

The Living Church

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



Chicago Tribune

Inset: © Bachrach

CHICAGO, METROPOLIS OF THE MIDWEST

Bishop Conkling is the chief pastor of a diocese which includes the third largest city in the world, as well as small towns and large rural areas.

The Church in the Diocese of Chicago

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The Bishop could tell you of many special objects for memorial gifts in connection with the Cathedral project as well as with many other good works of the Church in this Diocese.

LETTERS

Old Catholic Thanks

TO THE EDITOR: It was really a very great surprise and pleasure for us when we learned that by the kindness of one of your readers we were entitled to fetch a "CARE parcel" from the office of the Red Cross. Let me, "unknown and yet known," thank you very deeply for your help in our great distress. May the Lord, our God, be your rewarder! We are not able to thank you as we ought to. "There will be great distress in the world." These words from the Scripture have come to be true in our days, and there is no end of the misery to be seen yet. But many things that men think impossible are not so for our Almighty God. He knows best how to open doors and ways when everything looks quite hopeless. This thought kept us upright in the teeth of adversity and especially in these Easterdays.

Perhaps you will like to hear something of the situation of our *Alt-katholische Kirchengemeinde* in Cologne. In August, 1942, coming from Frankfurt on the Main, I was ordained here, but in the month of May there had been the first heavy air-raid in Cologne, so that I never came to know those members of my parish, 2,500 souls, who had already lost their homes, their goods and chattels, and therefore had left the city. My efforts to collect my parishioners were successful at first, the congregation increased. But the year 1943 brought a sudden decline in the activity of our parish, caused by the air-raids increasing in number and force. In consequence of the growing danger the population was evacuated more and more, and the number of the members of our parish got smaller and smaller. My duty to maintain the cure of souls became more and more difficult, for my parish is a district where one place of divine service is in a distance of 40 km from the other and there are six places. I had to celebrate three divine services on Sundays. In prewar times there were always clergymen and one assistant in our parish, but now I have to do the work all by myself, and I am suffering from an eye disease (bleeding of

the retina), which was the reason that I was not obliged to any military service during the war.

The year 1944 brought horrors that were really apocalyptic ones: four of our six churches and chapels were totally destroyed, one was half damaged, and only one was spared. As far as I am concerned, several times I hardly escaped from being killed, for instance when the vicarage was half destroyed by a bomb on my neighbor's house, and I was just standing in two paces distance from the spot where half of the house was tumbling down, burying everything under its ruins. The office of our parish with all its contents was destroyed too. When the American troops occupied the town, the horrible air-attacks ceased, and I started the work of repair, that is to say I made arrangements to transform one room of the vicarage which was originally used for our meetings to be our church now. For nine months I worked hard. I had to be my own carpenter, glazier, and slater in order to render habitable the parsonage. The destroyed roof I could only repair by putting corrugated thin plates on it. Owing to the lack of material I had to shift by provisory measures, and therefore the house is by no means a protection from frost and rain.

The consequence of these conditions was that we had to suffer from both hunger and coldness. Several members of my family had had attacks of pneumonia during the winter. Owing to the lack of material there is, unfortunately, no hope that the vicarage will be reconstructed in the course of this year.

I thank you once more for your kindness. You are lucky to live in a country that was spared from the horrors of war. God bless you and be with you and your Church! (Rev.) HELMUT MICHELIS.

Cologne, Germany.

The Benedictus Qui Venit

TO THE EDITOR: The letter by the Rev. Fr. Dunphy [L. C., April 25th], concerning the correspondence relating to the "Benedictus Qui Venit," needs even more elaboration.

The Liturgy of the Lutheran Church both in this country and the Church of Sweden places the "Benedictus" at its correct place in the Mass, immediately after the "Sanctus." Thus in the present Swedish "Högmässa," the "Benedictus" reads: "Blessed is He that cometh in the name of the Lord. Great salvation from on high." (Translation from Brilioth: *Eucharistic Faith and Practice: Evangelical and Catholic*, p. 269.)

The so-called "Common Service" of the Lutheran Church in this country uses this form for the "Benedictus," which, as a part of the "Sanctus," is chanted in all parishes whenever the Eucharist is celebrated: "Blessed is He that cometh in the name of the Lord. Hosanna in the highest" (Common Service Book, United Lutheran Church, word edition, p. 20).

(Rev.) EDGAR S. BROWN, JR.,
Chaplain, USNR.

St. Albans, N. Y.

The Living Church

Established 1878

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

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This special issue of *The Living Church*, describing the thrilling story of the Church in the diocese of Chicago, is going to 9,000 Churchpeople of the diocese. It is our hope that many of them will want to become regular subscribers and receive every week the information they need for well-informed Christian action. Some of the important subjects scheduled for future issues are:

June 13th — Pre-Lambeth Number with articles by bishops who are planning to attend the first postwar meeting of the bishops of the worldwide Anglican Communion.

June 27th — Pre-Amsterdam Number, with articles by a galaxy of leaders of the ecumenical movement on the important initial meeting of the World Council of Churches. Bishop Stewart was one of the key leaders in this great enterprise.

July, August, September — reports of the actions of these and other important international gatherings.

To introduce new subscribers to *The Living Church* and its skilful coverage of the news, the work, and the thought of the Church, we are making the following special introductory offer for a limited time only:

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The Living Church

FIRST SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Consecration of Bishop Gordon

Even though the diocese of North Carolina was organized in 1817, the consecration of the Rt. Rev. William Jones Gordon, Jr., as Bishop of Alaska was only the third time that such a service had taken place in Raleigh. The others were the consecrations of Bishop Lyman (1873) and Bishop Delaney (1918).

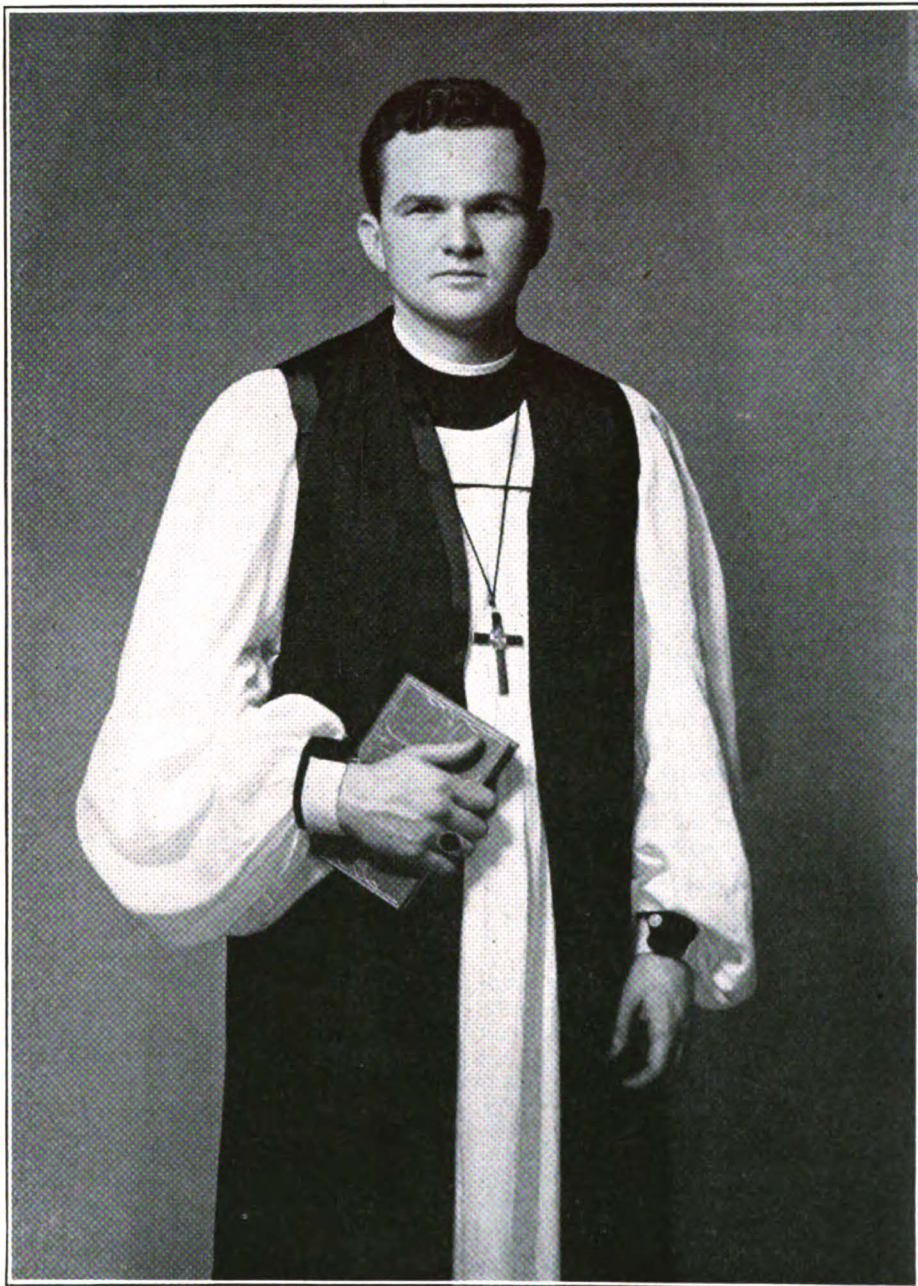
The Church of the Good Shepherd, Raleigh, was the place of the consecration service, held at 10:30 AM, May 18th — just 12 days after Bishop Gordon had reached the age of 30, as required by the canons of the Church. The Presiding Bishop was the consecrator, assisted by Bishops Penick of North Carolina and Bentley, vice-president of the National Council and formerly Bishop of Alaska. Bishop Darst, retired Bishop of East Carolina, was the preacher, and the Bishop-elect was presented by the Most Rev. Henry St. George Tucker and Bishop Dandridge of Tennessee.

Bishop Goodwin of Virginia was the litanist; Bishop Wright of East Carolina, epistoler; Bishop Mitchell of Arkansas, gospeler. Evidences of election were read by Bishop Gravatt of Upper South Carolina, and the consents of the House of Bishops, by Bishop Jackson of Louisiana.

In the sermon, Bishop Darst said:

"The words of St. Paul to his son in the faith, Timothy, we make our loving words to you today. 'Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.' We will be with you as you go forth to your great field of service. Our prayers will go up that you may be wise and strong and tender — that remembering the example of your father, who in his beautiful, consecrated life of service made holy the lowliest path of duty, you may be permitted, in word and deed, to testify, with joyful conviction, the saving gospel of the grace of God."

The Bishop's pectoral cross was given by the Woman's Auxiliary of the diocese of North Carolina; the ring, by the Young People's Service League of the diocese of North Carolina; the episcopal vestments, by the clergy of the district of Alaska. The clergy of the diocese of North Carolina gave Bishop



THE RT. REV. WILLIAM JONES GORDON, JR.

Gordon a check for his discretionary fund.

The offering at the service, which amounted to nearly \$1,200, went toward the salary for a rector for St. Mark's Church, Nenana, Alaska, which has been without a priest since the National Council was forced to curtail its allotments.

WORLD COUNCIL

West Indian Delegation

Three Anglican bishops will represent the Church in the Province of the West Indies at the Assembly of the World Council of Churches, to be held in Amsterdam, Netherlands, August 22d

to September 5th. They are the Most Rev. Dr. William George Hardie, Bishop of Jamaica and Archbishop of the West Indies; the Rt. Rev. William James Hughes, Bishop of Barbados; and the Rt. Rev. Dr. Spence Burton, SSJE, Bishop of Nassau.

VISITORS

Bishop Halward and Chinese Assistants Visit United States

By ELIZABETH MCCrackEN

The Rt. Rev. Nelson Victor Halward, M.C., M.A., Assistant Bishop of Hong Kong and South China, one of the dioceses of the Chung Hua Sheng Kung Hui [Holy Catholic Church in China], with his party of six Chinese priests and one Chinese deaconess, spent a few days in New York toward the end of a six-months' tour in the United States. The first question was about the reason for so unusual and interesting an enterprise as this long trip. Bishop Halward replied:

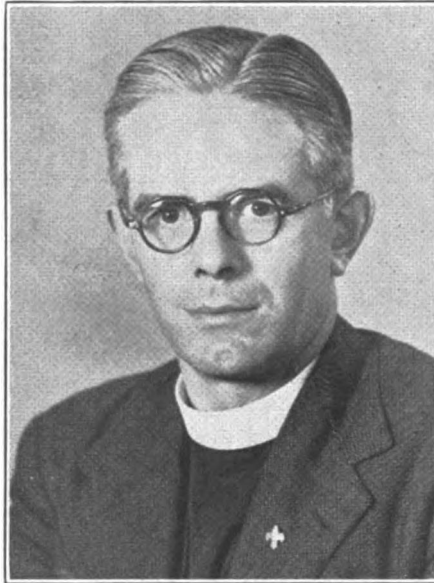
"The six priests and the deaconess are leaders in the Chinese Church. The objective of the journey was to enable them, by observing in intimate fashion parochial and diocesan activities in the American Church, to go back to China refreshed in body, mind, and spirit. Before speaking of all that we did, with such great benefit, I should like to express our thanks, not only for the cordial hospitality received in the various dioceses that we visited, but also for the generous grant made by your National Council from the William B. Foote Fund that helped to make the trip possible."

The second question was in regard to their itinerary. Bishop Halward gave the list of places visited:

"We arrived at San Francisco from China on January 30th. We visited in the dioceses of California and Los Angeles first. Then, we went to Dallas, in the diocese of that name; and then to Waco and Austin in the diocese of Texas. We visited the dioceses of Southern Ohio, Pennsylvania, Massachusetts, and Washington. Now we are in New York; and we shall go to Albany. It is the first visit to the United States of the six priests and the deaconess, and my own third visit."

Bishop Halward spoke with appreciation of the work in all the dioceses, saying:

"The general impression I got was that the American Church is very much alive; full of enthusiasm. I was struck by the active and effective part the laity take in the work of the parishes. Our tendency was to go to 'spot' places—well-known to the whole Church. Some of these were Trinity Church, Boston; St. John's, Washington; All Saints', Beverly Hills, Calif.; Christ



BISHOP HALWARD: "We should not allow anything to deter us . . ."

Church, Cincinnati. I was particularly impressed in Beverly Hills by the close co-operation between the rector, the Rev. J. Herbert Smith; the assistant rector, the Rev. Kenneth W. Mann; and the laity. At Christ Church, Cincinnati, we were much impressed by the very effective work done by the Woman's Auxiliary. In addition to the traditional activities of that fine organization of yours, the women were doing practical sociological work and other work for the community. I am sure that what we saw in the parishes we visited is to be found in those we did not see. I only wish that we might have gone about more."

Bishop Halward and his party stayed at Calvary House during their visit to New York, and observed closely the work of that parish. Concerning it, he said:

"Calvary Parish is like a family, but a family aware of the world outside its own doors. There is a genuine interest in and desire to bring into the family those who are still outside. This creates a spirit of friendliness and cordiality, which we found in everyone, from the rector, the Rev. Dr. Shoemaker, to the children. I was especially interested and impressed, because it is from such a spirit as this that the wish to evangelize springs. Also, to such evangelists the power to work with and for others is given."

Bishop Halward was asked if his party had seen the work of deaconesses while on their travels. He said:

"The deaconess in our party was kindly entertained by the deaconesses at the Deaconess Home in Los Angeles and by Deaconess Lillian Crow in Dallas. I had the privilege of meeting deaconesses in these and other cities, but not to see them at work. I know that the Deaconess Order has been effective in the American Church, and I know its distinguished service in the foreign mission fields."

Bishop Halward went on to speak of the work of women in the Church in general, saying:

"We heard as we travelled of a new type of woman Church worker—the university trained, coeducational type. I am not quite clear in my own mind as to what is needed most in this field. I shouldn't like to say that any one type should be regarded as the norm. Church work has been done and is being done, by women with different sorts of vocations: there are nuns, deaconesses, and this new type. Then, there are always the devoted women, found in every parish, who, taught and directed by the clergy, do effective work. They are all 'servants of God.'"

Bishop Halward, speaking of the Church in China, expressed great satisfaction in the grant of \$100,000 made from the Reconstruction and Advance Fund to Central China College, for the erection of buildings when conditions warrant it. He said:

"I am glad for that grant; Dr. Francis Wei is leading a great work. This generous grant, now released to China, shows the faith of the American Church in China, and faith that China itself will recover from the disasters of war. Central China College is playing a big part in the reconstruction of China. We should not allow anything to deter us from giving what is asked for. Help must be given only on the understanding that the Chinese Church is autonomous. There must be no dictation from the Churches giving help."

A question about the Lambeth Conference led to a statement from Bishop Halward regarding the problems of Christian unity. He said:

"This will be a most important meeting of the Lambeth Conference. The matters on the agenda are large ones. I hope that the conference will lead the Anglican Communion on the subjects that are coming up."

"One of the most important of these is Church unity. South India will be discussed. I hope that the United Church of South India will be allowed to carry on with sympathetic interest being shown it. It should be an incentive to the whole Church to find ways and means for co-operation between denominations. I am not at all sure that organic unity would be well in all areas. Organic unity has its dangers. Each communion or denomination has its own contribution to make. This is likely to be watered down in organic unity."

"We work closely together in China. Each communion makes its peculiar contribution. Each holds fast to what it believes is essential, and is willing that all should do this. The world is in a melting pot. Christian people must work together—and they do."

All Bishop Halward's ministry has been spent in China, with the exception of the first three years. He is a graduate of King's School, Canterbury; Cambridge University; and Westcott House

Cambridge (a theological college). He served in the first World War. In 1922, he was ordained and spent the next three years at Croydon as curate. In 1926, he was made diocesan chaplain of the diocese of Victoria, Hong Kong (as the diocese of Hong Kong and South China was then called). In 1932 he was given charge of a special work in a new church in the residential section of Hong Kong. In 1936 he undertook work in Canton under the Church of England Missionary Society. This he held until 1946, when he was consecrated Bishop, on St. James' Day, a month before the consecration of the Chinese Assistant Bishop, the Rt. Rev. Dr. Quentin K. Y. Huang.

Bishop Halward sails for London on June 16th, to attend the Lambeth Conference. The six Chinese priests and the deaconess return to China at about the same time.

WOMAN'S AUXILIARY

Discuss Triennium Plans; Appropriate Funds

With the current triennium, October, 1946—October, 1949, half gone, the attention of the Woman's Auxiliary national Executive Board at its meeting in Seabury House, Greenwich, Conn., April 23d to 26th, was divided between action for the present and immediate future, and for the next Triennial Meeting in San Francisco, September, 1949.

Planning a meeting to be of the greatest use to the greatest number of women, the board found the time none too long for shaping a detailed program. According to the by-laws, the presiding officer for the Triennial will be elected by the board at its next meeting in October. Meanwhile among the numerous appropriations made at this session one was for the purchase of property for the Japanese Church's theological seminary. The board was holding \$49,000 designated by the 1946 Triennial for use in Japan when the most urgent needs were determined: \$40,000 was voted for the seminary; \$9,000, for St. Margaret's School for Girls, Tokyo.

Other projects or equipment for which money was voted included renovating a building in which the boys of Patterson School, Legerwood, N. C., are taught work in wood and metal, plumbing, and electrical work. This agricultural school has already paid \$8,500 for improvements during the year, with money made from farm profits.

Other appropriations included a microscope for the technician at St. Elizabeth's Hospital, Shanghai; a portable sewing machine for St. Luke's Hospital, Tokyo; an organ for the chapel at St. Hilda's School, Wuchang, China; refrigerators and stoves for several mission-

aries in China; help toward providing a bathroom for a missionary residence in South Dakota; a mimeograph for use in the Navajo Indian campaign against illiteracy, Fort Defiance, Ariz.; and fifteen or more scholarships for girls in training for Church work. From the Emery Fund, which is for missionaries on furlough, a sum was voted to aid in providing holidays and summer conference attendance—a group is selected each summer from those on furlough.

At the last board meeting a gift was made to Canterbury College, Danville, Ind., toward buying a church building for use as a college chapel. As this purchase proved to be impossible, the action was rescinded and the amount appropriated for a residence for the Chinese principal of St. Faith's School, Yangchow, and for part of the building program of the Christian College at Madras, India. Miss Eleanor Rivett, retiring principal, spoke to the board about this institution which is supported by a number of mission boards.

The board uses its eight provincial representatives as a two-way channel for information to and from parishes and dioceses. A new method was used at this meeting. Instead of seven brief and condensed statements, the board heard only two reports, for the Third Province (Mrs. William R. Taliaferro of Pittsburgh, Pa.) and Fifth (Mrs. H. W. Whinfield of Sheboygan, Wis.). This allowed time for really practical and detailed information as to methods, achievements, needs, etc. Two other provincial representatives will report next time.

From the National Council, the Secretary for College Work, the Rev. Thomas V. Barrett, and the assistant secretary in the Christian Social Relations Department, the Rev. Arnold Purdie, discussed their respective fields.

FEDERAL COUNCIL

Commend Proposed Discussions Between Russia and United States

The exchange of diplomatic correspondence between the USSR and the United States in the hope of a discussion aimed at settling difference between the two nations, was recently heartily commended by the Federal Council of Churches.

In the telegram to President Truman, the council declared that should this correspondence result in the initiation of discussions between Russia and the U.S., the action "would meet with the approval of the overwhelming majority of the people of our Churches.

"The improvement of Soviet-American relations," the message added, is a matter of such pressing urgency that an

exploration of the possibilities in conversations between the United States and the USSR should be made a matter of high priority."

The council's message was sent to the President immediately after newspaper reports that Russia had accepted a United States proposal that the two countries begin a discussion of their differences.

Such a move was recently proposed by the council in its "Positive Program for Peace," which was presented at the White House [L. C., May 9th]. This program asked that the "avenues of diplomatic conversation" between Russia and the U.S. "be kept open and used."

The telegram to the President was signed by Dr. Walter W. Van Kirk, executive secretary of the department of international justice and good will of the Federal Council. [RNS]

RELIEF

\$348,807.39 Allocated to Europe and Asia

The Presiding Bishop recently met with his committee on allocations of the Presiding Bishop's Fund for World Relief, and in view of pressing, urgent needs, forwarded \$348,807.39, for immediate use, leaving but \$5,000 as the fund's balance. This allocation was of money received since the beginning of 1948, the largest part since February 29th, when Bishop Sherrill's radio appeal was made.

Most of the undesignated money was allocated through Church World Service, for its relief program which averages 50% to Asia and 50% through the Churches of Europe. Included are such items as aid for the Finnish Orthodox Church, the Bulgarian Orthodox Church, the Serbian Theological Seminary (for Displaced Persons) at Dorchester College, in England, and the Emergency Fund of the American Bible Society which is filling vast demands for Bibles, for the use of Churches in Finland, Greece, the Philippines, China, and Russia.

Other uses being made of money contributed by Episcopal Churchpeople include the shipment of clothing, food, agricultural supplies, and the program for Displaced Persons.

The Rev. Canon Almon R. Pepper, executive secretary of the Presiding Bishop's Fund, pointed out that needs are particularly urgent now, before the harvests come, making this actually the most crucial part of a crucial year. He expressed the hope that, because of this urgency, parishes and dioceses will remit promptly, so that the gifts of their people may be put to use at the earliest possible moment.

NETHERLANDS

Urges European Unity to Protect Christian Heritage

Asserting that Marxists are "quite busy undermining the European way of life wherever they can," the Rt. Rev. Joseph W. Hunkin, Bishop of Truro, stressed the need of European unity "as a way of protecting the Christian heritage." He spoke before the Cultural Committee of the first Congress of Europe, which was convoked in the Hague, Netherlands, to discuss plans for a European federation of nations.

Dr. Hunkin asserted that European humanism is Christian humanism and said he was confident that "most of the delegates to the Congress, Christian or not," would agree with him. His remarks were seen as a reference to a report submitted by the Cultural Committee which placed emphasis upon humanism rather than religion in promoting democratic rights in Europe.

Messages were received by the Congress from the Archbishop of Canterbury (Dr. Fisher), and Dr. P. W. Evans, moderator of the Free Church Federal Council of England.

Dr. Fisher's message declared: "I am a wholehearted supporter of the cause of European unity and am convinced that for its success it needs a revival in power of those spiritual and Christian principles from which the abiding values of civilization derive."

The greeting from Dr. Evans said: "God has made of one blood all nations that dwell on the face of the earth. That fundamental unity makes such an accord as the Congress is seeking right, possible, and necessary." [RNS]

RUSSIA

Announce Indian Group to Join Orthodox Communion

A tentative agreement under which the Syrian Church of Malabar, India, will become a member of the Eastern Orthodox communion and the first Orthodox Church in India, has been announced by the Russian Orthodox Church. (The Indian Church became a member of the World Council of Churches last year.)

The announcement was published in the *Journal* of the Moscow Patriarchate, which stated that the Indian Church, composed of part of the Malabar Syrians, or Christians of St. Thomas, has 600,000 members and 350 churches.

Declaring that "a full agreement" is expected in the near future, the *Journal* added that the Russian Church has offered

to serve as intermediary between the Indian group and Orthodox Churches in bringing about its affiliation with the Orthodox communion.

Negotiations to bring the Indian group into the Orthodox fold began many years ago, but did not make headway until 1933, when a Russian clergyman named Andronik was sent by Metropolitan Eulogius of Paris, exarch in western Europe, to interview its leaders. Four years later, Metropolitan Nestor went to India to help promote an agreement, and in 1943, Andronik, in a letter to the late Moscow Patriarch Sergius, reported the Indian Church was disposed to join the Orthodox communion.

Under the reported terms of agreement, the Indian Church will renounce Nestorian and Jacobite heresies, and accept the decisions of the seven ecumenical councils recognized by the Orthodox Church. In return, the Orthodox Patriarchs will recognize the sovereignty of the Indian Church under the leadership of a catholicos patriarch. Until his death last fall, Metropolitan Abraham Mar Thoma headed the Indian group. He was reputed to have been one of its most progressive administrators.

In making its announcement, the *Journal* declared, "the Russian Church, personified in the Patriarch, lovingly awaits the return of its little sister for the great joint deed of the salvation of mankind."

The Indian Church is one of the four Eastern sects which embraced Monophysism, the teaching that there is only one nature in Christ, His humanity being entirely absorbed in His divinity, and His body not of one substance with men. The other Monophysite sects are the Copts, the Abyssinians, and the Syrian Jacobites.

Malabar Syrians claim that Christianity was first brought to India by St. Thomas the Apostle. In addition to Jacobite Syrians, there are three rites which are united with the Roman Catholic Church—the Eastern Rite Malabar Syrians, the Latins, and the Malankara Syrians. [RNS]

ENGLAND

Archbishop of York Questions Human Rights Article

The Archbishop of York (Dr. Garbett) rose in the House of Lords to question an article in the first draft of the Human Rights Covenant prepared by the U.N. Commission on Human Rights.

He said the article does not adequately guarantee the right of Churches to

propagate the gospel and make converts and asked what instructions the British government had given its representative at the forthcoming meeting of the U.N. commission.

"The original article of the draft covenant," Dr. Garbett declared, "expressly permitted a person the right to endeavor to persuade other persons of full age and sound mind of the truth of his beliefs," but it has been altered to the phrase, 'to manifest any religious or other beliefs,' which seems hardly sufficient."

He asserted that "to the Christian, the claim to propagate the gospel and to attempt to make converts is inseparable from his faith."

"This right, however," Dr. Garbett added, "is not unconditional. Religious propaganda must not be a danger to public order, or an excuse for subversive movements. The Church, in exercising its religious freedom, must use restraint and, except when conscience forbids, obey the injunctions of the State." [RNS]

BRAZIL

50th Council Notes Great Advance over First

Bishop Thomas of Southern Brazil compared the present state of the Church in his diocese with that of the first such council. The Bishop's address was given at the 50th council of the Brazilian Episcopal Church, meeting at the Church of the Redeemer, Pelotas, April 7th to 11th.

Bishop Thomas reported that at the first council there were present six priests, one bishop, and five laymen. In the 50th, there were three Bishops (Thomas, diocesan; Melcher, Coadjutor; Pithan, Suffragan), and 37 clergy. The number of the clergy reported was seven times as many; the number of communicants, 20 times; and the contributions, nearly 100 times, a 20% increase over the preceding year.

Bishop Thomas reported 392 confirmations.

The Brazilian Diocesan Missionary Society presented a program of work and a list of quotas, both of which were accepted. The quotas were over-subscribed—the first time that expectancies have surpassed quotas.

Bishop Melcher proposed an Every Member Campaign, to begin May 23rd and end on June 6th. He presented the preliminary program of the campaign, which was endorsed by the entire council.

One of the most important features of the council meeting was the ordination of six deacons to the priesthood [L. C., May 16th].

The Church in the Diocese of Chicago

THERE IS a unique flavor to the life of the Episcopal Church in the diocese of Chicago. The city itself is the quintessence of the American spirit. It runs to extremes, whether of the best or the worst. "Come and show me another city," says Carl Sandburg in the poem every Chicagoan knows, "with lifted head singing so proud to be alive and coarse and strong and cunning." And some of this spirit is reflected in the lusty and vigorous diocese which undertook great projects in the boom years, staggered under a crushing burden of debt through the depression, and rallied to pay off the debt and undertake great missionary strides in recent years.

THE LIVING CHURCH itself is a child of the diocese of Chicago. It began publication, November 2, 1878, with the subscription list of the *Diocese of Illinois* and with Chicago priests as two of its three editors. Within six months it reverted to the editorship of Dr. Charles W. Leffingwell, who had been editor of the parent publication, and continued to be published by him in Chicago until 1900. In that year it was brought to Milwaukee and Frederic Cook Morehouse became editor.

As the succeeding pages will show, the diocese of Chicago lives in the present — and a kaleidoscopic present it is with over 100 parishes and missions, a dozen institutions for education and social service, 166 clergy, and more than 42,000 communicants. Yet the story really begins with the handful of Illinois Churchmen who, characteristically, organized themselves into a diocese, elected a Bishop, and told the national Church about it afterwards!

Essentially, the life of the Church is the life of individuals sacramentally incorporated into the body of Christ—great bishops and priests, leading laymen and women, and thousands of unsung saints and sinners who play their part in the work of salvation. Another special number larger than this would be required to single out even a minority of the individuals and parishes who have contributed to the life of the diocese. However, we believe that this number of THE LIVING CHURCH, under the skilful editorship of the Rev. Ray Everett Carr, presents the main elements of the life of the diocese in terms of the parishes, institutions, and organizations that thousands of individuals have built.

The following is only a partial list of subjects covered in this unique survey, prepared by more than a score of Chicago priests and laymen: the history of the diocese; the Bishop; the clearing of the debt; great parishes; the diocesan office; historic churches; new congregations; Negro work; work among the foreign born; the Woman's Auxiliary; social service, with articles on the various noteworthy institutions;

youth work; education; religious orders; the Bishop's Pence. Through the assistance of the Rev. Benson B. Fisher and of *Advance*, the diocese's excellent monthly magazine, the articles are copiously illustrated.

The record thus spread out is one of which every Chicago Churchman may be proud. Though it points to many opportunities not yet met, it gives ample warrant for confidence that the diocese has the skill and will to meet them.

Bishop Conkling, in his annual address to the recent diocesan convention, pointed to a number of objectives for the diocese. Three of these, not elsewhere covered in this issue, may have special mention here:

(1) An increase in missionary giving adequate "to pay, in full, our share of the work of the national Church, greatly to increase our aid to our welfare agencies, and to provide for new-work projects in the diocese." He noted encouraging progress toward this goal and commented, "An analysis of per capita giving, in most cases, shows that the conversion of many more of our people is more necessary than the adjustment of quotas."

(2) Action on behalf of better race relations. Referring to "a special area of our city where poverty, incredible housing conditions, organized vice, truancy, drinking, and crime among juveniles are such as threaten . . . the security and well-being of us all," he asked: "Are there 100 laymen and women in the diocese who will answer the call of their chief shepherd?" He asked Churchpeople to mail their names and addresses to his office "if you really want to get into a good warfare for Christ right here in Chicago."

(3) In conclusion, the Bishop sounded the keynote of the life of the diocese of Chicago, and of the Church as a whole, in a ringing call to evangelism:

"Only as we share our greatest spiritual privileges do we ourselves possess them. Only as we bring others to our Lord do we find Him fully ourselves. In the midst of all our activities, our parish programs, we have sometimes lost sight of the real thing. These activities, even those in which we serve others generously — even those precious moments when we enter into most intimate association with our Lord in Holy Communion—all these find the manifestation of their true validity, the hall mark of their genuineness, in our share of the spiritual harvest of souls . . .

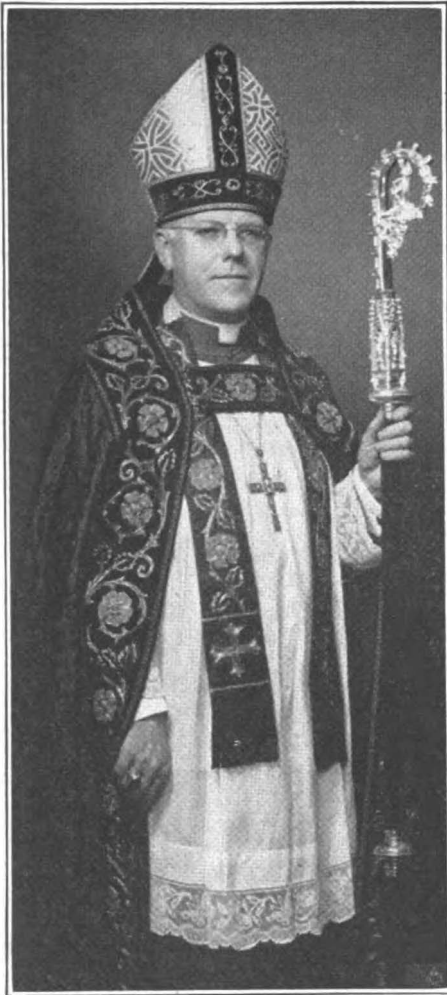
"We indeed, are laborers, and there is evidence that He has greatly blessed us in our work for Him; but we must win many more."

We wish Bishop Conkling and the diocese of Chicago a full measure of success in this program. And his plea is one that we in other dioceses should also hear and heed, if the Church is to grow and to prosper spiritually in the years that lie ahead.

Born of the Faith

By the Rev. Percy V. Norwood, Ph.D.

Professor of Ecclesiastical History, Seabury-Western Theological Seminary



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A Message From Bishop Conkling

WE, of the diocese of Chicago, are very proud to be given this opportunity to tell of the work in this diocese. We are duly conscious that God has blessed our efforts in His name, far beyond our deservng.

We hope that our brethren throughout the Church will realize that we present this record with the hope that some may find it a help and encouragement in their own labours; and that all, rejoicing in what has been accomplished, will not only give thanks with us, but will remember to ask both pardon for our "negligences and ignorances," and also blessing upon us as we dedicate ourselves to deeper consecration and renewed endeavor.

Thomas S. Conkling

THE conditions under which the American Church was organized at the close of the Revolution were such as seriously to hamper its extension to the westward-moving frontier. Before 1835 there were no missionary bishops (representing the whole Church on the frontier), nor any considered an adequate missionary policy. The Missionary Society of 1821 did little more than provide men and money where local groups of Churchpeople asked its assistance. Small wonder, then, that the Episcopal Church came late into the Middle West and is still far below its proper strength in this vast area.

When Illinois was admitted to statehood in 1818, with a population around 50,000, mostly in the southern part and along the Mississippi, there was no congregation of the Episcopal Church anywhere in the state. Only after the Blackhawk war (1832) did the northern part begin to fill up. By 1835 the population had risen to about 250,000, and there were infant congregations at Jacksonville, Rushville, and Beardstown—outside the limits of the present diocese. In the previous autumn the Missionary Society had appointed Isaac Hallam to Chicago (St. James') and Henry Tullidge to Galena. Palmer Dyer had resigned his parish at Syracuse to do something for the Church in the "far West." After holding the first service of the Church in Chicago (in the Presbyterian meeting-house), he pushed on to organize a short-lived pioneer congregation at Peoria. The first Illinois congregation, Albion, had lapsed.

When, on March 9, 1835, three clergymen, stipendiaries of the Missionary

Society, and lay delegates from three parishes met in the "Episcopal House of Worship" at Peoria, they could count up a total of twenty-eight communicants, plus an unknown number at Chicago and Galena, which were not represented in this primary convention. With this handful and no resources, the little band had the magnificent audacity to form a diocese, elect a standing committee and deputies to the General Convention, enact constitution and canons, and to "appoint" Philander Chase to the "episcopate in Illinois." The former Bishop of Ohio, at the time living in retirement in Michigan, was invited to "remove into the diocese and assume jurisdiction within the same." This to him was the call of God, and remove he did without delay. This whole action was of course uncanonical, but the General Convention of that year graciously overlooked the irregularity and received the Illinois Church into union.

Philander Chase was born December 14, 1775, on what was then New England's frontier. A frontiersman he always remained, perfectly at home driving his lonely way across the prairies or supervising his lordly domain at Jubilee fording a swollen stream or fighting his path through a blizzard. City life he distrusted as effete and demoralizing. Big towns choked him. He apparently had no intimation of Chicago's destiny. He went there when he had to and left at the earliest opportunity. Only twice in the course of his episcopate did his diocesan convention meet there. His heart abode with his beloved Jubilee as he went indefatigably among the remote settlements beyond the Rock River. In



THE FIRST THREE BISHOPS OF CHICAGO: (left to right) Philander Chase (1835-1852), pioneer; Henry John Whitehouse (1852-1874), fighter; and William Edward McLaren (1875-1905), builder.



THE MAYOR OF CHICAGO

Dear Bishop Conkling:

It is a pleasure, as Mayor and on behalf of the people of Chicago, to have this opportunity through the pages of *THE LIVING CHURCH*, to extend sincere greetings to you as the Bishop of Chicago, as well as to the clergy associated with you and all of the Episcopal laity in the Chicago diocese.

Your spiritual leadership and active civic interest have been a source of continuous inspiration to people of all faiths in our city, as well as to the members of the Episcopal Church, and represent a splendid contribution to the progress and welfare of our community.

Sincerely,

Martin H. Kennelly

many respects he was the perfect pastor for a frontier diocese. He was content to live on a mere pittance—the earnings of his own hands and the produce of his farm lands—for real salary he never had. For his diocese and college he was a shameless and successful beggar at home and abroad. For his tireless, selfless devotion to the missionary task, when dollars were scarce and helpers few, Chase will stand high in our esteem.

But he had his limitations. Always somewhat a Puritan—a Puritan with a Prayer Book—he had small sympathy with currents of Churchmanship which were swirling about him. Like Mead and McIlvaine, he felt his conscience bound to defend the status quo against the “novelties” which threatened to disturb its peace. Chase knew his

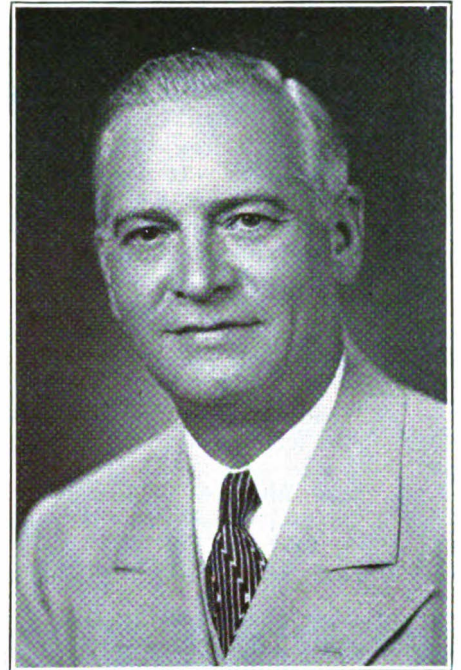
Bible thoroughly, but one cannot possibly think of him as a scholar.

Of the seventeen years of Bishop Chase’s episcopate in Illinois, little need be said. Compared with the tumultuous Whitehouse regime which followed, it was a quiet time of slow but steady growth. All the years he made his home at “Robin’s Nest” under the shadow of his Jubilee, “secluded from the temptations to vice and immorality inseparable from institutions in or near towns and villages.” In the seventeen years he ordained twelve to the priesthood and seven to the diaconate, baptized 290 children and sixteen adults, confirmed 915 (Bishop McLaren confirmed more in his first year). By the time of his death there were some 48 congregations, 30 clergy, and communicants numbering 1,346.

Henry John Whitehouse was Bishop Chase’s own choice; but one could hardly imagine a greater contrast than between these two men. In birth and breeding, in background, tastes, and temperament, in mental endowment and theological approach, they were poles apart. Yet the simple farmer-bishop had picked as his assistant and successor the fastidious, versatile, aristocratic rector of St. Thomas’ Church, New York. He did so because the Illinois of 1850—still frontier—must have eastern money or eastern friends with access to money. It apparently occurred to nobody at the time that such an easterner might not be able to adjust himself easily to the rugged *mores* of frontier society. But so it turned out, and when Philander Chase died, in September, 1852, his successor entered upon an episcopate of twenty-two years, as stormy as any in the annals of the American Church.

Bishop Whitehouse was a man of intellectual power and unyielding will, a versatile scholar, an eloquent preacher, charming in conversation, tireless in effort, a man of vision and resource, of plan and program. Dr. Clinton Locke, the distinguished rector of Grace Church and founder of St. Luke’s Hospital, Chicago, who greatly admired but did not love him, calls him *facile princeps* among the prelates of his generation. He was interested in all phases of the Church’s work, and no man in his time accomplished more toward Christian reunion (the Swedish Church and the Orthodox). He fought stubbornly the appearance of divisive forces within his own diocese and beyond (the Evangelical party missionary societies) and suffered wounds in the conflict. He may perhaps be thought of as the Hobart of the Middle West, as his Churchmanship reflected that of the resolute Bishop, under whom he grew to manhood.

To Chase, Chicago was decidedly on the periphery; the urban-born White-



THE GOVERNOR OF ILLINOIS

Dear Bishop Conkling:

It comes to my notice that *THE LIVING CHURCH* is preparing a special issue which will be devoted to the diocese of Chicago.

As might be expected, I am cordially interested in this matter, and welcome this opportune occasion to extend my most cordial greetings and good wishes to the Bishop of Chicago, and to all the clergy and laity within the diocese.

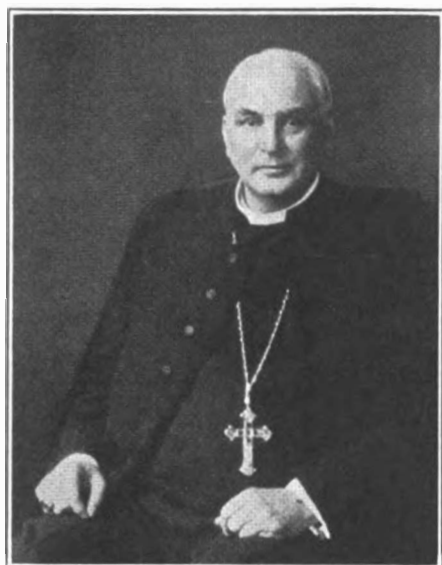
Sincerely,

Dwight H. Green

house could conceive of no other center of diocesan administration. At the very outset he placed before his convention his matured plans for a “Bishop’s Church”—to grow into the Cathedral of St. Peter and St. Paul. Here, Whitehouse was a pioneer in the American Church. In his first year he confirmed 230 and consecrated five churches (all within the present diocese of Chicago). Yet for seven years, with almost fatal consequences, he commuted from New York—a feat not so difficult after the rails reached Chicago in 1853.

The years 1856-67 Bishop Whitehouse spent largely abroad, studying the ecclesiastical situation on the continent, honored by degrees from Oxford and Cambridge, preaching the opening sermon at the first Lambeth Conference. On his return he spoke earnestly on the subject of Christian unity on Catholic lines. His emphasis upon the sacramen-

tal theology implicit in the Anglican system stirred the militant Evangelicals to alarmed protest and then to action. Chicago became a battle-ground of party strife. Bishop Cummins of Kentucky (a former rector of Trinity, Chicago) was admonished, then inhibited from speaking within the diocese. Baptismal regeneration was made the center of controversy. Dr. Charles E. Cheney, rector of Christ Church, Chicago, was tried and deposed for his refusal to use the Baptismal Office in which the offensive doctrine is affirmed. The Reformed Episcopal schism followed — and it is clear that those who provoked it had deliberately chosen Bishop Whitehouse's jurisdiction for the marshalling of their forces. The exodus of Dr. Cheney and his followers cost one parish but brought



THE RT. REV. CHARLES P. ANDERSON: *The fourth Bishop of Chicago.*

peace to the long-troubled diocese. Whitehouse did not long survive to enjoy the fruits of peace. He died of apoplexy on August 10, 1874.

With a new bishop to be elected, the thoughts of many who stood under the influence of Whitehouse's thinking turned first to that saint and scholar, Dr. James DeKoven of Racine. Since, however, DeKoven felt it wiser for his name not to be presented, the convention elected Dr. George F. Seymour, professor in the General Theological Seminary, later first Bishop of Springfield. The House of Deputies refused to confirm. The "High Church" party thereupon returned to its first choice and elected DeKoven, whose confirmation was refused by the standing committees. The terror-cry of "ritualist" was raised. The diocese resolved the impasse by the choice of William Edward McLaren, against whom no occasion could be found.

Dr. McLaren, sometime Presbyterian missionary in South America, entered

the Episcopal Church in mature life through the gateway of prayer and study. At the time of his election he was rector of Trinity Church, Cleveland. A man of wisdom, experience, substantial Churchmanship, and deep devotional nature, his prudent administration speedily healed the scars of battle; and the diocese began to assume many of the features familiar to all. Whereas Whitehouse sought to inform the minds of his flock by instruction, McLaren was largely concerned with deepening its spiritual life by retreats and quiet days.

Among his first tasks was the division of the unwieldy state-diocese into three jurisdictions, which for a while were federated in a "Province of Illinois," never very effectual. This was accomplished in 1877. Before the division there were some sixty parishes represented in the convention, a hundred clergy, and approximately 7,500 communicants. After division the parent diocese had thirty-eight parishes, fifty-seven clergy, and about 4,800 communicants. The present diocese of Chicago retained its old name until 1884, the change coinciding with the adoption of a new and widely copied constitution and code of canons. Next year the *Diocese of Chicago* (now *Advance*) began publication.

Bishop McLaren's first twenty years were years of steady, healthy progress, but with advancing age and poor health he seems to have become somewhat discouraged and withdrew more and more into himself. Some of the outlying stations lapsed. In 1900 the beloved rector of Grace Church, Oak Park, Charles Palmerston Anderson — the peer of any in our American episcopate — was elected Coadjutor with singular unanimity (there was no other candidate). Under his vigorous leadership a revival at once began, for Bishop McLaren presently relinquished his jurisdiction and retired to New York, where he died in February, 1905. The Coadjutor presided at the 1903 convention and thereafter.

With Bishop Anderson's brilliant episcopate of twenty-five years, culminating in his election as Presiding Bishop of the Church — a cause to which he literally gave his life — history moves into living memory. None who saw him could ever forget him, and none who heard him could fail to admire. Valiantly have his successors carried the torch he kindled. He died January 30, 1930; his body rests beneath the altar of the beautiful Chapel of St. John the Divine at Seabury-Western Seminary, erected by his people in grateful tribute to his many years of self-effacing service to the diocese and to the American Church.

Bishop Anderson's successor was Sheldon Munson Griswold. This involved no abrupt change in the episcopal relationship, for Bishop Griswold had served

for more than 12 years as Bishop Anderson's Suffragan. He came to Chicago in 1917, after notable service as Bishop of the missionary district of Salina. One of Bishop Griswold's first acts as diocesan was to request a Bishop Coadjutor. A special diocesan convention, held very shortly after Bishop Griswold's enthronement, resulted in the election of George Craig Stewart.

Because of Bishop Griswold's impaired health, Bishop Stewart immediately assumed a large share of diocesan responsibility. When Bishop Griswold died, less than ten months after his election, Bishop Stewart became the ordinary.

Long before his election to the episcopate, Bishop Stewart had become one of America's great Churchmen. He was



BISHOPS STEWART AND GRISWOLD: *Shown immediately after Bishop Stewart's consecration, June 18, 1930.*

a profound and moving preacher, a diligent scholar, a loved and loving pastor. Colleges and universities, civic associations, learned societies, constantly called upon him for addresses, conferences, lectures, sermons. To these, he responded with all his magnificent vitality.

It was unfortunate that his episcopate began at a time when the great depression was at its depth. He labored with every ounce of his strength to meet the many financial obligations which the diocese as well as the individual parishes had assumed in the boom years, and there is no doubt that his herculean struggles shortened his life.

The shield of the diocese bears the legend: *Fide Parta — Fide Aucta*. Born of the faith of that courageous handiwork who met at Peoria one hundred and thirteen years ago, nourished and enlarged by the faith of godly bishops and clergy and devout lay people in all the years that followed, the diocese of Chicago still goes forward in the Faith once delivered to the saints.

The Struggle With Debt

By the Rev. G. Carlton Story

Rector, the Church of the Mediator, Chicago, Ill.

THE diocese of Chicago wrestled with an enormous, crippling debt for some fifteen weary years. It was paid off in December, 1944, less than four years after Bishop Conkling took charge.

How such a debt was incurred is a mystery to many. Most of the clergy now in the diocese were not there then, and many of the laity never grasped the details. The story is told for their benefit, and that others in positions of leadership in the Church may avoid the dangers in today's high income, for present conditions resemble those under which the debt was created.

The "Twenties" were prosperous years, and optimism reigned. A friend of Bishop Anderson had willed almost a million dollars to the diocesan institutions, and the future looked rosy.

A priest with personal means had come to the diocese, asking only that the Bishop permit him to serve, without pay, a weak mission. Here in a short time he built and paid for a new brick church, giving it to the Bishop. To ensure its future he proposed to build and give an apartment building. Approval was given, building started, but costs were increasing and he could not finish it. Turning to the Bishop, he gave what he had and asked that the Bishop finish it. Hesitatingly, but with the approval of the diocesan authorities, the Bishop went ahead. Thus a debt of \$400,000 was created in the name of the Bishop, a corporation sole. The times were good and it was thought that the building would more than carry itself.

About this time, the old cathedral being in ruins, it was proposed to start anew at St. James', and property at Rush and Huron Streets was bought for another \$400,000. More costly locations had been proposed, but the Bishop was conservative.

The third part of the Bishop's debt came from building new Church properties where they were sorely needed. Dioceses like Chicago, embracing metropolitan areas, suffer from instability. Neighborhoods in the city build up and decline.

People move further out, creating problems at each end. The city church has large property to maintain on smaller income: in the new area the invasion creates need of larger accommodations. And the new areas must be cared for as older ones decline, or the Church suffers. Those who move to a new home commonly have a mortgage and cannot help

much with the new building. Where the title to the new church was in the name of the Bishop, the bonds were in his name. This was the normal routine, and required. The congregation would pay off the debt, but the Bishop signed the bonds. This had long been the custom, and in those prosperous days no danger or reason for change was seen.

These three items created a debt of around \$1,000,000 in the name of the Bishop.

Nor was this all. Other growing parishes, holding title to their own properties and doing their own financing, facing need for space, had built and incurred debts of another \$1,000,000. The Bishop was not on this paper. There was thus a total of around \$2,000,000, about half in the name of the Bishop and the balance in the names of various churches. Income was sufficient to service and amortize, and confidence reigned.

October, 1929, is a black date in our history, leading to the dismal "Thirties." People of thirty to thirty-five were youngsters then, and few of them realize what it meant to their elders who lived

through the results of it. At first, the catastrophic nature of the collapse was not realized, and reassuring statements were issued. Bishop Anderson became Presiding Bishop soon thereafter (November 13th) and died January 30, 1930. Bishop Griswold succeeded him, Bishop Stewart became Coadjutor, and on November 28, 1930, Bishop Griswold died. Thus within a year of the crash, Bishop Stewart found himself responsible for a great diocese, and a very large debt.

As the depression grew, national income, which had been 83 billions in 1929, slumped to a low of 39 billion in 1932. The whole Episcopal Church had given 46 millions in 1929. In 1935 this was only 30 millions, and not until 1945 did it reach 46 million again. In the diocese, the high point had been in 1926, when \$1,580,148.84 was given (*Journal of 1929*, p. 186), but by 1934 the low of \$765,590.94 arrived (*Journal of 1935*, p. 164). This was less than half, and it became a problem to pay even reduced salaries. It was not that people suddenly became niggardly: they could not give what they no longer had.

The government took steps to adjust debt load to income. Gold which had been \$20.67 per fine ounce, was revalued at \$35 and the possession of gold coin forbidden. Gold certificates were withdrawn, and the "redemption in gold" clause in bonds invalidated. By this revaluation of gold, the treasury made a large profit. HOLC, RFC were put to work helping banks, railroads, and homeowners: reorganization under 77B kept corporations in control whilst their debt-load was adjusted. Such means were not available to Bishop Stewart, who carried on under ever-darkening skies. His years as a parish priest had been years of growth and prosperity: his years as a Bishop, those "which the locust hath eaten." His was an impossible burden. God rest his soul!

Thus the "Thirties" ground on, with millions unemployed, homes foreclosed, bankruptcy and fear stalking the land. Finally, all the banks were closed, many never to reopen. Churches to many seem puny, weak things: somehow they survived when giants toppled.

As a boy, the writer played around a harbor where the tide ebbed and flowed. When the tide was in, all the fishing boats floated serenely. When it went out, they rested in the mud, and would float no more until it returned.

Such was the experience of Bishop



BISHOP STEWART: *His years were "those the locust hath eaten."*

Stewart and the diocese. With the ebb of income, the foundation on which the debt structure rested was eroded, and the diocese could not service its debt from current income. In the words of the late Wirt Wright, treasurer of the diocese, who lived to see the debt paid, the diocese was insolvent from 1931 on. Income did not meet commitments.

As the blight spread through the land, congregations without debt had trouble making ends meet. Those in the diocese with debts were asked to care for their own and help on the Bishop's. They could not. People came to church with worries and listened to appeals for help. These appeals were not always patiently or graciously received, but there was nowhere else the Bishop could turn. People were tired and worried, but the debt remained, an incubus.

By 1933 the Bishop faced a crisis, and a "Committee of Fifteen" (laymen) was set up.

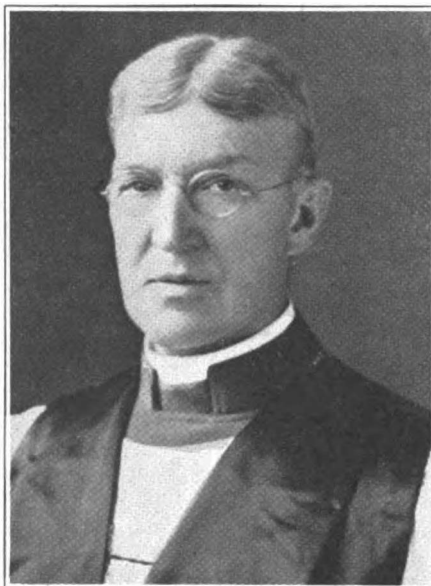
This became a "Refinancing Commission" to help the Bishop, and to mark the forthcoming centenary of the diocese, proposed to raise \$1,000,000 for the Bishop. The 1935 convention was told that \$100,000 annually was being spent in interest, and that the combined debts were \$1,943,000. Five years of depression so far, half a million paid in interest, and the debt just about where it was! So the convention authorized "The Centenary Fund Campaign" and experts were paid to direct it. The proceeds originally were to be for the Bishop, but this ignored parish debts, and the campaign was finally on a share and share alike basis.

By 1936 the results were known: some 6,000 pledges payable over five years promised \$556,891. A victory dinner was held, but the results fell short of the need. Pledges made over five years would result in shrinkage by death and removal. Five per cent interest on nearly \$2,000,000 would consume most of it without making a real inroad on the structure of the debt.

More money was needed and the Laymen's Association was set up to get it.

Two years later (1938) the convention was told that the \$400,000 apartment house debt was "slowly sinking the diocese," for in the depression people found it hard to pay rent. They had "doubled up" and there were then many vacant apartments and homes. Income from the apartments was not sufficient to pay operation and taxes, let alone meet interest. The property might bring \$100,000, but \$300,000 would be needed to get out of this thoroughly bad situation.

A new corporation to handle the Bishop's debt was suggested, and he agreed to it. Six prominent laymen, skilled in finance and used to large sums, (Messrs.



BISHOP RANDALL: *This and many other pages of the Chicago issue testify to his untiring leadership in many fields of Church service.*

J. D. Allen, B. I. Budd, F. Durbin, the late G. A. Ranney, E. L. Ryerson, and H. L. Scandrett) went to work. This "Committee of Six" blazed the way for the creation of the "Bishop and Trustees," and a special convention (November 8, 1938) authorized it. During the summer, the Bishop was afflicted with coronary thrombosis and, slowly regaining strength, commented that the diocese was also stricken with financial thrombosis. Another special convention (November 15, 1938) found the Bishop and Trustees incorporated, elected the trustees, and changed the canons accordingly. Bishop Stewart agreed to ask for a Suffragan, and Bishop Randall was consecrated September 29, 1939.

War clouds were appearing. Italy's invasion of Ethiopia and the Japanese assault on China came in 1937; 1938 brought the Spanish Civil War, the Munich Pact and a hurried beginning of rearmament. Finally, on September 3, 1939, war broke out in Europe with the invasion of Poland, U.S. neutrality, and the speed-up of life and business as Britain began to spend her investments for arms.

This was the "Cash and Carry" period. U.S. income in 1938 rose to 64, 1939 to 70, and 1940 to 77 billions. The tide was turning when Bishop Stewart died on May 2, 1940. He died with his flag flying. There had been no default!

Bishop Randall presided at the convention of February, 1941, as ecclesiastical authority, and called for a direct attack on the debt itself. The Bishop's debt (\$950,000) needed \$100 per day in interest, and parish debts a similar sum. So far, little beyond refunding and interest-paying had been done. We were

getting nowhere! He asked that a new Co-ordinating Committee of the official bodies of the diocese (standing committee, cathedral chapter, trustees, endowment fund and the Laymen's Association) lead the way to "Break the Back of the Debt in 1941." He issued special prayers to be said that the diocese might be freed of debt to serve our Lord.

It is important to note that this challenge was given to a convention of people who were increasingly concerned with danger of war. With the collapse of France had come the "Battle of Britain," when she stood alone. The smaller countries of Europe fell to the Nazi hordes. March of 1941 brought "Lend Lease" and it was at such a time that Bishop Randall had the courage to challenge the diocese. Income was returning and if anything was to be done, it must be done then.

But when the committee reported, their suggestion was that the Bishop's Debt be paid off over a period of fifteen years! This could be done by increasing the assessment on the congregations more than three-fold. Clergy and many of the laity demurred.

So the committee recommended that the new bishop, when consecrated, call a special convention "For the single purpose of considering the debt, and enacting a definite plan for its ultimate payment. The Rev. Wallace E. Conkling had been elected on November 22, 1940, and was consecrated as diocesan, February 24, 1941. Soon thereafter he issued the call for the Special Debt Convention, June 11, 1941.

Between the conventions the Bishops had been very busy, and Bishop Randall had engaged the interest of the late Robert F. Carr of St. Chrysostom's in a new effort. They proposed together to raise \$200,000 by December 1, 1941, provided that by the same time, the Laymen's Association would secure another \$200,000, payable by July 1, 1943. With this in the background, Bishop Conkling faced his first convention:

"The life and honor of the Church are at stake. It is our common debt, resting on the diocese, therefore ours . . . I do not think that we face an impossible task . . . It must rest upon every one alike. . . We must face this now." Bishop Conkling had appointed a committee under Bishop Randall to confer with parishes and missions involved in the Bishop's Debt, and they reported a number which had already refunded on their own credit, thus relieving the Bishop. Others were spoken of as in campaigns locally to refund or reduce their own debts. The late George W. Overton, president of the Laymen's Association, reported for them and for the Co-ordinating Committee that their proposal was:

(1) Raise such funds as are necessary

The Diocese in Action Today

THE BISHOP

"A Man who Can Lead"

to complete the liquidation of the diocesan debt.

(2) As part, raise \$200,000 in cash and pledges by December 1, 1941, if Mr. Carr's committee raises \$200,000 in the same period.

(3) Agree to an emergency assessment to cover interest charges on the remaining debt beginning with 1942, the amount to be reconsidered each year.

Bishop Conkling announced that Mr. Carr's committee was making good progress and Bishop Randall stated that if only \$100,000 could be raised, the balance of the debt could be refunded at 4%. Much discussion arose over the special assessment for interest, as in the diocese, assessments, if unpaid, mean loss of seat in the convention. The Bishop ruled that this interest assessment would be voluntary, and that each congregation should do its best. In this, he showed great sagacity, for in the end, practically every congregation paid. The convention voted to work on this basis, and by the end of the year \$400,000 had been pledged. Thus, the first real attack on the Bishop's Debt was made.

Thus hope returned. December 7, 1941 brought Pearl Harbor, the war boom, high employment, and increase in business. By this time the \$400,000 had been pledged, and by December 31, 1942, the Bishop's Debt was down to \$576,081, and in 1943, to \$198,000. During 1944 the last of it was paid off, and the 1945 convention rejoiced.

Today, a few debts remain on some properties in the diocese, negligible in comparison with the bleak years.

As the guidance of the Church comes into the hands of those who did not live through this long and dreary period, may they do two things: meet the need, and avoid too heavy debt. ☩

ON November 28, 1940, the clergy and laity of the diocese of Chicago assembled for their second attempt to choose from a field of strong candidates a bishop to carry on in the tradition of leadership established by such Bishops as Chase, Anderson, and Stewart. Nominating the Rev. Wallace Edmonds Conkling, rector of St. Luke's, Germantown, Philadelphia, Dr. Clark G. Kuebler called upon the convention to elect "a man who can lead, who stands firm for his convictions, and is strong in the Faith in this hour when the world and all things in it are shaken."

As is well known, Fr. Conkling's election came on the second ballot, and upon his consecration, February 24, 1941, the new Bishop promptly began to fulfill the hope of those who looked to him for strong leadership in the diocese and in the national Church.

The new Bishop had already established his reputation as a scholar and author. Born in Beacon, N. Y., October 25, 1896, he received the degree of Bachelor of Arts from Williams College and Bachelor of Letters from Oxford University. Mrs. Conkling, the former Constance L. Sowby, whom Fr. Conkling married in 1930, is also an Oxonian, holding the degree of Master of Arts. They have two children, Mary Margaret and Julia.

Graduated from the Philadelphia Divinity School with the degree of Bachelor of Sacred Theology, he was ordained

to the diaconate in 1921 and to the priesthood in 1922. Among the books written before his election to the episcopate are *True Values*, *Darkness and Light*, and *The Queen Mother*.

Bishop Conkling's qualities of leadership in national Church affairs first came to the fore in 1943 when his ringing "I cannot walk this way—nor shall I" awoke the Church as a whole to the seriousness of the crisis engendered by the unity proposals then under consideration.

His exact words at that time were:

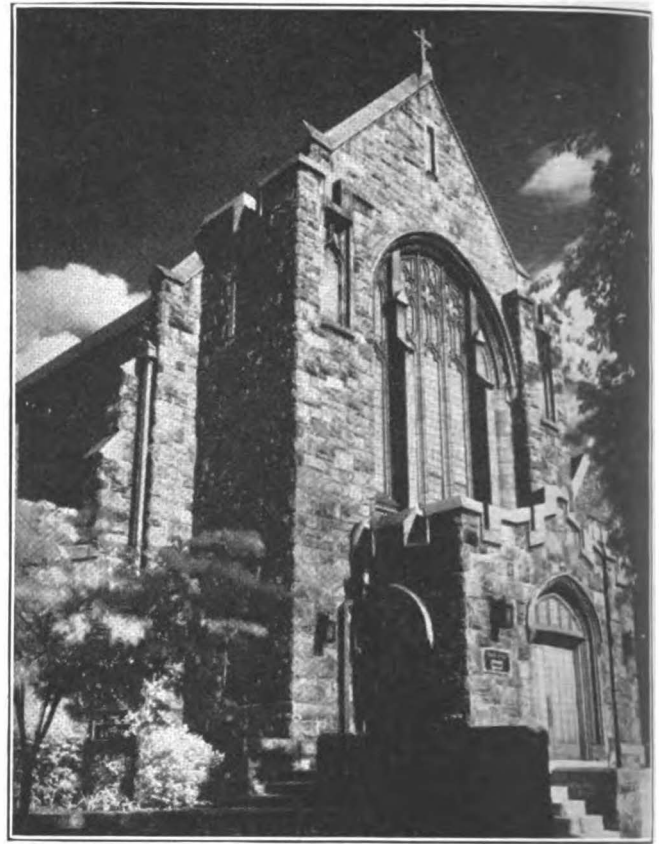
"I cannot walk the way that our Commission on Approaches to Unity proposes to walk—nor shall I. It is not a matter of rationalization or of argument. It is not a matter of playing with words and terms. It is rather of deepest conviction and faith born of life nurtured within the Church and given in service in and for that Church. I could never believe in or belong to the kind of Church the Commission on Approaches to Unity seems to propose as a real solution of the problem of the present broken state of Christendom.

"I speak in no sense against those with whom the Basic Principles plan would seek to unite us. I have for them sincere admiration and friendship. Nor do I make any harsh accusations against those within our own Communion who apparently sincerely believe in what they propose. But I beg of them to face frankly what the full cost of such a United Church would be. It would be at the dreadful price of broken Churches and embittered remnants."

At the General Convention of 1946, Bishop Conkling played an important part in the House of Bishops, serving on the committee of five bishops which re-wrote the marriage canons overnight,



ACTIVITIES OF A BISHOP: Bishop Conkling is shown (left) blessing the congregation after a service at St. Luke's, Evanston; (right) the Bishop witnesses the burning of the mortgage at Christ Church, Joliet.



ST. LUKE'S, EVANSTON: *The high altar, choir, and nave of the church of which the Rev. Edward Thomas Taggard is rector. (Right) the CHURCH OF THE ATONEMENT of which Fr. James M. Duncan is rector.*

producing a proposal which achieved virtually unanimous approval by the convention. At the interim meeting of the House of Bishops in 1947, when the new canons were under fire because of widely differing interpretations of their force, his calmness and firmness in upholding the position that they should have a fair trial was widely credited with "saving the situation."

But the Bishop's chief concern has been with the building up of his diocese—financially, numerically, but above all, spiritually.

In business matters, Chicago laymen testify to his skill in grasping complicated problems and making sound financial decisions. Those who work with the Bishop on the diocesan council and in its various departments bear witness to his administrative ability. One who has worked with him on a project dear to his heart—the establishment of new churches—writes:

"Before any new work is undertaken, the Bishop makes a thorough study of the proposed field. He visits a community, walks through its streets, and interviews its citizens. He notes the predominant cultural stock, the presence of other Churches, and the possibilities of growth. Then, if the decision to act is made, he chooses a central site in an area of potential growth, and insists on buying lots of sufficient size for adequate future building.

The result is the rapid development of the Church in Chicago suburban areas, to which many Churchpeople are moving from the city."

The pace at which he can drive himself is described by one of his priests as due to the Bishop's spiritual life. "Long before the city is awake, the Bishop has performed the three morning duties of a priest—Matins, Mass, and Meditation. His first interests are spiritual, and he urges his clergy to develop their own spiritual lives. That is why he is able to live in a city noted as a tumultuous, clamant metropolis without losing his spiritual poise."

The story is told that at a youth conference, the chaplain asked the Bishop if he could help out with hearing Confessions. The Bishop consented and, when the young people knew that their Bishop was waiting to give them spiritual counsel and absolution they came to him in a steady stream that continued until the small hours of the morning.

The warmth and simplicity of the term, "Father in God," would most accurately characterize Bishop Conkling's relationship to his people, from the highest placed to the humblest. His most recent book, *Priesthood in Action*, emphasizes his belief that the care of souls is the central work of the priesthood and that all Christian living is centered in the altar. At 51, he retains the buoyancy

and vigor of a young man with an ageless quality characteristic of him even during the early days of his priesthood. Though still in the early part of his episcopate, he has led the diocese forward in every important field of Christian action, and it is the prayer of all who know him that the work of his Apostolic hands shall prosper for many years to come.

GREAT PARISHES

Old, New, and Strong

—Large and Small

THE diocese of Chicago has many well known and important parishes—some of them with historical as well as contemporary importance. Others have come into prominence more recently. St. James', Chicago, is an example of the former type. The mother church of the diocese, it has maintained a strong position throughout the years.

St. James' has been the scene of many imposing ceremonies: the consecration of Bishop Conkling and the diocesan service in honor of the visit of the present Archbishop of York, to name only two.

Another feature for which this church is well known is its music, which is under the direction of the distinguished organist and composer, Leo Sowerby.

St. Chrysostom's is a neighboring parish to St. James', and is another of Chicago's great city parishes. The present rector, the Rev. Dr. Dudley Stark, is widely known as a preacher and the church itself is one of the most handsome in the diocese. The present Bishop of Minnesota was rector of St. Chrysostom's Church before his consecration to the episcopate.

Among the interesting and important parishes on the south side of Chicago are the Church of the Redeemer and the Church of the Mediator. Another is St. Paul's, Kenwood, where, under the leadership of the Rev. H. Neville Tinker, much stress has been placed on the Family Eucharist. Nor must the two splendid parishes which minister to Chicago's large Colored population on the south side be forgotten. These are St. Edmund's and St. Thomas'. St. Edmund's Parish is soon to move to the Greek Church of St. Constantine which was bought in order that the work among Negroes in Chicago might expand.

Other important parishes of the city of Chicago itself are St. Barnabas' and St. Bartholomew's. For many years St. Barnabas' enjoyed the rectorship of the Rt. Rev. Edwin J. Randall, who last year resigned as Suffragan Bishop of Chicago. One of the features of St. Bartholomew's is the flourishing youth program which is under the direction of the rector, the Rev. J. M. Young, Jr. The Church of the Epiphany on Ashland Boulevard has been for many years one of the outstanding parishes of the diocese. Now the work of the Cathedral Shelter under the leadership of the greatly loved Canon Gibson has been joined to that of the Church of the Epiphany. Thus one of the older parishes of the diocese continues to function effectively in a changing neighborhood.

The Church of the Ascension is one of Chicago's most distinctive parishes, as well as one of the most widely known. Adhering firmly to Catholic worship with full ceremonial, the Church of the

Ascension has won a definite place in the life of the diocese, first under the beloved Fr. Larrabee and then under the present rector, the Rev. William B. Stoskopf. Farther north, St. Peter's Church must not be overlooked. St. Peter's is also one of the older parishes of the diocese and continues to maintain a strong position under the rector, the Rev. John Scambler. The Church of the Atonement in the Edgewater Beach section is another of the parishes of the diocese



HOLY COMFORTER, KENILWORTH: *A view of the churchyard, showing the grave of the poet Eugene Field.*

which is widely known. The present rector of Trinity Church, New York (Dr. Fleming) was once rector of the Church of the Atonement. This church has been much improved in recent years by the addition of stained glass windows and a liturgical altar which is one of the finest in the diocese. The present rector, the Rev. James M. Duncan, has been engaged in a fund-raising campaign to wipe out the debt on the church which is of many years' standing. This campaign gives every promise of being successful.

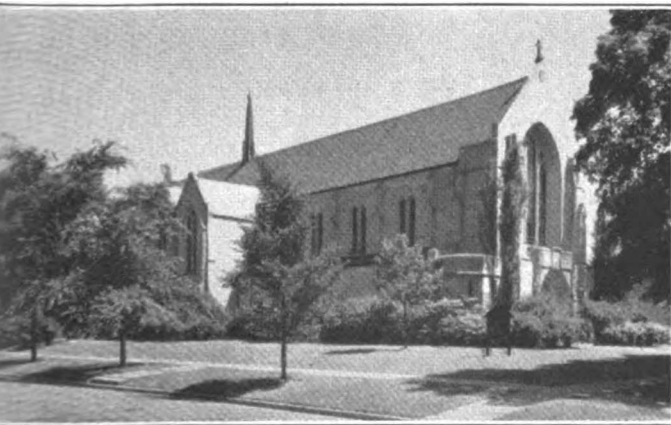
The diocese of Chicago has many beautiful suburban parishes, some of which are among the most important in the diocese. Among these is Grace Church, Oak Park, one of the largest in the diocese as well as one of the most beautiful. This parish has given two of its rectors to the

episcopate: one, Charles Palmerston Anderson, to the diocese of Chicago. He was responsible for much of the building-up of the parish. The other, Ernest Vincent Shaylor, became the fourth Bishop of Nebraska some years after leaving Oak Park.

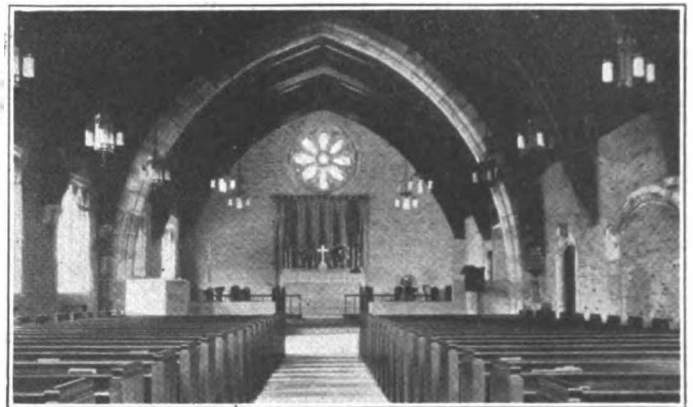
St. Luke's, Evanston, is perhaps the parish of the diocese which is most widely known throughout the Church. Much of this is due to George Craig Stewart who was responsible for building the beautiful Cistercian Gothic church building. Crowds flocked to St. Luke's during George Craig Stewart's rectorship to hear him preach. After he became Bishop of Chicago, St. Luke's was for a time the pro-cathedral of the diocese. Another rector of St. Luke's is now the Bishop Coadjutor of the diocese of Albany, the Rt. Rev. Frederick L. Barry. Under the leadership of the present rector the Rev. Edward Thomas Taggard and the associate rector, the Rev. Joseph Barnes Williams, St. Luke's has been noteworthy for its schools of religion and for its flourishing youth program. The parish house has been remodeled in order to house a large and growing Sunday school.

St. Mark's, Evanston, is another of the great parishes of the diocese, and is the mother church of Evanston. For many years the Rev. Dr. Arthur Little was rector of this parish and one of Evanston's first citizens. It was while he was rector that St. Mark's gained the reputation it has never lost for its fine boy choir. In more recent years St. Mark's has been under the leadership of the Rev. Harold L. Bowen, now Bishop Coadjutor of the diocese of Colorado. Fr. Bowen was succeeded last year as rector by the Rev. Frank C. Alderson.

St. Matthew's, Evanston, is the youngest of Evanston's three parishes. It was built up largely by the Rev. John Heuss, now the director of the Department of Christian Education for the National Council. Dr. Heuss was rector of St. Matthew's from 1937 until last year, when he was succeeded by the Rev.



EMMANUEL CHURCH, LA GRANGE



CHURCH OF THE MEDIATOR, CHICAGO: *One of the strong, South Side parishes.*

Frederick W. Putnam, Jr., formerly of Iowa City.

Going farther north along the lake shore we come to Christ Church, Winnetka, certainly one of the leading parishes of the diocese. Here the vigorous Church life is under the direction of the Rev. E. Ashley Gerhard. Christ Church, Winnetka, is especially noteworthy for its strong youth program.

Another interesting and important North Shore parish is that of the Holy Comforter in Kenilworth, of which the Rev. Leland Danforth has been the rector for many years. The church is set in a beautiful garden containing the shrine of the American poet Eugene Field.

Other suburban parishes of interest and importance in the diocese are St. Mary's, Park Ridge, which has just been consecrated, Emmanuel Church, La Grange, one of the most beautiful in the diocese, and the Church of the Holy Spirit, Lake Forest, of which the Rev. Herbert Prince was rector for twenty-three years. Dr. Prince was succeeded in Lake Forest by the Rev. Wood Carpenter. Christ Church, Waukegan, is the second largest parish in communicant strength. The Rev. Osborne R. Littleford is rector.

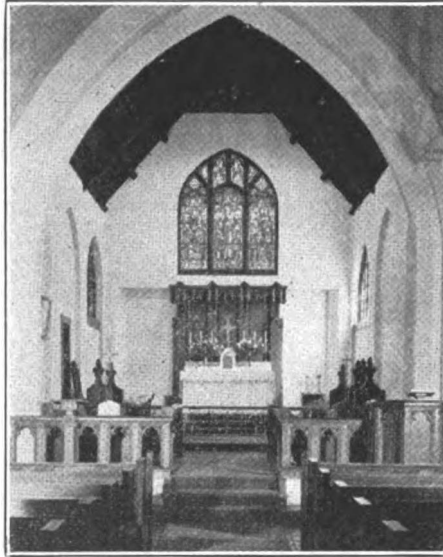
TOWN AND COUNTRY

Pattern for the Church

THE Town and Country Council is the answer of the diocese of Chicago to the challenge which is presented by the vast rural areas which are included in what many people may regard as a strictly metropolitan diocese. It was organized to minister to scattered communicants who live in towns, villages, and on farms throughout the northern third of the state of Illinois — for the diocese stretches from Lake Michigan, on the east, to the Mississippi river, on the west.

In 1931, shortly after Bishop Stewart became the diocesan, he appointed Winfred H. Ziegler, later consecrated Bishop of Wyoming, to the post of archdeacon in charge of rural work. With characteristic zeal and vigor, Archdeacon Ziegler set out to find the scattered Churchpeople whom he knew to be living in the extra-metropolitan reaches of the diocese. His story reads like a missionary epic. Driving literally thousands of miles, he combed every small city, town, and village in northern Illinois. He inquired for Churchpeople at cross-roads, stores, filling stations, and post-offices. He visited country schools and isolated farms in his diligent search for scattered communicants.

Archdeacon Ziegler possessed a unique ability to dramatize the story of Churchmen, cut off from public worship and reception of the sacraments, with the re-



ST. MATTHEW'S CHURCH, EVANSTON



GRACE CHURCH, OAK PARK



ST. ANDREW'S CHAPEL, ST. JAMES'

sult that, within a few months, the entire diocese of Chicago was conscious of its obligation toward its isolated brethren. The immediate result of these preliminary surveys was the organization, on February 16, 1932, of the "Archdeacons' Committee."

Representatives of various diocesan organizations served on this committee. Included were the Woman's Auxiliary, the Church Periodical Club, the Daughters of the King, the Church Mission of Help, and the Brotherhood of St. Andrew. Throughout the period of Archdeacon Ziegler's work in the diocese of Chicago, he was assisted by the efforts of Deaconess Edith M. Adams.

Sub-committees immediately were organized for specific tasks with relation to the Church's isolated members — friendly visiting, friendly letters, cards, relief work, books, etc. At the April, 1932, meeting, only two months after the formal organization of the Archdeacon's Committee, Fr. Ziegler reported that he had found 345 individuals, 146 families, 96 children, who, but for the efforts of the committee, would have been lost to the Church.

At this second meeting, the name of the organization was changed to "The Archdeacon's Council of Representatives for Rural Work." Four additional diocesan organizations now associated themselves with the new council — the diocesan altar guild, the United Thank Offering, the Girls' Friendly Society, and the department of religious education.

By this time, Archdeacon Ziegler had created a thriving, enthusiastic organization. Isolated farm dwellers began to look eagerly forward to the Archdeacon's regular visits. Children were baptized, and the Holy Communion was celebrated in private homes, in school buildings, in lodge halls, in store rooms. There was a distinctly apostolic flavor about the work, which already was attracting the attention of Church officials who keenly felt the failure of this Church to minister to dwellers in rural areas of the country.

The year 1934 was a memorable one. In January, the work was given a new name, the one which it still bears — "The Town and Country Council." Two new names appeared on the roster of officials, names which, since that date, have been inseparably linked with the work of the Council. The Rev. John R. Pickells became vice-president of the organization, and Miss Caroline Larrabee was elected secretary. Later, Fr. Pickells became president, a post which he still holds; Miss Larrabee has continued her devoted work as secretary.

When Archdeacon Ziegler became Bishop of Wyoming, the Rev. Norman B. Quigg succeeded him as rural archdeacon. Fr. Quigg's wide and successful

experience as priest in charge of St. Andrew's, Farm Ridge, the only strictly rural parish in the diocese, admirably equipped him to carry on Bishop Ziegler's work. Deaconess Adams also went to work in the missionary district of Wyoming, and she was succeeded by Deaconess Mary Hettler.

No higher tribute can be paid the council than this—it is fulfilling, in unique fashion, the objectives set forth in the preamble to its constitution: "through our organization, we intend more effectually to bring to every human need in this great field, the healing, educating, and spiritually illuminating ministries of our Lord Jesus Christ."

The Town and Country Council has become an important sector of the diocese of Chicago. As a result of its activities, there was organized, last February, a Town and Country Department of the Fifth Province. This resulted direct-

ly just across the street. After a number of locations the diocese moved to its present site eighteen years ago. It was originally two residences that the former owner, who was an architect, combined to do double duty as a studio and a school.

When one enters the building a work of art greets the eyes. It is the high relief sculpture of "The Good Shepherd," done by Fr. Irwin St. John Tucker, "Friar Tuck" to many, pastor of St. Stephen's, "The Little Church at the End of the Road." Fr. Tucker's creation reminds one that an important part of the Shepherd's work is being done in this building.

The diocesan treasurer's office is at the right of the entrance. Mr. Harry L. Judd, treasurer; Mrs. Ruth M. Keller, ass't treasurer; and Mr. William Vaughn, accountant, constitute the financial staff. They keep twelve sets of

othy Juhlin serves in the same capacity for the Church Club. This organization is a channel for the Presiding Bishop's Committee on Laymen's Work, heads up laymen's work in the diocese, sponsors quiet days, the Advent Corporate Communion, Noonday Lenten services, and elicits the interest of its members in the work of the social agencies.

The Bishop's office is on the second floor at the right of the stairway, where many private appointments are kept and the meetings of the diocesan council are held. The departments of the council are Church Extension, which handles new work, the Japanese program, city missions, and college work, Christian Education, Town and Country Council, Christian Social Relations, Field Department, Publicity, Youth, and general administration problems.

Next to the Bishop's office is the chapel, brought up from the old Jubilee Col-



DIOCESAN COUNCIL: Bishop Conkling is shown (at the left) addressing the members of the council of the diocese of Chicago.

ly from action taken at the meeting of the synod, last October, at which such a provincial organization was authorized. The Town and Country Council of the diocese of Chicago may have set a pattern for the entire Church.

DIOCESAN OFFICE

A Smoothly Running Heart

THE three-story light gray stucco building on the southwest corner of Rush and Huron Streets, with the number "Sixty-five" on its doors, is just another building to the panhandler, the office worker, the career girl, and the busy thousands of people who pass by it every week.

Many of Chicago's "best families" lived in this neighborhood fifty years ago. The palatial McCormick home is

books, pay mission clergy salaries, handle insurance on mission properties, distribute the Advent offering to various agencies, care for the income from 120 trust funds and an endowment fund of a quarter of a million dollars. About \$300,000 passes through the treasurer's office annually. The office is two stories high, leather panelled, and is a replica of a Venetian doge's palace, even to a musicians' gallery.

The reception room opens into the office of the standing committee, which stands vacant most of the time, except when the standing committee sits. Next to this space is the office of the Bishop's Pence, which brings in about \$30,000 annually, where Sylvester Lyman functions as secretary of the fund and also as secretary of the Church Club. Miss Mildred Vander Meyde is Mr. Lyman's secretary for the Pence and Mrs. Dor-

lege, founded by Philander Chase. It is used a great deal for private devotions, occasional services for the staff, and for confirmations.

The office of Fr. Benson B. Fisher, secretary of the department of Christian social relations and director of the diocesan film coöperative, is on the third floor to the right of the stairway. The coöperative has many members in the diocese and some beyond its boundaries.

The next office is the headquarters of *Advance*, the diocesan magazine, edited by Mrs. Marion Wiegman. Mrs. M. G. Wilcox is her secretary. This is one of the finest diocesan magazines in the country, has a circulation of about 6,000 copies and has subscribers in 39 states and eight foreign countries.

These, and other organizations mentioned elsewhere in this issue, make up the "smoothly running heart."

HISTORIC CHURCHES

Of Pioneer Days

By the Rev. WILLIAM A. BURRITT

ILLINOIS became a state in 1818, and though there seem to have been not more than one or two parishes of the Episcopal Church in the territory that comprises the present diocese of Chicago before 1835, it was in this year that the diocese of Illinois, which included the entire state, was created.

There is some difference of opinion as to which is the older congregation: St. James', Chicago, or Grace Church, Galena. Even though St. James' is known as the mother church of the diocese, certainly the services of the Episcopal Church are recorded in Galena as early as 1821, but the parish did not organize officially until the spring of 1835. There was, however, a resident priest in November, 1834. The records show that St. James' Church was organized in the fall of 1834, but there is a record in Galena of a letter written by the group of Episcopalians in Chicago, asking of the Galena group advice on how to organize a congregation. Apparently the advice was sent along to Chicago, for the recorder wonders in his minutes "why they would want to build a church down in that swamp."

GALENA

The present building in Galena dates from 1848, and is one of the most famous shrines of the Church in the middle west. It is of early English Gothic, and is built of the stone carved out of

the hillside on which it stands. The barrel organ, still in use, was brought up the Mississippi by river boat from Philadelphia more than one hundred years ago. In later years, when chancel choirs first came into vogue, the building was enlarged, and a chancel added, the west end choir loft was dismantled, and the barrel organ put up in front.

The Belgian stained glass windows were put in in 1858, and about this time the beautiful carved walnut reredos and panelling in the sanctuary were added, making Grace Church, Galena, one befitting the largest metropolis in the State of Illinois.

The early records of the parish have many well-known names on their pages. Among them are Leslie Carter, the famous actress who was baptized there; Bushrod Howard and other members of General Grant's staff during the Civil War; George McMaster, the historian; and the Melvilles of *Moby Dick* fame, although there seems to be no evidence that General Grant had anything to do with the parish.

This year of the centennial of Grace Church building finds the parish with a new lease on life. The beautiful old building has been completely rehabilitated, and regular services and a Sunday school are being conducted by Fr. Flockhardt of Dubuque, Iowa, just across the Mississippi River.

GRAND DETOUR

The next Church building in point of age and historic interest is St. Peter's, in the little village of Grand Detour, which is situated in the Great Bend of



GRACE CHURCH, GALENA

the Rock River in the midst of some of the most picturesque hills and valleys of northern Illinois.

This quaint little early American Church is built of native stone, and has a graceful slender spire topped with the cross. Though there was a resident priest as early as 1845, the corner stone of the building was not laid until 1849, and the building itself completed in 1850. What was then a flourishing town, has shrunk today to a hamlet of just over a hundred souls, but the little Church at Grand Detour is another shrine in the middle west, and is kept in good repair and occasional services, as well as pilgrimages, are held from time to time.

NAPERVILLE

Perhaps the most interesting parish from the standpoint of history, though the present building, which is the original, is not so old as Galena or Grand Detour, is St. John's Church, Naperville. Services were held in this village as early as 1838, and the Episcopal congregation was visited by the Rt. Rev. Philander Chase, the first Bishop of Illinois, in May, 1839, but its present Church, which is its first, was not built until 1864-65. The original building was the nave and sanctuary of the present building, but by the 1870's the parish had grown to over 350 communicants, so the building was cut in two, the sanctuary moved back, and transepts with a chancel were added. The rebuilt cruciform building seats 250, and is typically American Gothic in architecture. Behind the carved walnut altar and reredos is a memorial window to Bishop Chase, and in the south transept is a memorial window to Bishop Whitehouse. An amusing feature in the symbolism of the Bishop Chase window is the papal



ST. JOHN'S, NAPERVILLE: Fr. Parker baptizes a child in the baptismal tank, one of the very few in Episcopal churches in this country.



ST. PETERS', GRAND DETOUR

tiara near the bottom of the window, which the artist at the time probably felt was the only symbol befitting a bishop, and which ironically is hidden by the tabernacle of the altar. The coloring of all the windows is fine for the period and gives the stenciled wood-paneled interior a warmth and devotional atmosphere which with the interior appointments of those early days, reflects the Churchmanship of the pioneer pastors who were decidedly tractors, if one may judge from the record they have left of their services and ministrations.

Until recent years there were Eucharistic vestments still in use that dated back to the 1870's when the Church was enlarged. These have now been replaced.

Another unusual feature of the Naperville Church is the font for immersion directly opposite the marble baptismal font in the west end of the Church. The story goes that in the 1890's the Baptist congregation decided to disband, and one family agreed to come into the Episcopal Church if a font for immersion were put in. This family gave the font and it was used to baptize one of their children in 1898 and then was not used again until 1948, when a Lombard Baptist family came into the Church with the hope that their ten-year-old son could be baptized by immersion. This event took place on Sunday, April 11, 1948, just fifty years after the donors had used the font for the first time.

About 1850 Bishop Chase's *Journal* records that he left the small mission of St. James' in Chicago and went to the flourishing parish of St. John's, Naperville, and by 1870 when the church was enlarged, the congregation had passed the 350 communicant mark. In the 1880's the parish records show a great exodus from Naperville to Chicago, with family after family transferred to Chicago parishes. Old Trinity, Chicago, seems to have benefited the most, as more than a dozen families were transferred to it in a couple of years' time. The par-

ish grew weaker and weaker, and by 1914 we read it was reduced to a mission, and by 1940, there were only 16 active communicants left, of whom only one was male. Serious thought was given at this time to wrecking the beautiful old building, which was in a disgraceful state of disrepair, and to move the nave section to the active mission in Lombard, fourteen miles away.

However, Bishop Conkling agreed to allow a canvass of the community to see if there were enough interest left among those on the rolls, and those Episcopalians who were attending church in other towns, to warrant keeping the church open. An interest was aroused in some Episcopal families who had moved into Naperville during the bad days of St. John's, and who were going to adjoining towns to attend active Episcopal Churches. Many of them became enthusiastic because of the charm and early tradition of the old Church, now defi-



ST. JAMES', CHICAGO: *The mother church of the diocese, shown after the great fire of 1871.*

nately threatened. From then on the tables were turned, and St. John's started uphill again after fifty years of comparative inactivity. Today it is a strong, though small parish of 125 communicants, with sixty children in an excellent Sunday school. In 1947 it called its first rector since 1914, having been served by the priest in charge of Lombard from 1941 to 1946. It has a fine choir of men and boys, active altar and women's guilds, and one of the finest trained acolyte guilds in the diocese, all helping to carry on the fine liturgical tradition of the past. Last year a new brick and stone parish hall was built, and the future of St. John's looks as bright as the past was dim.

To look at the names on the early records of baptisms, confirmations, etc., is to look at the names of most of the older streets of the village, including the name of Captain Napier, after whom the town is named.

Among the early rectors appear the

names of the Rev. Francis J. Hall, the famous Anglican theologian, and many others who went out to do a great work for the Episcopal Church and the Anglican communion.

OTHER HISTORIC PARISHES

Lockport is the port of the old Illinois and Michigan Canal, and was a thriving community by 1834. Bishop Chase wrote to the Board of Missions in New York in 1834, "I know of no place where a faithful missionary could do more good than in this vicinity. For I believe it is destined to be among the most important places in the Western country. Within a few miles of Juliet (Joliet) is to be the first lock on the canal communicating the waters of the St. Lawrence with those of the Gulf of Mexico..." Though the beautiful Gothic St. John's Church in use in Lockport today is not the first building, the original frame structure is still in existence across the street, and is being used as a Lutheran school. The Rt. Rev. John McKim was at one time the rector, and the parish guest book contains the names of the Rev. Clinton Locke, the Rev. A. D. Cole, president of Nashotah House, and the Rt. Rev. T. N. Morrison.

Christ Church, Joliet, was organized in 1835, and St. Luke's, Dixon, and Christ Church, Ottawa, in 1838. Trinity Church, Chicago, was organized in 1842 by a group of St. James' people who lived south of the Chicago River, and Calvary Church, Batavia, in 1845. Christ Church, Waukegan, was organized in 1846, but the services of the Church had been conducted at a much earlier date than this at the old fort that occupied the present site of the city of Waukegan.

The story of the extinct and closed missions and parishes is in some cases a sad one, especially when they hung on for many years before finally giving up.

A few of these are Christ Church, Palestine Grove, organized in 1841, and going out of existence in 1860; Christ Church, Erindale, organized in 1845, and ceasing to exist in 1859; St. Paul's Church, Peru, 1847-1864, and St.



ST. JOHN'S CHURCH, NAPERVILLE

NEW CONGREGATIONS

The Diocese Expands

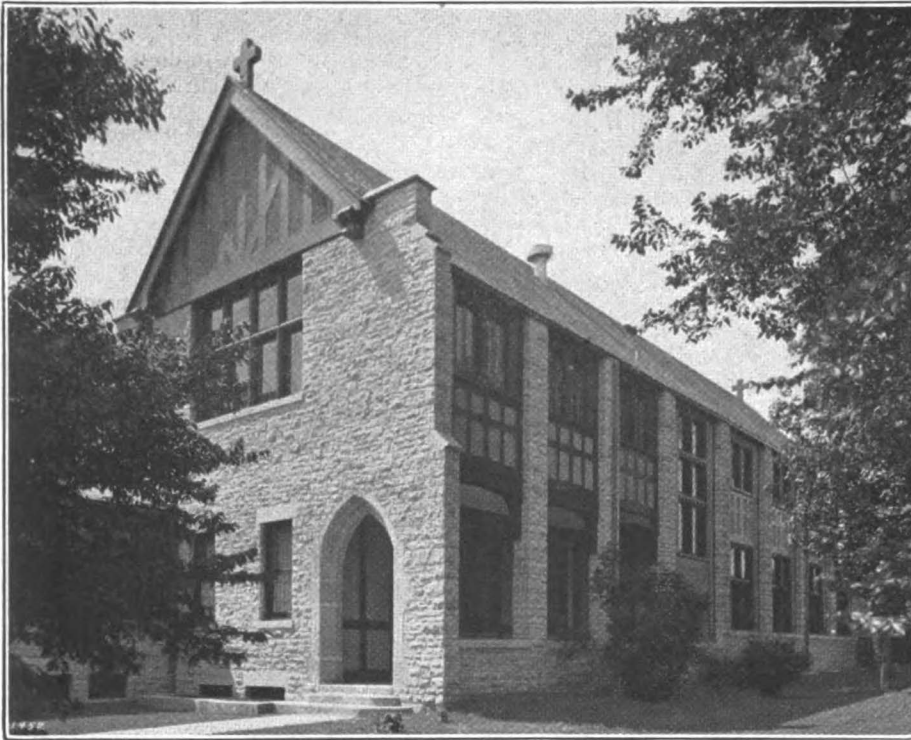
By WILLIAM A. SCHNEIDER

PROGRESS" is the good word in the diocese of Chicago, where the past seven years have revealed so much that is vigorous and encouraging and thrilling that it is now very timely to render an account of the forward movement among the constituent parish and mission units of this dynamic diocese in the Chicago and northern Illinois area.

In 1941, 66 parishes and 56 missions were active, whereas at present there are 79 thriving parishes and but 41 missions. In itself, this increase in the number of self-supporting parishes is significant while the decrease in the roster of missions may or not be a favorable indication and closer scrutiny is desirable. Twelve missions have been raised to parish status in these seven years, but involved also are some consolidations and the discontinuance of seven stations that showed no promise of ultimate prosperity, either financially or spiritually. New work has been established at five mission stations and two entirely new parishes have been launched.

The advances made since 1941 are deeply related to the improved financial status of the diocese.

The diocese has every reason to be proud of its recent accomplishments. Within the past year at Flossmoor the beautiful new \$62,000 Church of St. John the Evangelist has been completed



HOLY SPIRIT, LAKE FOREST: *The new parish house is shown.*

John's Church, Algonquin, organized in 1848, and finally given up when the last communicant died in 1931. St. John's had a lovely frame church built in the fifties, and at one time Algonquin was the headquarters for the Rev. Peter Arvedson, the missionary at large for the diocese of Illinois.

How different it might have been if the combined English and Swedish work could have been kept alive, both in St. Charles and in Chicago where it was started almost 100 years ago by Gustav Unonius who founded St. Ansgarius'.

St. Ansgarius' Swedish Episcopal Church was the first and oldest Swedish Church in Chicago, and the oldest with the exception of one Methodist chapel in the country. It was known as the "Jenny Lind Church," and the famous singer was intensely interested in its success and in 1851 gave it one of the most famous chalices and paten sets in the country, as well as \$1,500 to the building fund.

As the Swedish population moved out of St. Ansgarius' neighborhood toward the Northwest side of the city, the work began to grow feeble, so by 1929 the old church was abandoned and a new building was erected on the Northwest side at Thorndale and Maplewood Sts., where many of the Swedes had moved. But by 1944 there wasn't one Swedish family left on the parish rolls so the name of the church was changed to St. Francis and is now served by the Society of St. John the Evangelist (the Cowley Fathers), who will start the second century

of the great work Nashotah's first son started in 1849. And in St. Charles, by autumn of 1948, the church will have procured another piece of property to make a fresh start just 110 years after the first attempt by old St. Paul's group, and nearly a century after Gustav Unonius started what might have been great work in the Fox River Valley with the Swedes.



ST. DUNSTAN'S, WESTCHESTER: *The newest church building of the diocese.*



ST. LAWRENCE'S CHURCH, LIBERTYVILLE



ST. MARY'S CHURCH, PARK RIDGE

and parish work under the Rev. John E. G. Griffiths is flourishing in this delightful southern suburb. The new building of St. John's church at Naperville, where Paul Parker is the rector, and that of St. David's, Glenview, under the rectorship of Charles B. Upson, Jr., are examples of achievements that are most heartening. Each of these new buildings is the center of new vitality and each witnesses unprecedented parish activity. Still under construction is a building at Westchester, where the new mission of St. Dunstan organized in recent years exhibits every promise of success and growth in a fine community.

The other new mission stations organized within the span of seven years are Holy Cross, Chicago, where a Negro neighborhood heretofore not touched by the Church is being served; St. Martin's, Desplaines; St. Philip's, Palatine; and St. Mary Magdalen at Villa Park. Without exception these developments are well planned, well staffed, and are now thriving. Each of these new stations would provide an interesting subject for a special article as the future of each one is a challenge with bright prospects. Diocesan aid has been supplied to assist either in the initial purchase of a site or in the cost of a suitable building, or both. This has made it possible in each instance to provide a more desirable location or a building better calculated to serve more fully the local needs than could have been provided by the local group alone, to the end that the respective communities may take greater pride in their new Episcopal facilities and find them more useful from the very first day that they are placed in service. For example, an allocation of \$5,000 has already been made for St. Philip's mission at Palatine where building plans may involve an expenditure of \$50,000, although no site has yet been selected.

At St. Martin's, Desplaines, a lot was purchased for \$5,000, of which the diocese furnished \$2,000, not as a loan, but as an outright grant of funds, and this

is the present practice in our promotional activities. The chapel to be erected there will cost at least \$15,000.

St. Mary Magdalen at Villa Park is planning a new rectory and has a substantial sum of money in hand for the purpose. New rectory properties have been acquired in the past seven years in several parishes, and parish house improvements involving the expenditure of many hundreds of thousands of dollars have been made possible by personal contributions given for these specific objectives. They are too numerous to report in detail and it is to be noted that the cost of such improvements in this diocese is being defrayed entirely by cash in hand and not by pledges of future payment or borrowed funds. New and attractive sites have been purchased recently at St. Martin's, Desplaines; St. John's, Mt. Prospect; and, within the last few weeks, at St. Charles, Ill., where a new

Conkling, has demonstrated the feasibility and necessity of undertaking each new project.

If the foregoing report of the establishment of five new missions and two new parishes and of twelve missions raised to parish status, with the attendant expenditures of large sums of money in the past seven years, should create in the reader an impression of opulence and a picture of a diocesan treasury with walls bulging from the pressure of wealth within it, then it is definitely in order now to conclude the account with the assurance that such is not the case and that there is no idle money here. On the contrary, the needs are always far greater than the funds coming in can supply and extreme care is used in every allocation, and it is unfortunately true that many needs, though pressing and meritorious, must of necessity be deferred and delayed until new accumulations are available.

But "progress" in the diocese — yes, that's the word for it!



ST. PAUL'S-BY-THE-LAKE, CHICAGO

station is in contemplation and where an excellent location has been acquired.

The budget of the diocese includes a very sizable sum for new work and these regular funds as well as specially contributed expansion funds are allocated only after careful investigation by a special committee of the department of Church extension, in collaboration with Bishop

CHURCHES CONSECRATED

Nearly All Debt Free

IT IS a thrilling moment for the rector, wardens, vestrymen, and parishioners, when the bishop of the diocese knocks thrice upon the front door of the church with his pastoral staff, seeking admission that he may officiate at the Service of Consecration of the church, in which impressive service the spiritual jurisdiction of the church will be officially dedicated to him. However, such a felicitous moment is usually preceded by years of financial blood, sweat, and tears—by pleading, by praying, and by consecrated giving and living. Today the diocese of Chicago is debt-free and only three parishes are still "in the red."

It is to be hoped that the Church has learned not to contract for what it cannot pay for. Financial lessons should

have been learned from the halcyon, bull-market days of pre-1929, from the dismal days of the depression, and from the astronomical spending during the war. The churches in the diocese of Chicago, which have fought their way up from financial slavery to the wondrous moment when they hear the three-fold knock of the crozier on the front door, have learned these lessons, and the vestries are thoroughly convinced that any repetition is quite unnecessary. The churches consecrated by the Bishop since he became the diocesan in 1941, are the Church of the Advent, St. Albans; St. Paul's-by-the-Lake, Church of the Mediator, Annunciation, St. Thomas', St. Peter's, St. Paul's, all of Chicago; St. Christopher's and Grace Church, Oak Park; St. Luke's and St. Matthew's, Evanston; St. Lawrence's, Libertyville; St. Mary's, Park Ridge; and St. Andrew's, Gray's Lake.

The amount of mortgage indebtedness in 1941 on the above listed churches ran the gamut from \$2,000 to \$120,000. The three parishes in the diocese still encumbered with debt expect to be "in the black" in the near future. Bishop, clergy, and vestrymen are now determined to follow the "pay-as-you-go" policy. This sound financial policy, coupled with and subject to the primacy of the spiritual, will bring forth an abundant harvest of good works in days to come. A fitting conclusion to this article is a quotation from the Bishop's charge of last year: "We no longer have debts to plague us, but we still have our sins. We still are lacking in spiritual power. Our witness is

infirm and faltering. The demands for a high standard of Christian living are more and more insistent and difficult. We need to emphasize over and over again that the true purpose of the Church and for us is nothing short of holiness. All the requirements of discipline are to this purpose. All privileges of worship are for this goal."

NEGRO WORK

Much Has Been Done, Yet Much Remains

By the Rev. B. B. FISHER

THE diocese of Chicago has its biggest missionary opportunity right in its own backyard. Chicago has a larger Negro population than the total number of people who live in many good-sized cities, and the work already done demonstrates that the Episcopal Church can win these people if it will make the effort.

St. Edmund's Parish is a good illustration. The history of St. Edmund's Church as a Negro parish dates back only to 1928, when the Rev. Samuel J. Martin, the present rector was appointed deacon in charge by Bishop Anderson. The growth of the parish from a handful of communicants in 1928 to approximately 1249 communicants of today has been limited only by the size of its building. Two years ago the Greek Orthodox Church of St. Constantine at 6105 S. Michigan Ave., was purchased to be the new home of St. Edmund's. Delays



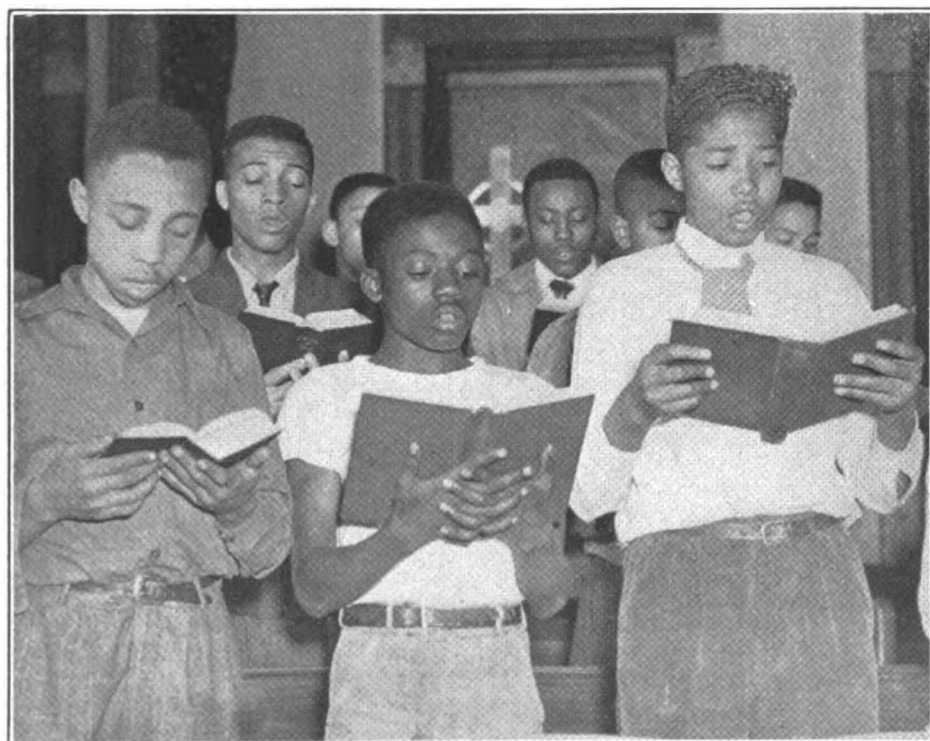
ST. THOMAS', CHICAGO: One of the best-known Negro parishes.

have prevented moving, but on about June 1st of this year St. Edmund's new home will be this beautiful basilica-type church, seating more than 900, with an eight room school, two offices, three recreational rooms, a chapel, and a fenced-in schoolyard — one of the best equipped and largest plants in the diocese.

The purchase was made possible by a grant of \$50,000 from the Reconstruction and Advance Fund and another \$52,000 provided by the Bishop; \$23,000 realized from the sale of the old church building and the extraordinary energy of the parish itself in raising \$50,000. Thus they will enter into their new building debt free. In the fall St. Edmund's expects to open a parochial school, a nursery and kindergarten school, and to enlarge its community activities with a counselling service and two youth centers.

Fr. Martin, who has been in charge of this work from the beginning, was instituted as rector as late as eight years ago. As he has demonstrated, the opportunity for the Episcopal Church work among Negroes is limited only by the ability of the rector and the enthusiasm of his lay workers. Bishop Conkling has said that the history of St. Edmund's demonstrates that there is within the parish the quality of leadership necessary to carry on this greatest piece of work ever undertaken in Chicago by the Episcopal Church among the Negro race.

St. Edmund's is situated in the congested south side of Chicago where there live 70,000 persons to a square mile, hemmed in by racial restrictive covenants, realtors' agreements, and the hostility of their White neighbors. St. Edmund's has done much to demonstrate to the predominantly White parishes in Chicago that their educational and cul-



CHOIR PRACTICE: Boys of Randall House, Chicago, practice a few hymns.

tural level is the equal or superior of that which the former produced. By their friendly and gentlemanly participation in diocesan affairs, in common with the other Negro parishes, St. Edmund's has helped to acquaint other Episcopalians with the true worth of the Colored people.

St. Thomas' Church is much older than St. Edmund's. Its history goes back to the summer of 1878, when a small group of communicants of the Church met at the home of Mrs. Millie Jones to consider the possibility of starting an Episcopal mission.

Congregations for the first few years were small, many times consisting only of the choirmaster and organist, but the priest in charge, the Rev. James Thompson, refused to be discouraged. He raised sufficient money to purchase two lots between 29th and 30th streets on Dearborn and the late Dr. Toman Wheeler gave the money for a building which was finished and consecrated in 1882. The present church was purchased from a Baptist congregation for \$20,000 in 1907. The Rev. Dr. William B. Suthern came to St. Thomas' in 1933. St. Thomas' Church was granted parish status in 1940. During the fifteen years of Dr. Suthern's leadership improvements of over \$20,000 have been made to the church fabric. All of these have been on the pay-as-you-go basis. The church is free of debt. There are now over 1,100 communicants.

St. Simon the Cyrenian, Maywood, was begun in 1937, when a small group of families living in Maywood met with Archdeacon Deis to consider the establishment of a mission. The congregation was admitted to the convention as an organized mission in 1939 and a lot was purchased. A garage was converted into a small chapel in 1940. In 1946, the congregation moved into its new building, a combination guild hall and chapel which will seat 100 persons. The sanctuary is closed off, leaving a stage for use in the auditorium. The building includes kitchen, sacristy, washrooms. Future building plans call for a chapel to be erected in front of the present building. From the original group of seven communicants the congregation has grown to 56. The Rev. Leonard C. Anderson is the present priest in charge.

St. Andrew's, Evanston, was organized in 1919. Services were held in the Emerson Street YMCA. In 1930 the house and lot at 1930 Darrow Avenue was purchased which served as church, parish house, and rectory. Later a brick church was built and the mission has grown to 349 communicants. It has been entirely self-supporting for the past two years. The Rev. George A. Stams is the priest in charge.

St. Andrew's Mission, Chicago, is

the continuation of old St. Andrew's Church after the character of the neighborhood in which it is situated entirely changed. The old church building was sold some years ago and its home is now in a former residence in the 2100 block on Washington Blvd., on the near west side. The congregation is composed of 125 baptized persons and the interior of the building has been renovated. The Rev. David S. Spencer is the priest in charge.

Next door to St. Andrew's is Randall House, a group home for Negro dependent and semi-delinquent boys. It was begun in 1943. Here live 16 boys assigned to them by the Illinois Children's Home and Aid Society where they are cared for by the Rev. Leonard C. Anderson. This is the only home in the city of Chicago for dependent Colored boys, and of course it only touches the fringe of one of the greatest social needs in Chicago. For a while Randall House tried to carry on a Community Center Work as well as foster care home, but their facilities were inadequate. In a community of over 20,000 Negro people there is almost no organized form of organized non-commercial recreation. Several other Church groups have gone so far as to plan for similar work in the area, but so far the Episcopal Church is the only one that actually undertakes anything. But, how small a work it is in relation to the enormous need.

The Church of the Holy Cross, Morgan Park, became an organized mission in 1943. It was begun two years earlier

as a Church club of 15 confirmed Churchmen who had moved south from St. Thomas' Church. The congregation now numbers 66 communicants in spite of changing leadership, and it is anticipated that the mission will grow because of the increasing number of people moving into the far south side section of the city.

DEANERY SYSTEM

Aids in Corporate Life of the Diocese

THE diocese of Chicago has seven deaneries: Chicago-North; Chicago-South; Chicago-West, corresponding to the metropolitan area; Lake Shore, including the towns and villages on the North side near the lake; Fox River Valley, including the Fox River towns and nearby cities; while the Northern and the Southern are rural deaneries.

In a diocese which includes the second largest city in the country, and yet extends on the west to the Mississippi and far enough south in the state to make up a total diocesan area of over 15,000 square miles, there is bound to be a variety of Church life in the deaneries.

The Woman's Auxiliary has a vice-president and representatives of its various activities in each deanery. Every spring, on days arranged with the Bishop and the deans, the women meet in the several deaneries. A typical women's day schedule would include a cor-



ST. EDMUND'S, CHICAGO: The new church building, purchased from St. Constantine's Greek Orthodox Church, which the parish will occupy about June 1st.

Ceasing Not Day or Night

By the Rt. Rev. Wallace E. Conkling, D.D.

The Bishop of Chicago

THE diocese of Chicago needs a cathedral church. First, for witness and work in a great metropolitan city. In downtown Chicago there are great banks and citadels of trade. The beautiful skyline of buildings bears testimony to the power of man, but there is nothing to witness for God.

Thousands throng the street but no House of Prayer bids them welcome through its ever open doors! There is no place for the weary to seek rest and inner quiet, no place for the perplexed to find counsel. Thousands daily throng the great hotels of the lower city and see no church to bid them remember that life is more than gain and pleasure. A great cathedral church as a center of a continuous program of worship, instruction, counselling, and guidance: a center, too, for special preaching and for broadcasting; these are great possibilities for a far extending ministry for the Church in Chicago, already the third largest city of the world, and with many thousands of business people and transient visitors all together in the heart of the city every day.

There is need, too, for the diocese itself to have a great mother church, a center of unity for the many parishes and missions. The parish as the unit cell of the Church has much to commend it. At its best the parochial system has been productive of many blessings. But there is always a peril with every blessing and "parochialism" has a bad connotation not without cause. A cathedral church may not cure us of all the evils of parochialism, but it could both prevent and cure in good measure. The diocese now sorely lacks a center, a heart. Bishops cannot supply the need for they come and go as individuals, and just because they are men and individuals cannot succeed in winning all. The cathedral draws all to itself — all belong to it and it belongs to all. No matter from what parish or mission — it can be the center for great services and rallies. It becomes the meeting place for all activities of the diocese. The people of the little churches find here that they belong — and that they belong to something that is big — with strength and beauty. The cathedral becomes the beloved spot for the clergy, for here many will have the supreme experience of life — when they are made priests of God

by ordination. No parish church can give the whole diocese a center of unity. A cathedral belongs to no special group. It belongs to all alike — and for many generations.

There is need, too, for the bishop to have a cathedral. The writer may be pardoned for including this, for probably he himself may never have one — but he would plead for his successors in office. Do not tie your future bishops to a desk and a motor car if you would protect and increase them in the spiritual life. For a bishop to have no spiritual home of his own — no altar, no place where he may participate in holy worship without asking for the privilege, no place where he can direct and develop the worship and services as seem to him most spiritually profitable. It is wrong, very wrong to deprive a priest of his altar and spiritual privileges and expect him to be in the truest sense a good bishop. A diocese that does not strive to correct this will ultimately find it spiritually very costly.

How can a cathedral be achieved for Chicago? To be sure, it will prove costly to get a good site in a city so far progressed in its development. But it would not be impossible. A benefactor who would first provide the site would be a very great blessing, for the present diocesan offices, and other nearby holdings could be sold and help greatly to make provision for these needs at the new location. Then other gifts would come making possible the great church itself, a choir school, and clergy quarters. For some, such gifts would be possible only by legacies.

Almost every day one reads of great fortunes with substantial gifts and bequests for scientific research, education, hospitals, and other worthy projects. But what does Chicago need more than a great witness for God; a great power house making available to many the rich gifts of the Spirit! A valiant missionary leader from the Pacific Islands visiting us in war days said, "Bishop, your city shrieks of the power of man." We want a cathedral church that will ever cry out, both in warning and in comfort, of the power of God — ceasing not day or night for generations to come, to bestow His Benediction.

May every reader pray that such may speedily come to pass.

porate communion' at which the United Thank Offering is presented. Usually a special speaker is secured for this service. This is followed by the Woman's Auxiliary meeting, at which time diocesan officers may report on the women's work. Luncheon is served and Bishop Conkling addresses the women. This affords the Bishop an occasion to present a picture of the whole work of the diocese, especially opportunities for Church expansion. These meetings are, as are all of the deanery meetings, held in various churches and are well attended.

There is also, in Lent, a Quiet Day for women in each deanery.

Deanery meetings for men with Bishop Conkling are held in the fall in the evenings. In addition to a general report, the Bishop usually suggests some special work that may be undertaken by the men of the diocese for the coming year.

There are other meetings for men in some deaneries, and also general meetings for both men and women at which some speaker, generally a visitor from outside the diocese, comes to address the group. An example of this was found when the Very Rev. Stephen T'sang, Bishop-elect of Hankow, visited the Fox River Valley Deanery this spring.

The youth program of the diocese is also organized in deanery units. Each church may have two delegates to the Deanery Youth Council, and, guided by clergy counsellors, young people meet for schools of religion, conferences, retreats and social activities. (Last year, for example, the youth of Chicago-South Deanery had a June school on the "Eucharist and Life" and in April, a school on "Courtship and Marriage.")

Probably the most notable success in deanery life has been the growth of the normal schools for teachers, officers, and clergy. The attendance registered in a single deanery school is much greater than that of the former diocesan normal school.

As a result of these activities, the clergy and the laity have become increasingly aware of new work needs in their own deaneries and have been able, in some instances to help in starting new missions.

Apart from giving leadership to deanery programs, the deans attend parochial anniversaries and institution of rectors, and are available for help in the missions and new work enterprises.

Present deans are: Chicago-North, the Rev. Dr. Dudley S. Stark; Lake Shore, the Rev. James T. Golder; Chicago-South, the Rev. Dr. Edward S. White; Chicago-West, the Rev. R. Everett Carr; Fox River Valley, the Rev. Gowan C. Williams; Northern, the Rev. B. Norman Burke; and Southern, the Rev. James G. Parker.

WOMEN'S WORK

The Woman's Auxiliary

By DOROTHY CHAMBERLIN

WOMAN'S AUXILIARY," what does it mean? A W. A. member's husband gave this explanation, in the diocese of Chicago's magazine, *Advance*: "Looking up the pronunciation of *auxiliary* in my dictionary, I came upon this illustration of the use of the word: 'auxiliary vessel, yacht, etc., one equipped with sails and with an engine and propeller for use when there is no wind or when the wind is adverse.' What a wonderful parallel with the Woman's Auxiliary! We men are the sails, very useful when the wind is in the right direction; not much good otherwise. Fortunately the Church also has an engine and propeller for use when there is no wind or when the wind is adverse." One of the clergy describes the Woman's Auxiliary as "the War Department."

The diocesan organization of the Auxiliary is a means of drawing together all women in the Chicago area, or, at least, representatives from all groups in the diocese, in order to plan together their support of the whole program of the Church. The diocesan board must face five ways at once, and its vision must include the needs of the whole world, beginning with parish needs, looking farther to community and diocesan needs, and on beyond this to the mission of the Church both at home and overseas. In all of these five directions, the Woman's Auxiliary gives support.

In the diocese of Chicago, there are listed 121 parishes and missions. But there are 174 active branches of the Woman's Auxiliary. How can this be? Usually it means both a "day-time" and an "evening" branch in the same parish, meeting separately as the names imply.

And what do all these women do? Of course they work for their own parishes. But the diocesan Woman's Auxiliary is always urging wider horizons: yes, work for your parish, support it in



WOMEN'S WORK: (top) Bishop Conkling witnesses the induction of Mrs. C. A. Grier as president of the diocesan Woman's Auxiliary; (second) the auxiliary at St. Chrysostom's at work on garments for Church World Service; (third) Fr. Chandler Sterling inspects some of the sewing at the Church of Our Saviour, Elmhurst; (bottom) the diocesan altar guild, which makes and repairs linens and vestments for the parishes and missions of the diocese. Mrs. Lehmann, the president, is third from the right.



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every way, but put on a little more power, and help your neighbor, too.

The Christian social relations chairman says, "Look: in our community and diocese are eight 'Church Social Agencies,' a home for girls and two homes for boys, and another for the aged, and neighborhood social centers, and youth advisory service, and the city mission staff, who spend their days visiting the sick and destitute in hospitals and in state institutions. All these need your help. And it is our Church work. We must support it."

So the women from our parishes serve on the boards and "auxiliaries" of these agencies, and take reports, and work to be done, back to their own groups. In December all the diocese brings gifts—little gifts, but many hundreds of them—to the diocesan W. A. Christmas tree, for the deaconesses to take and to distribute in their Christmas visits to the institutions.

"Furthermore," says the Christian social relations chairman, "there are civic problems that women may well study, and work on; legislation to be supported by letters to our Congressmen; World Relief food packages and clothing to be gathered and sent. And most important of all, is the building of Christian attitudes, in ourselves, in our homes, in our parish groups."

Then the supply chairman comes along, and says, "Besides working for our diocesan agencies, we must help the Church's missions, in the missionary districts in this country, and overseas. They greatly need our help. Last year you sent \$2,700 worth of goods, part to the Philippines, part to an Indian mission in South Dakota. This year it's our turn to help in Puerto Rico, and in the mountain missions of North Carolina and Tennessee."

"But, just a minute," chorus the devotional and educational chairmen. "Let's put first things first," says the devotional leader. "In order to give our best service, we must start with worship, emphasize prayer and Bible study, plan parish quiet days, as well as our diocesan quiet day. We must nurture our spiritual lives, to develop Christian attitudes, and as a prerequisite to consecrated service."

And the educational chairman adds, "Let us be informed Churchwomen. Let us all visit, and get our parish groups to visit, our diocesan agencies. Let us read and study the same subjects as Church women all over the country are studying: the Christian Faith, the Christian world, the world mission of the Christian Church." And then, training courses for leaders were arranged, and educational programs in parish groups followed afterwards.

"Of course," says the chairman of monthly meetings, "the women who

come to our diocesan monthly meetings get quite a bit of education from our speakers: we were most fortunate to hear our Presiding Bishop at our first meeting of the year, news of the Church from the C.O.! Then we heard one of our college chaplains, and the chaplain to one of our large county institutions, and our special chaplain for the 20,000 Japanese-Americans in the Chicago area; and the head of Church World Service in this district, and news from China from the dean of the Hankow Cathedral."

The treasurer reported money gifts for the last year, for work outside of our own parishes: \$18,020. About half of this was for diocesan and community projects, and the other half for national and overseas service. Scholarship help was given to two young women studying to prepare for Church service. Another gift was \$500 to help dig a well for a country church, a center of rural work. "Chicago" may not sound rural, but there are over 300 Church families in this diocese, out of reach of Church services, with whom the Woman's Auxiliary keeps some contact, by correspondence.

"There's one more report," says another board member, "and this is really the heart of the Woman's Auxiliary: it starts with thankfulness for some blessing received, and with a prayer, and because this person knows the need, and cares that our Church shall reach out in service to our neighbors both near and far, a gift is made: just a little gift placed in a mitebox. But these mites of the women of the diocese of Chicago, in 1947, amounted to a United Thank Offering of \$12,976. These 'extra' gifts amounted to two-thirds of the amount of the regularly reported gifts which the treasurer listed. How can any Church woman refrain from taking part in this great United Thank Offering of the



BENTON HOUSE: Children present a puppet show as one of the activities of the Social Settlement on Chicago's South Side.

women of the Church, which started in 1889, as \$2,188, and in the 1946 Triennial reached \$1,635,126 — gifts from women from all over the world."

Thus the diocesan officers plan the year's program with the seven "deanery," or district officers, and then move on out to the many parishes and missions, so that all Churchwomen may, besides their local parish work, have a share in the whole program of the Church, and thus be united in Christian fellowship and service, for community and diocese, for the national and world Church.

Diocesan Altar Guild

By MARTHA LEHMANN

THE Chicago diocesan Altar Guild was founded by the late George Craig Stewart, Bishop of Chicago, on December 31, 1931.

He felt that there was a need for such an organization to strengthen parish chapters and to provide vestments and altar furnishings to diocesan institutions and missions. It also could serve to educate women in Church worship through exhibits, lectures, and instruction classes in needlework.

The late Mrs. Herman L. Kretchmer was the first president, and she served devotedly for ten years.

Linen vestments and altar linens were planned and cut, and were made by individuals for their own church or by the diocesan group to be distributed to missions and diocesan institutions. Help was given in organizing local altar guilds.

There were appeals made to parishes to give their old vestments, linens, and altar appointments. These were recon-ditioned and distributed where needed. The guild still invites this coöperation.

There were about twenty parish chapters interested in this group in 1931, and it has grown to a membership of over seventy chapters.

Three times during the year there are meetings, one at the diocesan convention, where more women are able to attend and meet in fellowship. At this time there is an exhibit of vestments.

When Bishop Conkling came to Chicago, he found a very active group. He suggested that there was a need for inexpensive colored Eucharistic sets. This was a challenge which was accepted. The venture began. The vestments were shown and approved. Orders began to come in, and today the guild is busy each week in a very attractive room at the diocesan headquarters.

With a vision of the needs of the Church elsewhere, each year the guild gives vestments and linens either to a foreign mission or some mission outside the diocese. Thus the work of the diocesan Altar Guild continues to expand.

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SOCIAL RELATIONS

Department of Christian Social Relations

THE department of Christian Social Relations is made up of members of the diocesan council appointed by the Bishop, and auxiliary members nominated by the department and elected by the council, and representatives of the diocesan social agencies.

During the past year the department prepared and published a 12-page illustrated agency brochure with a page allotted to each of the eight social agencies and to City Missions. Twenty thousand copies were printed and were found useful by the parishes in the Every Member Canvass. The department took an active part in the agitation concerning the state mental hospitals, and was represented at the legislative hearing in Springfield. On several other occasions letters have been sent to the President, to senators and representatives, and to the governor relating to subjects of special concern at the time.

Round table discussions have been held on military training, the report of the President's Committee on Civil Rights, and on racial problems in connection with our social agencies within

the city. It has promoted the meeting of the Episcopal social workers in Chicago with the object of promoting fellowship and stimulating their spiritual life with special reference to vocations. The department was vitally concerned with increasing the financial support of the agencies by the diocese directly and by the communicants of the Church.

A complete and thorough survey of all the agencies will be made by the National Council's Department of Christian Social Relations this fall. A committee of the department is working toward a plan of group insurance for hospitalization for the lay and clerical employees of the diocese, City Missions clergy and deaconesses, and mission clergy with the hope that eventually the system can be extended to cover all parish clergy.

The department regularly coöperates with Church World Service, Chicago Committee, Church Federation of Greater Chicago, and the Chicago Council Against Racial and Religious Discrimination, and represents the Episcopal Church on committees of the Chicago Council of Social Agencies, Community Fund of Chicago, and the City of Chicago's Commission on Human Relations. The executive secretary, the Rev. Benson Fisher also serves on the departments

of publicity and of Christian education.

The Episcopal Coöperative of Chicago, Inc., was organized as a non-profit organization to act as the purchasing and renting agent for the parishes for all types of visual aids equipment and supplies and has built up a library of 130 reels of sound motion picture film, over a hundred filmstrips and slide sets, and owns projectors and other audio-visual equipment which the parishes may rent at nominal charges.

Lawrence Hall Carries On

EIGHTY-SIX boys are on the playground. The two baseball diamonds are filled with boys. On one diamond "league ball" is being played; on the other, "soft ball." Groups of smaller boys are playing on the slide and on the two remaining swings (the others have worn out and there are no funds to replace them). A few stand looking disconsolately at the broken teeter-totters. Near the building are several rings of marble players. One of these boys has just won the first class in the Chicago parks tournament for the north section of Chicago. The others are trying to show that they can beat the champ.

On the third floor of the large building a sick boy's bed has been rolled to

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the window that he might watch his brothers. He wishes he could be down there with those that are swarming over the jungle gym.

This is Lawrence Hall, the Episcopal Home for Boys in Chicago, located at 4833 N. Francisco Ave., on a five-acre tract of land in the heart of the north side residential neighborhood. It is a home for boys from broken homes. From six years old to eighteen, they have lost their own homes because of the death of one or both parents, illness at home, divorce or incompetence of parents.

Lawrence Hall will enter its 75th year as a boys' home next fall, and its 35th year in its present location. It began with the old Chicago Newsboy and Bootblack Association Home which was started before the Chicago Fire and incorporated in 1870. A merger with the Chicago Church Boys' Home was effected in 1913, when the present building was built. It is a large building of four stories with large dormitories, a gymnasium, rumpus room (well equipped with games and a juke box), a hobby shop, a library, an infirmary with a registered nurse in residence, and a chapel.

Lawrence Hall support comes from the diocese of Chicago, various parishes, the Community Fund, a diminishing en-



LAWRENCE HALL: *Andy Pafko of the Chicago Cubs pays a visit to the boys' home. Fr. Spinner is at the left.*

dowment, board payments from the families of the boys, and private contributions. In these days of soaring costs, the expenses far outrun the income, but the

home cannot cut down on food, staff, or medical care.

Every summer the boys are taken to Camp Hardy, near Muskegon, Mich.,

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where a program is provided for the two months of school vacation. Under the direction of a camp director and a qualified staff, the boys engage in swimming, athletics, hiking. With three-hundred acres of wooded land there is ample room for the program. The camp program is supported in a large part by voluntary contributions from our friends.

It is the aim of Lawrence Hall to build character and stamina in the boys under their care. While the boys are not all Episcopalians, they are given the services and religious instructions that the Church provides.



CHURCH MISSION OF HELP: Mrs. Ruth Higgins is shown counseling one of the girls who come for spiritual, moral, and mental guidance.

CMH Helps Young People Solve Their Many Problems

THE Chicago branch of Church Mission of Help is one of several branches of a case work agency affiliated with the national organization of Episcopal Service for Youth.

This Chicago branch—now twenty-five years old—has its headquarters on the top floor of diocesan house, with Mrs. Joseph F. Higgins as the executive secretary, and two case workers: Mrs. Florence Crane, who has been with the agency for seventeen years, and Miss Marilyn Jones, who joined the staff last year.

The service which Church Mission of Help offers is a specialized service. It is a service in which the individual is treated as a person of infinite value in the sight of God. Such a service means more than furnishing a young person with food, clothing, and shelter; it means helping young people to achieve as nearly as possible a complete adjustment in their emotional, mental, and spiritual life.

Often CMH is asked to help a parent and child to a better understanding of

CHICAGO

each other. If the problem is a complicated psychiatric one, the assistance of a professional psychiatrist on the staff is called upon for aid. It may be a spiritual problem soliciting the kindly instruction and enlightenment from the CMH chaplain.

The Church Mission of Help is supported by the Community Fund of Chicago, by contributions from interested friends, and by one-third of the proceeds from the This-n-That Thrift Shop. (The This-n-That Thrift Shop is a joint project of the Chicago diocese by which three child care agencies are benefited.)



CANON GIBSON: The beloved chaplain of the Cathedral Shelter blesses two of his people.

Canon Gibson Helps the Rich and Poor

By the Rev. JOHN EVANS, D.D.

THE following item appeared in the November 18, 1932, issue of the *Chicago Tribune*. There is nothing nostalgic about 1932!

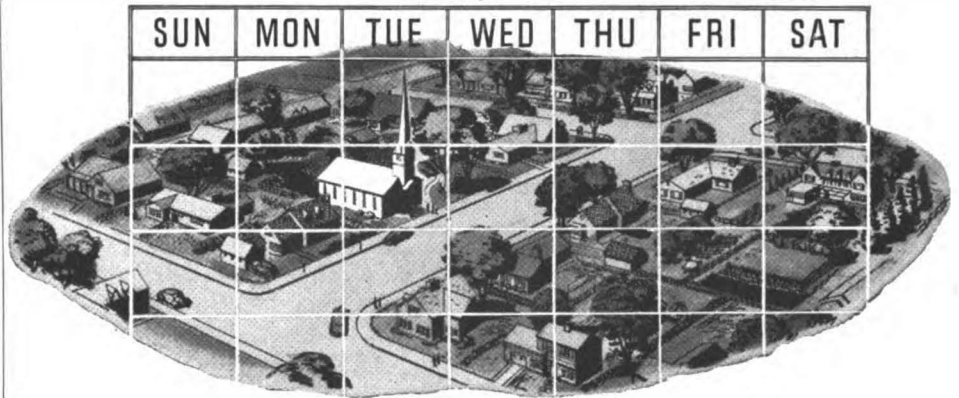
"Old fashioned wood-burning stoves are wanted for Chicago's needy. This call was issued yesterday by the Rev. Canon David E. Gibson, pastor of the Episcopal Cathedral Shelter, 117 N. Peoria Street, where 200,000 persons are aided each year. Many families are without coal but they can secure wood, Canon Gibson explained. There doubtless are many homes where wood stoves have been discarded which we could use right now," he said.

David got stoves, and persons who otherwise would have faced that depression winter in misery were not only warmed, but in John Wesley's words, were "strangely warmed." This obscure little item is a sort of vignette of 54 years which this amazing personality has given to Chicago in the name of Christ.

Although this reporter's favorite author wrote many of the more externally impressive stories about Canon Gibson

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during the past two decades, yet many other and more famous secular writers essayed the job of trying to interpret Chicago's best known priest. Such names as James O'Donnell Bennett, Philip Kinsley, Kathleen McLaughlin, Virginia Gardner, and other notable names in Chicago newspaper history, appear as Gibson story by-lines.

But the reading of Gibson stories, even by the late Mr. Bennett who was possibly Chicago's ablest reporter, disclosed failure. His great gifts of interpretation seemed to flatten out when reduced to the black and white of a newspaper column when David Gibson was the Bennett subject. Certain personalities emerge now and then which are only self-interpretative.

David Gibson's divine Lord and Master was like that!

Hence, it is necessary to fall back on the wood-burning stove appeals as one of the available self-revealing incidents. Who but David Gibson would have had the resourcefulness to think of that kind of stove to meet a tragic emergency? At the old Cathedral Shelter warehouse on Peoria street, most astonishing things could have been found—right down to spare glass eyes. Crutches, wooden leg glasses, were among the items. About the only thing this reporter did not discover was false teeth. But if you needed them, David Gibson, through his dental assistants, would provide them whether or not you could pay.

Under social work canons, David Gibson is very unscientific. He never serves a case, only persons, who are never reduced to a number in a business machine or card file. He preserves the self-respect of those he aids. He believes in names as much as he believes in Holy Baptism when names are sanctified to persons use forever. His help is direct whether to the sociologically dead person from West Madison Street who needs a pair of shoes, or to the man of great wealth who came to him in a desperate moral plight which might well cast him from an office window into LaSalle Street. Each is a person, a child of God. The shoes are found, and the rich man goes home and sins no more.

In addition to being unscientific, David Gibson is no theologian. For him God is too real for speculative considerations. Personal devotions are as direct as aid to the needy. That first time 20 years ago with David Gibson before the old shining altar at Peoria Street is unforgettable. As we knelt there, David's face aglow, came the prayer:

"Dear Father in heaven, look down at this hallowed spot which you have consecrated to the poor and needy, and be with us as we ask your divine blessing on this servant of yours, John, priest and doctor, who is about to take up an

unusual ministry by writing religious news for a great newspaper. Keep his eyes clear to see the work of your hands in all things and make his faith strong and his love great for all men in your name . . ."

In the Aaronic blessing that followed, the hands of the man on the forehead were as of a bishop's in ordination.

On the Eve of Christmas a few years later, Chicago's newspapers became interested in the turkey dinners he was to give the next day to hundreds of needy persons. Baskets were being prepared. The old Cathedral Shelter buzzed with activity when suddenly he said: "Come with me to the altar. I want you to help me thank God because just 40 years ago tomorrow, on Christmas Day I first crossed the threshold of this cathedral, and I have been here serving God and troubled humanity ever since."

As a youth from the hills of Pennsylvania, David Gibson arrived in Chicago on the eve of the 1893 World's Fair. He soon had employment. Later he joined the partnership of Gibson, Sykes, and Fowler, photographers. But all through his layman's years he served the Very Rev. Walter Taylor Sumner, dean of the Cathedral of SS. Peter and Paul, as a job finder for persons out of work. He became the chief usher of the ca-



PLAYTIME AT ST. MARY'S HOME.

thedral, although he called his duty that of "doorman to the house of God."

But the unemployment job, thought of mostly as a hobby, took most of his time, and then, when his business got in the way of his vocation he quit his business. When the 1914 depression struck, the most notable civic leaders, including the late Julius Rosenwald, appointed David Gibson the general chairman of the city's "Bundle day," probably the largest charity appeal ever held in the city up to that time.

In 1918 the Cathedral Shelter was established on Randolph Street, and the year following, Bishop Charles Palmerton Anderson ordained the Canon to the

diaconate and priesthood. In 1921 the old cathedral on Washington and Peoria Streets, was razed by fire, with only Summer Chapel, the gymnasium, and the chapter house remaining. The Cathedral Shelter was moved into the badly damaged buildings. They soon shone. They teemed with activity.

The old Cathedral Shelter now is no more. It is merged with the Church of the Epiphany, where the Canon's work carries on unabated with the aid of his son-in-law, the Rev. Joseph F. Higgins, associate director.

St. Mary's Home Serves Children from Broken Homes

ST. MARY'S HOME for Children, founded in 1894 by the Sisters of St. Mary to give institutional care to needy girls, now has its office at 65 E. Huron St., and offers foster home rather than institutional care.

St. Mary's now serves both boys and girls, and has flexible admission policies so far as age, race, and presenting problems are concerned. It has a staff of two professionally trained caseworkers, with part time case supervision from the executive secretary of the Church Mission of Help. The services of a consulting

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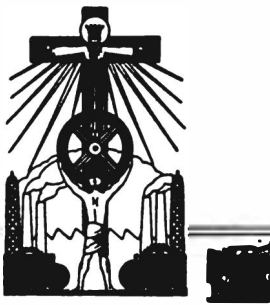
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Was it planted by a share-cropper? Even as he sowed our wheat, were his children suffering from malnutrition? Was the harvester driving a tractor made by a company which refused decent wages and human conditions to its workers? Did one of the men in the bake-shop call his fellow-worker a vile name because he had a dark skin pigment? Or, was the supply of bread cut down because materials of war were needed instead? With all of these men—children of God possessed of sin—we are bound. Their life is our life; their misfortune is our misfortune; their shame is our shame; their fight is our fight.

Have you, a professing Christian, done anything about it? Has your altar sacrifice been spread abroad as a prophetic, witnessing leaven in society—or did it stop at the Church door?

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psychiatrist are secured in cooperation with the same agency. Through its membership in the Child Welfare League of America, in the Council of Social Agencies of Chicago, and of the diocesan department of Christian social relations, St. Mary's Home takes its part in community and diocesan social service planning.

St. Mary's Home for Children seeks Church families who as foster parents will give children the affection and security of a real home and participation in normal parish life. St. Mary's pays board, and provides clothing and medical care as needed. Special educational opportunities may also be offered by children who can benefit from them. The Sisters of St. Mary can give foster home care to a limited number of girls at their present address at 5741 N. Kenmore Ave., and are looking forward to a new institution as soon as building conditions permit, and as soon as it is clear just what is most needed in the child welfare program of the diocese. An institution would supplement the foster home program, providing for children who do not easily fit into normal home life.

Chase House Does Settlement Work

CHASE HOUSE is a neighborhood center now serving more than 400 families in the immediate vicinity of 211 S. Ashland Boulevard. Here, a transient polyglot population, one of the lowest income groups in Chicago, live in flat buildings of bare subsistence standards or in rooming houses.

Many of these people find at Chase House a warm and friendly concern for their welfare and development. Hundreds of children growing up in this blighted area of the city, mothers widowed or deserted, fathers caring for motherless boys and girls, lonely old people, bewildered younger adults, and mature people struggling against strong odds—all constitute the neighborhood needs for the ministrations of this social agency.

In traditional settlement house fashion, Chase House helps make these neigh-

bors confident and self-reliant individuals, developing their personal skills and talents, and giving them a sense of their importance in the community and in the life of democratic America.

Chase House was purchased from the J. W. Wilson family in 1920. The house adjoins the Church of the Epiphany in the West Side Chicago area, formerly the best residential area in Chicago, now a blighted area with rooming houses, medical and dental schools, hospitals, fraternities, labor union headquarters, business and small manufacturers. Named for the first Bishop of the diocese of Illinois, Philander Chase, it became the residence for deaconesses and the social center for the neighborhood. Now that the activities of Chase House have increased and the Cathedral Shelter has moved next door into the Church of the Epiphany, these now constitute the largest centralized unit of religious and social work in the diocese of Chicago. It is a member of the Council of Social Agencies, the Community Fund, and is endorsed by the Chicago Association of Commerce. The principal job of Chase House is to provide all day care for the children of working mothers in its nursery school and kindergarten. It also provides after school care for children who need it.

Church Home for Aged Persons

The Church Home for Aged Persons was opened on Chicago's South Side in 1890 by the Rev. Dr. Walter Delafield, who rented a small house and took in a few elderly people who would otherwise have been homeless. From this modest beginning, with much work, grew our Church Home.

The home cares for 80 men and women, 65 years of age and over. They are served by a competent staff, nurses and doctor, and a chaplain. St. Luke's Hospital aids by caring for serious illnesses, operations, and fractures.

Each person has a room of his own. Couples get two rooms which may be used as a sitting room and bedroom combination. The sick and those slightly senile are cared for in the infirmary.



CHASE HOUSE: Girl Scouts initiate new members.



COOK COUNTY HOSPITAL: *The Rev. A. E. Johnstone visits one of the patients.*

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DON'T you find it very depressing?" This question has often been asked of the workers on Chicago City Missions as people hear of the constant work carried on in hospitals, prisons, and homes for the aged in and around a great city. The answer is always the same. It is the most thrilling work to bring the grace of God into the lives of many who have never known it, as well as to minister to those of our own Church, who are temporarily out of circulation.

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Workers in the children's institutions try to watch for unbaptized children in danger of death. It is a sad fact that, with the exception of Episcopal children and those of Roman Catholic or Lutheran parentage, only a very small percentage of young children have been baptized.

The work among the mentally ill can be most fruitful. We are frequently asked what response these unfortunates

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make to religion. A Churchwoman was committed to a state hospital one day. When the city missions worker called on her, she was lying in bed with a completely blank expression on her face. Knowing something of her past life, the visitor mentioned the names of several persons whom the woman had known, but without a sign of recognition. Before leaving, the visitor began the Lord's Prayer, and in a moment the woman was saying it too. For several minutes the patient was able to speak rationally. The familiar words of the prayer struck down into the bewildered mind, and for the moment brought a response.

So it goes. Regular visits by the priests and deaconesses of the staff, the chapel services, the bedside ministrations, the follow-up work done mainly by the deaconesses, the errands done for the helpless ones, all this is part of the Church's care for those of her children who have fallen upon evil days.

Prison Work

THE Rev. Donald W. Blackwell, who has been at Stateville, Ill., as chaplain since 1945, is also chaplain at the Joliet and Pontiac prisons. In addition to being the spiritual advisor at each of the three places, and holding regular weekly services of the Holy Eucharist, he visits the men regularly. Through Warden Ragen's whole-hearted support of the Church's work in Stateville, Fr. Blackwell and the seven other prison chaplains are free to visit the men at all times—in their cells, at their work in the shops, or by appointment in the chaplain's offices.

Fr. Blackwell also visits the families of all his men who live in the Chicago area, corresponds with the families out of the state, and helps parolees to rehabilitate themselves.



PRISON WORK: Fr. Blackwell with two of the inmate-acolytes.



RELATIONS WITH OTHER CATHOLICS: left to right are shown representatives of non-Roman Catholic Churches: Bishop Conkling; the Rt. Rev. Leon Grochowski, Polish National Catholic Bishop; Bishop Ivins of Milwaukee; the Most Rev. Archbishop Gerasimos of the Greek Orthodox Archdiocese of Chicago; and Bishop Nicholai of Ochrida and Zicha, after the Catholic Club service on June 12, 1948.

OTHER CATHOLICS

Cordial Relations Maintained

By the Rev. HAROLD HOLT

EVER since Bishop Anderson's preliminary work for the Lausanne Conference, there have been most cordial relations between the diocese of Chicago and the other Catholic (non-Roman) Churches in the area. At every diocesan gathering, some representatives of the other Churches are present in the chancel and take some part in the service.

The oldest contacts are with the Greek Orthodox bishop and his clergy. The priest of the largest English-speaking congregation on the West Side was trained in our seminary, and the parish is organized along the usual lines of one of our parishes. The department of religious education was able to give some help in methods and materials when the parish was being organized. The nave of the church is like one of ours, and retains the traditional Greek Orthodox chancel.

The Russian Orthodox Church and the Catholic Club of Chicago have held joint Festival Evensongs in the Russian Cathedral for many years. It is the best attended meeting of the year.

During Bishop Stewart's episcopate, the Polish National Catholic Church began to make contact with us.

When language barriers separate friendly Churches some rather interesting things happen. After the two Churches entered into communion with

each other Bishop Conkling was invited to dinner with Bishop Grochowski and his clergy. Six of our clergy accompanied him. Most of the Polish priests could speak some English, and some of them were perfect in the language. The evening was spent discussing the two liturgies, the discipline and points in the faith.

Plans are being made to train some of the American born candidates for the ministry in our seminary. Most of the present clergy are Polish trained, or have come over from the Roman Church in Poland. A very real need is appearing for American trained, American thinking clergy to minister to the second generation.

The Rev. Irwin St. John Tucker has been fostering the friendship of Mar Shimun, the head of the Church of the East and the Assyrians, who is now resident in Chicago. This is a small remnant of the once great Church of Edessa. The people are persecuted, poor, and helpless. There is hope that we may be able, through his efforts, to do something helpful. So far this has not emerged as a whole diocesan effort.

While these relationships seem, at the present time, rather superficial, there is hope that our Church may be the means of developing a real American Catholicism, drawing into one the great riches of these other Catholic bodies into a newer and deeper understanding of the faith as it is interpreted through many cultures. We may be confident that the Holy Spirit is at work, through us, forming a united Church witnessing to His truth through the ages.

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Book of Common Prayer, p. 320.

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YOUTH: Young people visit the 1948 diocesan convention.

YOUNG PEOPLE

The Youth Commission

THE Youth Commission of the diocese of Chicago is composed of twenty-five young people elected by the youth of the diocese, and of a chairman appointed by the diocesan.

The youth program in Chicago reflects the spiritual leadership of the diocesan. It is his conviction and ours that any Christian program for youth must not only begin and end at the foot of the altar, but that there must be spiritual and educational emphasis in all parts of the program. Three large conferences a year are held at DeKoven Foundation, Racine, for an intensive program of lectures, forums, informal discussion groups, all under conference leadership, as well as a well balanced program of worship and play which molds hundreds of youth from all over the diocese into a common fellowship.

A leadership conference over the Memorial day week-end brings potential leadership material together for an intensified program of study of methods and techniques on how to organize and what to do and the general problems of promoting a youth program in the individual parish.



NORTHWESTERN ACADEMY: The chapel, with Fr. Jacobson at the altar, is shown above.

EDUCATION

Northwestern Military and Naval Academy

SIX years ago, "Col. Royal Page Davidson offered to us the direction and control of the Northwestern Military and Naval Academy at Lake Geneva. Some two years later, with the gracious understanding of the Bishop of Milwaukee, we assumed the chairmanship and endeavored to build up a Board of Trustees of whom a goodly majority must be Churchmen. The Rev. James Howard Jacobson was made rector and superintendent."

In this manner the Bishop of Chicago, spoke of the work of the Northwestern Military and Naval Academy in his charge to the 111th annual convention of the diocese. He also went on to say, "In this period the school has been greatly improved. . . ." The full force of this statement is to be found in the fact that the academy has spent almost \$200,000 on repairs and improvements since the day it was reorganized under its new board of trustees and Fr. Jacobson became the superintendent. While much of the repair and reconstruction has been made possible through careful management permitting the financing of such repair, most of the excellent capital additions have come about through the very real generosity of parents and friends and through a legacy created by a member of the class of 1906.

The most recent of the physical improvements is the \$40,000 Kitzinger Infirmary, a fourteen bed hospital one half of which was paid for by the bequest of George D. Kitzinger of the class of '06. Almost the entire amount of the remainder of the cost has been met by the alumni association which put on a drive to secure these necessary funds.

But as important as all these things are, nothing is more important than the "tone" and stability which the Church has brought to this 60-year-old school. Always a school of religious tradition it was put under the nurturing wing of

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CHICAGO

the Church in order that it might be perpetuated as a "Christian School," a fact that could not be more timely than in this present. Bishop Conkling emphasized this point strongly. "Christian education is sorely needed. . . . The decisions of the State place the responsibility solely upon the home and the Church. As a diocese we have been very eager in promoting schools of Christian learning. We have a great opportunity in Northwestern Academy. Let us make it count."

Fr. Watts and Dr. Bell

Carry the Church to Students

THE diocese of Chicago has within its boundaries a number of institutions of higher learning, ranging from small denominational colleges, none of them Episcopal, to the large universities like Northwestern and Chicago. In the denominational colleges Episcopalians are few in number, and at least for the present time must be served by local churches and their pastors. Possibly that is all that will be necessary.

The first work to be established in the diocese was Canterbury House on the Northwestern University campus in Evanston, in 1941. Here the Rev. Alan W. Watts is chaplain to the more than 300 Episcopalians who are in residence. Approximately 400 more belong to the "commuter" group, and find their normal religious life in home parishes.

The second specific ministry to an institution of higher learning is at the University of Chicago which offers peculiar problems as well as the possibility for enormous influence. The University of Chicago is not primarily an undergraduate college. Approximately 73% of its students already hold a bachelor's degree, and are either in the graduate or professional schools, or in research.

The Church is fortunate to have a man equal to the task on the Chicago campus, Bernard Iddings Bell, who needs no introduction to the reading public. Obviously for such a place a scholar, a mature person, and a first rate apologist for the Catholic Christian Faith was needed. Dr. Bell was induced to undertake it in 1945, and is now known as pastor of the Episcopal Church at the University of Chicago.

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The Church of South India

Its Relationship to the Anglican Communion

By Louis A. Haselmayer

A timely study of the South India Scheme of Church Union, whose important result has been the newly-created Church of South India. As the latter forms part of the agenda of the coming Lambeth Conference, this work should prove useful to all Clergy and Laity of our Church.

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grace and dignity. The largest structure, Wheeler Hall, provides at one end the Chapel of St. John the Divine, a memorial to Bishop Anderson; at the other, the Gregory Library. Between these two come the class rooms, the administration offices, studies for faculty, and rooms for guests. The corridor connecting all is in the form of a cloister of exceptionally fine stone tracery and leaded glass. Four other buildings, Junkin, Hibbard, Keep Hall, and Horlick Refectory are interconnected, and form, like Wheeler Hall, three sides of a rectangle. Here are the dormitories for students and tutors, a beautiful common room, and the dining hall. The refectory compares favorably with similar halls in English universities with its panelled walls, half-timbered roof, and leaded glass windows.

"All our doings without charity are nothing worth." The priest's and the seminarian's work must be "begun, continued and ended in" God. The heart of the seminary is in its chapel.

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RELIGIOUS ORDERS

St. Mary, St. Anne, Cowley

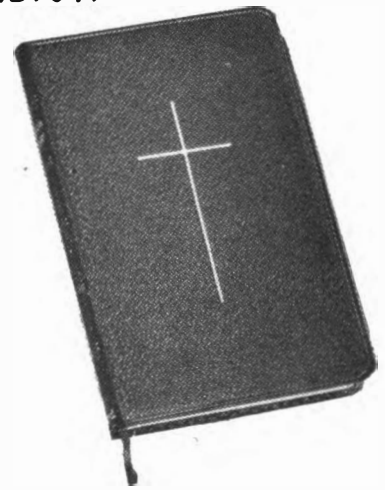
THERE are three religious orders at work in the diocese of Chicago. In 1888 Bishop McLaren invited the Sisters of St. Mary to work in the diocese, and sent them to St. Clement's Church, Chicago. The next year they were transferred to the Cathedral of SS. Peter and Paul and remained there until it was destroyed by fire.

In 1941 the Sisters began their foster-home work with the approval of the Council of Social Agencies, and now have over 60 children in foster-homes under the supervision of the Sisters and two social workers. In 1946 the Home on Jackson Blvd. was sold, and the Sisters now have their residence at 5741 Kenmore Ave., Chicago. The work of the Sisters is carried on with the help of many friends, but especially by the members of the St. Frances Guild, founded by Mrs. Charles P. Anderson, wife of the former Bishop of Chicago.

The guild is composed of representatives from many parishes, and had its beginnings with the women of Grace Church, Oak Park. There are three Sisters in residence, who are under the Western Province of the Sisters of St. Mary, whose convent is at Kenosha, Wis.

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Living In Character

The other day we were discussing a devout Christian man with a mutual friend. The friend made this statement: "I have known him intimately for twenty years, and not once in that time have I seen him OUT OF CHARACTER with what he professes to be—a Christian man." What a wonderful thing to say about a man! That started us thinking. This would indicate that Christians are not entitled to periods of "letting down their hair" at off moments, or at home with loved ones who have to put up with it. Being a thorough Christian means that we cannot break loose from the Christ-invoked checkreins on self-indulgence and wal-

low in sprees of "being ourselves."

The disciplines of Christianity are REAL, and are a basis for ALL of our lives, or they are not worth fooling with at all. They cannot be put on or off as a garment. The little conversation above referred to reached into us pretty far, and we are still engaged in taking ourselves apart over it. These disciplines are comparable to those of a beautiful and happy marriage. It is the whole, the real thing with you, or else it is a pitiful shambles. Loving and following Christ is very like marriage, which should take ALL and not part of us. Are we then, as truly bound to Christ?

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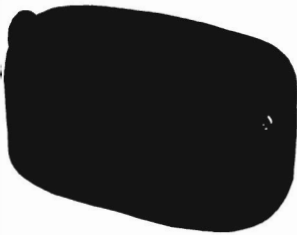
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This week we are deliberately refraining from using this space for our weekly sales talk on some of our church supplies and equipment. We prefer to use it instead, to extend our greeting to The Diocese of Chicago and its glorious Bishop. Always impressive, Chicago has reached under Bishop Conkling, spiritual heights that seemed previously unobtainable. Its priests and its people stand out as never before in their efforts to "live in character" as becometh full-time Christians, and in setting the pace in so many ways for the entire Church. May the Bishops, the priests, and the people of this great Diocese be richly blessed.

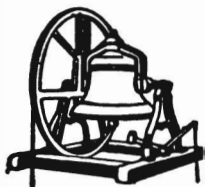


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diocese in June, 1921, to open a mission house work in connection with the Church of the Ascension. There are seven Sisters in this autonomous house, who at present are engaged in neighborhood work, nursery school, and altar bread department, as well as parish work for the Church of the Ascension.

The newest and only religious order for men came to the diocese in 1947. The Cowley Fathers, the Society of St. John the Evangelist, began work in June of last year at St. Francis' Church, Chicago. Although at present the work is just beginning, it is the intention of the Society not to be merely parochial but to do missionary work and to give retreats and quiet days for laity and clergy. The Society is now working in the public institutions of the city.

DEACONESSES

The City Mission Work

By *The Rt. Rev. E. J. RANDALL*

SOME years ago in the days of the Mission House at the old cathedral at Washington Boulevard and Peoria Street, Bishop Anderson asked Deaconess Dorothy E. D. Weaver, and later, Deaconess Grace E. Wilson to undertake work in some of the public institutions within the diocese.

Time has gone on, and the number of deaconesses on our city missions staff has increased to five, and there are others in various other fields of Church work.

These devoted women minister to hundreds of sick and lonely and aged women and men in the Cook County Hospital, the Oak Forest Infirmary, the Tuberculosis Sanitaria, the state hospitals for the mentally sick, the Chicago Home for Incurables, and a number of others.

There are no more devoted and self-sacrificing servants of Christ and His Church in the diocese, clerical or lay, corporately or individually, than the deaconesses on our city missions staff.

Several years ago some interested people in the diocese formed a corporation known as "The Chicago Church Training School and Deaconess Residence," and purchased the house at 212 South Ashland Boulevard, and spent several thousand dollars for repairs and improvements. Here the deaconesses live comfortably and happily in a home-like atmosphere. This home is also a hospitable stopping place for missionaries.

The deaconesses with two or three other workers, pay all the expenses for living and maintenance of the residence out of their own salaries.

The Episcopal Church should make more of the Order of Deaconesses, and should also make proper provision for their care in case of disability or advanced age.

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

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ANTIQUARY-SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

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

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CHOIR AND GUILD Chromium Crosses, 2 and 3 inches on cords, 25 and 35 cents, also Crucifixes. St. Philip's Society, West Stockbridge, Mass.

EXCHANGE OFFERED

PRIEST, married, wishes supply duties within commuting distance of New York City in exchange for use of Rectory in countryside during June, July, and beginning of August. Reply Box V-126, The Living Church, Milwaukee 3, Wis.

FOR SALE

2 MANUAL PIPE ORGAN with detached blower. Ideal for small church. Price, \$1,700, f.o.b. Frazee Organ Company, 32 Park Avenue, Nauck, Mass.

FREE PRAYER BOOKS

THE FEMALE PROTESTANT EPISCOPAL Prayer Book Society of Pennsylvania offers to Parishes, Missions and Institutions unable to purchase them: The Book of Common Prayer, The Book of Common Prayer in Braille, The Church Hymnal. Requests must have the Bishop's approval. Apply: Mrs. K. Einar Seaholm, 222 St. Mark's Square, Philadelphia 4, Pa.

GUEST HOUSES

THE EPISCOPAL COTTAGE of Chautauqua, New York, Inc., offers simple but comfortable rooms in this famous summer community. Clergymen and their families especially invited. For rates and reservations write: Mrs. W. D. McCreery, President, Box 68, Chautauqua, N. Y., or Mrs. B. E. Schwartz, Hostess, 868 Diamond Park, Meadville, Pa.

LINENS AND VESTMENTS

PURE IRISH LINENS AND FINEST COTTONS for all Church uses. 24" Birdseye—\$2.50, 36" Surplice linen \$1.75 per yd. Also Cassock cloth, black, red, purple. Prices stable. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

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POSITIONS OFFERED

WOMAN WANTED for executive position in unique Episcopal home for normal, fatherless girls four to eighteen (attending public school) in metropolitan city. Applicant must be Protestant with high educational background and experienced in young people's work; should preferably be between thirty and forty-two years of age. Reply Box B-101, The Living Church, Milwaukee 3, Wis.

SUPERVISING NURSE, tuberculosis hospital of 76 beds, under Church direction, Eastern City. Fine opportunity for constructive work. Reply Box P-116, The Living Church, Milwaukee 3, Wis.

CORRESPONDENCE INVITED from priest or deacon who has a genuine love of young people. Good visitor, initiative, must be musical. Church school, mixed junior choir, boys choir, Acolytes, Y.P.F., college group, scouts. Good lay workers and Church School teachers. Excellent facilities. Deightful Church life, medium size parish. Address: Rev. J. Henry Thomas, St. Clement's Church, 733 Ashby Place, Berkeley 5, California.

CHICAGO

BISHOP'S PENCE

Food for Thanksgiving

by S. A. LYMAN

IN 1933 the nation was battling depression—both material and spiritual. The late Bishop George Craig Stewart was on the train, returning from a meeting of the National Council at which the mission program of the Church had been cut and cut and cut.

The Bishop felt deeply both the lack of material means and the feeling of despondency which were gradually throttling the work of the Church—both nationally and in his own diocese. As he rode, he pondered the discouraging problem.

He forced himself to think of the brighter side of the picture—the things for which people truly could be grateful. "If only some clear-cut call could be made to the spiritual resources of our people," he thought. "If Churchmen could be roused from their despair to think of the many things for which they can thank God." The simplest, most elemental, of these things, he thought, is food. At that moment the idea back of the Bishop's Pence was born.

It is not possible to measure spiritual benefits by means of a yardstick or a system of numbers or weights. The material success of the Bishop's Pence, however, definitely is measurable in terms of dollars. Since the program was initiated the financial returns have totaled over \$340,000. In 1947, the most successful year in Pence history, they exceeded \$32,000.00. This is the equivalent of a million dollar endowment fund earning better than 3%. The latter, while most desirable, is not attended by the human values inherent in the Pence program.

The operation of the plan is simple, but its success depends upon the interest and support of the clergy and the enthusiasm and leadership of a group of hard-working lay people.

The Bishop's Pence, with its purple Pence can as a trade mark, has been a strong unifying factor in the diocese and in the individual churches. It is something in which everyone can participate. One clergyman stated, "It has unified my parish. It is the one project in which all my families will take part at the same time." Whether you are in the home of a family in Galena, 150 miles west of Chicago, in El Paso at the southern extremity of the diocese, in Waukegan—famous for both Jack Benny and Christ Church with the largest number of Pence cans—or in one of the churches in metropolitan Chicago, you will find "the Pence can on the table with the salt"; and about the tables, we believe also, an increasingly grateful people.

CLASSIFIED

POSITIONS OFFERED

SUPPLY PRIEST wanted for month of August. Use of rectory and other stipend. Write the Rev. J. Dean Maurer, 578 North Parkerson Ave., Crowley, Louisiana.

PRIEST to assist the Rector of a steadily growing suburban parish. We invite correspondence with a clergyman who would like to share the responsibility of the entire parish work. Experience in parochial work desirable but not necessary. Stipend in neighborhood of \$3000. Reply Box P-121, The Living Church, Milwaukee 3, Wis.

MEDICAL SOCIAL WORKER, Church Hospital for tuberculosis, Eastern City. Fine opportunity for vigorous worker. Should have at least one year's training in school of social work. Reply Box P-117, The Living Church, Milwaukee 3, Wis.

TRAINED DIETITIAN, small special Hospital, Church direction, Eastern City. With reply give age, school training and experience. Reply Box P-120, The Living Church, Milwaukee 3, Wis.

CORRESPONDENCE INVITED with priest regarding curacy in Southern parish. Position available immediately. Reply Box C-118, The Living Church, Milwaukee 3, Wis.

APPLICATIONS FOR POSITION as organist-choirmaster now being received and considered by Southern parish. Reply Box C-119, The Living Church, Milwaukee 3, Wis.

CURATE for All Saints' Church, Dorchester, Mass. Must be single and Catholic. Write Fr. Wylie, 240 Ashmont St., Dorchester 24, Mass.

WANTED: An assistant in a Mid-western parish, moderate churchmanship; parish, mission, and college work. Reply Box S-125, The Living Church, Milwaukee 3, Wis.

WANTED: A good Curate, all round Catholic Priest and Preacher, loving the Cure of Souls more than the amount of salary; attractive work, Church and Congregation "citizens of no mean city," somewhere between Boston and Washington; Applicant asked to send picture, qualifications and recommendations. R. S. V. P. Box 127, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

PRIEST desires vacation work for Sundays in August. Neighborhood of Philadelphia or Trenton, N. J. preferred. Reply: Rev. David S. Agnew, Trinity Church Rectory, Kingman, Arizona.

WILL ANY BISHOP OR RECTOR offer a Canadian trained Priest work. Northern States preferred. Married, age 55, 21 yrs. experience, good references, living wage, town or rural parish. Prayer Book Catholic. Reply Priest, c/o 536 Fairford St., E., Moose Jaw, Sask. Canada.

RECTOR of Metropolitan parish in New York desires rectorship in mid-west. Minimum stipend; \$4,000.00 and house. Reply Box S-113, The Living Church, Milwaukee 3, Wis.

ORGANIST AND CHOIRMASTER—Churchman desires position in St. Louis or suburbs. Qualified Episcopal Church musician. Mixed and junior choir experience in Chicago Diocese. Available September 1st. Reply Box H-112, The Living Church, Milwaukee 3, Wis.

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WANTED TO BUY

MASS SETS, SURPLICES, STOLAS, ALBAS, in good condition. Reply Box M-122, The Living Church, Milwaukee 3, Wis.

CHANGES

Appointments Accepted

The Rev. Samuel M. Black, formerly priest in charge of Holy Trinity Church, Brookville, and Christ Church, Punxsutawney, Pa., will become rector of St. John's Church, Negaunee, Mich., effective June 15th, and may be addressed there.

The Rev. William H. Brady, rector of St. Paul's Church, Savannah, Ga., will become rector of St. Paul's Church, Alton, Ill., on July 1st. Address: St. Paul's Rectory, Alton, Ill.

The Rev. Joseph N. Bynum, rector of St. John's, Winnsboro, and St. Stephen's, Ridgeway, S. C., will become rector of St. Matthias, Summerton; and priest in charge of the Church of the Epiphany, Eutawville; and St. Mark's, Pinewood, S. C., on June 1st. Address: St. Matthias' Church, Summerton, S. C.

The Rev. Mark T. Carpenter, rector of Holy Cross Church, Sanford, Fla., will become rector of All Saints' Church, Fort Lauderdale, Fla., on September 1st. Address: 10 S. E. 1st Ave., Fort Lauderdale, Fla.

The Rev. Adolphus Carty since May 10th has

been deacon in charge of St. Stephen's Church, Benton Harbor, Mich.

The Rev. Francis X. Cheney, formerly rector of Holy Trinity Church, Southbridge, Mass., will become priest in charge of St. John's, McAllen, Texas, on June 1st, and may be addressed there.

The Rev. Lloyd E. Greasle, rector of St. James', Wooster, Ohio, will become rector of St. John's Church, Sharon, Pa., on July 1st. Address: St. John's Rectory, Sharon, Pa.

The Rev. Don Haviland, rector of St. James', Oskaloosa, and vicar of Epiphany, Centerville, and St. Paul's, What Cheer, Iowa, will become rector of Christ Church, Beatrice, Neb., on June 16th, and may be addressed there.

The Rev. F. E. Haworth, Jr., rector of Grace Church, North Girard, and priest in charge of Trinity Church, Fairview, Pa., will become a missionary in the diocese of Central New York on July 1st.

The Rev. Robert C. Holmes, formerly priest in charge of St. James', Detroit, Mich., is now assist-

ant at St. Matthias', Detroit, Mich. Address: 5635 Vinewood Ave., Detroit 8, Mich.

The Rev. G. Philip Jung, rector of Christ Church, Calumet, Mich., will become vicar of St. John's Church, Iron River, and St. Mark's Church, Crystal Falls, Mich., June 1st. Address: St. Mark's Rectory, 711 Michigan St., Crystal Falls, Mich.

The Rev. John S. Higgins, rector of Gethsemane Church, Minneapolis, Minn., will become rector of St. Martin's Church, Providence, R. I., effective July 1st, and may be addressed there.

The Rev. D. Williams McClurken, formerly assistant of St. Mark's, San Antonio, Texas, will become rector of St. Mark's, San Marcos, and priest in charge of St. John's Mission, New Braunfels, Texas, on September 1st. Address: San Marcos, Texas.

The Rev. Cedric L. Mather, rector of St. Ann's, Richford, and priest in charge of St. Matthew's, Enosburg Falls, and Calvary, East Berkshire, Va., will become a student at the University of Vermont, July 1st.



CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn,
Rev. Harold G. Hultgren
Sun 7:40 Mat; 8, 9, HC; 10 CH 5; 11 Sol Mass &
Ser; 6 EP; 7 YPF. Daily: 7:10, Mat; 7:30 HC;
9:30 Thurs & HD, HC, add'l; Fri 5:30 Service
of Help and Healing; C: Sat 5-6 & by appt.

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean;
Rev. R. R. Spears, Jr., canon
Sun 8, 9:30, 11; Daily 12; Tues 7:30, Wed 11

ST. ANDREWS Rev. Gordon L. Graser
Main & Highgate
Sun Masses: 8 & 10, MP 9:45; Daily: 7 ex Thurs
9:30; C Sat 7:30

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r; Rev. Robert
Leonard Miller
Sun 8, 9:30 & 11 HC; Daily: 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC Others posted

ST. FRANCIS' The Cowley Fathers
2514 W. Thorndale Avenue
Sun Masses: 8 Low, 9:30 Sung with Instr, 11 Low
with hymns & Instr; Daily: 7; C Sat 7:30-8:30 &
by appt

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High)

ST. MATTHEW'S Rev. F. Ricksford Meyers
2019 St. Antoine Street
Sun: 7:30 & 11, 10:40 MP; C by appt.

EVANSTON, ILL.

ST. LUKE'S Leo St. & Hinman Ave.
Sun: Eu 7:30, 9, 11; Daily Eu 7, 7:30, 10,
MP 9:45; C Sat 4:30-5:30, 7:30-8:30

HOLLYWOOD, CALIF.
ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Sun Masses: 8, 9:30 Instr, 11 High; Thurs & HD 9

INDIANAPOLIS, IND.

ADVENT Rev. Laman H. Bruner, B.D., r
Meridian Ave. & 33rd St.
Sun 7:30 HC; 11 Morning Service & Ser

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

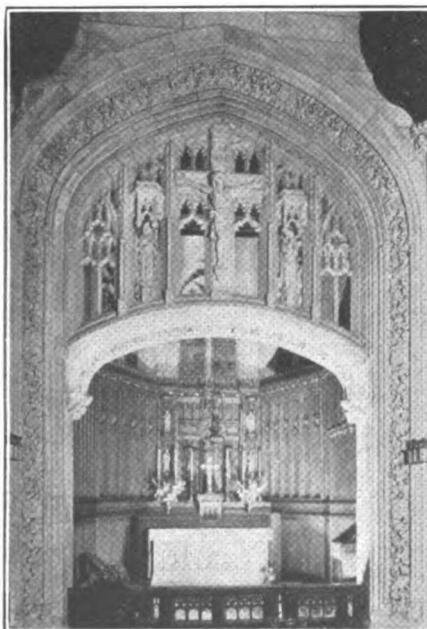
Key—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; CH S, Church School; c, curate; EP, Evening Prayer; Eu Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-
days: 7:30, 8, (also 9:15 HD & 10 Wed), HC;
9 MP; 5 EP sung. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC, 11 Morning Service & Ser; 4 Ev Special
Music; Daily: HC Wed 8, Thurs & HD 10:30; The
Church is open daily for Prayer

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EVANSTON, ILL.

NEW YORK CITY (Cont.)

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. R. Richard
P. Coombs, Rev. Robert E. Terwilliger
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minas
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC
& 10, MP 9, EP 5:30, Sat 5, Int 12, C Sat 4-5
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 9, 11 (High); Daily: 7, 8, C
Thurs 4:30-5:30, Sat 2-3, 4-5, 7:30-8:30

ST. THOMAS Rev. Roeliff H. Brooks, S.T.D.
5th Ave. & 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Don
ex Sat 12:10

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4;

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th St.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T.
Fifer, Th.B.; Rev. Francis Voelcker, B.D.
Sun: Holy Eu 8, 9; Ch S 9:45; Mat 10:30 Sung Eu
& Ser 11; Nursery S, 11; Cho Evensong & Address
4; Daily: Mat 7:30; Eu 7 (ex Sat) 7:45; Thurs &
HD 9:30; EP & Int 5:30; Fri Lit 12:30; C Sat 12:30
& 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Ave
Rev. William W. Lumpkin, r; Rev. Samuel N.
Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC 8 daily, Fri 7:30 & 10:30
HD 10:30

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert
Sun. 8, 9:30 & 11; HD. & Thurs. 9:15 HC

SPRINGFIELD, ILL.

ST. PAUL'S CATHEDRAL
Very Rev. F. William Orrick, r & dean;
Sun Masses 8, 11; Daily 7:30; Wed 7

WASHINGTON, D. C.

ASCENSION & ST. AGNES Rev. A. J. DeBak, r
Rev. F. V. Wood 1215 Massachusetts Ave., N.W.
Sun Masses: 7:30 Low, 9:30 Sung, 11 Sung w/ Ser;
Daily 7; C Sat 4-5 & 7:30-8:30

EPIPHANY 1317 G St., N.W.
Rev. F. Richard Williams; Rev. Francis Yarnal
Litt.D.
Sun 8 HC, 1st Sun 11, 8; MP & Ser 11; EP & Ser
ex 1st Sun; Thurs HC 11, 12:00

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3. Provide in your will for a Testamentary Trust to manage and distribute your estate as best suits the needs of your heirs — with the Church sharing in income and principal.

*Consult your bank and your attorney as to how best to carry
out your wishes*

*Consult the Bishop for guidance in providing support for
many good works in the Church.*