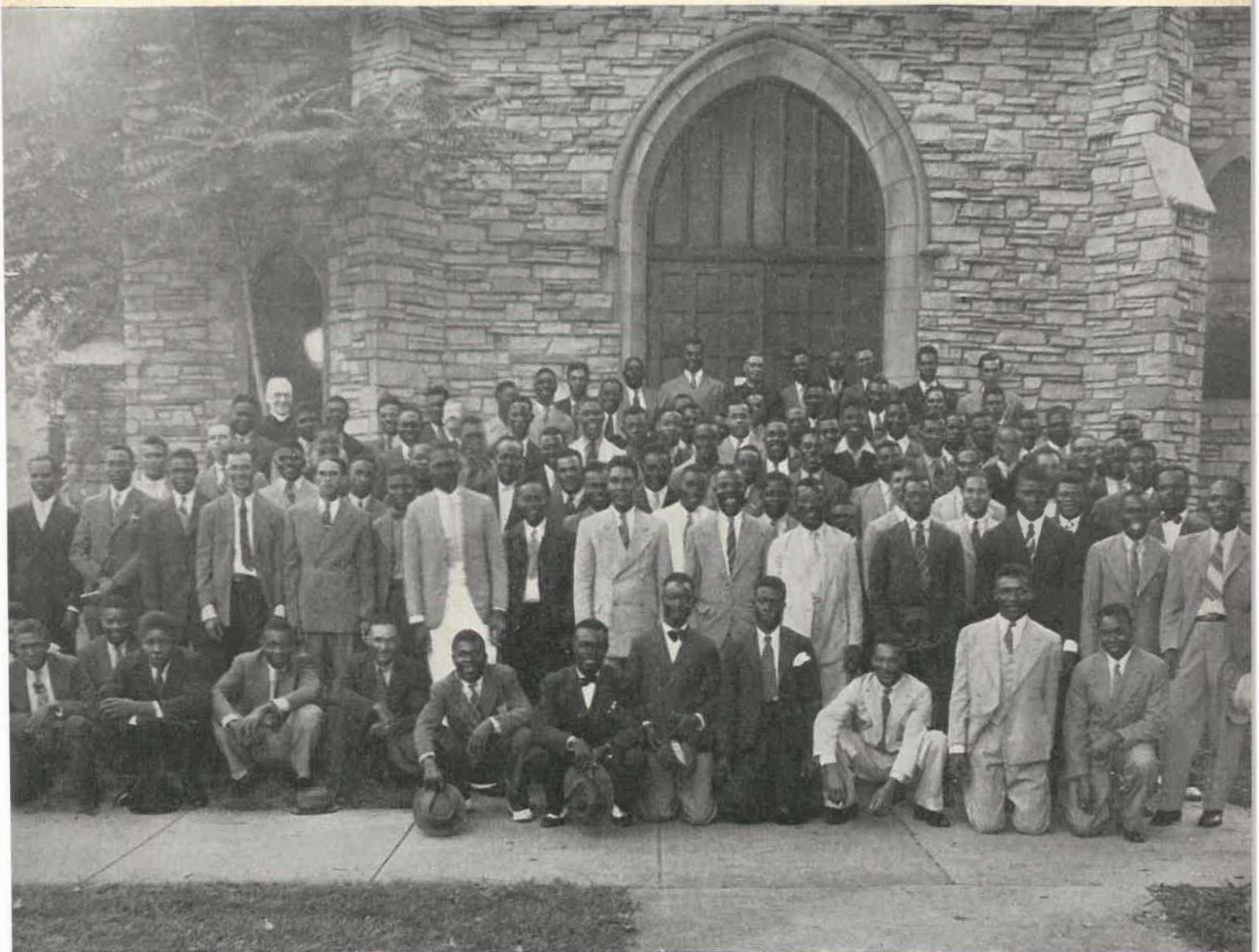


The Living Church

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



Cashing In On Released Time

F. Victor Hoag

Page 10

VISITING ANGLICANS WELCOMED AT WISCONSIN CHURCH

The Rev. L. B. Hastings is shown with a group of West Indian "soldiers of the soil" who visited St. John's Church, Milwaukee, recently. Fr. Hastings works among Jamaicans and Barbadians scattered about Wisconsin in addition to his regular work as rector of St. John's. (See page 8.)

"TOP" CHRISTMAS GIFT BOOK

for MEN IN SERVICE

"A Z You Were!"

26 MESSAGES

by Chaplain
ALVA J. BRASTED
(Colonel, Retired)



27 CARTOONS

by Corporal
EDGAR ALLEN, Jr.

THE AUTHOR

Colonel Alva J. Brasted, retired, was appointed an Army Chaplain March 3, 1913. During the first World War he served in France; later he spent four years in the Philippines. At present he is editor of *The Army and Navy Chaplain*, as well as Executive Secretary of the Chaplains' Association. Chaplain Brasted served as Chief of Chaplains from 1933 to 1937. He retired from active duty December 1, 1943.

THE CARTOONIST

Corporal Edgar Allen, Jr. is a native New Yorker—born in Brooklyn, January 19, 1916. He has been sketching people since he was first able to hold a pencil. Before entering the Army (Oct. 14, 1941) Corporal Allen was doing free-lance cartooning and contributed to various magazines throughout the country. At present he is continuing his cartoon work for Uncle Sam, in the Chaplains' Corps of the Army.

THE BOOK

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LETTERS

Letters of Transfer

TO THE EDITOR: Referring to Bishop Hart's Letters of Transfer [L.C., July 16th], may I point out the following. In paragraph numbered two, the Bishop states "A clergyman is not disobeying Canon 15. . . . The Communicant must make the request and his Rector honor the same." Bishop Hart recognizes the right of a rector to enter the name of a communicant when there is sufficient evidence of such a person being "a communicant or baptized member," but the Bishop seems to overlook the provision of the Canon which says "It shall be the duty of the Rector . . . learning of the removal of any member of his parish or Congregation to another Cure, without having secured a letter of transfer, as herein provided, to transmit to the Minister of such Cure a letter of advice informing him thereof."

It, therefore, appears that a rector may not ask for a letter of transfer for a communicant or baptized person, but it does certainly appear that the rector of the parish from which the person has removed must issue a letter of advice, in which case he initiates the action looking for actual transfer if "a letter of advice" is not to be considered a letter of transfer.

The fault does not all rest with the communicants if they are lost to the Church. In the six years that I have been here I have never received such "letter of advice" concerning persons moving into this parish. It is true, too often, persons move without advising the rector that they are moving. But loyal communicants of the Church find no difficulty in making themselves known to the rector of the new parish. Where they do not do so it is largely because they are only lukewarm Episcopalians, who having given little support to the home parish find it comparatively easy to become Church tramps in a larger community. Within the past two months I have issued letters of advice concerning nine persons. Not one letter has been acknowledged by the rectors to whom they were sent. It is true one such letter was sent to Canada, where the system of transfer seems not to prevail, but I should still wish to transfer such person to the Church in Canada where such person is now an actual communicant. Meanwhile I have to carry on my lists more than 20% of the entire communicant strength of this parish made up of persons who have removed, some permanently, some who will return to Vermont in the distant future when they come home to retire.

It will be a grand day when the communicants of the Church learn that the Church has a doctrine, discipline, and worship which they must accept if they are to be considered "communicants."

(Rev.) HERBERT HAWKINS.

White River Junction, Vt.

Physical and Spiritual Health

TO THE EDITOR: Your attempt to minimize the danger of the common drinking cup in your criticism of the Rev. Gardiner M. Day's letter in THE LIVING CHURCH of August 6th calls for a protest. Your comment is not only inaccurate and unscientific, but it can be justly characterized as a flippant dismissal of a serious matter that affects the public health. Hence, the evidence presented by Mr. Day is not lessened by your remarks.

Before asserting the opinion in print that there is probably more danger of the transmission of communicable diseases by the

The Living Church

LETTERS

public recitation of prayers and singing than by the lips of infected persons, it would have been well to have consulted some medical authority instead of relying on what you, a layman untrained in bacteriology, "strongly suspect." The statement regarding the "well known germicidal properties" of the silver cup would probably have been eliminated if you had sought and obtained correct information on the subject under discussion.

JOSEPH H. PRATT, M.D.

Boston.

Editor's Comment:

Having sought and obtained medical information which we had reason to believe reliable, we still believe that the silver cup (not the infected lip) has germicidal properties. If Dr. Pratt disagrees with other medical authorities, that is within his province as a doctor and out of ours as a layman. But we think he should know and admit that the medical profession does not speak with one voice on the subject.

With regard to our "flippancy," let us say that we share with many doctors the belief that completely aseptic conditions are an idle dream; and with the vast bulk of Churchpeople the belief that the values of devout reception of the one chalice far outweigh any reasonable dangers, except in epidemic or known pathological conditions. We find the overemphasis on these dangers exceedingly repellent. We hope that those who want intinction or Communion in one kind will be allowed to have it; and we hope that they will then allow the rest of us to approach the altar with minds fixed on Christ rather than on communicable diseases.

Devotions

TO THE EDITOR: Your interesting news item from Pennsylvania reporting the devotions in St. Clement's Church, Philadelphia, before the shrine of Our Lady each evening following the six o'clock Angelus prompts me to advise you that the young people of Christ Church parish have been conducting similar devotions with special prayers and intentions following our Angelus. They have been doing this for two and a half years and except for special remembrances at the altar there is nothing done in our parish more appreciated by the men and women in the service than those prayers each evening when every service member is remembered by name. Not only has it meant much to those in the armed forces but it has given greatly increased interest to the young people of the parish and made them feel a vital part of our whole wartime program.

(Rev.) STUART F. GAST.

Williamsport, Pa.

Misprint?

TO THE EDITOR: Would someone who has access to the original of the hymn, translated by Dr. J. M. Neale, beginning: "Stars of the morning" (121 in the new Hymnal), say whether the line in verse 4: "Gabriel, the *light* of God" is a misprint or an error by the translator? Of course, it should be: "Gabriel, the *might* of God." The Archangel Uriel is the *light* of God.

(Rev.) HERBERT H. GOWEN.

Seattle, Wash.

September 3, 1944

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STRICTLY BUSINESS

CHAPLAIN William J. Wyckoff, formerly in charge of St. Ambrose, Chicago Heights, writes: "I am at present in the wilds of New Guinea, fighting off the malaria mosquito and the tropical heat. Living conditions are rather primitive. I can no longer imagine what it would be like to have hot water for washing, bathing, or shaving. Nevertheless, I am so far still in good health, and my morale is still high.

"I had the catastrophic experience of having my Communion Set, in which I had also packed my vestments, get soaked by a tropical downpour. The red from the cover of the suitcase, which forms a dorsal, ran all over my surplices, while the color from the stoles ran all over the surplices and each other, so that my vestments are now truly a Joseph's coat. Such is life in the field."

* * *

MOREHOUSE-GORHAM published this week Brasted and Allen's "A Z You Were!" Readers are going to find it an excellent gift volume for men in service. It is the sort of book that will appeal to the men, for it is pocket-size and handsomely jacketed and it contains 27 splendid cartoons on service men's foibles. Col. Alva J. Brasted is, by the way, a former chief of chaplains of the U. S. Army, and Cpl. Edgar Allen, Jr. is a former professional cartoonist now serving as a chaplain's assistant.

* * *

A COUPLE of issues ago I mentioned some of the difficulties our Church Schools are having in securing sufficient capable help and appealed to Church people to bear this problem in mind. Since then we've had a number of letters from readers willing to help out in Church Schools, and some of these have obviously been offers that entailed real personal sacrifice. I just want to say now that such offers, as well as statements from schools saying what sort of help they need, should go, to save time, directly to our Church School Editor. Her address is of course 744 North Fourth Street, Milwaukee 3, Wis.

* * *

DR. P. M. DAWLEY, co-author with Walden Pell of *The Religion of the Prayer Book*, was in the M-G New York offices last week, and I was happy to have him spend an evening at my home. He has another book manuscript almost completed.

Leon McCauley

Director of Advertising and Promotion

The Question Box



• *Recently I have been told that a red light burning in a Church, whether in the Sanctuary or Nave, denotes that the Reserved Sacrament is kept. Also that any light kept perpetually burning in a Church must denote that the (Blessed) Sacrament is Reserved. Also that the reservation of the (Blessed) Sacrament is absolutely against the rubrics of the (Prayer Book)?*

At least one light should burn near the place where the Blessed Sacrament is reserved. It is usually a lamp, and the best authorities agree that it should have a white container for its wick or candle. Since the Blessed Sacrament is reserved either in a suspended Pyx, a Tabernacle, or an Aumbry in the Sanctuary, the lamp should also be in the Sanctuary. If you see a lamp or candle burning in the Nave it would probably be before a shrine or picture. This does not denote the presence of the Blessed Sacrament in reservation. These lights may have colored containers and need not be kept perpetually burning. If there is any question whether the Blessed Sacrament is reserved or not, I suggest you inquire of the rector. There is a bad tendency today for lights to be used because they look pretty, or are supposed to provide "atmosphere." There is no rubric of the Book of Common Prayer which forbids reservation of the Blessed Sacrament.

• *What does the Episcopal Church say about using sentimental renditions at weddings, such as "I Love You Truly," "At Dawning," etc.?*

Sacred music only is proper music for a wedding either in Church or elsewhere. One reason home weddings should not be encouraged is that when under such circumstances bad taste cannot be easily controlled. The rector of a parish ought to have a repertoire of sacred music arranged from which the bride may select numbers. These things are best handled when it is well known, through announcement in publications, that only such music is permitted.

• *When and why, in your Church service, do you make the Sign of the Cross?*

The Sign of the Cross is used as an acted prayer, a confession of faith, and an act of dedication, both in public and private worship. The only place where it is directed by the Prayer Book is in the Baptismal service, but it is commonly used by many Churchpeople at the following times:

1. Before beginning their private prayers before service, and at the end of the similar prayers after it.

2. In the Communion Service: before the Holy Gospel, at the end of the Creed

and Gloria in Excelsis, whenever the Priest makes the sign over the people at blessing or absolutions, also at "Blessed is He that cometh in the Name of the Lord," and before receiving the Blessed Sacrament.

3. In Morning and Evening Prayer: at the end of the Creed, before the Gospel Canticles (Benedictus, Magnificat, Nunc Dimittis), at "O Lord open thou our lips," at "The grace of our Lord", etc., at the end of the service.

4. At the Invocation of the Holy Trinity, whenever it is said.

There are other times when this sign may appropriately be used, as you will find indicated in your manual of private prayers by the insertion of a small cross in the text.

• *Recently during a friendly discussion a friend of mine remarked that there is nothing in the Scripture advocating or telling of Infant Baptism and that as Mary was not cleansed of original sin therefore should not be expressed as an Immaculate Conception. Please enlighten me.*

The Scriptures must be interpreted by what the Church was doing about it. The Church produced the Scriptures and would scarcely have put forth something contrary to its own practice. The Church was baptizing infants before the New Testament Scriptures had been completed. Because there is no specific reference to infant baptism in the New Testament would seem to imply that there was no need of it because there was no question about it. For the next 15 centuries infants were baptized as a matter of course. Our Lord said people must be born of water and the Holy Spirit to enter the Kingdom of God. He also received the little children and said "of such is the Kingdom of God." St. Paul taught that baptism took the place of circumcision but circumcision came on the eighth day after a child's birth. At Philippi a woman named Lydia was baptized "and all her household." Also the keeper of the prison at Philippi "was baptized, and all his, straightway." In another place St. Paul says "I baptized also the household of Stephanas." There is no possible reason for thinking children were omitted in any of these instances in view of the fact that the Church did baptize infants.

The Immaculate Conception is an entirely different matter. There is nothing in Holy Scripture to suggest it. During the Middle Ages it was received as a "pious opinion" out of reverence for the Blessed Virgin. In 1854 the Roman Catholic Church made it an article of faith for all Roman Catholics. I trust our questioner is not confusing the Immaculate Conception with the Virgin Birth?

THIRTEENTH SUNDAY AFTER TRINITY

GENERAL

THE PEACE

Second Interchurch Conference

Non-Roman Christian Leaders of the United States will hold their second "peace conference" in three years at Cleveland, January 16 to 19, 1945, to appraise the results of Dumbarton and other peace parleys and determine a course of action to achieve their goal of a just and durable peace based on spiritual principles.

The guiding principles were adopted by the first conference, held at Delaware, Ohio, in March, 1942. These were supplemented by the political propositions, or Six Pillars of Peace, promulgated two years ago by the Commission on a Just and Durable Peace, sponsor of both conferences. The Commission was instituted three years ago by the Federal Council of Churches.

In the light of these Church pronouncements the delegates to the Cleveland conference, representing most leading non-Roman communions, will study the developments of the past three years on the peace front. These include the pronouncements of the United Nations at Teheran, Moscow, Cairo, and Dumbarton, and the Connally and Fulbright resolutions passed by the two houses of the United States Congress.

The leadership of the Churches has been concerned that the United States and other United Nations move in the direction of a world organization that will have both curative and creative, not merely repressive, responsibilities. Through the Commission they advised the govern-

ment that in their judgment this is the only kind of peace the Christian forces of the nation can accept. At the same time they urged their people not to be discouraged by particular settlements, but to continue to press for world organization consonant with their ideals.

The conference will study both the international situation and the basic peace strategy of the Churches. It is expected to adopt findings and recommendations for consideration of the Churches and public leaders. The recommendations of the conference will be submitted to the governing bodies of the Churches.

To facilitate the work of the conference it was announced that two study commissions would be created. One will study the current international situation; the other, the basic problem of the peace strategy of the Churches. They will be urged to complete their work of drafting a statement and recommendations before December 15th, so that all delegates will have an opportunity to study them in advance of the convening date of the conference.

The personnel of these two commissions will be announced soon.

MEMBERSHIP

Between 350 and 400 delegates are expected to attend the conference and two-thirds of them will represent various communions, within and without the Federal Council of Churches, which, itself, has a constituency of 25,000,000. Other groups which will be represented are: Allied Christian bodies such as the Home Missions Council, Foreign Missions Conference, International Council of Religious Education, American Committee for the World Council of Churches and the United Stewardship Council; Christian bodies conducting educational programs for World Order, such as the Church Peace Union, YMCA, YWCA, United Council of Church Women, American Friends Service Committee, American Section of the World Alliance for International Friendship Through the Churches, Laymen's Missionary Movement, Laymen's Movement for World Christianity, Inter-seminary Movement and the United Christian Youth Movement, City and State Councils of Churches, members of the Commission on a Just and Durable Peace which includes more than 100 Church leaders, clergymen and laymen of various communions.

The Associated Church Press will be invited to send a limited number of delegates, and representatives of the press, secular and religious, will be invited to the conference.

LABOR

The Federal Council's Labor Sunday Message

"A major problem of social justice facing America this Labor Day is that of planning adequately for the millions of returning soldiers who must find their way into productive industry at the very moment when industry is undergoing the terrific adjustments incident to a return to peacetime production," states the Labor Sunday Message issued by the Department of the Church and Social Service of the Federal Council of Churches. The Christian Church must point out that a society which can grant work to every able person in wartime must do the same thing under a peacetime economy, states the message, which emphasizes that the problem must be tackled along three main fronts, labor, management, and world economy. Any tendency toward a narrow isolationism or economic imperialism would constitute a betrayal of the soldiers and a step toward a third world war, the Council warns.

"American businessmen will meet their full responsibility only as they direct their great ingenuity toward meeting consumption needs on a world scale," reads the statement, pointing out that the greatest security may be found in an economy planned for the benefit of the consumer. Labor, management, and society at large unite at the point of their consumer interest. Not overproduction, but underconsumption, is the great problem of modern society, the message states.

Although the Church is not called upon

The Living Church

Established 1878

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(On leave for service with U. S. Marine Corps)
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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.

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to devise schemes of social organization or technical plans for industry, it "must manifest its deep concern for the spirit and motive of our economic life," concludes the message. The Church must "constantly urge service to the common good."

The Church and Organized Labor, Radio Forum

The Church and organized labor have a common meeting ground in that both believe in "the dignity of human personality," three clergymen agreed in a forum broadcast over Wisconsin's state radio station WHA in Madison.

The speakers were the Rev. Paul J. Folino of the United Church of South Chicago, the Rev. William Sullivan of the Second Baptist Church of Bridgeport, Conn., and the Rev. Benson Fisher, Seneca, Ill., field worker for the Episcopal Committee on War Industry Areas. All are attending the second Industrial Relations Institute for Church Leadership at the University of Wisconsin.

While the ministers agreed that the Church should be more actively interested in labor, Fr. Fisher maintained that the Church as an organization cannot officially support labor.

"A Church cannot identify itself with capital or labor," he declared. "There may be great conflict if a minister identifies himself with one group of members. The individual church can offer workers what it offers all its people."

To promote cooperation between Church and labor, the speakers suggested meetings of union leaders and ministers, studies of industrial problems by Church groups, and education of Church members and workers on the common aims of Church and labor.

"We must remember that organized labor has been a bulwark against Fascism and for religious freedom," Mr. Schwartztrauber said. "The first thing Hitler did was to eliminate labor unions."

Wallace to Address International Religion-Labor Conference

Vice-president Henry A. Wallace will be one of the principal speakers at an International Religion-Labor Conference to be held in Pittsburgh, Pa., October 10th and 11th.

Results of a survey now being conducted by the National Religion and Labor Foundation will be the basis of discussion and action at the rally and at meetings to be held earlier in other cities.

"Action ballots" are being sent to religious and labor leaders throughout the United States "with the hope that a large majority will help us by indicating what they have done, or are willing to do, in a common effort to save all our people from want and fear."

"We know that a major victory over want and fear can be won," the Foundation's preliminary announcement states. "Unprecedented production for war affords ample proof. We have the natural resources, the machines, the inventive

genius, and a people willing to work. The question is whether all the democratic forces can rally their strength sufficiently to overcome opposition and capture the fruits of victory. It is because of our deep concern about the future that we are sending this ballot."

Typical of many questions on the survey ballot were: "Will you, after the war, support the legal and ethical rights of labor (a) to bargain collectively; (b) to strike and picket; (c) to engage in political action? Will you call for the creation of local, state, and Federal planning boards through which plans can be made for full utilization of our natural resources and manpower? Will you support the Farm Security Administration and the extension of its service throughout all needy rural areas?"

"Will you vigorously support the right of: (a) The Churches to be heard at the peace table? (b) Labor to be represented at the peace table? Will you join a local fellowship of clergymen and labor representatives to get acquainted and to work on problems of mutual concern?"

"Will you join a church or synagogue of your choice and actively support your clergyman in a social action program?"

"If a situation develops in which a bonafide religious body needs a place to meet for religious expression, will you encourage your union to offer its hall?"

SOCIAL RELATIONS

Work of New York Council's Committee on Paroled Prisoners

Pioneering in a program to reintegrate into the Church paroled prisoners from state penal and reformatory institutions, the New York State Council of Churches has achieved a considerable success since the project's modest beginnings three years ago.

A 12-member Committee on Paroled Prisoners, headed by the Rev. Harold Kaulfuss, Episcopal priest and rector of Christ Church at Gloversville, N. Y., supervises a carefully-drafted program that was suggested by Dr. Wilbur T. Clemens, general secretary of the Council.

After clearing through the State Council, the names of all non-Roman parolees are sent to individual ministers in small communities, or to the secretary of local councils of churches in cities. The project, said Dr. Clemens, is one which "will help in the rehabilitation of the parolee, will put the Church's influence behind him, and will bring him back into the Church and decent living."

During August, Mr. Kaulfuss has been visiting wardens and chaplains in the state's penal institutions to foster closer cooperation and better understanding, and to prepare recommendations for policies to be followed in 1945.

Since January 1st, Dr. Clemens has received some 600 reports from chaplains on individual parolees, and he estimates that the total for the year will approach 1,000, an indication of the rapid manner in which the program has expanded. A full-time secretary handles the correspondence.

VISITOR

Dean Bodger En Route To New Guinea

The Very Rev. John D. Bodger of Dogura, New Guinea, has returned to the United States from England, en route back to New Guinea. Before he sails from the west coast, Dean Bodger is carrying out a five weeks' speaking tour, which is to include Wilkes-Barre, Pittsburgh, Indianapolis, St. Louis, Denver, and Pueblo, Colo., Salt Lake City, and brief itineraries in the dioceses of California and Los Angeles.

During his three months in England, Dean Bodger, with what he describes as "American speed," preached 28 times and gave 70 addresses or lectures. The British Ministry of Information used him in an intensive tour of airfields, camps, hospitals, RAF stations, rotary clubs, and factory lunchhour meetings; to all of whom he pressed home the story that Christian missions plus good government were responsible for the loyalty of the Papuans.

He spoke to many groups of American soldiers, who, he reports, "appreciate England but are the most homesick nation on earth." Traveling constantly by car in England, he gave lifts to many American men, had them for tea, and cheered them with first-hand news from home.

Looking forward to his return to New Guinea, Dean Bodger emphasizes the fact that in addition to obviously necessary reconstruction, which has already begun, work must be extended into areas not yet entered by the Church. Bishop Baddeley of New Guinea, whom Dean Bodger saw in London, is asking him to make plans for this on his arrival. The lives of many thousands of native people who are not yet Christian have been radically altered by the war. The military invasion among them, Dean Bodger says, must be succeeded by a Christian invasion.

UNITY

Newly Ordained Deacon to Serve Three Communion

An ordination of unusual interest has taken place in Utah. James William Hailwood, who served as Congregational minister for several years in Grand Rapids, Mich., was ordained deacon by Bishop Moulton of Utah in St. Mark's Cathedral, Salt Lake City.

The Rev. Mr. Hailwood was active in Michigan in the labor movement and, as a member of the state legislative body, was interested in legislation for the underprivileged. A native of England, he has been serving the Presbyterian Church in Myton, Utah, and the Congregational Church in Vernal, Utah. His son, Edward Everett Hailwood, was ordained priest in the Episcopal Church last summer.

The father, as deacon, will be in charge of St. Paul's, Duchesne, and a mission at Rosevelt. At the same time he will continue his ministrations to the congregations of the other two Churches. This will be an experiment in Church unity.

MEXICO

Bishop Jones' Visitation

On August 7th Bishop Jones of West Texas arrived in Mexico City. He is representing the Presiding Bishop on a tour of inspection of the missionary district of Mexico. This visitation was requested by Bishop Salinas of Mexico at the last General Convention. The two Bishops are visiting one or two churches daily, and as they are usually far apart, it will take at least three weeks to cover the entire field.

Mrs. Jones and her daughter, Miss Flora Cameron are accompanying Bishop Jones on most of his visitations.

ENGLAND

Robot Bombs Hit

Well-Known Churches

Two of the best-known parishes in London, churches much frequented by Americans, have been severely damaged from hits by robot bombs. The Church of St. John, Upper Norewood, was struck during Evensong. Fortunately, there were no fatalities. The entire south aisle was blown to bits, as well as most of the narthex. The roof was demolished, and all the very fine stained glass was reduced to powder. The vicar, the Rev. Eric Bailey, procurator in convocation, who was present at the American triennial convention in Atlantic City a few years ago, was formerly at All Saints' Church, Margaret Street. With the assistance of his laymen he promptly put the parish hall into use as a church, and the daily Mass, offered for half a century, goes on without interruption.

A week later another hit ruined the vicarage, cracking the roof and destroying all windows and doors. St. John's is a large church built about 1900 and is considered one of the most beautiful modern churches in the London suburbs.

The other church reported to have been hit was St. Cuthbert's Church, Philbeach Gardens, Earl's Court, a very large modern city church, noted, among other things, for its remarkable carved reredos. The vicar is Lewis Gage-Brown, one of the most skilled confessors in England, the Archbishop's expert on churches in the Near East, and a friend of scores of American priests. The church, the vicarage, and the parish hall were all so badly damaged as to be rendered useless. There were a number of fatalities.

Fr. Bailev asks American friends of these parishes and priests to pray for them.

BULGARIA

Church Buildings Damaged

In Sofia

It is reported by the International Christian Press and Information Service that the following Church buildings have been destroyed during the bombardments

of Sofia: The residence of the Metropolitan, the chancery of the Orthodox Church of Bulgaria, the theological seminary, the metropolitan's lecture hall, and the headquarters of the Association of Orthodox Priests. The Cathedral of the Holy Week, the building of the Holy Synod and other ecclesiastical buildings have been damaged.

The Russian Orthodox periodical *Pravoslavnaja Russ* writes that "the beautiful city of Sofia has become unrecognizable. Its population is being evacuated and is crowding the highways. Nobody thinks any longer of saving material possessions, which has anyway become impossible. The Orthodox faith with its message of consolation and salvation is everywhere in evidence. All try to help the victims without thinking of themselves. With indefatigable zeal the Metropolitan Stephen and the Protopresbyter Professor S. Zankov with the help of numerous priests and laymen take care of those who are in need. . . . The Russian Church of Sofia has been partly destroyed but the altar and the iconostasis have not been touched. Without worrying about the cold and the wind which enter through the broken windows and doors, the faithful Russians and Bulgarians crowd into the church where the priests say their prayers without ceasing."

RUSSIA

Five New Bishops Named

By Orthodox Church

Five new bishops have been named by the Holy Synod of the Russian Orthodox Church, principally to dioceses in war areas liberated by the Red Army. The dioceses are those of Volyn and Lutsk; Poltava and Kremenchug; Voroshilovgrad; Jaroslav; and Mozhaik.

Appointed Bishop of Volyn and Lutsk, and subsequently transferred to the diocese of Vinitsa and Kamenetsk Podolsk, was Nikolai Vasilievich Bashinsky, of Poltava, who has taken the name of Maxim. Born in 1897, Bishop Maxim graduated from Saratov Gymnasium and taught for three years at Moscow University before his ordination in 1942.

New Bishop of Volyn and Lutsk, under the name of Nikolai, is Archpriest Alexander Matveyevich Chufarovskiy, of Jaroslav, who was previously named to the diocese of Poltava and Kremenchug. He is 58 years old, a graduate of Jaroslav Theological Seminary, and has been a priest since 1910.

The Bishop of Voroshilovgrad is Alexander Porfiriievich Petin, of Kalinin, who took the name of Nikon. He was born in 1902, graduated from Stavropol Theological Seminary, and became a priest in 1943.

Seventy-six-year-old Mikhail Pavlovich Smirnov is the new Bishop of Yaroslav. He is a graduate of Novgorod Seminary and has been a priest since 1900.

Named Bishop of Mozhaik, vicar of the Moscow diocese, and superior of the Rizopolozhensk Church, is Archpriest Sergei Dayev, who has assumed the name

of Makarii. Bishop Makarii, who is 54, was ordained in 1912, following graduation from Vifan Theological Seminary.

The following transfers were announced by the Holy Synod: Archbishop Grigori, from the archdiocese of Saratov and Stalingrad to the archdiocese of Pskov and Porkhov; Archbishop Alexei from Ryazan to Jaroslav and Rostov; Archbishop Antonii, from Stavropol and Piatigorsk to Nikolayev and Kherson; Archbishop Stefan, from Ufim to Poltava and Kremenchug; Bishop Dimitirii, from Ulianovsk to Ryazan and Shatsk; and Bishop Ilarii, vicar of Moscow, from Dmitrov to Ulianovsk.

AUSTRALIA

Religious Instruction

In State Schools

According to the *Sunday School Chronicle*, as reported by the International Christian Press and Information Service, "news of a remarkable agreement among Churches in Australia has come. The Anglican, Roman Catholic, Presbyterian, and Methodist Churches have agreed on a basis of undenominational religious instruction in the Victoria state schools by ministers of religion or their accredited representatives, and will ask the Premier to remove from the Education Act the clause stipulating that state education shall be secular. Those taking part in the agreement will seek to provide that no teacher shall propagate the specific tenets of any denomination in school-hours, and they will ask the Premier to add to the curriculum lessons in personal conduct, public duty, and service to the community."

CANADA

Day of Prayer

Canada will observe Sunday, September 3d, date of the outbreak of the war, as a day of prayer. State Secretary McLarty described the anniversary as "a day of humble prayer and intercession to Almighty God and of special dedication to national service and sacrifice."

CHINA

The Chinese Contribute

With all the hardships of Christian life in China, the Church there continues to think, not merely of itself, but of its missionary obligation and privilege.

Evidence of this attitude emerges in some financial statements received by the National Council from Arthur Allen. He states that St. Luke's, Kutsing, the Union School Chapel, Tsingchen, and Trinity Church, Changsha, contributed \$1,160, Chinese National Currency, equivalent to \$29.23, in United States money, to the Good Friday Offering. The offering goes to the Jerusalem mission.

ARMED FORCES

Need More Navy Chaplains

An appeal to clergymen to enroll in the Navy for service as chaplains on warships and transports now being built has been issued by Capt. Maurice M. Witherspoon, USN, district chaplain of the Third Naval District, with headquarters in New York City.

The appeal states that 750 clergymen are needed to fill these billets, many of which will take chaplains to fighting fronts all over the world.

Telephone inquiry from the National Council to Chaplain Witherspoon reveals that, although the Episcopal quota is over-filled, more Episcopal chaplains will be accepted at this time, regardless of quota.

Clergy who are interested and who live in the Third Naval District, comprising New York, Connecticut, and the northern part of New Jersey, are asked to address District Chaplain, Room 1314, Federal Office Building, 90 Church Street, New York 7, N. Y. Telephone calls are welcomed, the statement says. The number is Rector 2-9100. It is suggested that clergy who write or call on the District Chaplain should get in touch also with the Army and Navy Commission, 1 Joy Street, Boston 8, Mass.

Fr. Mayo Writes Home

"To say that my own personal experiences since being here in England have been most interesting is putting it all too mildly," writes one enthusiastic American chaplain in England. "I never imagined such beauty as one finds here, especially through the countryside. The larger cities are filled with members of the armed forces of all the Allies. A casual walk down the roads reveals how many different nations there are united together in the tremendous task which still lies before us. The cathedrals and large parish churches are quite beyond anything we have in the States. . . . It has been my good fortune to actually see many of the places and people of whom we have read.

"I believe you will be interested in knowing that I have found a truly sincere friend in the rector of one of the village parishes, Fr. Rea. The church is of the same name as the Cathedral in Washington, D. C., in which I was ordained, the Church of Ss. Peter and Paul. From the relationship enjoyed, one would think that the rector, his congregation, and I had known each other for many years." The chaplain goes on to tell of the many services in Fr. Rea's church at which he has been officiating or assisting. "The people have been marvelous in receiving me as a priest of the 'Daughter Church.' Many friendships have been formed which should continue for many years. Though since Easter our unit has been moved, the distance is not too great to prohibit my having a chat at tea with the rector and very often with several members of the parish. Thus you can see why I am most happy in having been sent to

England. My wish to come here dates as far back as I can remember. I never dreamed that it would be realized so soon.

"I cannot say too much about what we are doing here. Suffice it now to write that I have every reason to be proud of the unit with which I am serving. The position of chaplain (padre, as the English speak of him), certainly offers many opportunities of service. The various experiences, I am sure, will serve in good stead upon my return to the civilian priesthood. . . ."

This letter was written to friends by Fr. James Alvin Mayo, who was formerly priest at St. Andrew's Church in Cleveland, Ohio. Fr. Mayo, a Negro, has been overseas for more than a year.

Harvard Chaplain's School

Graduates Last Class

Graduation of a final class of 163 chaplains brought to 6,500 the number of ministers who trained for military duty at the Harvard Chaplain's School since it was started on August 10, 1942. The school is now being transferred to Fort Devans, Mass., where the first class will begin the last of August.

Col. William D. Cleary, commandant chaplain of the school, told the graduates that wherever they found an American he was their responsibility, regardless of creed, color, rank, or service.

"Let it never be said of an American clergyman that he took shelter when his men were in danger," he said. "Your place is with your men when they are facing bombs and bullets, or any other danger."

Dr. Willard L. Sperry, dean of Harvard Divinity School, declared that the chaplains were responsible for the spiritual standing and development of the American army, and that their work would be with individuals.

Among the graduates were a number who had already seen much service on various fields. Every graduate of the school left immediately for a post. Most of them are soon to go overseas, while a few older men will see service in hospitals and camps in this country. The chaplains were from all sections of the country, black men, white men, and a few yellow men.

Unique Event in the Order of St. Vincent

For the first time in the existence of the Order of St. Vincent a server has been admitted in Europe, and under extraordinary circumstances. On July 23d Cpl. Harold Annas was made a member of the Order at a ceremony preceding the early Eucharist, Chaplain Victor E. Newman, has written from Italy.

Besides Corporal Annas, the following Churchmen were present: Lt. Col. A. L. Purrington, jr., of Christ Church, Raleigh, N. C.; Maj. Samuel S. Verbeck, of All Saints' Church, Peterborough, N. H.; Lt. Marjorie J. Rock, ANC,

of St. Luke's, Sea Cliff, L. I., N. Y.; Pvt. Jack Van Deventer, St. Agnes', Washington, D. C.; and T/5 Robert L. Banks, of Mt. Carmel, Ill., who was recently baptized by the chaplain. In addition, there was present Maj. Kenneth L. Athey, of Camden, N. J., who is not a Churchman but is regularly present at the Eucharist. Colonel Purrington presented the candidate.

Corporal Annas, a church organist, belongs to St. John's Church, Bangor, Me., of which the Rev. John A. Furrer is rector.

HOME FRONT

Soldiers of the Soil

★ More than any other person, the Rev. L. B. Hastings, rector of St. John's Church in Milwaukee, is responsible for the fine effort which is being made by Christians of the diocese to minister to the hundreds of Jamaicans and Barbadians employed on Wisconsin fields and farms.

These black-skinned farmers, who are temporarily separated from their families and familiar surroundings, are almost all members of the Church of England. The Episcopal Church has therefore, in the words of Fr. Hastings, "every right to claim them."

Making the services of the Church available to these men has not been easy since the farm work they do is seasonal, and the groups move about. Fr. Hastings and his helpers sometimes hear of another group only through relatives and friends in a group already known.

Interest in the work being done among Jamaicans and Barbadians has grown since last year, when Fr. Hastings, at his own expense, with a little help from his congregation, began to minister to the groups near Milwaukee. The Rev. Almon R. Pepper, executive secretary of the national department of Christian social relations, has now assured Fr. Hastings of enough funds to cover expenses; and Bishop Ivins of Milwaukee, has made available a discretionary fund for this purpose.

Though other churches have opened their doors to the Jamaicans and Barbadians, nowhere do they feel as much at home as in St. John's, Fr. Hastings' own parish. At the end of July the ladies of the parish provided a bountiful supper for more than a hundred of the men, who came from Jackson, Belgium, North Cape, Racine, and two other Wisconsin camps.

Fr. Hastings is full of praise of his parishioners, who have not only generously consented to his devoting much time to the West Indians, but have welcomed their dark-skinned fellow-Churchmen in a spirit of Christian brotherhood. Not all the clergy have found their parishioners so ready to express their faith in action.

Recently a group of West Indians at Fredonia was without cooking facilities. Wives of American Legionnaires volunteered to prepare their meals at the Legion dugout, and—noticing that the men



AT FREDONIA: Fr. Hastings with a group of his "boys." Their meals are prepared by legionnaires' wives.

had just done their week's wash—offered to do their mending. Fr. Hastings comments, "These women were Roman Catholic ladies serving our boys."

Canon Gilbert P. Symons of Cincinnati has made available to the men copies of *Forward—Day by Day*, the *Wayside Hymnal*, and the Prayer Book. He has also sent stationery. The American Bible Society has promised Fr. Hastings enough New Testaments for all the men. Employers also have been most cooperative.

The Rev. Daniel Corrigan is now taking care of the groups near Madison; and the Rev. Harold Baker offers an evening service at Immanuel Church in Racine. Thus God's Church is being made available in spite of obstacles.

In the August issue of St. John's *Observer*, Fr. Hastings wrote to his "boys": "You are doing a splendid piece of work. This we hear from the men who employ you. Keep up this record. We realize that you are far from home, isolated, and that 'all work makes Jack a dull boy.' You are a part of the armed forces who are getting food over to our boys. I want them to know why so much time is spent out of my parish. Your men and our men could not be adequately fed if it were not for your efforts. God bless you. Consider yourselves soldiers of the soil."

Bridgeport, Conn., Deals with Problems of Workers, Servicemen

The Rev. A. Lester M. Worthey, rector of Christ Church, Bridgeport, Conn., is taking a large part in his community's plans for the rehabilitation of returning service men. Early in April the education committee of the planning council of the

Bridgeport Chamber of Commerce, in cooperation with the State Board of Education and the University of Connecticut, offered a six weeks' course covering the problem of returning veterans, former war workers, and others in need of occupational adjustment. This course dealt with the problems of the men themselves, the industrial and occupational pattern, principles and methods of adjustment, and utilization and development of community resources. The Rev. Mr. Worthey was the last speaker and endeavored to show the Church's relation to this program and problem.

The concrete result that has come from this discussion is the appointment by the mayor of Bridgeport of J. William Hope to head a committee to establish a counseling bureau for the returning soldiers and dislocated war workers. Mr. Worthey, who is Department Chaplain for the Connecticut branch of the Veterans of Foreign Wars, is serving on the committee as representative of the ex-service organizations in the community. Dr. Randall B. Hamrick is to be engaged as the executive for this advisory service.

In addition to his work with the counseling bureau, Mr. Worthey, who is executive vice-chairman of the diocesan Department of Christian Social Relations, has been influential in initiating work among the war workers who have poured into Bridgeport. The Federal Housing Authorities built several industrial housing areas for these people, and the Pastors' Association, conscious of the Church's obligation to these in-migrant workers, appointed a special committee headed by Mr. Worthey to organize the work.

"We considered the comity plans of many missionary fields, as well as indus-

trial cities," said Mr. Worthey. "From them we devised a plan of comity by which we assigned the work in a given housing area to a denomination or communion who would be held responsible for doing the interdenominational work in that field. The Federal Council of Churches and the National Council sent the Rev. Albert Couch, a Baptist minister, to make a survey of the religious needs in each of these housing areas. It fell to the lot of the Episcopal Church to minister to Knapp's Highway Village and Melville Village.

The National Council provided two diocesan workers to be under the direction of the Department of Christian Social Relations. Miss Winifred Mann was assigned to the work in and around New London, Conn. She has built up large church schools and has been in complete charge of the religious education program for three housing areas there. She cooperates with the USO director and the management in each of these areas.

Mrs. Freda Melville divides her time between the East Hartford, Conn., housing units and the two villages assigned to the Episcopal Church in Bridgeport. She has been responsible for organizing several home units where the women have come together to do supply work for the Bridgeport Hospital. Thousands of surgical sponges and gauze dressings have been made by them. Through these home units, Mrs. Melville was able to bring into neighborly relationships many residents who heretofore had been strangers to each other. She has also established religious education programs in these fields. "Mrs. Melville's work has been one of the outstanding accomplishments of any of the efforts thus far put forward by any Church," said Mr. Worthey.

PACIFISTS

Presiding Bishop's Letter

The National Council has unanimously authorized an appeal to the members of the Church for contributions to a fund of \$20,000 to help conscientious objectors who are Churchmen. The Presiding Bishop is commending this appeal in a letter he is sending to each clergyman enclosing a folder outlining the need and urging its presentation to every communicant. Conscientious objectors must pay their own expenses while they are serving in Civilian Public Service camps, and many are not able to do so, since they have been taken from their ordinary civilian employment and receive no wages for the work they do in camp or in detached service projects.

At present the Society of Friends is underwriting the expenses of those who cannot pay their own way and whose own Church does not assist them. The Episcopal Pacifist Fellowship has been contributing to a fund for their support during the past two years, but the need has outgrown the resources of this small group within the Episcopal Church. There are 81 Churchmen registered as conscientious objectors.

Cashing In On Released Time

Reflections after Twenty-five Years

By the Very Rev. F. Victor Hoag

Dean of Christ Church Cathedral, Eau Claire, Wis.

THE CHILDREN in our town call it simply "Religious." To others, the longer title describes it: The Week-Day School of Religious Instruction. Every Thursday morning at 8:30 our children joyously gather at the parish house for an hour of Church teaching under ideal conditions. Although it has been in successful operation in hundreds of American cities for a full generation, this movement is almost unknown to many Churchmen.

It has been the good fortune of the writer to have known these weekday religious classes as part of his parish ministry continuously during the past 25 years, and a résumé of this movement, and an estimate of its future seem in order. Back in 1919, when the weekday work was started in Batavia, Ill., there had been few precedents. Only at Gary, Ind., and at three points in Ohio had there been any complete community plans started. Before that, individual rectors here and there had had their children excused from school for Confirmation instruction.

The idea, long discussed, was very simple: to reclaim part of the 30 hours per week spent in the public school, and add it to the scant one hour of Sunday school. This "released time" on a week day was to increase the total time spent on religion. It started in the smaller cities, where the ministers could more easily agree and make a united appeal to the school board.

At first there was a rapid spread of the idea in the smaller cities. The schools were willing. When the churches requested an hour a week for certain grades to go to their own churches, the request was readily granted. A weekday school was thus added to the parish (for certain children) in addition to the old Sunday school.

NONDENOMINATIONAL TYPE

On this precedent there arose, in certain suburbs of large cities, an elaborate community type of school. It was quite often stimulated by college theorists, who hoped to standardize the Protestant world through its educational system. A common curriculum was devised, often written completely new for each locality. Large budgets were raised to hire teachers, and the same nondenominational instruction was to be offered to the children of all churches. It was quite different from the first forms, in which the existing parish staff simply gained an additional hour for their program. This new experiment was a super-institution, with its paid supervisor and workers, and identical lessons for all. Hours staggered through the week had to be arranged so that the employed teachers might be busy all week. This type fitted very few communities, and did not generally survive.

Along in the 1930's there was a period of settling down, when the smaller towns continued the weekday classes, and the method became a commonplace. But it spread very slowly. For one thing, legal objections had been raised by cranks, and the school officials of some areas hesitated to stir up controversy. This legal point was eventually solved by the simple proposition that parents may provide "equivalent education" (e.g., as in tutoring or parochial school) to meet the requirements of compulsory education. In the meanwhile the smaller places were proving the validity of their simpler type of weekday school.

We are in a current period of revived interest in the weekday movement, and many new towns will be starting it this fall. Legal objections are no longer raised. During the interval, the attitude of the public school has changed. More and more the time of the pupil is filled with added specialties, crafts, clubs, and "interests." The churches were recognized as centers for a special experience which the schools could not give, and they were in some cases approached by the school heads with a request to start weekday religious classes as part of the necessary total of education. In starting the plan, fresh enthusiasm for the nondenominational type has been shown of late. This phase should be watched with caution.

WEEKDAY CLASSES

It is a revelation to visit one of the weekday classes. The pupils are on time, all present, in their school clothes. Missing is the confusion of Sunday morning, with dressed-up air, the crowding of all ages at the same hour into inadequate spaces. No youthful secretaries come and go. There is no steady stream of tardy pupils (and teachers)! The teacher is alert, well-prepared. She has exactly the same group she had last week and need not spend time explaining to absentees. There is a full hour for teaching. In these ideal conditions—attendance, discipline, atmosphere, sufficient time without distraction for teaching and drill—we find the first opportunity of the weekday school.

During the 25 years, various local schedules have been invented. The day of the week is most often Wednesday or Thursday, as being about halfway between Sundays—except where the use of paid teachers called for hours all through the week. The hour is often the last in the day, about 2:30 to 3:30, when the children go to their own churches or to centers designated. In very few towns is the teaching done at the public school buildings. Later, the first hour of the day has been secured, when the children came straight from their homes, and are much

keener. The grades included have been all eight, since travel is difficult for smaller children, the compact group fifth to eighth grades is the usual scope. These are pre-Confirmation and first communicant years, when the Church should get in her most effective work. High school years are seldom attempted, since credits and a crowded curriculum create complica-

Granted the released time, two types have emerged, based on two different motives. The interdenominational type is formed by the pooling of the programs of the participating churches. A joint board selects a nondenominational curriculum. The pupils meet in church buildings most conveniently located, no matter what their church affiliation. This type seems to be motivated by two enthusiasms: (1) To attain church unity at one leap—ignoring the historic faiths of their fathers—by giving all children a common training. This type frankly belittles any Church loyalty, and assumes pan-Protestantism as the goal. It deals largely in Bible stories or in the project activities of expressive and character education. We must resist the premises of these people, while using the best of their techniques. (2) Modern efficiency is claimed, and the buying of results by spending more money. In practice, this type lacks the active interest and support of all the churches, and often plays out from lack of continued financial support.

DENOMINATIONAL-COÖPERATING TYPE

The sturdier though less glamorous type is the denominational-coöperating plan. Here each church (or group of similar churches) maintains its own school at the hour arranged, providing curriculum, teachers, and equipment. A joint board arranges only standards, records, reports, and contact with the public schools. Under this type schools have been conducted in a single community, under the same time schedule, by such widely dissimilar churches as Roman Catholic, Christian Science, Lutheran (several synods), Methodist, etc. This is the truly American plan, making no claim to standardize the religious beliefs of a community. Rather, each distinctive group is allowed to teach its own children in its own way, on time apart from Sunday. As a matter of fact, this type (with local variations) is becoming the norm in most small communities and has persisted where the other type is intermittent.

The above is the writer's observation after 25 years' steady participation in the second type and observation of other communities. What of the future? Lately we have seen a new opportunity, inherent in the movement from the beginning, but not appreciated or grasped. It is this: by using the weekday classes for religious *instruc-*

tion we have freed Sunday for *worship*. For years we continued to have both Sunday and weekday schools, with little or no correlation—largely two different courses taken by the same children. But if the weekday class be used for the purposes of classwork, with emphasis on instruction and drill in the content of the faith, then Sunday may be used for something else. But what?

Three desired ends are now recognized which the older parish program only vaguely aimed at: to make trained and intelligent communicants, to combine families in Sunday keeping, and to lead on into normal *adult* Church life. Our separate rector's "Confirmation instructions" has met the first, a thing apart from the rest of parish life. The Sunday school and other special Sunday activities for youth have in truth become substitutes for the normal adult services and experiences of united family worship.

No single or sudden step can change this confused state of our typical parish Sunday morning. But with a weekday school, the priest can begin to arrange better Sunday experiences for the middle years. The writer uses these four years (from the fifth through the eighth grades, or ages 10 through 13 years) as the intensive communicant training. It is our great chance and often our last chance. Many Lutherans now boast that they have to attend Confirmation class for two full years. We can say that our children have *four* years guided experience, before and after Confirmation. That they will emerge as better and more loyal Churchmen, conscious of the solidarity of their life with their family and the parish, time is already proving. The future of the weekday schools is that they give us added time during the vital years, and make possible a new way for Sunday morning.

Prophecy and Resolutions

By the Rev. G. Ralph Madson

Vicar, Church of the Nativity, Dothan, Ala.

IT IS a function of prophets, true prophets, to be in advance of their times. The Church has its prophetic office, and must exercise it. In these days it is usually carried out by means of resolutions passed in councils and assemblies.

There is always an inner urge to "do something about" the conditions and circumstances which give rise to resolutions, and rightly so. The first place in which to work at correction or construction is at home, where one is, or where the group is active—if only for the very practical reason that not until one works at a problem can one understand its possible solution.

However, only too often, groups of people pass resolutions which tend to be pharisaic in fact, in that they tell others what ought to be done, with the unspoken assumption that they who make the resolutions are in good grace themselves. Furthermore, it is a wide-spread custom to seek to implement resolutions, especially on social matters, through urging upon our governors and legislators some statutory action. It is at this point that the Church departs from its true prophetic function and enters upon a dubious pursuit; for if the Church is truly prophetic, that is, ahead of the general public in its thinking, it has no right to try to make compulsory that which will not be done except under duress. Dare the Church forget that morals cannot be legislated?

All of which serves as background for comment upon the current rash of resolutions about racial discrimination. When Churchpeople resolve that they themselves will not practise discrimination because of race or color, all well and good. When the Church resolves to set an example thereby, also well and good. When the Church, and Churchpeople individually, proclaim that Christianity has no room for racial discrimination, the truth is spoken.

But the moment Churchpeople resolve that other people should not discriminate, and should be prohibited from doing so by civil law, then the Church is "out of bounds."

For instance, if Churchpeople in New York or Pennsylvania resolve to be tolerant in specific situations, it is a fine thing. And if they, by resolution, call upon fellow Christians everywhere to be tolerant, that is all right, too, though tolerance is no work of supererogation. But for the same Churchpeople to request or demand that federal laws, or any other laws, be passed, requiring all people to be tolerant, is an indication that those same people are unaware of fundamental social facts, as well as unaware of the prophetic purpose of resolutions.

To get down to cases: to tell the average Southerner that racial segregation will be regarded as an illegal act is to stir up tremendous rancor — segregation is not going to be done away with by legislative fiat. It is also a presumption on the part of the resolvers that Southerners refuse to be tolerant, which is not true, and which allegation produces resentment. Southerners, especially Christians in the South, know that the problem is not merely a "Negro problem" but is a "white problem" as well; and intelligent Southerners are seeking to solve the complex problem. It is a slow process; it will not be helped by appeals for legislation. Let resolving groups remember the prophetic office of the Church and not fall into the dangerous error of seeking to reform others before straightening out their own similar problems.

Critics can find many loopholes in the foregoing argument. It is true that murder is contrary to the law, and we do not wait until the "general public" is ready to obey that law before having it passed—but note that the consensus is for the law even when it is broken, and offenders are but a small part of the population.

Critics can also find much in print that seems to indicate that Southerners are slow to progress in meeting the racial problem; but a careful study of the past 60 years show great advance on this score.

There is discrimination and segregation in the South; there is in the North, the East, the West, too. Christian people in all sections are trying hard to meet the problems; they must be met in a Christian spirit.

The Door Bell Rang

Bishop Juhan of Florida in Forth

IT WAS in one of our overcrowded small Florida cities. Just another one of those important military training centers. Another day of wartime activity was coming to a close. A certain family in their comfortable home had finished their evening meal and were pushing their chairs away from the table.

The door bell rang and "the lady" of the house answered its call. A young fellow in uniform stood on the porch in the twilight, "Lady," he said, "I want to ask you to do two things and I don't suppose there is the remotest possibility that you can do either. Won't you let me have something to eat and a room to sleep in tonight? I've reported here today for orders after having spent months in combat areas. I've walked all over this part of town looking for a place to eat and sleep tonight. I must report to another field nearby early in the morning."

Said the lady, "Well, young man, I'm going to fool you and I'm going to do both. It just happens that I have

a room and you shall have some supper. Come in!"

The next morning the lady went to the room of the unexpected guest. The door was open. He had gone, but on the table was a certain amount of money and a scrap of paper torn from a pocket notebook. And on the paper was written, "Lady, you were very kind to me and I'm most grateful to you. It is ladies like you who have made this country and I think we ought to be willing to fight for it."

Those who know this lady as I do know that this is typical of her Christian courtesy and kindness and hospitality at all times. She is a loyal Episcopalian.

But there will come an evening when another will ask her some questions and I don't think that they will be, are you a Baptist? or are you a Roman Catholic? or are you an Episcopalian?—but rather, "Did you take him in?" And even as the question is asked and answered, I believe "the gates" will be opening.

A Northern View of the Race Problem

THE "NEGRO PROBLEM" has been a Northern problem in these United States ever since the days when Massachusetts slave traders plied back and forth between Africa and the Southern states. It has been, as the Rev. G. Ralph Madson suggests in his article on page 11, a double problem—partly a denial of the human equality of our Colored fellowmen, and partly a pharisaic effort to impress upon Southerners a really non-existent Northern solution of the problem.

When one looks at the record carefully, the Northern way of dealing with the problem has been to treat it as if it did not exist—an easy solution in a community where there are hardly any Colored people, but one which for obvious reasons could not be successful in the South. When Negroes become numerous in the North, when they begin to make their presence in the community felt, it rapidly becomes clear that Northerners are not really in a more advanced state of grace. The shameful story of the Philadelphia transportation strike is only one of many. Racial discrimination is not the monopoly of any one section or class. In the South it is codified in laws and customs, a condition which, Northerners feel, makes solution of the problem more difficult; but we of the North have our own effective substitutes for laws, which are rather worse in some ways because they encircle the Negro with a quiet malevolence. In the South, the Negro "knows his place"; in the North, his place is a precarious and undefinable margin of toleration on the edge of a society which heartily wishes he didn't exist. Neither North nor South has, as a whole, a "solution" of the Negro problem which is satisfying to the Christian conscience. Both have had a degree of temporary success in finding specific solutions to specific situations. And both, we firmly believe, are gradually moving toward a real solution, which will be satisfying to the Negro as well as to the White race.

The Episcopal Church has before it a noteworthy set of principles for its own work among Negroes, originally adopted by the National Council and ratified by General

Convention at Cleveland in 1943. The principles are as follows:

"1. Fellowship is essential to Christian worship. Since there are no racial distinctions in the mind of the Father, but 'all are one in Christ Jesus,' we dare not break our Christian fellowship by any attitude or act in the House of God which marks our brethren of other races as unequal or inferior.

"2. Fellowship is essential in Church administration. Through the privilege of exercising initiative and responsibility in Church affairs, through fair representation and voting power in all its legislative assemblies, will Negro Churchmen be assured that their fellowship in the Episcopal Church is valid and secure.

"3. High standards must be maintained in every department of our work with the Negro. This principle applies to buildings, equipment, maintenance, personnel, and general policy in the case of institutions, and especially to training and support of the ministry. Where separate facilities are still maintained, they should provide the same opportunities as those which are available to other racial groups.

"4. It is both the function and the task of the Church to set the spiritual and moral goals for society, and to bear witness to their validity by achieving them in her own life. The Church should not only ensure to members of all races full and free participation in worship, she should also stand for fair and just access to educational, social, and health services, and for equal economic opportunity, without compromise, self-consciousness, or apology. In these ways the Church will demonstrate her belief that God has 'made of one blood all nations of men for to dwell on the face of the earth.'"

TO THE extent that it is easier for Northern parishes to put these principles into effect, they are the more remiss in failing to do so. The first principle—that of fellowship in worship—is the first and most critical point which every parish must face.

We know of one Northern parish which suddenly was faced with the duty of offering Church hospitality to a group of Colored West Indians. It had never had a "Colored problem" before, and the people were unprepared to make the momentous decision to welcome their fellow-Churchmen. The rector invited the West Indians to come to church, and as a result lost some of his "solid" Church families. In the South, custom would have dictated that both White and Black be served—but that a line of social demarcation be kept in seating arrangements and in the order of receiving Holy Communion.

Yet we wonder if, suddenly faced with the unfamiliar problem, the Northern parish did not hit upon its only possible solution. For the rubrics and exhortations in the Communion service contain most solemn warnings against reception of the Holy Communion by those harboring "malice," "envy," and "hatred"; and, while none of these terms precisely fits case-hardened racialism, the sin involved is of the same kind. Those who refuse to proceed against these besetting sins in their own breasts, are not prepared to receive the Holy Communion. They should consider

The Epistle

Fourteenth Sunday after Trinity

September 10th

"IF ye be led by the Spirit ye are not under the Law." At Holy Baptism we pray, "Give Thy Holy Spirit that the one to be baptized may be born again." At baptism the soul dies to sin and rises to a new life in Christ, who by His death overcame the forces which had formerly dominated man. From time of baptism the Christian has the guidance of the Holy Ghost, and the Law is not necessary. If we allow the Holy Spirit to direct us in the ways of Christ we shall do what God would have us do; for love of Him and because we know His plan for us. For example, we will not steal; not because there is a commandment to that effect but because in Christ we learn to love our neighbor and respect his person and property even as we do our own. As we make our communion let us ask God to show us more clearly His plan and that the Holy Spirit may lead, and we obey.



Washington, D. C.

DEAR FAMILY: If anyone thinks that the men in the armed forces are not interested in such matters as social justice, race relations, and the problems of the postwar world, let him read almost any good service newspaper. I think he will find that they are very keenly interested in those matters, and that some of them have remarkably clear and well-formulated ideas—some constructive and hopeful, some rather appalling. In other words, the views of the men in service are a cross-section of the views of Americans generally; but the man in uniform is very much more likely to be quite definite in his views, and determined to do something about them. America will have to reckon with this determination when the men come home.

Take, for example, the August 25th issue of *Yank*. The lead story is a fine account of the truly notable way in which the men of the 100th Infantry Battalion and the 442d Combat Team defeated a crack German SS outfit and gained important ground in Italy for the Allies. The significance of this is that the men of these two outfits are all Japanese-Americans from Hawaii. In a battalion of 1,300 men they have earned more than 1,000 Purple Hearts, and a number of decorations and citations for individual acts of bravery. *Yank* refers to this article without comment, after two letters in the "Mail Call" department taking issue with a previous writer who had impugned the loyalty of all Japanese in this country.

Another live subject in the correspondence department is the matter of "American Superiority," based on a thoughtful editorial in a previous issue. Of the five letters published on this subject, all by enlisted men of the Army and Navy:

One points out that America has its Negro problem, anti-Semitism, and a lack of democracy in many fields, concluding that

carefully "the great peril of the unworthy receiving thereof." Perhaps it is better for them to face the problem squarely and decide whether they are big enough for a Church that knows no racial distinctions.

Would a crisis such as that we mentioned above be precipitated in every parish which tried to put such a principle into effect? It would, unquestionably, if every parish were put suddenly into the position of that one. But in most places there is time for a long-range educational campaign, teaching Churchpeople that the Holy Communion, at least, is not the private possession of any race; that part of its vast significance is the way in which it gathers together the whole company of God's people—all imperfect, all sinners in need of divine healing—and provides a meeting ground where accidents of birth or wealth or color or social status have no meaning. In a news item on page 8 we describe the way in which a parish which had so learned its faith welcomed another group of West Indians.

Sociological studies have shown that the Negroes as a race differ physically, mentally, morally, among themselves over a range not measurably different from the range of the White race. There are brilliant and stupid, strong and weak, good and bad members of both. Considerable heartburning was caused by a recent pamphlet showing that Northern Negroes made a higher average on a certain educational test than a group of Southern Whites. The high showing was not

"the returning American should . . . admit his bad qualities and rectify them."

One cites his own experience aboard a troopship in which Americans had to share quarters with Brazilian combat fighter squadrons, noting that "the contempt with which the American troops welcomed the Brazilians . . . was disgusting."

One holds up the example of Lincoln and Lee as "great American gentlemen who in both war and peace practiced charity toward all folk."

One suggests a series of articles "concerning the scientific findings which prove that the different races are basically equal in quality."

And one says that Americans are definitely superior, or they would not be envied so. As to others, "If they had the same ambition and foresight they could be the same as Americans are"; meanwhile, "they could at least keep [their clothes] clean."

Most significant, however, is *Yank's* symposium on what to do with the Germans and Japs after the war. Here the five GI contributors recommend the following varying solutions:

- (1) Reëducate the masses to "a decent philosophy of life," in place of Nazism and Japanese militarism.
- (2) Form a powerful system of international security to check further aggression.
- (3) Turn our enemies into friends by treating them as equals.
- (4) "Practice what we preach—peace on earth, good will toward men."
- (5) "Turn the Germans over to the Russians and the Japs over to the Chinese and support them both in whatever policy they may choose in dealing with our enemies."

For my part, I am inclined to agree with the *New Yorker* that one great need of what that periodical terms "the Saturday Evening Postwar world" is a power-driven chair, "capable of high speed, easy to operate, and with great maneuverability." At least the editorial chair will have to have some of these characteristics, if it is to keep up with the rapidly-changing American scene.

CLIFFORD P. MOREHOUSE.

(The opinions expressed herein are those of the writer and do not necessarily express the attitude of the Navy Department or the naval service at large.)

significant as to any basic difference between races. It only reinforced the truism that an educated man is educated, whatever his color; and an uneducated man is uneducated, whatever his color.

DURING this war the race question has become invested with a tension which is due not only to the times but to the very character of the war—a struggle against a self-styled Nazi "master race" in which the Negroes are being asked to contribute just as if they were accorded the rights and privileges of full citizenship. Many Colored people feel that they are not going to be content any longer with a second-class kind of citizenship. They are wronged when, without regard to their capacities, they are restricted to menial jobs. They are wronged when by one device or another they are prevented from voting. They are wronged when segregation relegates them to inferior living conditions and educational and medical facilities. Asked to fight for freedom, they feel like replying: "My biggest fight for freedom is right here at home!" and then they contribute notably to the war effort wherever White arrogance permits them to.

Fr. Madson is right in urging caution in the passage of resolutions about what others should do for the Colored race. But we feel that the Church as a whole, North and South, has expressed its mind in the principles quoted above, including the demand for fair and just access to educational, social,

and health services, and for equal economic opportunity. The Church within each diocese should primarily concern itself with bearing witness within its own area; and in general, secular groups should do the same. But both nation and national Church have a duty to see to it that, as rapidly as possible, Colored citizens and Colored communicants everywhere are given the status which is their right. For it is a dangerous matter to try to withhold the benefits of our democracy from one group, especially a group so large and so necessary to the national life as the Colored race.

The general educational level of the Southern Negroes is low. The incidence of tuberculosis and other ailments among them is dangerously high. Because of their poverty and ignorance, they often have very little sense of property and have in general a childish, undisciplined outlook on life. These things are not racial characteristics, for Negroes brought up in better surroundings bear no trace of them. Nevertheless, they are present problems which any Southerner must face in dealing with the Colored group as a whole. Even in the North, the Negro has often been forced to be a slum-dweller, and his children suffer from the results of grinding poverty and discrimination. It would appear to be a vicious circle of poverty, sickness, and ignorance leading to discrimination which perpetuates poverty, sickness, and ignorance. But, because of the driving force of the race itself, helped a little by White men and women of good will, it is not a vicious circle. The story of the Colored race is a gradually ascending spiral. The race is winning its way in the arts, in science, in sports, with clear-cut achievements. More slowly, the general educational, economic, and health level is rising in spite of appalling difficulties.

In the North, at least in most Northern communities, there is today little excuse for treating the Colored race as a group apart. There is not the cultural chasm between the two races which still characterizes life in the South, and the Northerner is the more at fault for maintaining barriers which, under Northern social conditions, are largely meaningless. The average Northern Negro is just as much a "person" as the average White man. Both races have their share of extraordinary individuals, good and bad. While the Colored community inevitably suffers from bad housing conditions and economic discrimination, it does not have the homogeneous low cultural level of the Southern Negro. Conditions are ripe in the North for the type of social advance which Northerners are always asking Southerners to make. Let's stop asking others to do it, and do it ourselves!

But first of all, and North and South, let us all try to make our own parishes true cells of the Kingdom of God, where the spiritual equality of humankind will not allow any social barrier to stand before the altar. Fellowship in worship must be made real and strong if we are to worship truly the God of all races who came to earth as a Jew. And from that fellowship will flow strength and wisdom to grapple with all the other problems of race relations.

God Speed the Day

EVERY day's newspaper contains fresh cause for rejoicing and thanksgiving to God as the Nazi menace rolls back before the triumphant forces of the United Nations. The liberation of Paris, the capitulation of Rumania and Bulgaria, the drive to the Robot coast—by the time this issue is in the hands of its readers, undoubtedly these triumphs will have been followed by new ones. God speed the day of final victory!

Afterthoughts

LIVY the office cat has been waxing hot and cold over the general Church discussion about letters of transfer. As a result of his delving into the problems of the animal kingdom, including the legal ones, he thinks he has a solution of the problem of the straying communicant.

"The question," Livy says learnedly, "is whether communicants are *ferae naturae* or *domitae naturae*."

"What do you mean?" we said. Livy explained.

"Any animal that is *ferae naturae*, such as a pheasant, or a deer, or a swarm of bees, belongs to its owner only as long as it is under his control." Livy regaled us with some interesting court decisions showing that a swarm of bees belongs to its original beekeeper as long as he is engaged in "fresh pursuit," which the courts with a straight face have adjudged to be a form of control over bees. "But animals that are *domitae naturae*," he said, "belong to the original owner, whether they have strayed away or not—for example, a horse or a dog or a sheep."

"You mean that a communicant belongs to a church only as long as the rector is in 'fresh pursuit?'" we inquired.

"No," Livy said. "The canons pretty definitely establish the fact that, in spite of their elusive ways, communicants are really *domitae naturae*. In the first place, they are often described as 'sheep.' In the second place, wherever they have strayed, they belong to their original parish until the rector has issued a letter of transfer."

"That leaves us right where we were," we said.

"Oh, no," said Livy. "If communicants are *domitae naturae*, their original parish has an interest in them, as actual or potential contributors. In other words, every time the rector issues a letter of transfer, his parish suffers a loss. When you get right down to brass tacks, that is the reason so many of the clergy never tell their laymen about letters of transfer. They keep hoping that somehow, some day, the communicant will return, or at least send in a contribution.

"My solution of the problem," he said hastily, noting the look of disapproval on our face, "is to fix a scale of payment by the communicant's new parish to the old. Let's say that half his first year's contributions to the new parish, provided that they are not less than 50% of his normal annual contribution to the old, belong to the parish which trained him to be a loyal, producing Churchman."

"How shocking!" we said. "Besides, it's the communicant who is supposed to ask for, get, and present the letter."

"Maybe you think it's shocking," said Livy, "but many rural parishes are practically training grounds for the city churches, sending off young consecrated laymen year after year—men who are only beginning to be in a position to pay their share of the parish expenses. For years they represent an expense to the parish budget. Just when they get ready to be assets, they move on to the cities. No wonder rectors try to hang on to them!"

"As far as the communicant's part in the letter of transfer is concerned, my *naturae* analogy breaks down. But if the old parish got its fair repayment from the new for the asset it is transferring, you'd be surprised how many more laymen would know their responsibilities, how many letters of advice would be mailed, how many more canonical transfers would be made.

"It is perfectly upright and honorable for the clergy to receive fees for performing special services," Livy added. "The service one parish performs for another in sending it a new communicant is just as worthy of payment. After all, the laborer is worthy of his hire, and there is no doubt at all that the new parish benefits in a concrete way from the labors of the old. Think it over."

We are thinking it over.



BOOKS



JEAN DRYSDALE, EDITOR

Toward Victory

BEYOND THE NIGHT. By Elmore M. McKee. New York. Charles Scribner's Sons. 244 pp. \$2.50.

It is in illustration of the principle that busy people are the ones who "find time" to do things that the rector of St. George's parish, New York, has produced this stimulating volume, which should be a tonic for those today who find the spiritual "ceiling zero" and struggle to land on a satisfying philosophy of life.

With the "civilized" world given over to mass slaughter, many are tempted to a feeling of nerveless futility, but Dr. McKee helpfully points out some of those great principles which will enable us to win a victory "Beyond the Night." He reminds us that this is not man's world, but God's, and that Christ made His very adversaries to bless Him. "Victory over Hatred," "Victory over Disillusionment," and "Victory over Evil" are three chapters among the best.

Dr. McKee writes as one of those Church leaders who, recognizing that many disagree with them, find for themselves no way to reconcile the principles of Christ with the necessary operations of modern warfare. For them war is inevitably self-defeating. "An evil tree cannot bring forth good fruit."

To the reviewer, however, Dr. McKee seems to set higher levels of Christian sociology than of Christian theology. "God revealed His nature within the career of His human instrument" (p. 169), he says, and "God made it known climactically that Christ was His man" (p. 201). Is this the Church's Faith of the Incarnation as expressed in the Catholic creeds?

Or again, "Jesus' body itself passed into the realm of secondary things (Whatever that may mean!) while his essential being passed on to serve God and man" (p. 187). This and much more of the same sort seems like a milk-and-water substitute for the Easter message of a risen Lord witnessed to by an empty tomb. And why use capitals for pronouns referring to God, but *not* for those referring to Christ if, as the Creed used at St. George's declares, Christ is "the only-begotten Son," "very God of very God"? Beyond our Night and dispelling it is Him who is the Light of the World, the incarnate God!

EDMUND L. SOUDER.

Literary History

COLERIDGE AND THE BROAD CHURCH MOVEMENT. By Charles Richard Sanders. Durham, North Carolina. Duke University Press. Pp. 307, with index. \$3.50.

This monograph is an interesting presentation of certain great English men of letters in the light of their influence upon contemporary religious thought, as well as the effect of religion upon their ideas and

literary expression. The author sees in the work of Samuel Taylor Coleridge (particularly in his later work) the beginnings of the Broad Church movement in English religious and social thinking. Nearly a quarter of the book is devoted to this theme. Approximately the next quarter deals with the relationship of Julius Charles Hare, Thomas Carlyle, and Thomas Arnold of Rugby to the same movement. The last half is a scholarly study of the philosophy of Frederick Denison Maurice. We are introducing his thinking on such diverse subjects as literature, theology, Biblical interpretation, ecclesiology.

It is in no sense a criticism of the book to say that it belongs to the field of literary history rather than to that of ecclesiastical or religious history.

HEWITT B. VINNEDGE.

For a New World

DATE WITH DESTINY: A Preamble to Christian Culture. By Ralph W. Sockman. Abingdon-Cokesbury. Pp. 157. \$1.50.

A religious interpretation of the Preamble of the Federal Constitution is the refreshing approach by this fine radio preacher, whose Fondren Lectures at Southern Methodist University are an addition to a noble series. His basic theme is that the world is plastic now, and that small consecrated groups can help shape the world to come with greater ease than in another 15 years. If we can reestablish the ideals of our founding fathers in terms of the world's and nation's needs today, then we can meet our "date with destiny"; we cannot escape history, but we can help to shape it if we act before events stop us. We must do new things with the courage of the Christian pioneer, or our date with destiny will be a day of doom and not of salvation.

RANDOLPH CRUMP MILLER.

Church Building

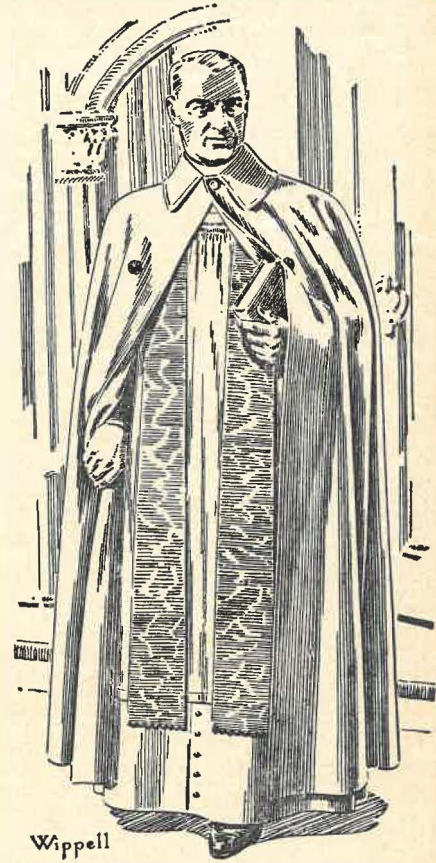
PLANNING AND FINANCING THE NEW CHURCH. By Martin Anderson. Augsburg Publishing House. 80 pp. \$3.00.

In this attractively prepared book, the growing Lutheran contribution to the field of Church Art and Building receives attractive application. The style is straightforward in terms and language which would appeal to the average vestryman.

The first part of the book deals with the planning of a new Church. This section is the product of Anderson's own wide experience. It has the virtue of complete honesty. Not only does he discuss whether there is any real need for a new Church, but also where the need is. In his opinion, the Church should be in a natural community center, designed by a first rate man and built to meet the needs of the congregation, but is frank to say that the

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BOOKS

new Church should not be built for Christmas and Easter congregations. The following sentence from an intensely practical man carries weight—"The work of the Church should be built around the Sanctuary where the Word is preached and the Sacraments are administered, not around the coffee cup, the banquet hall or the gymnasium." The chapters on artistic considerations and types of architecture contain several statements to which a purist would object. For example: the utilitarian quality of a Gothic tower.

The second section of the book deals with the financing necessary for building a new Church. This is a valuable digest of tried and tested money raising plans including figures, time periods and practical observations.

The third section of the book is entirely made up of photographs and drawings, running to 31 pages. These ably illustrate the points made in the first section of the book.

EDWARD N. WEST.

Fourth Gospel in Verse

THE GOSPEL ACCORDING TO ST. JOHN IN VERSE. By Henry Huizinga. Kalamazoo. Religious Publishing House. Pp. 96, 35c (paper), 75c (fabrikoid).

This translation of the Gospel according to St. John is an interesting experiment. The author has done a rather good job of putting the well loved work into unrhymed iambic tetrameter lines of English verse. There are sections (notably the prologue, the changing of the water into wine, the conversation with the Samaritan woman) which seem to acquire greater beauty in this verse form. There are others (such as the High-Priestly prayer, the discourse following the feeding of the 5,000) which seem to lose because too often the sense is forced, in order to be compressed within the verse framework.

HEWITT B. VINNEDGE.

A Dogma for Liberalism

THE CHURCH AND THE LIBERAL SOCIETY. By Emmet John Hughes, Princeton University Press, 1944. 305 pp., \$3.00.

Mr. Hughes, a young scholar who is at present in charge of the O. W. I. of our government in the capital city of Madrid, has given us in this, his first publication, a book which has such merit that one cannot help wishing it were a little better. It is worth study by those interested in the collapse of secularist Liberalism, and it ought to be read by all who are trying to shape an adequate Christian attitude toward what is to emerge out of the present revolutionary upset.

The author traces the rise, triumph, and

decay of 19th and early 20th century society, does it with skill, acumen, and vigor. Best of all is his clear demonstration that Russian Communism and Hitler's Fascism are the logical end of the pseudo-humanism of the Encyclopaedists and of Jefferson *et al.* Trust by these "enlightened leaders" in the intelligence and worth of the common man *per se* and apart from God's law and God's grace, was a folly from which the world somehow has had to recover. But these Liberal Democrats have so long praised the common man that he is now incapable to recognize the truth about himself. Therefore, the totalitarian manipulators, who despise the common man but flatter him in order to use him, first got their innings. And they continue to stay at bat, for though we may liquidate Hitler, yet Stalin remains, and in the still alleged democracies Liberalism, undischarged, develops inevitably new forms of totalitarianism, which often sport anti-totalitarian labels but still are what they are.

The necessary program for the combating of Liberal Totalitarianism includes, says Mr. Hughes, the following: (1) "effective reassertion of spiritual values and ethical disciplines, defining not only man's character and destiny but also his rights and duties"; (2) "clear distinction of social ends and social means, defining the proper role of man-made institutions in a Christian society"; (3) "reaffirmation of man's moral freedom, together with recognition of his ineradicably political and social nature"; (4) "recognition that man is a religious animal."

He goes on to this profound but generally overlooked truth: "Democracy must cease to be a sentimental mood, an inherited persuasion, for which men can advance no rational foundation. . . . The Liberal categorically states that democracy is the *absolutely* true and just social faith; but he has long since himself condemned the reality or validity of any absolute—and empirical study can yield no scientifically verified proof for his pronouncement. . . . The dignity of man [on which alone Democracy can be held valid] is intelligently definable only in terms of the Christian conception of man's creation, nature and destiny. . . . [the Church] alone can salvage man's belief in democracy from the crumbling edifice of the Liberal Society."

This is only a sample of the nuggets of pure gold to be found here and there all through the volume; and yet, for all that, the book is not a first-rate piece of work.

In the first place, both the general argument and its particular development are too reminiscent of Mr. Hughes' chief master, Dr. Carleton Hayes, and of Mr. R. H. Tawney. If one has read the latter's *Acquisitive Society* and his *Religion and the Rise of Capitalism* and Dr. Hayes' *Decade of Materialism*, one will find not much that is new in the present work. Mr. Hughes has read extensively, perhaps too extensively. His analyzed bibliography is admirably large. He might be well advised to sit quietly and do some thinking of his own.

In the second place, to Mr. Hughes there is no Christianity that matters out-

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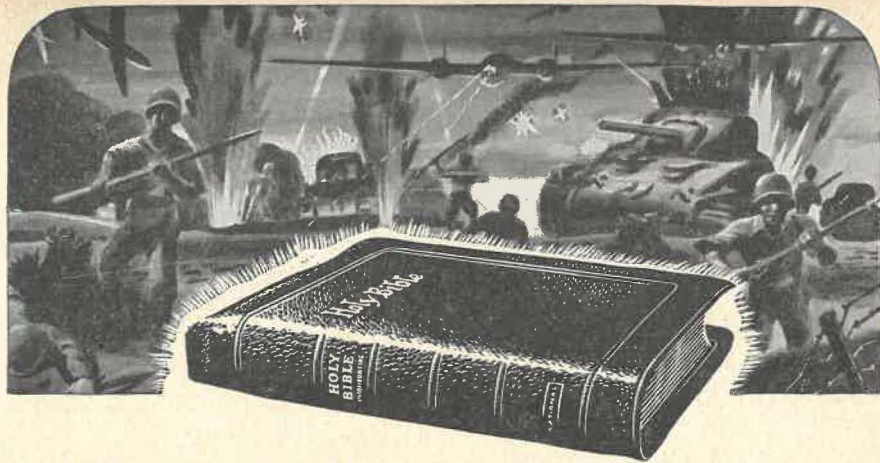
side of Rome. He has small realization that both in Anglican and Protestant circles there are those as much disturbed at the disintegration of society, as much aware of what is wrong, as bravely crying out the primacy of God as the only alternative to Stateism, as is the case in the Roman Communion. His argument would be the stronger if he had recognized that there are non-Roman scholar and saints on the side of the angels, and also if he had recognized that in the Roman Communion, despite the Papal encyclicals, there is still only small recognition of the incompatibility of Christianity with "the American way of life" and other entrenched sentimentalities of Liberal Society. His picture of Rome as a sort of St. Michael attacking the Dragon, wholehearted and alone, is excellent propagandist fiction rather than fact; and the better Roman Catholic scholars wisely make no such claims.

In this connection, what are we to say of Mr. Hughes' description of Cardinal Manning's brave championship of the dockers in their strike in 1890 which implies that his was the only Christian voice lifted on behalf of the workers and utterly ignores the many Anglo-Catholics and Non conformists who labored valiantly in glad coöperation with His Eminence? And what are we to think of an allegedly serious scholar who writes of the Church and society in England in our day and who never cites, never even mentions in his bibliography, such people as Scott Holland or Charles Gore or William Temple, not to speak of a good many others of like mind. To Mr. Hughes, if a man is not a Roman Catholic he simply cannot be right.

Finally, this reviewer must express regret at Mr. Hughes having included in what purports to be a serious historical work his chapter on "The Church Militant." That chapter is mostly a higher rhetorical glorification of the dogmas of 1) the Immaculate Conception B. V. M. and 2) the Papal Infallibility. No one can object to the author's believing these dogmas if he desires; what is deplorable is his insistence that these dogmas are necessary parts of the church's resistance to the Stateism which is the inevitable end-stage of Liberalism. To back this contention up, Mr. Hughes goes to the length of saying that the dogma of the Immaculate Conception is really a defiance of Liberal man's rejection of the fact of original sin. By saying that Mary alone was without original sin, the Roman Church by inference proclaims that everybody else has original sin, and thus "discards as sanguine fantasy the idea of immutable and boundless progress." Shades of *Pio Nono!* Nor can one easily accept the statement that the decree of Papal Infallibility was necessary as laying adequate ground for the later papal encyclicals on society, when one knows, as Mr. Hughes possibly does not, that the Roman authorities are careful to point out that these encyclicals are not *ex cathedra* and are not to be regarded as infallible utterances.

Still, despite these faults and notwithstanding some polysyllabic rhetoric this is a book well worth reading.

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What does Scripture tell us of Martha? Well, in St. Luke 10:38 we learn that she received Jesus into her house. He liked to visit her home. Does He ever visit yours? Does He? Then in St. Luke 10:40 we are told that Martha was cumbered about much serving. She had too much of the house-work to do. Perhaps her sister Mary was not too fond of helping her with it. Are there THAT type of Marys in your home, blocking the Marthas from a fair chance at getting to where Our Lord comes? But, glory be, listen to this: St. John 11:5, "Now Jesus loved Martha" (as well as Mary and Lazarus), and still more glorious, listen to this: "Martha, as soon as she heard Jesus was coming, went and met Him (St. John 11:20) . . . she saith unto Him: 'Lord, I believe that Thou art the Christ, the Son of God' (St. John 11:27)." Do you catch the picture? Mary, with all the privileges of meeting Our Lord, hanging upon His words, the sort we see in His Church at almost every service, and loving Our Lord devotedly in her Mary way. Martha, all the burdens of the home dumped, yes DUMPED upon her, loving Our Lord just as tenderly and devotedly as Mary, but blocked at every turn by meals, house-cleaning, care of children, or elderly parents of either or BOTH sides of the house, and able to get to the Family House only at rare intervals. Something had to be done for her and her kind in these days, and it has been done, in a perfectly gorgeous little book, called "Martha's Prayer Book." We found it in England. It is especially for mothers, those who go out to work, for all home-makers, and those, who by nature of their duties, are denied many spiritual advantages. It is replete with suggestions for the deepening of the spiritual life wherever one finds one's self—a Rule of Prayer, methods of prayer, how to use our infrequent quiet times—how to learn to LISTEN to God! Methinks we will all want to see that the Marthas of our homes, and of our acquaintance (here's an opportunity for discipleship) are all equipped with one of these little books—they cost but 70c each, POSTPAID.

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ERIE

Mrs. Wroth's Thank Offering

When Bishop Wroth of Erie returned home recently from the hospital after an operation, he found that a small private chapel with excellent appointments had been built in the episcopal residence during his absence. Mrs. Wroth, with the help of several friends, had arranged and equipped the chapel, following the usual traditions for a bishop's private chapel. It is a thank offering for Bishop Wroth's recovery.

EASTERN OREGON

The Church of the Chapels

The Church of the Redeemer, Pendleton, Ore., might well be spoken of as "The Church of the Chapels." Two years ago at an impressive service the Chapel of Sir Galahad was dedicated for the use of Scout Troop 42, which is sponsored by the church. Located in the basement, this chapel is believed to be the only one of its kind in America. Twelve candles in red and black, the troop colors, stand upon the altar symbolic of the scout laws. A larger candle from which the smaller ones are lit is symbolic of the spirit of Christ. Above the rustic cross hangs a large picture of Sir Galahad. A number of other suitable pictures hang upon the walls.

Recently part of the primary classroom was converted into a small chapel to which has been given the name "The chapel of the Christ-Child." It is almost complete in its furnishings, with small altar, railings, processional cross, national flag,

andlesticks, and brass cross. A little statuette of the Christ-Child stands in the sanctuary.

As a result of a letter appearing in THE LIVING CHURCH some time ago a donation of \$5 towards the chapel of the Christ-Child was received from a soldier serving in the Pacific.

When the small children are old enough to enter the junior and senior church school, they will meet in the same atmosphere, though now in the Children's Chapel located in the church. The small altar in this chapel was the gift of the Church of the Redeemer, Brooklyn, N. Y., after which this church is named. It came from the tiniest chapel in the world, St. Thomas', which has a seating capacity for only three. In the children's chapel is the Baptistry with its large marble font.

There is also the "Rector's Chapel," part of the study in the rectory having been converted for this purpose. This chapel is the result of a desire to cut down on the use of fuel oil and is used for the midweek celebrations when only a few communicants are present.

VIRGINIA

Minister Becomes Postulant

The Rev. Lloyd W. W. Bell, until May 31st pastor of the Reformed Church, Ellenville, N. Y., has become a postulant in the diocese of Virginia, and is now serving as lay reader in charge of Upper Truro Parish, Herndon, Va. Before entering the ministry of the Reformed Church, Mr. Bell studied for one year in the General Seminary. He expects to take courses in the Virginia Seminary in preparation for his ordination in the Episcopal Church.



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Nashotah's First Summer Session

The first summer session in its 102 years of history came to an end at Nashotah House August 26th. It was an unusually successful term, with 55 seminary students in residence. The collegiate department, which operates in connection with Carroll College, was not in session.

Five men finished their seminary training in the summer term, representing four dioceses. Robert Knox, of the diocese of Maryland, will go as curate in the parish of St. Michael and All Angels, Baltimore. The Rev. Frederick N. Ludtke, a deacon of the diocese of Milwaukee, will become curate at St. James' Church, Milwaukee. Harold C. Nichols, a candidate of the diocese of Montana, will leave soon for that state to do work assigned by the bishop. The Rev. Cyril B. Russell, a deacon of the diocese of Milwaukee, will be assistant chaplain at St. John's Military School, Delafield, Wis. The Rev. Warren R. Ward, deacon, will return to his home diocese, Newark, to serve under the Bishop's direction.

PRIMARY SCHOOLS

Rev. James Trotter on Faculty Of New School

The Rev. James P. Trotter of St. Paul's Church, Walnut Creek, Calif., is listed as a faculty member of the Palmer School for Girls, which is to open in Walnut Creek on September 11th. The school will accept students from the first grade through the ninth.

Students of the school will attend St. Paul's Church, Walnut Creek, of which the Rev. Mr. Trotter is rector, on Sundays, and daily prayers will be held at the school.

CONFERENCES

The Church's Responsibility Towards Racial Groups

Adelynrood, the Conference House of the Society of the Companions of the Holy Cross at South Byfield, Mass., was filled to capacity from August 7th to 11th for a conference on "The Church's Responsibility Towards Racial Groups," conducted under the auspices of two committees of the S.C.H.C., those of Social Justice and Missions. Mrs. Charles Townsend was the chairman of the conference; the chaplain was the Rev. Dr. William H. Dunphy, and the discussion leader, Miss Mary van Kleeck. The other members of the conference committee were Mrs. Albert S. Cook, *ex officio*, Miss Vida D. Scudder, Mrs. Mary Simkhovitch, Miss Nellie Jackson, and Miss Elizabeth McCracken.

Miss Scudder opened the conference on the evening of August 7th with an address

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on "The Christian Doctrine and Racial Relations." During the course of the next few days various aspects of the problem of racial relations were taken up, including "Conflicts and Coöperation as these Relate to the Japanese," by the Rev. Kenneth L. Viall, S.S.J.E., who has spent some years as a missionary in Japan and has visited relocation centers in the United States; "The Negroes and Racial Problems," a paper read by Miss Helen E. Chisholm, a young Negro member of the Society of the Companions of the Holy Cross; an address by Miss Chisholm's cousin, Mrs. Ann Petry, who is working among the pupils of three schools in the Harlem section of New York City, trying to help the Negro children to be good citizens.

Tuesday evening, August 8th, was

given over to the topic, "Social and Economic Conditions Affecting Race Relations." Mrs. John F. Moors of Boston read a paper on "Employment Opportunities." Miss van Kleeck so directed the ensuing discussions on all the topics thus far presented that questions to the several speakers alternated with short speeches from the floor. The next morning Bishop Craighill of Anking and Mrs. Craighill held the absorbed attention of the conference for two hours. Mrs. Craighill read a paper on "Native and Foreign Relations in China." The Bishop spoke informally, telling how the 1,000 men in the internment camp in Shanghai, some of whom came to the United States last December on the *Gripsholm*, achieved racial coöperation and friendship. In the evening the consideration of "Race Rela-

tions in the Mission Field" continued. A paper written by the Ven. John H. Townsend of La Gloria, Cuba, was read by the chairman. Miss Elizabeth McCracken presented the Mexican situation in its relation to "Race Conflicts and Coöperation," giving a brief historical survey of the work of the Church in Mexico and the Southwest, with detailed accounts of two or three missions.

Dr. Dunphy delivered a memorable address on "The Brotherhood of Man and the Peace of the World," Thursday morning.

At subsequent meetings of the conference committee, it was decided to memorialize the House of Bishops on certain conditions affecting Negro members of the Church in localities known to members of the conference.



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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.

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

BROWN UNIVERSITY—St. Stephen's Church, Providence, R. I.
Rev. Charles Townsend, D.D., Rector
Sunday Services: 7:30, 8:30, 9:30, 11:00 A.M. & 5:00 P.M.
Daily: 7:30 A.M. & 5:30 P.M.

BUCKNELL UNIVERSITY—St. Andrew's Foundation, Lewisburg, Pa.
Rev. J. W. Schmalstieg, Chaplain
Sunday Services: 10:45 in Congregational Christian Church, North Third St.

UNIVERSITY OF CALIFORNIA, L. A.—St. Alban's Church, Westwood, Los Angeles, Calif.
Rev. Gilbert Parker Prince, Vicar
Sunday Services: 8, 9:30, 11 A.M.; Wed.: H.C. 11:45 A.M.; 1st and 3d Thrs.: 7:00 A.M., 2d and 4th Thrs.: 6:00 P.M.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City
Rev. Stephen F. Bayne, jr., Chaplain
Sundays: 9, 11, 12:30
Weekdays: 12 Noon

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

CORNELL UNIVERSITY, ITHACA COLLEGE—St. John's Church, Ithaca, N. Y.
Rev. Gerald B. O'Grady, Jr., Chaplain
Barnes Hall: Sun. at 9 A.M., Wed. at 7:30 A.M.
St. John's: Sun. at 8, 9:30, 11; Canterbury Club, Sun. at 5 P.M.

DUKE UNIVERSITY—Episcopal Church at Duke University, Durham, N. C.
Rev. Henry Nutt Parsley, Chaplain
Sunday services (for civilians, Navy V12, and Army groups): Holy Communion 9 A.M., Chapel; Interdenominational Service 11 A.M., Chapel; Canterbury Club 6:45 P.M.

HARVARD UNIVERSITY, RADCLIFFE—MASS. INSTITUTE OF TECHNOLOGY, Christ Church, Cambridge, Mass.
Bishop Rhineland Memorial
Rev. Frederic B. Kellogg, Chaplain
Sundays: 8, 9, 10 & 11:15 A.M., 8 P.M.; Canterbury Club: 6:30 P.M.

UNIVERSITY OF IOWA—Trinity Parish, Iowa City, Iowa
Rev. Frederick W. Putnam, Rector
Sundays: 8 & 10:45 A.M.; Canterbury Club: 4 P.M.
Wednesdays: 7 & 10 A.M. H.C. in Chapel
Holy Days as announced

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

MINNESOTA UNIVERSITY—Holy Trinity Church, 4th St. and 4th Ave., S.E., Minneapolis 14
Rev. Lloyd W. Clarke, Rector and Chaplain
Sundays: 8 & 11 A.M., 5 P.M.; Wed.: 7:45 A.M.



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

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

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

NORTHWESTERN UNIVERSITY—St. Thomas' Chapel, 2046 Sheridan Rd., Evanston, Ill.
Chaplain: Rev. Alan W. Watts
Mass: 9 A.M. Sunday; 7 A.M. Tues., Thurs., Sat.

OCCIDENTAL COLLEGE—St. Barnabas' Church, Eagle Rock, Los Angeles, Calif.
Rev. Samuel Sayre, Rector
Sundays: 7:30 & 11 A.M. On the Campus, 1st & 3d Sundays, 9 A.M. Canterbury Club

OKLAHOMA COLLEGE FOR WOMEN—St. Luke's Church, Chikasha, Okla.
Rev. H. Laurence Chowins, Vicar
Sundays: 8, 9:30, 11 A.M. Others as announced

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

UNION COLLEGE—St. George's Church, N. Ferry St., Schenectady, N. Y.
Rev. G. F. Bambach, B.D., Rector
Sundays: 8 & 11 A.M., 7:30 P.M.
H.C.: Tuesdays, Thursdays & Holy Days, 10 A.M.
Daily: M.P. 9:30 A.M., E.P. 5:00 P.M.

WELLS COLLEGE FOR WOMEN—St. Paul's, Aurora, New York
Rev. T. J. Collar, Rector
Sundays: 7:30, 9:45, 11:00 A.M.
Holy Days and Fridays: 7:00 A.M.

UNIVERSITY OF WISCONSIN—St. Andrew's Parish, Madison, Wis.
Rev. Francis J. Bloodgood, D.D., Rector; Curate, Rev. Gilbert H. Doane (in military service)
Sundays: 7:30, 9:30 & 11 A.M. & 5:30 P.M.
Weekdays: 7:00 A.M.; Tuesday: 9:30 A.M.; Saturday: 4:00-6:00 P.M. Confessions

UNIVERSITY OF WISCONSIN—St. Francis House and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center
Rev. Daniel Corrigan, Chaplain
Sunday: H.C. 8 & 10:30 A.M.; Evensong 7 P.M.
Weekdays: H.C. 8 A.M. on Mon. Tues. & Thurs.; 7 A.M. on Wed. & Fri. Evening Prayer 5 P.M. daily

DEATHS

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

Bertha Condé

Miss Bertha Condé, a Churchwoman distinguished for her work in many national and international fields, died in Boston on August 17th after an illness of seven years. Funeral services were held at the home of her friends, Mrs. John Hurd and Miss Blanche Geary in Jamaica Plain, Boston, the officiant being the Rev. Peter R. Blynn, curate of the Church of the Advent. Interment was in Redding Ridge, Conn.

Bertha Condé was born in Auburn, N. Y., the daughter of parents who were French on the one side and Dutch on the other. She was graduated from Smith College. After her graduation, she went to Glasgow, Scotland, and studied theology in the Free Church College in that city. On her return to the United States, she taught for two years in Elmira College.

In 1898 Miss Condé began her long and notable career of work with students. From 1898 to 1906 she was student secretary of the American Student Committee of the YWCA. From 1906 to 1920 she was senior student secretary of the National Board of the YWCA. For 13 years she was a member of the executive committee of the World's Student Christian Federation. In 1906, in addition to her work with the YWCA, she became a member of the executive committee of the Student Volunteer Movement and served until 1920.

An outgrowth of Miss Condé's work with student associations was her series of lecture tours. She visited 27 countries, lecturing in all of them. Among these were Egypt, Turkey, Syria, and Palestine. Her lectures were on many subjects but predominantly on the intellectual and religious development of girls and women. In 1919, Miss Condé led a party to South America to study women's work there. Another outgrowth was her literary work. Among her best-known books are *The Business of Being a Friend*, *The Human Element in the Making of a Christian*, *Spiritual Adventures in Social Relations*, *What's Life All About?* These books have gone into many editions and are still being reprinted.

Miss Condé is survived by a sister, Miss Edith Condé, and by many friends. Her long illness never diminished nor dimmed



MISS CONDÉ

© Bachrach.

the affection and admiration in which she was held by thousands of girls and women, all of whom owed her much.

A. J. County

On August 20th, A. J. County, lay reader in charge of St. Alban's Chapel, Newtown Square, Pa., died at the age of 73. He was a retired vice president of the Pennsylvania Railroad.

Born in Dublin, Ireland, where he received his preliminary education, he graduated from the University of Pennsylvania. Before coming to the United States, Mr. County had served as a clerk with a railroad in Ireland. Upon his arrival in this country he entered the service of the Pennsylvania Railroad in the secretary's office. After his retirement in 1938 he continued as a director of the company.

Always an active Churchman, after his retirement from business, Mr. County devoted practically his entire time and interest to a newly established chapel in his parish of Old St. David's, Radnor, Pa. In this Chapel of St. Alban he was treasurer and lay reader. He is survived by his wife, Hester Fraley County, and two sons, William and John.

Mrs. J. W. Cantey Johnson

Mrs. J. W. Cantey Johnson, coöwner and editor of the *Franklin Press*, died in Franklin, N. C., August 20th. She had been ill for several months.

Mrs. Johnson, the widow of the Rev. J. W. C. Johnson, who was for many years rector of St. Mark's Church, Gastonia, N. C., was born in Rock Hill, S. C., 67 years ago. She graduated from Converse College and married the Rev. Mr. Johnson June 3, 1897. She served as president of the alumni association of Converse College for a term, and while living in Gastonia was secretary of the American Red Cross chapter. In Franklin she served in that capacity until her death. Mrs. Johnson was prominent in the work of St. Agnes' Church at Franklin, and she

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ANNOUNCEMENTS

Memorial

MOORE—In ever loving memory of Julia Harrison Moore, who entered into Life Eternal September 3, 1939.
"God is Light, and in Him is no darkness at all."

ALTAR BREAD

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

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CHOIR AND CHURCH GOWNS

BLACK CHOIR GOWNS from rental stock \$5.00 up. Pulpit Robes \$20.00 up. Leaflet mailed. Louis J. Lindner, 153 LC West 33rd St., New York 1, N. Y.

CHURCH FURNISHINGS

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. Redington Co., Dept. 77, Scranton 2, Pa.

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

EQUIPMENT

WANTED: Small motor and blower suitable for an Estey reed organ. Rev. W. Russell Daniel, Trinity Episcopal Church, Vero Beach, Fla.

LIBRARIES

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PERSONAL

PRIEST seeks boy for adoption and education. Five to seven years of age. Apply Box L-2905, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

YOUNG, unmarried priest desires small active parish. Reply Box M-2906, The Living Church, Milwaukee 3, Wis.

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Previously acknowledged\$1,609.61
Anonymous, Huntington, N. Y. 38.00
Mrs. H. McKean Harrison 30.00

\$1,677.61

was a member of the board of trustees of St. Mary's College. She had been editor of the *Press* for four years.

The Rev. Rufus A. Morgan officiated at the funeral, which was to be held in Franklin August 23d, with the interment at Rock Hill, S. C.

Mrs. Johnson is survived by her mother, Mrs. William Blackburn Wilson of Washington, D. C.; six sons, John A., Lt. B. W., W. Cantey, Francis B., Cpl. William S., and Lt. (jg) Richard R. Johnson; six grandchildren; four brothers, W. B. Wilson, William M. Wilson, Dr. Oscar B. Wilson, and York L. Wilson; and five sisters, Mrs. C. J. Walker, Mrs. Lynton Estes, Miss Lulie M. Wilson, Miss Fannie B. Wilson, and Mrs. Paul Sanders.

Mrs. Josiah C. McCracken

Helen Newpher McCracken, wife of Dr. Josiah C. McCracken, founder and former director of the Pennsylvania Medical School of St. John's University, Shanghai, China, died in Philadelphia, August 20th.

Mrs. McCracken, a native of Ohio, lived in Shanghai with her husband for 37 years. The couple then returned to the United States two years ago on the exchange liner *Gripsholm*. Surviving, in addition to her husband, are eight children and nine grandchildren.

Dr. McCracken has retired after a long period of service as a medical missionary of the Episcopal Church. Dr. and Mrs. McCracken, before their repatriation, had been engaged in extensive relief work among the sick, wounded, and destitute in Shanghai.

Appointments Accepted

AYRES, Rev. RICHARD FLAGG, formerly rector of St. Michael and All Angels Church, Portland, Ore., is to be rector of Trinity Church, Santa Barbara, Calif., effective October 1st. Address: 1600 Olive Street, Santa Barbara, Calif.

BLACKBURN, Rev. LAURENCE R., rector of St. Anne's Church, Lowell, Mass., was elected chaplain of the Department of Massachusetts of the American Legion at its 26th annual convention, held in Boston August 10th, 11th, and 12th. Chaplain Blackburn was in the first detachment of the AEF to arrive in France. He is chaplain of the Lowell Post No. 87, Inc., and District No. 6, The American Legion, as well as chaplain of Middlesex County Council. He is a trustee of the Lowell Institute for Savings, and president of the Merrimack Valley Goodwill Industries, Inc.

EMERSON, Rev. JAMES W., of All Saints' Church, Tupelo, Miss., is now rector of Epiphany Church, Tunica, Miss.

LAYLOR, Rev. LEON N., formerly rector of Grace Church, Alexandria, Va., is to be canon of Trinity Cathedral, Newark, N. J., effective October 1st. Address: 24 Rector St., Newark 2, N. J.

WICKHAM, Rev. F. MARSHALL, formerly curate at St. Mark's Church, Glendale, Calif., is now associate rector at St. Francis' Church, San Francisco.

Military Service

BEAN, Chaplain GEORGE, Lt. (jg) USNR, of Cismont, Va., was transferred recently from the Naval Ammunition Depot in Hawthorne, Nev., to San Francisco, where he is waiting to take up an assignment for duty on the high seas. Mrs. Bean has returned to her home in Cleveland Heights, Cincinnati, for the duration.

CATON, Chaplain JOHN R., formerly associate priest at Corn Creek Mission, Martin, S. D., is now an Army chaplain at Camp Devens, Mass.

Ordinations

PRIESTS

MARYLAND—The Rev. OTTO BENJAMIN BERG was ordained to the priesthood May 27th by Bishop Powell of Maryland in the Church of St. Michael and All Angels, Baltimore. He was presented by the Rev. George F. Flick, priest-in-

charge of All Angels' Mission for the Deaf, Chicago. The Rev. Dr. Don Frank Fenn preached the sermon. The Rev. Mr. Berg, native of North Dakota and himself deaf, entered upon his work as a missionary to the deaf last fall in a field comprising the dioceses of Maryland, Washington, Virginia, Southwestern Virginia, and Southern Virginia. He is a graduate of the Divinity School in Philadelphia. In Baltimore his mission is centered at the Church of St. Michael and All Angels. The service was interpreted in sign language for the benefit of the large congregation of deaf people there.

LONG ISLAND—The Rev. HOWARD GORDON CLARK was ordained to the priesthood at the Cathedral of the Incarnation, Garden City, N. Y., by Bishop DeWolfe of Long Island. He was presented by the Rev. Thomas T. Butler. The Rev. James P. DeWolfe, jr., preached the sermon. The Rev. Mr. Clark is priest-in-charge of Christ Church, Bellport, L. I., N. Y. Address: Christ Church, Bellport, N. Y.

DEACONS

SPOKANE—GORDON WILLIAM LIND was ordained to the diaconate April 23d in Emmanuel Church, West Roxbury, Mass., by the Rt. Rev. Daniel T. Huntington, retired Bishop of Anking, for the Bishop of Spokane. He was presented by the Rev. Paul T. Schultz. The Very Rev. Corwin C. Roach preached the sermon. The Rev. Mr. Lind is deacon-in-charge of St. John's Church, Okanogan, Wash. Address: Okanogan, Wash.

Lay Workers

GEE, JEAN ELIZABETH, R.N., of Deer River, Minn., has been appointed nurse at St. Timothy's Hospital, Liberia. She may fly to her field of work early in September.

CHURCH CALENDAR

September

3. Thirteenth Sunday after Trinity.
10. Fourteenth Sunday after Trinity.
17. Fifteenth Sunday after Trinity.
- 20, 22, 23. Ember Days.
24. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels (Friday).
30. (Saturday).



GO TO CHURCH THIS SUMMER



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

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

ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop
St. Luke's Church, 435 Peachtree St., Atlanta
Rev. J. Milton Richardson, Rector
Sun.: 9 H.C.; 11 Morning Prayer & Sermon;
Saints' Days: 11 H.C.

CENTRAL NEW YORK—Rt. Rev. Malcolm E. Peabody, D.D., Bishop
Grace Church, Church & Davis Sts., Elmira
Rev. Frederick Henstridge, Rector
Sun.: 8 & 11 A.M.; Tues.: 7:30 A.M.; Wed.,
Fri. & Holy Days: 9:30 A.M.

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



GRACE CHURCH
UTICA, N. Y.

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

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

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

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

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

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

(Continued on next page)



GO TO CHURCH THIS SUMMER



(Continued from preceding page)

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

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

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

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

IDAHO—Rt. Rev. Frank A. Rhea, D.D., Bishop

St. Michael's Cathedral, 8th & State, Boise
Very Rev. Calvin Barkow, D.D., Dean & Rector;
Rev. W. James Marner, Canon
Sun.: 8 & 11

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

St. Paul's Church, Glen Cove, L. I.
Rev. Lauriston Castleman, Rector
Sun.: 8 & 11 A.M.; Thurs.: 10, H.C.; Prayers daily (except Aug.): 10 A.M.

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

St. Paul's Cathedral, 615 S. Figueroa St., Los Angeles
Very Rev. F. Eric Bloy, Dean
Sun.: 8, 9, 11 A.M. & 5 P.M.; H.C. Tues. 9, Thurs. 10

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.

Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11

St. Paul's Church, 8th Ave. at C St., San Diego, Calif.

Rev. C. Rankin Barnes, D.D., Rector; Rev. Wayne Parker
Sun.: 7:30 & 11 A.M. and 7:30 P.M.; Fri. & Holy Days 10

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

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

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

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

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

Grace and St. Peter's, Park Ave. & Monument St., Baltimore

Rev. Reginald Mallet, Rector
Sun.: 8, 9:30 & 11; Daily Mass: 7:30 A.M.

St. David's, 4700 Roland Ave., Roland Park, Baltimore 10

Rev. Richard T. Loring; Rev. Roger A. Walke
Sun.: 8, 9:30, 11 A.M. & 5 P.M.; Tues., Wed., Fri., and all Holy Days: 7:30; Thurs. 10

Church of St. Michael & All Angels, St. Paul & 20th Sts., Baltimore

Rev. Don Frank Fenn, D.D.; Rev. H. G. Miller; Rev. H. L. Linley
Sun.: 7:30, 9:30, 11; Weekdays: Mon., Wed., Sat. 10; Tues., Fri. 7; Thurs. 8

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

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

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

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

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

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

St. Mark's Church, Milwaukee

Rev. Kilian Stimpson, D.D., Rector; Rev. Carl F. Wilke
Sun.: H.C. & Sermon. 9:30 A.M.

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

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

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

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

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

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

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

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

Church of Holy Trinity, 316 East 88th St., New York

Rev. James A. Paul, Vicar
Sun.: 8 H.C., 11 Morning Service & Sermon; Wed.: 8 H.C.; Thurs.: 11 H.C.

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

Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5 P.M.

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

Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8 A.M. Holy Communion; 11 A.M. Morning Service and Sermon; Weekdays: Holy Communion daily at 8 A.M.; Thurs. & Saints' Days at 10:30 A.M. The Church is open daily for prayer

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

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



CHURCH OF ST. MICHAEL AND ALL ANGELS
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NEW YORK—Cont.

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

Rev. Crieg Taber
Sun. Masses: 7, 9, 11 (High)

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

Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8 and 11 A.M.; Daily Services: 8:30 Holy Communion; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.
Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York

Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

St. Peter's Church, Peekskill, N. Y.

Rev. Dean R. Edwards, Rector
Sun.: 7:30 & 9:30 A.M.; Mon., Wed., & Fri., 9:30 A.M.; Tues., Thurs., & Sat., 7:30 A.M.; Confessions: Sat. 4-5 & 7:30-8:30 P.M.

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

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

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

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

Rev. William H. Dunphy, Ph.D., Rector; Rev. Felix L. Cirlot, Ph.D.
Sun.: Holy Eucharist, 8 A.M.; Matins 10:30 A.M.; Sung Eucharist, 11 A.M.; Evening Prayer, 4 P.M.

Daily: Matins 7:15 A.M.; Holy Eucharist 7:30 A.M.; Evening Prayer & Intercessions 5:30 P.M.; Confessions: Saturdays 4 to 5 P.M. and by appointment

PITTSBURGH—Rt. Rev. Austin Pittard, jr., D.D., Bishop

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

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

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

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

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

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

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

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

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

WESTERN NEBRASKA—Rt. Rev. Howard R. Brinker, Bishop of Nebraska, Acting Bishop

St. Mark's Pro-Cathedral, Hastings, Nebr.
Very Rev. Nelson L. Chowenhill, Dean
Sun.: 9 Holy Eucharist; 9:45 Church Sch.; 11 Morning Service & Sermon. Wed. & Holy Days: 7 & 10 Eucharist

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