928, and mother superior of the entire community in the

fall of 1942. For many years she was active in the work of St. Andrew's Hospital, New York.

She was born in the District of Columbia 61 years ago, a daughter of the late Monteville and Mary Dickinson Strickland. She is survived by two sisters, Mrs. Clifton V. Edwards and Mrs. Eugene Jackson; and a brother, Ralph M. Strickland.

Bishop Dagwell of Oregon conducted the funeral services. Burial was in Portland, Ore.

### Mrs. William A. Guerry

Mrs. Annie McBee Guerry, wife of the late Rt. Rev. William Alexander Guerry, eighth Bishop of South Carolina, died June 5th at her home in Charleston, S. C., after a long illness.

Mrs. Guerry was born in Lincolnton, N. C., in 1864. She married Bishop Guerry in 1889, who died on June 9, 1928.

Surviving are four sons: the Rev. Moultrie Guerry, Alexander Guerry, vice chancellor and president of the University of the South, the Rev. Sumner Guerry, Chaplain Edward B. Guerry; and one daughter, Mrs. James Young Perry.

### Mrs. Edward J. Haughton

Mrs. Virginia Baber Haughton, wife of the Rev. Edward John Haughton, rector emeritus of St. Paul's, Springfield, Ill., died on June 1st at St. John's Hospital in Springfield. Mrs. Haughton was stricken two weeks before Easter with a heart attack, and although she rallied from time to time, her condition grew steadily more grave.

A member of a prominent Pennsylvania family, Mrs. Haughton came to Springfield when her husband was called to the rectorship of the leading parish of the diocese of Springfield, St. Paul's. She was actively identified with many works of the Church, especially the Orphanage of the Holy Child. For many years she served as president of the Board of Women Managers. Her benefactions to St. Paul's Parish were many and numerous, especially where the work of the Altar Guild was concerned.

The funeral was held on Ascension Day. Bishop White, who had been a devoted

## CLASSIFIED

### LINENS AND VESTMENTS

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

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

### POSITIONS OFFERED

**CHURCH Home** needs woman experienced in nursing and care of elderly people. Reply Box J-1752, The Living Church, Milwaukee, Wis.

**CURATE** wanted for large eastern parish: pastoral work; religious education; work with young people. Write immediately to the Rev. Walter C. Middleton, 227 Sherman Street, Watertown, New York.

**CHURCH Home for Girls** needs house-mother for cottage. Care of children, mending. Living and small salary. Address Sister-in-Charge, Bethany Home, Glendale, Ohio.

**YOUNG man** with musical ability can have home and board free with a bachelor priest in interesting western college town in return for helping to organize and directing a boy choir. Must be familiar with Episcopal Church service. Large defense plant being erected and all types of work with good remuneration available. Write fully in replying. Box H-1757, The Living Church, Milwaukee, Wis.

### POSITIONS WANTED

**ORGANIST-DIRECTOR.** Desires position offering opportunity to develop music in parish. English and American training. B.M., M.M. degrees. Available September. Reply Box S-1753, The Living Church, Milwaukee, Wis.

**TEACHER** and director of Religious Education, with college and seminary degrees, and many years of experience in both fields, seeks position in the Church. Highest references. Contact may be made through the Rector of St. Paul's Episcopal Church, Martins Ferry, Ohio.

**YOUNG, unmarried priest,** wants to move into Catholic parish. Reply Box M-1759, The Living Church, Milwaukee, Wis.

### RESORTS

**THE CRATER CLUB,** on Lake Champlain—Established over 40 years ago by the late John B. Burnham as a summer colony especially for Church people. Still operated by his family; its guests include clergymen and their families; professors; etc. Separate cottages. Central dining room and recreational hall. Also single rooms available. Two miles from St. John's Church, and stores. Boating, swimming, varied social activities. Limited number victory gardens. Canning instructions and equipment. June 15 to September 15. Address "The Crater Club, Essex, N. Y." for descriptive folder, rates, and names for reference.

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.

### NOTICE TO SUBSCRIBERS

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THE LIVING CHURCH



friend of the family for many years, read a brief service at the home at 9 A.M. At 9:30 A.M. there were the Burial Office and Solemn Requiem High Mass at St. Paul's. The officiating clergy were Bishop White of Springfield, Bishop Spencer of West Missouri, the Rev. G. W. Ridgeway, rector of St. Paul's, and the Rev. Arthur L. Bice, rector of Trinity Parish, Lincoln, Ill. Others of the clergy of the diocese were present at the service. Burial took place in Oak Ridge Cemetery, Springfield, with the two Bishops taking the service at the grave.

## Military Service

JONES, Rev. EMMETT G., chaplain in the Navy, formerly with rank of Lieutenant, is now Major. Address: c/o Port Chaplain, N.Y.P.E., Brooklyn, N. Y.

KENNEDY, Rev. CHARLES E., has resigned as rector of St. John's Church, Ogdensburg, N. Y., to enter the Army as chaplain, and reported to Chaplains' School, Harvard University, Cambridge, Mass., June 12th. Address for the duration: 1200 State Street, Ogdensburg, N. Y.

MANN, Rev. DUNCAN E., formerly rector of St. Luke's Church, Wheeling, W. Va., is now a chaplain in the Navy. Address: c/o Security Trust Co., Wheeling, W. Va.

TITTMAN, Rev. GEORGE F., rector of St. Mary's Church, Arlington, Va., has been granted an indefinite leave of absence by the vestry for service as Lieutenant, Junior Grade, Chaplain Service, U.S. Navy. Address: Chaplains' Training School, Williamsburg, Va.

## Resignations

GROSS, Rev. CHARLES H., rector of St. Paul's Church, Norwalk, Ohio, has announced his retirement effective this month.

SNOWDEN, Rev. CHARLES D., assistant rector of Christ Church, Savannah, Ga., has resigned.

WILLIAMS, Rev. EDWIN L., rector of the



# 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.

And finally, if you can, contribute financially to the work the chaplain is doing. You may send funds directly to him—or you may send them to the Church Society for College Work at Cranbrook, Bloomfield Hills, Michigan.

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. Donald W. Mayberry, 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.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City  
Rev. Stephen F. Bayne jr., Chaplain  
Sundays: 11 A.M.  
Weekdays: 12 Noon

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.

HARVARD UNIVERSITY, RADCLIFFE—Christ Church, Cambridge, Mass.  
Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sundays: 8, 9, 10, & 11:15 A.M., 8 P.M.  
Weekdays: Tues., 10; Wed., 8; Thurs. 7:30 A.M.

HASTINGS COLLEGE—St. Mark's Pro-Cathedral, Hastings, Nebr.  
Very Rev. N. L. Chowenhill, Dean & Rector  
Sundays: 8 A.M. Mass; 9:45 Church School; 11 Choral Mass & Sermon. Holy Days: 10 A.M. Mass

## THE CHURCH SOCIETY FOR COLLEGE WORK

*earnestly solicits gifts  
and bequests*



**CRANBROOK  
BLOOMFIELD HILLS  
Michigan**

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

MICHIGAN STATE COLLEGE—St. Paul's Church, Lansing, Mich.  
The Rev. Clarence W. Brickman, Rector  
Sunday Services: 8, 9:30, and 11  
Chapel of Christ The King, 445 Abbott Rd., East Lansing  
Wednesday 7:10 A.M.; Sunday: 8:45 A.M.



ST. MARK'S CHURCH  
MILWAUKEE, WIS.

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

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

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

UNIVERSITY OF NORTH CAROLINA—Chapel of the Cross, Chapel Hill, N. C.  
Rev. Alfred S. Lawrence  
Rev. R. Emmet Gribbin, Jr.  
Services at 8 and 11 A.M., and 8 P.M.

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.

UNION COLLEGE—St. George's Church, Schenectady, N. Y.  
Rev. G. F. Bambach, B.D., Rector  
Sundays: 8 and 11 A.M.; 7:30 P.M. Holy Days: Holy Communion, 7 and 10 A.M. Tuesdays: 7 A.M.; Thursdays: 10 A.M. Daily: M.P. 9 A.M.; E.P. 5 P.M.

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

WELLESLEY COLLEGE—St. Andrew's Church, Wellesley, Mass.  
Rev. P. F. Sturges; Mrs. Edward C. Ashton  
Sundays: 7:30, 9:50, 11 A.M.  
Thursdays in College Little Chapel 7 A.M.

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



## CHANGES

Church of the Holy Spirit, Cleveland, Ohio, has resigned.

WRIGHT, Rev. DAVID CADY, rector of Christ Church, Savannah, Ga., has resigned and will retire.

### Ordinations

#### PRIESTS

LOS ANGELES—On April 30th the Rev. ROBERT M. CRANE and the Rev. H. BERNARD LAMER were ordained priests in St. Columba's Chapel of St. Paul's Cathedral, Los Angeles, Calif., by Bishop Stevens. Mr. Crane was presented by the Rev. F. J. Stevens and Mr. Lamer by the Rev. Richard Parker. The sermon was preached by the Rev. Douglas Stuart. Mr. Crane will be vicar of St. Timothy's Mission, Compton, Calif., and Mr. Lamer will be assistant at St. Paul's Parish, San Diego.

On April 13th the Rev. JOHN K. SAVILLE was ordained priest in St. James' Church, Los Angeles, by Bishop Stevens. He was presented by the Rev. Ray O. Miller, and the Rev. Frank J. Scott preached the sermon. Mr. Saville will be assistant at St. James' Church, Los Angeles, Calif.

MONTANA—On June 2d the Rev. WILLIS M. ROSENTHAL was ordained priest in Christ Church, Kalispell, Montana, by Bishop Daniels. The Rev. George Masuda presented the ordinand and the Rev. Thomas W. Bennett preached the sermon. Mr. Rosenthal will continue as priest-in-charge of Christ Church, Kalispell, St. Andrew's Church, Polson, and St. Michael and All Angels' Church, Eureka, Mont.

PENNSYLVANIA—On June 1st the Rev. FLET-

CHER PINCKNEY WOON, JR., was ordained priest in St. Paul's Church, Chester, Pa., by Bishop Taitt. He was presented by the Rev. Franklin Joiner, D.D., who also preached the sermon. Mr. Woon will serve as curate at the Church of St. James the Less, Philadelphia, Pa.

WESTERN MASSACHUSETTS—On June 3d the Rev. ROBERT HENDERSON THROOP was ordained priest in Christ Church Cathedral, Springfield, Mass., by Bishop Lawrence. He was presented by the Very Rev. Donald J. Campbell and the Rev. Charles D. Kean preached the sermon. Mr. Throop will be curate of Christ Church Cathedral, Springfield. Address: 70 Bowdoin Street, Springfield, Mass.

WESTERN NEBRASKA—On June 3d the Rev. CLYDE E. WHITNEY was ordained priest in St. Mark's Pro-Cathedral, Hastings, Neb., by Bishop Beecher. He was presented by the Rev. H. Alfred Rogers, Scottsbluff, and the sermon was preached by Dr. H. L. Vinnege of Nashotah House, Nashotah, Wis. Fr. Whitney is to be vicar of St. John's Church, Valentine, St. Mary's Church, Bassett, St. John's Church, Cody, and other adjacent missions.

#### DEACONS

KANSAS—On May 6th SHERMAN STEVENS NEWTON was ordained deacon at St. Paul's Church, Clay Center, Kans., by Bishop Fenner. He was presented by the Rev. Charles R. Davies and the Rev. Samuel A. McPhetres preached the sermon. Mr. Newton will be deacon-in-charge of St. Paul's Church, Clay Center, St. George's Church, Wakefield, and Grace Church, Washington, Kans., with address at Clay Center.

MILWAUKEE—On May 26th Bishop Ivins of Milwaukee ordained GEORGE HARTUNG and EDWARD MASON TURNER to the diaconate at the Chapel of St. Mary the Virgin, Nashotah House, Nashotah, Wis. Mr. Hartung was presented by the Rev. Kenneth B. Martin, and will be deacon-in-charge of St. Mark's Church, South Milwaukee, while continuing to study at Nashotah House. Mr. Turner was presented by the Rev. W. F. Whitman, and was ordained by Bishop Ivins for the Bishop of ALASKA. He will remain at the seminary for study.

EAU CLAIRE—The Rt. Rev. Oliver J. Hart, Bishop Coadjutor of Pennsylvania, acting for Bishop Wilson of Eau Claire, ordained to the diaconate, OTTO BENJAMIN BERG, May 30th, at All Souls' Mission for the Deaf, Philadelphia, Pa. The Rev. Henry J. Pulver preached the sermon. Mr. Berg is a graduate of the Philadelphia Divinity School.

MARYLAND—On May 10th BENEDICT HENRY HANSON was ordained a deacon at St. Paul's Church, Baltimore, Md., by the Rt. Rev. Noble C. Powell, Bishop Coadjutor of Maryland. The Rev. Arthur B. Kinsolving presented the candidate and the Very Rev. Alexander C. Zabriske preached the sermon. Mr. Hanson is now curate of St. Bartholomew's Church, Ten Hills, Baltimore, Md.

### Depositions

FRITSCH, Rev. JEROME LOUIS, by Bishop Huston of Olympia, on May 24th, at his own request and with the advice and consent of the clerical members of the Standing Committee. For causes not affecting his moral character.



# CHURCH SERVICES



**GO TO CHURCH!** That slogan, sound-ed round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

**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.

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

**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

**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; 5 p.m. except 1st Sun. at 8 p.m.; Daily: 8 Communion; 5:30 Vespers

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

Rev. Geo. Paul T. Sargent, D.D., rector  
Sun.: 8 Holy Communion; 11 Morning Service and Sermon. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

Grace Church, Broadway at 10th St., New York  
Rev. Louis W. Pitt, D.D., rector  
Sun.: 8, 11, 4; Noondays: Tues. through Friday, 12:30-55

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.), 9:30 S.S., 11, 4:30; Weekdays and Holy Days, 11 H.C.; Tues. 11, Spiritual Healing; Prayers daily 12-12:10.

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

Rev. Dr. S. T. Steele  
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., rector  
Sun.: 8 Holy Communion; 11 Morning Service and Sermon; Holy Communion Thurs. 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grieg Taber  
Sun. Masses: 7, 8, 9, 10, 11 (High)

**NEW YORK**—Cont.

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.: 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

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

Trinity Church, Newport  
Rev. L. L. Scaife, S.T.D., rector; Rev. K. W. Cary, Asst. rector

Sun.: 8, 9:30, 11 a.m., 4 p.m.  
Tues. & Fri., 7:30; Wed., 11; Saints' Days: 7:30 & 11

**PENNSYLVANIA**—Rt. Rev. Francis M. Taitt, S.T.D., Bishop; Rt. Rev. Oliver J. Hart, D.D., Bishop Coadjutor

St. Mark's Church, Locust bet. 16th & 17th Sts., Philadelphia

Rev. Frank L. Vernon, D.D., rector  
Sun.: Low Mass, 8 & 9; High Mass & Sermon, 11; Evensong and Devotions, 4; Daily: Masses 7 & 7:45; also Thurs. & Saints' Days, 9:30; Confessions: Saturdays 4 to 5 & 8 to 9 p.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 p.m. Thurs. 7:30; 11 H.C.



# The Christian Offensive

**W**E are hearing a good deal these days about the military offensives which our armies and navies are waging on the war fronts. Intently we read our newspapers and listen to the radio for news about them. They occupy a large place in our daily lives.

The time has come, it seems to me, when the Church, too, must launch a new missionary offensive, an offensive designed to take advantage of some of the tremendous opportunities directly or indirectly resulting from the war. These might be termed wartime missionary opportunities, but their results will be felt long after the war itself is concluded.

These new opportunities are so great and so many it is difficult to select even a few without doing an injustice to others. However, we must make a start in meeting them in the near future if we are not going to forfeit the challenge which they present. And so I venture to pass on a few preliminary suggestions about our missionary program for the next triennium and hope General Convention next fall will consider the whole matter.

One of the most appealing calls comes from Free China, that vast section in west and southwest China into which literally millions have migrated. A gallant group of our Chinese and American missionaries has gone along with them and today is doing one of the finest pieces of missionary work in the history of our Church in the face of terrific obstacles. They tell us of unlimited opportunities if the Church at home will furnish the necessary additional support and personnel at the proper time.

Even in Occupied China, our work is going on and a great program of reconstruction will be necessary as soon as the war is over. Not only have we more than fifty trained veteran missionaries ready to go back to China but we shall need at least sixty-five new workers there. These would include clergy, doctors, nurses, and teachers.

Similar calls come from Latin America where younger Churches of growing strength

still depend on us for substantial aid in training their native clergy, in developing educational projects, and in opening up new work.

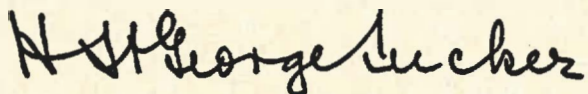
From India, too, there comes an urgent demand for advance. In the Diocese of Dornakal under Bishop Azariah our own contribution, begun ten years ago, is still meagre, in the face of opportunities unrivalled in any other field. Thousands who seek entrance to the Church would not be turned away if we could play a more vigorous part.

Here at home, opportunities of equal magnitude are open to us. For example, with the Negro race: thirteen million souls, certain to play a larger and larger part in the secular as well as the religious life of our nation. National Council already has made a start in a new program among the Negroes, but this program needs to be expanded in the next triennium. We could place many workers in strategic fields for Negro work.

In war industry areas there is another great, if perhaps temporary, field involving the largest migration our country has ever known.

Both with Negro work and war industry areas, our dioceses and parishes are doing their best to meet these opportunities but in many cases they cannot bear the heavy financial and personnel load alone; in such cases we must help.

These needs constitute a call from God. Our response to this call will require strenuous effort and real sacrifice. We do not begrudge the effort and sacrifice necessary for victory in war. Shall we not be equally ready to pay the price that will be needed to embrace the opportunities to bring into being that new and better world which we as Christians believe to be God's purpose for mankind?



PRESIDING BISHOP

A MESSAGE FROM THE PRESIDING BISHOP