

September 3, 1941



The Living Church



"THE NAZARENE"

By A. L. Wolbarst
(See *Editorial.*)

Vol. CIII, No. 28

Price 10 Cents



Church Services near Colleges



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St. Alban's Church, Los Angeles, Calif.
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ing Prayer 10 and 11:15 A.M.; Evening Prayer
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Sundays: 8, 9:30, and 11 A.M.

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Weekdays: 7:30 A.M., Holy Communion

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ing Prayer and Sermon.

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A.M.; E.P. 5 P.M.

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REV. CLARK KENNEDY, Rector
Sundays: 8, 9:30, and 11 A.M.; 5 P.M. Week-
days: 7:30 A.M.; 5 P.M.

LETTERS

"Work of National Importance"

TO THE EDITOR: Since the New England hurricane of 1938, acres of fallen timber in the forests of Western Massachusetts have constituted a grave, though little recognized fire menace. The government has pecked at the problem, but small camps, supported by the Department of Agriculture Deficiency Fund, were closed last January, and the danger remains.

One of these camps, at Petersham, Mass., has been recently taken over by the Quakers, and under the supervision of the government Forestry Service, the work of fire prevention will be carried on by conscientious objectors, according to the provision of the Selective Service Act, which permits boys whose religious beliefs prevent them from giving even non-combatant military service, to be assigned to other work, "of national importance. . . ." Two other camps have been established, one at Winchenden and one at Royalston, and the three will hold about 150 boys, from New England and New York State.

The Petersham camp had been open only a few days on the hot June evening when we stopped there. There were only 26 boys already there; and they had been busy mending roofs and cutting windows in the six shacks which were to be their home. They also had been pruning trees and digging a new latrine.

The long dormitory shack contained double decker steel bunks . . . The windows were screened, and a large stove stood ready for winter. One end of the dormitory had two carpenter's benches and a few plank tables and seats, a lamp, and two boxes of old magazines. The other shacks were mess hall, kitchen, office, an open garage holding a Forest Service truck, and a woodshed. . . . The camp had electric lights and an electric pump and seemed a healthy and pleasant place. . . .

Some of the boys were Friends, but other Churches were represented—Congregational, Evangelical, Episcopal. Several boys were college graduates of the far-thinking type, but others were simply country boys, high school graduates, who learned their Christian pacifism in their Sunday schools, in rural churches, where they never heard of "perfectionism," and perhaps still believe the Beatitudes to be the Creed of Jesus.

The group had hardly shaken together, but already were showing cooperation and ingenuity in making the camp more habitable. The boys rise at 5 A.M., breakfast, have



SHELTER CHAPLAIN: *The Rev. G. R. Hawkins, on the staff of St. David's, Exeter, has been appointed by the Bishop of Exeter as visiting chaplain to THE LIVING CHURCH NURSERY SHELTER, Barton Place. The shelter children are being taught prayers and hymns and Bible stories.*

time for meditation, do the chores, including kitchen duty under a woman cook-dietitian, and work eight hours. Government doctors give them the usual Army inoculations, and the camp is to have its own nurse. Each boy, or his sponsor, pays \$35 a month to the Quakers for his expenses, \$2.50 of which is returned to him for petty cash.

Canada, according to the English *Peace News*, is planning to send her 1,000 C.O.'s to labor camps for three or four months, and to pay them 50 cts. a day. The American C.O. gives his services, and he or those who believe in him give the money for his support. The American Quaker C.O. camp is an experiment in gracious cooperative living, a real cell of the free society to which Malvern points.

Thrushes were singing when our brief visit ended. There was a glorious red and gold sunset over the pine ridges. It suggested Masfield's, "City of God," and lines of an older English poet, "My soul there is a country, far beyond the stars." The twenty-six simple, friendly boys, a little wistful, a little eager to be understood, seemed to me to be already citizens of that far country.

MILDRED W. STILLMAN,
Chairman, New York Group,
Episcopal Pacifist Fellowship.
Northeast Harbor, Me.

The War of Nerves

TO THE EDITOR: In these times of trouble, tumult, confusion, and chaos—when the press, movies, and even conversation continually add to our daily "war of nerves"—I would like to voice my plea to you.

Please, please, keep THE LIVING CHURCH free from the tension which surrounds us daily and continue to give us a magazine that is truly a living witness, not of war, but in spite of war!

(Miss) J. LENORE WATERS.

Chicago.

Editor's Comment:

It is our earnest desire so to do.

Army Chaplains

TO THE EDITOR: Your issue of August 20th is stimulating. Naturally, the first item that caught my eye was Army Chaplains. I agree with the author, Blaine Hollimon jr.; but I hope that he realizes the Army chaplain has to be all things to all people and that we are condemned for what we don't do as well as commended for what we do do. In fact, just as much so on the post as is the civilian ministry. We are happy to have suggestions. Of course, the final execution is determined by the individual circumstances.

Second, regarding the communication on Uncovered Heads by the Rev. Edward Heim: I would rather see a woman in church bare-headed than not there at all and a man in overalls at church devoutly worshipping than not at church at all. St. Paul the Apostle's admonition was uttered at a time and to people in circumstances quite different from today. If my exegesis is correct, St. Paul is talking to a type of person not entirely respectable; and people today would not like to be classed with the group which he admonishes. Except in extreme cases, our Lord's admonishments were most kindly; and I know from experience that too many people insisting on too many incidental meticulous observances are keeping a great many people out of church that would otherwise gladly be fellow-worshippers with us.

(Chaplain) THEODORE M. BURLISON,
Mather Field, Calif.

Uncovered Heads

TO THE EDITOR: Regarding the question of "uncovered" heads of women in church, I wonder whether St. Paul's verse from I Corinthians 11: 5—"Every woman that prayeth or professeth with her head uncovered, dishonoreth her head"—is applicable in the present day. Is not the interpretation of the text disputed by scholars? Does not the text refer to an ancient custom when women with uncovered, disheveled hair, with their hands running through it and pulling it, posed as supernatural soothsayers? What is the interpretation of "dishonoreth her head"?

Is it not sufficient merely to say that it has always been contrary to custom for a woman to appear in church with an uncovered head? May we not add that it seems to the Church more proper, more dignified, and more reverent for a woman to have her head covered?

(Rev.) GIBSON BELL.

Wynnewood, Pa.

The Living Church

744 N. Fourth St., Milwaukee, Wis.
Established 1878

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

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THE LIVING CHURCH is published every Wednesday except the last Wednesday in each month (on which day THE LAYMAN'S MAGAZINE OF THE LIVING CHURCH is published) by Morehouse-Gorham Co. at 744 North Fourth St., Milwaukee, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$3.75 a year, sold only in combination with THE LAYMAN'S MAGAZINE OF THE LIVING CHURCH at \$4.00 a year for both. Price for THE LAYMAN'S MAGAZINE alone, \$2.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York City.

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

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ST. PAUL'S, LONDON, ON THE NIGHT OF THE GREAT FIRE: *This remarkable photograph of the great London Cathedral, which miraculously survived the Nazi fire-bombing of December 29th, is one of the items in the "Britain at War" exhibit at the Museum of Modern Art, New York City.*

A Prayer for England

O LORD enthroned, O pitying Christ!
Thou see'st a fair land sacrificed,
A valiant people holding breath
Beneath the screaming rain of death;
Unbowed, unbeaten in the hell
Of mine, torpedo, bomb, and shell,
Around them ruin swiftly falls
On churches, towns, memorials
The loveliness a thousand years
Have touched with mellow grace of age;
And yet above the blood, sweat, tears,
They write for time a deathless page,

*Affirm the holy spirit of Man
Transcends his mortal heritage.*

*Oh when that happier dawn shall break,
And from the land winged Death hath flown,
When from the conflict they arise,
A nation through its suffering grown
To those clear heights of sacrifice—
O Man of Sorrows, thrice-denied,
Give comfort to these, crucified,
Who long in faith and valour stood
To crush a monstrous creed of blood.*

*From "A Man Arose," by Cecil Roberts
By permission of the Macmillan Co., publishers.*

The Living Church

GENERAL

ARMED FORCES

Importance of Chapel as Place for Private Prayer Pointed Out

An important function of the Army chapels which are now being constructed throughout the country for men in military service is their use for private prayer, meditation, and devotion, according to Chief of Chaplains William R. Arnold.

In a letter to Army chaplains discussing the equipment and use of chapels, Msgr. Arnold suggested a weekly program of activities for the Army camp, as follows:

"Sunday: Such number of Roman Catholic Masses as conditions warrant; such number of Protestant services of morning worship that each chaplain may conduct services for his organization. Bible classes and religious instruction groups. Vesper services.

"Monday: Instruction and forum groups with addresses of a religious or inspirational character.

"Tuesday: Programs by civilian church groups.

"Wednesday: Religious instruction and group singing.

"Thursday: Mid-week devotional services. Group singing, choir rehearsal.

"Friday: Jewish services.

"Saturday: Special program of music by organist, augmented by transcriptions from Music Department of Morale Branch or by other musical elements."

"In addition to the above," continued Msgr. Arnold, "the chapels will be available for daily religious services, for services on Christian and Jewish religious holidays, for confessions, catechism classes, instruction classes for confirmation and first communion, special week-day devotions, novenas, Lenten and other devotions, daily vacation Bible School classes.

DENOMINATIONAL SERVICES

"Chaplains may hold services in the chapels for the denominational groups of which they are members. The chapels may also be made available for the use of denominational groups not represented by a chaplain where this appears desirable and does not conflict with the approved program.

"The chapels are available to chaplains for sex morality lectures, for citizenship and moral training lectures based on re-

ligious principles, and for patriotic assemblies for which churches are normally used. They may be used for lectures of a counseling nature based on spiritual and allied motivations, for illustrated slides or films of a religious or cultural nature and accompanied by transcription or recorded music.

"At such other times as formal programs and services are not scheduled for chapels, they should be held available for private prayer, meditation, and devotion."

Chapel equipment, Msgr. Arnold said, will normally include the following articles: Pews or chairs for seating; altars, pulpits and lecterns, either movable or fixed; organ; altar furnishings, such as crosses, crucifixes, candlesticks, and vases;

hangings for altar and pulpit; pulpit Bibles, missals, and prayerbooks; hymnals and song books; choir music; articles required for the celebration of Holy Communion; choir vestments; conference room fixtures; office fixtures and equipment.

FORWARD MOVEMENT

New Goals Set by Leaders in Parishes, Missions, Dioceses

Throughout the nation, Church leaders have been preparing their parishes, missions, and dioceses for full participation in the 10-year movement Forward in Service, analyzing their deficiencies, planning



Pvt. D. P. Jacino.

STUDYING CHAPEL PLANS: The buildings projected in the War Department's program of a chapel for every camp are springing up all over the country. Shown above looking over plans at Camp Upton, L. I., are (left to right) Maj. J. R. Bennett, quartermaster corps; Chaplain W. E. Capron, Roman Catholic; Chaplain N. E. Barasch, Jewish; and Chaplain Arnold M. Lewis, Episcopal, who also has charge of the camp's Protestant soldiers. The \$20,000 building, under construction in the background, will seat 400 soldiers and will have offices for all three chaplains when completed. It will contain a portable altar, and an ark to hold the Jewish Book of the Law.

new projects, and deciding on definite objectives suggested by the Church-wide campaign.

An outgrowth of the movement Forward in Service in Nebraska has been the birth of an official Church publication, *Forward in Nebraska*. The newspaper, a bi-monthly, made its first appearance with the issue of July and August.

In introducing the publication, Bishop Brinker of Nebraska stated: "*Forward in Nebraska* will make it possible for us to know those things which are of interest to all of us and which we want to share with others. I am sure that our paper will help us to go Forward in Service and to achieve that unity of spirit and understanding which is essential in the declaration of the Kingdom of God."

South Carolina's Forward in Service committee has listed 14 objectives for the diocese. These include, among other things, a Young Churchmen's organization, a branch of the Woman's Auxiliary, and at least one member of the Layreaders League in every church; a 10% increase in confirmations before the diocesan convention of 1942; and the development of a Colored diocesan camp at Waccamaw.

The Connecticut diocesan committee on Forward in Service has prepared a questionnaire to aid rectors in analyzing their parish needs. Some of the many questions asked were "Am I teaching people to pray better?" "Are any groups left out through no fault of their own?" "Do we cooperate closely with neighboring parishes?" "Is there rotation in office in parish organizations and the vestry?" "Does my parish have a specific program for the next year, and objectives tentatively formulated for several years ahead?" "What are we doing about Church Unity?"

In Pennsylvania, Bishop Taitt has announced a detailed Forward in Service calendar, listing activities in his diocese from the middle of September up to Eastertide. The first scheduled affair is a retreat for diocesan clergy on September 15th. In the same month there will be a conference of parish chairmen of Forward in Service, a meeting of parish planning councils, a conference for parish representatives of youth organizations, observance of Youth Sunday, September 28th, and a quiet day for clergy. So the calendar continues through Advent, Epiphany, Pre-Lent, and Lent, with the suggestion of cottage or district meetings at Eastertide.

PUBLIC AFFAIRS

British, American Dignitaries Pay Tribute to Official Killed in Crash

More than 500 worshippers, British and American, gathered at the Cathedral of SS. Peter and Paul in Washington on August 17th to pay final tribute to Rt. Hon. Arthur Blaikie Purvis, chairman of the British Supply Council in North America, who was recently killed in a plane crash in England.

People of all walks of life joined Canon Theodore O. Wedel, Canon William Curtis Draper, and the cathedral choir in prayer. Official Washington was also well

represented. Among those present were Lord Halifax, the British Ambassador; Lord Beaverbrook, British Minister of Supply; Lease-Lend Administrator Harry Hopkins; and Gen. George C. Marshall, Chief of Staff; and members of the Cabinet and many of the government agencies, as well as officials of the British Dominions and the several British agencies in the United States.

Building More Secure Foundations for Democracy

The Conference on Science, Philosophy, and Religion in Their Relation to the Democratic Way of Life, which will hold its second meeting at Columbia University from September 8th to 12th, believes that it has two principle purposes: "to build more secure foundations for democracy and to explore the possibilities of collaboration between the various disciplines it represents."

The scholars participating in the conference—prominent scientists, philosophers, and theologians—will consider ways of rallying America's intellectual and spiritual forces to meet the threat which they believe totalitarianism places in the path of American democracy. Failure in the past to integrate science, philosophy, and religion in relation to traditional ethical values and the democratic way of life, has been catastrophic for civilization, the conference believes.

Episcopal Churchmen taking part in the conference will probably include Prof. Hoxie N. Fairchild of Hunter College; Dean Hughell E. W. Fosbroke of the General Theological Seminary; and the Rev. Dr. Frederick C. Grant, professor of New Testament at the Union Theological Seminary.

CONFERENCES

Musicians, Church Workers Study at Evergreen

For five weeks in July and August, the Evergreen Conference was in session at Evergreen, Colo.—the first three weeks as the School of Church Music, the last two as the Church Workers' Conference.

The music school, a clinic for the organist, choirmaster, and a soloist, had enrolled about 40 musicians from 16 states. All worked hard and happily, studying various types of music and services, attending lectures, doing laboratory work in playing, conducting, and planning for all types of services. Dean of the faculty was the Rev. Walter Williams.

The Church Workers' Conference enrolled about 30 persons from six states.

AMERICAN CHURCH UNION CYCLE OF PRAYER September

7. Chapel of the Annunciation of the Blessed Virgin Mary, Lawnside, N. J.
8. Holy Communion, Paterson, N. J.
9. Christ, Austin, Minn.
10. Holy Communion, Paterson, N. J.
11. Emmanuel, Washington.
12. St. Paul's, Washington.
13. St. James', Washington

Students considered problems facing the Church worker in guilds, vestries, and other Church projects. The Rev. Dr. Harold L. Bowen was dean.

On August 11th, between the two conferences, branches of the Woman's Auxiliary of the diocese of Colorado held a joint meeting at Evergreen and heard addresses by Bishop Ingley of Colorado; Fr. Bowen, who spoke on Forward in Service; and the Rev. John Hubbard. At the end of the conference, the Sisters of St. Mary conducted a retreat for women.

A Declaration by the Advanced Conference of the Third Province

A declaration on the task of the Church was drawn up at the close of the advanced conference of the province of Washington, which met recently at Sweetbriar, Va., under the leadership of Bishop Ludlow, Suffragan of Newark, the Rev. Dr. Gilbert P. Symons, who has been especially active in the work of the Forward Movement, the Rev. Dr. Charles W. Sheerin, vice-president of the National Council, and a number of seminary and college educators well known in the Church.

"The firm conviction of this conference is that the Church's task is to be the Church," the statement concluded. "That is, at all times and by every means, to make known the mercy and love and power of God to men who are without hope in the world; to win them by word and life to discipleship in Christ; to receive them into a fellowship where brethren love and assist one another; to bring the redeeming love of God to bear upon the problems of the world; to provide the sphere where, in the presence of God, both individuals and groups can make Christian decisions and put them into practice. . . .

"While she must maintain her own health and growth, the Church's mission is to the world, to the unredeemed man, near and afar off, to the local, national, and world communities. . . . When engaged in this work, all organizations become meaningful, and not otherwise—whether they be vestries, parish councils, brotherhoods, Woman's Auxiliary, young people's groups, social agencies, now existing or to be brought into being."

EPISCOPATE

Northern Michigan Prepares to Elect Bishop

Preparatory to the election of a Bishop for the diocese of Northern Michigan, the Rt. Rev. Dr. Herman Page, provisional Bishop of Northern Michigan, has appointed a nominating committee of clergy and laymen.

Members of the committee include the Rev. Messrs. Carl G. Ziegler, George C. Weiser, John L. Knapp, and E. R. A. Green, and Messrs. L. I. Noyes, F. C. Stanford, S. B. Miller, and W. C. Douglass. The Rev. Mr. Weiser, 219 West B Street, Iron Mountain, Mich., has been elected secretary of the committee and is receiving all communications and recommendations to be considered by the committee.

JAPAN

Final Evacuation of Missionaries From Danger Zone

Because the position of American nationals in Japan has become increasingly difficult, arrangements have been made for the evacuation of all Episcopal missionaries remaining in Japan, according to a cable from Bishop Reifsnider, who has been in charge of the American Church in Tokyo; and presumably all missionaries except Paul Rusch have since departed for the Philippine Islands or for the United States. Mr. Rusch, who for 10 years has nurtured the inception and growth of the Brotherhood of St. Andrew in Japan, will remain in Tokyo and, in a more or less unofficial capacity continue to guide the movements of the Brotherhood.

A short time ago the Japanese Government refused to permit American nationals to depart [L. M., September], but by negotiation with the American State Department this restriction has now been lifted.

According to Bishop Reifsnider the Rev. and Mrs. H. C. Spackman, Miss Nellie McKim, Miss Gladys G. Spencer and Miss Ruth Meinhardt sailed on August 20th from Kobe for Manila via Shanghai. Miss Helen R. Lade, Miss Helen M. Pond, Miss Jeanette A. Albert, R. L. Simmons, Miss Ella L. A. Foerstel, Miss Bessie McKim, Miss Ruth Burnside, and Bishop Reifsnider himself were scheduled to sail on August 28th for America, via Shanghai.

Eighth Native Bishop Elected

At the convention of the diocese of South Tokyo held in July at Yokohama, Japan, the Rev. Dr. Todomu Sugai, principal of the Nippon Seikokwai Central Theological College, Ikebukuro, Tokyo, was elected Bishop of South Tokyo to succeed the Rt. Rev. Dr. Samuel Heaslett, English Missionary Bishop who retired last autumn.

Bishop-elect Sugai is the eighth Japanese to be elected to the episcopate of the Nippon Seikokwai, the Holy Catholic Church in Japan. After confirmation of his election by the House of Bishops of the Japanese Church, the consecration date will be set.

STUDIED IN ILLINOIS

Bishop-elect Sugai was born in 1883 at Aomori in northern Japan, where he received his early education and was baptized as a student. He was trained in Japan for the Church at the former Trinity Divinity College in the old foreign settlement of Tsukiji, a forerunner of today's Central Theological College. After his graduation, he was sent by the late Bishop McKim to the United States, where from 1908 to 1912 he did four additional years of college work at Western Seminary in Evanston, Ill. [since combined with Seabury Divinity School].

Beside being one of the best known pastors of the Church, Bishop-elect Sugai has since 1913 been professor of Greek at

the Church's theological seminary and at St. Paul's University. In 1939 he retired as priest of All Saints' Church, Hayashi Cho, to become principal of Central Theological College.

Other dioceses of the Nippon Seikokwai which are expected to elect Japanese bishops to replace the former foreign missionary bishops are the dioceses of Hokkaido, Kyushu, and Tohoku.



CONSECRATION IN FAR EAST: Bishops Mok of Canton, Wilson of Singapore, Binsted, who is in charge of the Philippines, Song of Western Szechuan, and Hall of Victoria, Hong Kong, are shown after the consecration of Bishop Wilson in Hong Kong.

SINGAPORE

Bishop Binsted Presides at Consecration of British Diocesan

Probably for the first time in Church history an American bishop has presided at the consecration of a British bishop for a major British see. This summer, at the request of the Archbishop of Canterbury, the senior Anglican bishop in the Far East, Bishop Binsted who is in charge of the Philippines acted as Presiding Bishop at the consecration of Bishop Wilson of Singapore.

The ceremony took place in St. John's Cathedral, Hong Kong, where Bishop Wilson had been dean for three years. Other Americans present included the Rev. Charles A. Higgins, assistant chaplain at the cathedral, and the Hon. J. H. Bruins, acting American Consul General in Hong Kong.

ENGLAND

CMS Encouraged by American Aid

In its annual report, the Church Missionary Society of the Church of England makes grateful acknowledgement of the

1941 Aid to British Missions gift of the Church in the United States.

"At such a time the generous gift from the Protestant Episcopal Church of America and the sense of fellowship which it expresses comes as strong encouragement, and is a most valuable contribution to the work of the coming months," says the report. "The amount received up to the time of closing the books from the alloca-

tion by the Missionary Council to the C.M.S. was £24,562.

"Above all, their confidence is in the living God who called the society into being in days of crisis, has sustained it through 142 years, and is blessing it richly today in its service overseas and in the devotion of its friends in this and other lands."

CHINA

Bishop Roberts Elected Chairman of American Advisory Committee

Bishop Roberts of Shanghai has been unanimously elected chairman of the American Advisory Committee in Shanghai, to succeed Major Arthur Bassett, who is retiring from China.

The advisory committee, a voluntary group of leading business men and missionary executives in Shanghai, has full charge of allocating funds sent from America by the Church Committee for China Relief, one of the eight member agencies in the \$5,000,000 United China Relief campaign. During the past three years the American Advisory Committee has administered almost \$2,000,000 worth of relief through five regional committees and 150 local committees throughout China.

The New Christian Education Units

By Adelaide Case, Ph. D., Litt. D.

Professor of Religious Education, Episcopal Theological School, Cambridge, Mass.

TEN new teaching guides have recently been published by the National Department of Christian Education. These *Christian Education Units*¹ are in the form of attractive and well-printed booklets between 25 and 50 pages in length, selling for a quarter apiece. So far only ten of them are ready, six for the kindergarten (four and five year olds) and four for either the first or the second grade. More are on their way and eventually there will be units for all the various grades of the church school and for use by adults.

This teaching material is unique in the Church. It is not primarily factual. It does not contain a mass of historical and doctrinal information to be handed out to little children, with various devices to make it palatable to the young. While it includes stories, handwork, and pictures, its center of gravity is not the individual child learning to "be good" and to "love God" through stories from natural history and from the Bible. Quite the contrary. The center of gravity of this material is the Christian Church and the children of the Church working and playing and worshipping together as a part of the family of God. For the moralistic or pietistic note in much current material there is substituted a joyful sharing in fellowship.

THE COURSES

The great seasons of the Church form an obvious center for the children's religious growth. For the first and second grades there are units, *We Prepare for Christmas*, and *We Enjoy Easter*. These children are also provided with a course on our Lord's boyhood, *We Learn How the Boy Jesus Lived*. The fourth unit for this age group describes concretely many opportunities for participation in the life of the Church in the community and is called *We Live Together*.

The kindergarten children have units on *Celebrating Thanksgiving* and *Celebrating Christmas*, one on *Home and Parents*, and another on *Getting Acquainted with the Church*. Little children's problems of group relationships and ways of taking part in Church and community work are treated in *Play and Friends* and *God Caring Through People*.

Every one of the units follows the same pattern. The first section describes needs and problems found in the actual experiences of the children whom the writers have in mind and also the results—in knowledge, attitudes, devotion to the Church, etc.—that might reasonably be expected from following the plan outlined. Then a series of activities is suggested along the line of the topic chosen. Yes,

¹For the kindergarten: *Getting Acquainted with the Church*; *Celebrating Thanksgiving*; *Celebrating Christmas*; *Home and Parents*; *God Caring through People*; *Play and Friends*. For the First and Second Grades: *We Learn How the Boy Jesus Lived*; *We Prepare for Christmas*; *We Enjoy Easter*; *We Live Together*.

this is what is called teaching through an activity program. The children do not sit still for long. They do things. They help at home and at school. In Sunday school they organize into groups for dramatic play, to find out facts, to construct useful articles, to plan programs and services of worship. In every unit source-material is suggested and the teacher is expected to gather together an inexpensive array of picture-books, song books, and some simple equipment. A few stories, prayers and poems are incorporated in most of the booklets. For each unit an arrangement is suggested which will help the teacher to outline in detail a series of sessions leading up to a "culminating activity" which will summarize what has been done. Enough material is provided in most of the units for at least six sessions although some are planned for as few as four sessions, other for as many as ten.

MEANINGFUL ACTIVITIES

There is a definite effort to get away from the meaningless activities which have afflicted so-called progressive education in the religious field. The teacher is repeatedly warned against wasting time and is urged to develop only those activities which have meaning for her particular group and are worthwhile for the purposes of the unit. Two of the booklets (*Celebrating Thanksgiving*, and *Play and Friends*) present an excellent plan for a diary record of each class which includes a plan of work for the day, a record of what happened, an evaluation of the session, and suggestions for the following week.

Nothing could be easier than to find fault with these ten units. They show marks of haste. They are not very well written and nearly all of them need painstaking editorial revision. The directions are

very slight and sketchy and sometimes confusing. Misleading information is given, such as the statements that at the first Passover the Jews "stood around the table dressed in their cloaks and hats with the candles burning," and that "Italians eat no eggs or meat during Lent." The Bible receives scant attention, even at Christmas and Easter when some knowledge of the glory of Our Lord's life is needed to give meaning to these holy seasons.

On the whole the material for the kindergarten is more satisfactory than the units for the first and second grade. Mrs. Maramarco's two units, *Play and Friends* and *God Caring Through People* are exceptionally useful. And Miss Allen's *Getting Acquainted with the Church*, is full of fine suggestions. These three books are among the best in the series.

As I look upon it, however, the point at issue is not in the degree of excellence of the material offered in these Units but in the *method* which they advocate and illustrate. The ten booklets are not published as classics. They are intended to be immediately useful and then to disappear. Their purpose is to persuade the teachers in our Sunday schools *to come alive*, to live with their children as members of Christ and children of God. These booklets are unmistakably based on the conviction that as baptized members of the Church little children can practice the Christian life. Let us hope that this conviction will take hold of the whole Church and that as the result, better teaching materials will appear from many sources.

Without going into the precarious and time-consuming business of extensive curriculum construction, our National Department has furnished us with the stimulus, direction, and encouragement that are so sorely needed throughout the Church.

ADELYNROOD REVISITED

THE days, like marching men, have come and gone,
A mighty company to form the years;
Days of blood and terror, pride and fears,
Years, lost years, and all to be rewon.

The dusty days have left us travel-worn;
Their mark is on our faces, in our eyes.
"Peace and there is no peace" we cry, so torn
With pain: "Polluted are the bluest skies."

Yet here in quiet confident return
We find the selfsame cross upon our hill,
Across the level marshes sunsets burn
Their lovely tokens of divinest Will.

Here is no opiate. This peace runs deep,
Touching the rock; serene it soars,
And vital as a wave it breaks and pours
A tonic blessing on the worlds that weep.

VIRGINIA E. HUNTINGTON.

Our Russian Ally

SOVIET RUSSIA is allied with Great Britain in the war against Germany. The United States, to all intents and purposes, is allied with Great Britain in the war against Germany. Therefore, to a very considerable extent, the United States and Soviet Russia are now allied with each other against Nazi Germany.

That this relationship is not merely a theoretical one is apparent. The State Department has assured Russia that it will receive tangible assistance under the Lease-Lend Law, and already ships are on the way across the Pacific to Vladivostok and planes are crossing the Atlantic to the Middle East via west Africa. Moreover, acting upon the favorable message from Messrs. Roosevelt and Churchill, Dictator Stalin (who is presumably now a democratic leader in the eyes of the Administration) has called a conference to meet in Moscow soon to coordinate Russian, British, and American war measures.

That aid to Russia is a problem of immediate urgency we do not deny. The critical front just now is the Eastern one, and every day that Hitler's troops can be delayed in their invasion of the Soviet lands is a day gained in the defense of the West and a step toward the ultimate defeat of the Nazis. Russia, Britain, and the United States are allied in a common cause—the determination to stop Hitler—and it is ordinary common sense for them to pool their material resources in the vigorous promotion of that cause. The immediate menace to all three countries is Naziism, and it is well that the three powers should stand shoulder to shoulder in combating that menace.

But if the immediate menace is Naziism, it should not be forgotten that Communism is no less antagonistic to both Christianity and democracy. If it suits the Communist party line today to cry all out for national defense and aid to Britain, we should not forget that yesterday the same comrades were doing everything possible to hamper our defense industries and were denouncing the "capitalist war." And tomorrow, if it suits the purposes of Moscow, the party line will revert to its former tactics of sabotage and "boring from within."

We cannot agree with the Archbishop of York in his recent effort to praise the Russians, with only the faintest of criticism. "There is a great deal in the present order in Russia which no Christian can approve," says the Archbishop, adding: "Personally, I always thought Bolshevism preferable to Naziism, because its goal of universal fellowship is part of the Christian hope, though its method of trying to reach its goal is, in my judgment, bound to frustrate its own object; the goal of Naziism is itself flatly un-Christian. But these points are not of primary relevance. The essentially relevant facts are that Germany has been the worst offender in aggression upon her neighbors, while Russia has for the most part been a pacific power" [L. C. August 20th, page 5].

That, it seems to us, is a remarkable statement to come from so responsible a prelate, and one for whose words we have ordinarily the highest regard. Without attempting to determine the fine point as to whether Germany or Russia is "the worst offender in aggression upon her neighbors" (incidentally, we might want to include one or two other nations in our survey of that subject) we wonder what some of Russia's erstwhile neighbors—the Poles, Estonians, Latvians, and Lithuanians, not to mention the hardy Finns—would think of

the description of Soviet Russia as "a pacific power." And how can a Christian bishop discern a "goal of universal fellowship" in harmony with "the Christian hope," in a nation that has for 20 years followed a policy of "liquidating" large elements of its own population, imposing persecution and martyrdom upon the Church, and organizing sabotage and espionage on a grand scale throughout the world?

In this country, the Roman Catholic Church and the American Federation of Labor, both of which have long opposed Communism, have endorsed the program of material aid to Russia without attempting to justify Communism, even as the lesser of two evils. The American Legion, with a similar record of opposition to Communism, will probably take a similar line at its convention in Milwaukee this month. This seems to us a reasonable and a realistic attitude. What would it profit us to overthrow Nazi totalitarianism, only to have Communist totalitarianism forced upon us in the "peace settlement"?

Dean Johnson of Canterbury, perhaps the most prominent Christian enthusiast for the Russian experiment, has written: "Had Christians from the first but given to Communists the welcome which was due to men whose motto—'from every one according to his ability and to every one according to his need'—is so wholly Christian, and who had passed from words to deeds in their construction of a concrete order based on these principles, Christians would have done more honor to the intention of their Founder, and Soviet Communists might never have felt compelled to launch their war against religion." Perhaps; and yet we seem to recall that the Soviet transition from the words of Karl Marx to the deeds of Lenin and Trotzky was so rapid that, had Dr. Johnson been Dean of Moscow instead of Canterbury, he probably would have been clapped into a cell or "liquidated" before he had a chance to phrase his welcome. In short we fear that both Dean Johnson and Archbishop Temple have been indulging in wishful thinking in regard to the Soviet Union.

WHAT, then, should be our attitude as Americans and as Christians?

(1) We are committed, and most of us feel that we are rightly committed, to the defeat of the Nazi aggressor, both for the liberation of the conquered nations and for the defense of our own country.

(2) To accomplish that object, we ought to stand shoulder to shoulder, not only with Britain, but with Russia, which is now feeling the brunt of the Nazi aggression.

(3) But such a policy does not require us to try to "re-interpret" Communism as "wholly Christian," with a goal that is "part of the Christian hope," nor should it blind our eyes to the aggression of Soviet Russia against Poland, Finland, and the small Baltic nations, nor its never-repudiated aim of world revolution.

(4) And our peace aims should certainly include the freedom of religion, which President Roosevelt rather belatedly added to the "eight points" that he set forth jointly with Prime Minister Churchill, and the other "freedoms" that are denied by the Communist brand of totalitarianism equally with the Nazi and Italian Fascist brands.

(5) And specifically, we should exercise a bit of caution in

regard to the Communists and fellow-travelers in our midst, who are decidedly in the role of "Greeks bearing gifts."

As Christians, we should also remember that behind dictators, economic theories, and systems of government, there are always the people. It is they who are really important—the workers in the factories, the toilers in the fields, the mothers in the homes, the children in the schools. They are equally important in the eyes of God whether they are Russians or Germans, British or Frenchmen, Poles or Finns. And it is they who are the sufferers in the war, whichever side they may be on. Perhaps God may use the Nazi invasion of Russia to open our eyes to the fact that the millions of inhabitants of that vast land are not mere pawns in an economic and social experiment, to be vigorously attacked or defended in abstract terms, but are children of God who have the same rights to life, liberty, and the pursuit of happiness that we claim for ourselves. To lose sight of the individual in the mass that makes up the nation is to fall into the very totalitarian heresy that we are trying to eradicate.

Finally, as Christians, we should not be guided alone by political expediency, but should try to see the unfolding picture of world events in the light of the purpose of God—a purpose that can overrule the passions of sinful man and turn even his wickedness to the accomplishment of the divine will.

As Our Lord hung upon the Cross, He suffered for the sins of all mankind—in our own day as much as in His mortal lifetime. This terrible war, and the bitter suffering and disillusionment through which we must pass before sanity returns to the earth, is at once a part of the sin and a part of the agony of reparation and atonement. Amid all the distractions of the war-torn world, and despite the miasma of propaganda and counter-propaganda, let us not lose sight of that strange Figure upon the Cross. His is the victory that alone can overcome both sin and death; and His followers cannot be content with any lesser victory.

"The Nazarene"

OUR cover illustration shows an unusual piece of sculpture—and presents a unique opportunity for some generous individual to make a double gift, to the Church and to war relief.

The statue, entitled "The Nazarene," is the work of a Jewish physician, Dr. A. L. Wolbarst of New York. Last year it won first prize at the national exhibition of the American Physicians' Art Association, held at the Belmont-Plaza Hotel, where some 80,000 pieces were exhibited. It stands 30 inches high, and is the original plaster cast finished in antique bronze. The physician-sculptor took as his text, "He that is without sin among you, let him first cast a stone at her" (St. John 8: 7).

In May of this year, Dr. Wolbarst contributed this piece for inclusion in the fourteenth annual exhibition of the New York Physicians' Art Club, held at the shop of the British War Relief Society, at the corner of East 57th St. and Fifth Avenue. This year the exhibition was sponsored and arranged by Mrs. W. Coda Martin, the able director of the medical aid department of that society, and the entire proceeds of several thousand dollars were devoted to the little bomb-shocked children of Britain. There are many of these youngsters, mostly under five, in desperate need of the skilled care of trained nurses and doctors. They can be permanently cured, and their care is a special project of this group.

Mrs. Martin hopes that some generous individual will

purchase this statue and give it to a church or religious institution. "The Nazarene," she says, "really belongs in a church or some other religious place, and we are trying to find the exact niche where it fits." Every cent paid for it will be used for medical aid to bomb-shocked children in the British Isles.

Would some reader of THE LIVING CHURCH like this opportunity to contribute a splendid memorial to his parish church or some religious institution—perhaps a Church hospital or home—and at the same time make a substantial contribution to a worthy and urgent humanitarian cause? If so, please write or telephone to Mrs. Martin, British War Relief Society, 730 Fifth Avenue, New York City.

Our Nursery Shelter

ALTHOUGH the goal of \$3,000 has been passed, contributions continue to be received for The Living Church Nursery Shelter, Barton Place, near Exeter, England. And additional contributions are very welcome, for a family of 30-odd youngsters under five have many needs—principally warm clothing for the coming winter.

Some of our readers have generously offered to send garments for the children, and these offers are greatly appreciated. For example, Miss Elsie M. Brennan of Lancaster, Wis., has made several cotton print dresses for the little girls who will, we are sure, be delighted to have them. Miss Grace D. Baylies of East Orange, N. J., has sent a package that will

INSIDE AMERICA

BY ELLIS E. JENSEN, PH.D.

Commercialized Bigotry

SOME years ago a vicious anti-Catholic magazine attained a circulation of a million copies. A committee of prominent citizens called on the editor to present him documented proof that much of the material he was publishing was totally false. To their amazement the editor cheerfully admitted that he knew most of these scurrilous charges were not true. He excused himself, however, by saying he had a public for that sort of stuff, and was making his living by providing such reading. He was totally unconscious of the moral issue involved in exploiting prejudice.

There are always people who want to see their prejudices confirmed in print. They will pay money for printed libels against groups they dislike, and they will hand them out to their friends and acquaintances. They create a market for "hate literature," and encourage unprincipled people to print such material in the name of a phoney organization which will "protect" the nation against the groups selected for attack.

Most of these vicious organizations are purely rackets, and have no connection with foreign propaganda groups. But some do have such a connection. Whether they have or not, they all spread suspicion, fear, and distrust, and sap the strength our country enjoys only when it is essentially united and at peace with itself.

Legislation against such groups and their literature is dangerous, for the principle of free speech may be lost in the process. The answer must lie primarily in the determination of the American people to boycott harmful rumors and printed pamphlets, and to make plain to prejudiced people that their ideas are not welcomed by healthy-minded citizens.



British Combine.

AT THE LIVING CHURCH SHELTER: Fr. Madge, an Exeter clergyman, is shown seated in the garden, telling stories to some of the 36 children now sheltered at Barton Place. This spot in the garden was the favorite of the late Bishop of Exeter. Barton Place is now owned by Mrs. Murray, wife of the principal of Exeter University.

bring the children much joy, containing soap bars with little dolls, knitted caps, a sweater, and quilts. Since we are working through the Save the Children Federation in our maintenance of this shelter, we suggest that contributions of clothing be sent through the clothing division of that organization, which is well equipped to handle them. Also, it might be well to indicate that the clothing may be used for the relief of other children under the care of that organization in Britain if not specifically needed by the children in our own nursery shelter. Clothing should be sent prepaid to Save the Children Federation, Inc., Clothing Division, 125 Duane St., New York City. Mrs. Helen B. Sater is in charge of the clothing division, and will be glad to send a list of needs on request, or to answer inquiries. Cash contributions, however, should be sent as before to THE LIVING CHURCH RELIEF FUND, 744 N. Fourth St., Milwaukee, Wis., marked "For Nursery Shelter."

Letters from mothers of the children at the shelter express their profound gratitude for the care and relative safety given to their youngsters at Barton Place. One writes: "I am so glad to know David and Jean continue to make progress. It has been a tremendous relief to know they are happy and well cared for, particularly during the past three weeks. Our house in London was rendered quite uninhabitable during a weekend blitz, and I'm sure I've never felt so thankful as I did, when viewing the damage, that David and Jean were not there to experience all the fear and utter confusion that prevails at such a time."

We are greatly pleased that our readers have responded so generously to this appeal, and are proud to be the medium for the transmission of this effective aid in mitigating the horrors of war for at least a few of these British youngsters.

Two Schools

OUR attention has been called to a most regrettable error in the listing of two of the schools in our educational number, THE LIVING CHURCH of August 20th. Through an error in our office, some of the information relating to St. Paul's School, Baltimore, Md., was given under the heading

of Somerset Hills School, Far Hills, N. J., thus making the description of the latter school quite misleading.

The proper listing for these two schools should be as follows:

Somerset Hills School, Far Hills, N. J., Rev. James H. S. Fair, director; for boys, grades 1 to 9. Individual attention to a small, flexible group of students is emphasized, and there is a varied program of activities. Daily services are held, with Holy Communion twice a month. The school is visited regularly by the Bishop. St. Paul's School, 2101 Rogers Avenue, Mount Washington, Baltimore, Md. Boarding and day school for boys, grades 4 through 12 (college preparatory). George S. Hamilton, headmaster. The school is connected with Old St. Paul's Church, Baltimore, having been founded by the Rev. Dr. William E. Wyatt during his rectorship. The present rector, the Rev. Dr. Arthur B. Kinsolving, is chaplain and president of the board of trustees. Under his presidency the school has been moved to a 23-acre site at Mount Washington, a suburb of Baltimore. Next session the school will have accommodations for about 225 boys.

We trust that this correction will help to clear the record for these schools, both of which are entitled to the interest and patronage of Church people.



DESPITE the war, Englishmen have not lost their sense of humor. Two good stories come out of a recent issue of the *Church Times*, one a new one and the other of more ancient vintage.

The first concerns the recent meeting in England of the Gibraltar diocesan association. The diocese of Gibraltar includes the Anglican work in the southern half of continental Europe—rather a warm diocese, these days. Many of the chaplains were perforce unable to get to England for the conference, and one of them, the Archdeacon of the Riviera, somehow beat the French censorship with a telegram stating that he could not attend as he was "suffering from an overdose of Vichy."

The other concerns the famous Archbishop Ullathorne, who was preaching one day in an Anglo-Catholic parish. He took as his text, "Lord, I am not worthy." A small boy in the sanctuary to whom these words had a familiar ring, immediately struck the gong loudly. "The Archbishop glared, and the congregation, already seated for the discourse, hunched forward at the sound of the gong. After a short silence, the Archbishop gave out his text again. A further 'hunch' from the faithful and another whack at the gong by the small boy. Then the Archbishop became exasperated, and said in a loud voice, 'Take that 'ammer out of that child's 'and!'"

SPEAKING of sermons, here are two sermon titles that were unwittingly put in juxtaposition in the announcement of a Baptist church in the South recently:

- 11:00. "The Heart of Christ's Teaching Concerning Discipleship."
- 7:30. "The Heart That is Not Right."

How's THIS, from a Boston parish paper: ". . . the Offertory, during which the congregation, seated, will sing Hymn 132, "O Jesus, Thou art standing."

AND FROM the program of an interdenominational young people's program we cull this gem: "Rev. will speak on the topic, 'Influence of Religion in Delinquency.' He will also play his musical saw. Come and bring your young people."

Church School Courses

Not being publishers of any Church School courses ourselves, we are peculiarly able, we believe, to disinterestedly recommend the best courses available to all our Church Schools in their various grades; and we carry in stock here an ample supply of such courses as we can sincerely recommend. Some of the material offered on the market we frankly thumb down.

We believe it will be a good idea to give us an opportunity of discussing with you your plans for the education of not only your Church School, but your parish as well, for the coming year.

There is still time for us both to get this job decently done before your Church School opens. May we help?

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Dr. Niebuhr on Man

By the Rev. Burton Scott Easton, S.T.D.

THE NATURE AND DESTINY OF MAN.
VOLUME I: THE NATURE OF MAN. By
Reinhold Niebuhr. Scribners. \$2.75.

IN THE preface to his book, Dr. Niebuhr asks that judgment on his work be suspended until the publication of the second volume, *The Destiny of Man*; as the two volumes of Gifford lectures form an integral unity, they should be read together. Both readers and reviewers will bear this request in mind, but a description and preliminary estimate of the first volume is wholly permissible.

An important fact, naturally, is that Dr. Niebuhr writes as a Christian, both in heart and mind. He does not belong to the school of apologists whose best endeavor is to plead that the Christian position is still tenable, despite all arguments to the contrary; Dr. Niebuhr believes firmly that the Christian standpoint is the *only* standpoint from which man can be understood. The other standpoints receive full consideration in the course of his discussion: classical, rationalistic, idealistic, and romantic. Especial attention is devoted to the theories of Marx—as exemplified in Communism; of Nietzsche—as exemplified in Fascism; and of Freud. And they are all rejected as inadequate.

Within Christianity, Dr. Niebuhr's position cannot be classified precisely, for in anthropology the teachings of the past afford us less guidance than in any other major field of theology. Once we admit—as practically everyone nowadays does admit—that the opening chapters of Genesis do not describe literal historic fact, then the "classical" treatises on the nature of Adam before the Fall and on the Fall itself are as futile as treatises on Ptolomaic astronomy. This needs to be said very unmistakably. Only too many popular writers and preachers assert roundly that they do not accept the Garden of Eden story literally—and then go on to make statements that assume the story's literal truth. For instance, do we not hear clergy still preaching that physical death is the result of human sin?

CATHOLIC CATEGORIES

With such loose thinking Dr. Niebuhr, of course, will have nothing to do; what truth there is in the Biblical account—and there is very much truth in the Biblical account—must be detached resolutely from its historic setting. And this means, as has been said, parting company with all past teachings, Catholic or Protestant, that depend on the setting for their content. On the whole, however, Dr. Niebuhr finds the Catholic categories more congenial than the Protestant; at least they indicate better the general direction the theological doctrine of man should take. In Biblical terms Dr. Niebuhr is largely a Paulinist. Of the individual Christian thinkers he reserves his highest praise for Kierkegaard, for Kierkegaard's psychological analysis of religious experience touches unique depths.

Turning now to the book itself, the opening chapter states the problem to be attacked and in a couple of significant sen-

tences on page 17 reveals Dr. Niebuhr's phrasing of what to him is vital: "Christianity, therefore, issues inevitably in the religious expression of an uneasy conscience. Only within terms of the Christian Faith can man not only understand the reality of evil in himself, but escape the error of attributing that evil to anyone but himself." That is, Dr. Niebuhr writes here, as always, fundamentally as a moralist, to whom man is definable primarily and almost exclusively as "a moral being." Or, more precisely, man is a being with moral capacities and ideals—but capacities and ideals that are always beyond the actual achievement, so that in religious terms the definition practically becomes, "Man is a being who sins." This is his thesis.

MANY-SIDED REALITY

His second chapter, *Vitality and Form*, is chiefly concerned lest one aspect of reality be made interpretative of all aspects. Here he notes, for instance, that while Marxian materialism was a necessary reaction to Hegelianism "and to every form of human pretension which glorifies rational man as essential man" (page 36), Marx never recognized the ideological element in all human reasoning, far too constitutionally deep-seated to be eliminated by social reorganization.

The third chapter, *Individuality in Modern Culture*, deals largely with the destruction of the self in naturalism and the loss of self in idealism and romanticism; he illustrates the nationalism of the romantic movement in citations from Fichte: "Only the German can be a patriot. Only he can, in the interest of his nation, include all mankind. . . . Every other nation's patriotism is selfish, narrow, hostile to the rest of mankind" (page 90).

THE EASY CONSCIENCE

With Chapter IV, *The Easy Conscience of Modern Man*, Dr. Niebuhr comes really into his own: "The most surprising aspect of the modern man's good conscience is that he asserts and justifies it in terms of the most . . . contradictory metaphysical theories and social philosophies" (page 93). "The final sin of man, said Luther truly, is his unwillingness to concede that he is a sinner" (page 121). It is a constant inclination of man (page 91) "to transmute his powerful and finite self and his partial and finite values into the infinite goal. Therein lies his sin"—a sentence almost worthy of Kierkegaard.

This same moral intensesness dominates the analysis of the various Christian anthropologies in Chapter V; the criterion is summarized on page 148: "The doctrine of Atonement . . . must be made 'the head of the corner.' It is an absolutely essential presupposition for the understanding of human nature and human history." It is for this reason that in modern liberal Protestantism "the problem of sin is not understood at all" (page 145). The difficulty with minimizing interpretations of Christ is that they fail to recognize that "man is a creature who cannot find a true norm short of the nature of ultimate

reality. This is the significance of the historic doctrine of Christ as the 'second Adam.' The same Christ who is accepted by faith as the revelation of the character of God is also regarded as the revelation of the true character of man" (page 146).

Chapter VI treats of man in his twofold aspect. He is made "in the image of God," gifted with a power of self-transcendence; this, unless controlled with Christian concepts, leads on the one hand into an idolatry of exalting the contingent into the unconditioned or else negates all temporal and historical existence because it is involved in contingency. But man is also a creature; "all flesh is grass." Man's power of self-transcendence is limited by his finiteness; this is a fact that belongs to God's plan and must be accepted with reverence and humility, for the self in the highest reaches of its self-conscious is still the mortal and finite self.

Man as Sinner is the theme of Chapters VII and VIII. Here Kierkegaard is followed directly in identifying temptation with anxiety: "Anxiety is the psychological condition which precedes sin. It is so near, so frightfully near to sin, and yet it is not the explanation for sin." In itself anxiety is a permanent concomitant of freedom and is the source of creativity when rightly used. But when wrongly used, it results either in man's denial of his contingent nature or in an attempt to escape from his freedom: the two basic sins, therefore, are pride and (in the widest sense of the word) sensuality. Dr. Niebuhr's investigation of these two root evils has little resemblance to the methods of conventional moral theology and offers the latter a badly needed corrective; *e.g.*, "The worst form of self-assertion is religious self-assertion, in which under the guise of contrition before God, He is claimed as the exclusive ally of our contingent self" (page 201).

ORIGINAL SIN

The two closing chapters, Original Sin and Man's Responsibility, and *Justitia Originalis*, attack the thorniest of all thorny problems; so thorny, indeed, that such well-known writers in English as Tennant and Canon N. P. Williams have tiptoed by it on the other side. It is here that the great scholars of the past are of the least help. Scholastic theology held that Adam before the Fall possessed a supernatural "super-added gift"; this he lost, but retained his "natural justice." But acceptance of evolutionary theory is incompatible with the first premise, while the second has had disastrous results in the field of morals.

Lutheranism—further exaggerated in Barthianism—so over-emphasized the Fall as to imperil the relative moral achievements of history by making everything equally sinful. Calvin in theory guarded against Luther's extremism, but not in practice. Modern liberal theology disregards the entire problem as meaningless. But it is very far from meaningless; the doctrine of original sin is vitally necessary "to throw light upon complex factors in human behavior which constantly escape the moralists" (page 249). Can the Nazi be absolved of responsibility merely because his choice is not consciously perverse? Man incurs guilt, in other words, outside of his choice; there exists a "responsibility despite inevitability" (page 255).

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Camp Barkeley, Texas
March 29th, 1941.

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CHICAGO

Chapel to be Established as a Prayer Center in the Loop

Adoption of a plan looking toward the establishment of a permanent Loop chapel for the Episcopal Church in Chicago was endorsed by a group of leading Churchmen of the diocese at a luncheon meeting held recently.

The plan has already progressed to the point where a room has been set aside in the Woman's Auxiliary headquarters in a downtown office building and fitted up as a prayer-room where Churchmen of the diocese who work or visit in the Loop may go for intercessions and meditations.

Bishop Conkling of Chicago in hearty accord with the plan, has given it the name of the Chapel of the Transfiguration and appointed the Rev. Irwin St. John Tucker, priest in charge of St. Stephen's Church, to direct the development of the project.

THREE PURPOSES

Three purposes are to be served by the Loop chapel. First, it is to be a prayer center, at which members of parishes linked in the Prayer-partnership plan may meet for mutual intercessions. Secondly, it is to be a center for visiting Church members from out of town, who frequently are amazed at finding that Chicago has no activity closer to the Loop than St. James' or the Cathedral Shelter, both a mile away. Thirdly, it is to be a spiritual center for classes for Loop workers, carrying out through the year the purposes of the noon-day Lenten services.

In an effort to make the chapel the center of such activities Bishop Conkling has expressed the wish that the Auxiliary will take as a principal objective the ascertaining of names of all Church members who work in the Loop so that they may be reached with information about activities planned in the Chapel of the Transfiguration.

The first series of evening classes in the chapel is proposed for early fall on the subject, The Prayer Book as a Guide for Living. These will be held on Tuesday evenings, beginning October 7th, under the direction of Fr. Tucker.

DALLAS

Rev. Dr. Gerald G. Moore Elected Dean of Dallas Cathedral

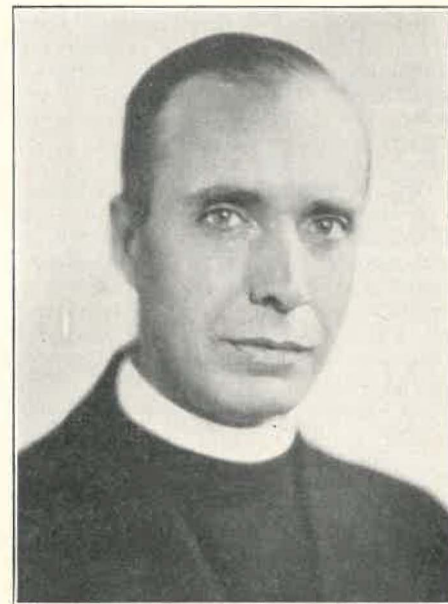
Election of the Rev. Dr. Gerald Grattan Moore, former dean of St. Luke's Pro-Cathedral, Evanston, Ill., as dean of St. Matthew's Cathedral, Dallas, Tex., has been announced.

Fr. Moore who for 10 years headed the staff of St. Luke's under the direction of the late Bishop Stewart as rector, will take over his new duties on October 1st. St. Matthew's is one of the largest parishes of the Southwest, having over 2,000 communicants.

Fr. Moore, a graduate of the Western Theological Seminary, was for many years

prominent in Chicago diocesan activities, serving as chairman of the standing committee, as president of the Clergy Round Table, and as head of a number of important diocesan departments. He is also a former president of the Evanston Ministerial Association.

Fr. Moore's appointment has been confirmed by Bishop Moore of Dallas, rector of St. Matthew's Cathedral.



FR. MOORE: New Dean of Dallas.

LONG ISLAND

Last Clergy Conference Under Bishop Stires

Clergy of the diocese of Long Island will meet for a conference at the Howell House, Westhampton Beach, L. I., from September 8th to 10th. Since this will be the last conference before Bishop Stires' resignation becomes effective, it is expected that an unusually large number of the clergy will be present on the opening evening for the Bishop's meditation.

Speakers during the conference will include Bishop Peabody, Coadjutor of Central New York; the Rev. Frederick Arterton, national youth secretary; Bishop Larned, Suffragan of Long Island; the Ven. Ernest Sinfield; and the Rev. Hubert Wood, who will present plans for the Forward in Service program.

FOND DU LAC

Former Governor's Family Presents Organ to Indian Mission

On the Feast of the Assumption of the Blessed Virgin, August 15th, about 500 people from various parts of the country assembled for an annual celebration at the Oneida Indian Mission in Wisconsin. Solemn High Mass was sung by the missionary, the Rev. William F. Christian; and an organ, the gift of the Kohler fam-

DIOCESAN

ily of Wisconsin, was dedicated in memory of the Rev. Dr. A. Parker Curtiss, late missionary to the Oneidas, and former Governor Walter J. Kohler of Wisconsin. Guest preacher was the Rev. William Elwell.

Dinner was served to the many people by the Indians in Grafton parish hall, newly furnished by the Kohler family; and in the afternoon an organ recital was held.

NORTH TEXAS

Bishop Seaman Recovers

Bishop Seaman of North Texas, recovered from a recent surgical operation, has again taken up his regular schedule of duties.

ATLANTA

Organize Junior Branches of Daughters of the King

Many branches of the junior division of the Order of the Daughters of the King are being organized throughout the diocese of Atlanta under the leadership of Mrs. M. Bradford Hodges, diocesan chairman of the extension department.

At a recent meeting of the diocesan junior Daughters, exhibits of handwork done by the girls were on display. The most interesting piece displayed was a miniature altar with brasses and linen made by members of St. Dorothea's Chapter of St. John's Church, College Park, Ga.

One of the projects sponsored by the Atlanta group is the work at the crippled children's convalescent home. The girls make clothes for the children and help entertain them. They also sew for the American Red Cross and visit various charitable institutions, in addition to learning to care for the altar. Membership in the junior division of the Daughters of the King is open to all Episcopal girls between the ages of 10 and 20.

WEST MISSOURI

Sedalia Church Benefits by Will

Calvary Church, Sedalia, Mo., is the principal beneficiary in the will of Mrs. May Hawkins Ilgenfritz, who died suddenly on July 20th. According to her will, the church is to receive \$20,000 for the erection of a parish hall in memory of her mother, Mrs. Kate Hawkins. An additional \$5,000 is to be given the vestry of the parish for such purposes as it desires. This amount will probably be used to begin an endowment fund for the parish.

NEW YORK

Youth Conference at Staten Island

The diocese of New York, continuing its cooperation with the Presiding Bishop's Forward in Service program, will hold a youth conference at Wagner College, Staten Island, September 5th to 7th. The



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DIOCESAN

theme will be Worship and Prayer, the first two points of the Young Churchman's Rule of Life endorsed by the young people of the diocese through individual signatures last spring.

Speakers will include the Rev. Dr. C. Avery Mason, the Rev. Gerald F. Burrill, the Rev. James V. Knapp, the Rev. Edward R. Taft, who will serve as chaplain, and the Rev. John V. Butler jr., who will be the leader. The conference will be housed in the dormitories of Wagner College and all the facilities of the college will be available.

ALBANY

Parish House to be Enlarged

Credited to the impetus of the Forward in Service Movement is the plan just announced to build an addition to the parish house at St. Paul's, Albany, N. Y. The rector, the Rev. George A. Taylor, says that the parish house has become a necessity because of an increasing church school, and that "this is in accordance with the Presiding Bishop's plan of Forward in Service."

The building will provide eight additional class rooms, a new chapel, a kitchen, and dressing rooms back of the stage. The work is to be pushed forward so that the new building may be occupied when church school reopens in September.

The project will cost \$30,000, of which half is already in hand.

OREGON

New Parish House

All Saints' mission in Portland, Ore., has contracted for the building of a parish house at the cost of approximately \$14,000. The plans include the lengthening of the present church building, and the addition of a hall with an assembly room, classrooms, a guild room, choir room, and kitchen.

All Saints' is located in a residential district within a few blocks of Reed College campus and being well equipped will add greatly to the effectiveness of the mission's work. The Rev. L. B. Keiter is vicar.

S. W. VIRGINIA

Priest's Son Stricken With Infantile Paralysis

The diocese of Southwestern Virginia is saddened by the news that Robert A. Magill jr., son of the Rev. Robert A. Magill, rector of St. John's Church, Lynchburg, Va., was stricken with infantile paralysis early in August while he and his father and mother and younger brother were visiting at the home of Mrs. Magill's family at Boyce in Clarke County.

"Bobby" is 16 years of age and for the past two years has been an honor student at Virginia Episcopal School, Lynchburg, where he and his brother were the only day pupils during the last term. His general condition is improving, but some time

must elapse before it can be definitely known just how seriously he is affected. The family is remaining at Boyce for the present.

St. Stephen's Church at Forest Reopened

One of the most interesting country churches of the South is St. Stephen's Church, about a mile and a half from Forest, Va., St. Stephen's was consecrated in 1844, and for many years was served by a succession of clergymen many of whom later held high positions in the Church.

For the past 30 years the church has been almost unused, but has continued to hold the sentimental interest of the community. Occasional services have been held—of late, once a year. Recently the Rev. George Ronald MacClintock agreed to take St. Stephen's under his charge, in addition to his other churches at Altavista and Evington.

At the service reopening the church on July 20th, 85 persons were present. The church grounds are now well kept; and an attractive serpentine brick wall has been built in front of the churchyard, and considerable money is being expended in renovating the inside of this fine old brick church. There is every hope that St. Stephen's will gradually resume its former important place in the Church life of Virginia.

CALIFORNIA

San Francisco Church to Sponsor Filipino Mission

The ordination to the diaconate of the Rev. Placido Palmejar, a native-born Filipino, and his appointment to the Church's first Filipino mission in the United States marked the opening of an entirely new field of Church work in the diocese of California.

The new work will be done at the Church of the Advent in San Francisco, formerly in charge of the Cowley Fathers, and now under the Rev. Henry B. Thomas, who will take over his duties as rector on September 1st.

The Rev. Mr. Palmejar is well trained for work among the Filipinos, for he was educated in public and private schools of the Philippines and worked for two years among Filipinos of San Francisco for the Methodist Home Mission Board. He did graduate work at the General Theological Seminary this year and last. Bishop Block of California officiated at his ordination August 10th in Grace Cathedral, San Francisco.

CHURCH CALENDAR

September

14. Fourteenth Sunday after Trinity.
- 17, 19, 20. Ember Days.
21. S. Matthew. Fifteenth Sunday after Trinity.
28. Sixteenth Sunday after Trinity.
29. S. Michael and All Angels. (Monday.)
30. (Tuesday.)

SEMINARIES

Retired Bishop Johnson Joins Faculty of Pacific School

The Rt. Rev. Irving Peake Johnson, retired Bishop of Colorado, will be a member of the faculty of the Church Divinity School of the Pacific at Berkeley, Calif., and will teach homiletics during the 1941 and 1942 terms. Bishop Johnson was on the faculty of the Seabury Divinity School before he was elected Bishop. He has been the editor of *The Witness* for a number of years.

The Rt. Rev. Edward Lambe Parsons, retired Bishop of California, will again be professor of liturgics and the head of the department of theology. Others on the faculty will include Dean Henry H. Shires, the Rev. Dr. Randolph Miller, the Rev. Everett Bosshard, the Rev. George Morrell, the Rev. Henry M. Shires, Dr. Pierson Parker the Rev. Walter Williams, and the Rev. Oscar Green.

TRAINING SCHOOLS

New York School for Deaconesses to Offer Business Courses

Recognizing the needs of small parishes that can pay the salary of only one woman worker, the New York Training School for Deaconesses and Other Church Workers will add business courses to its curriculum with the new term this autumn. In many parishes, stenographic training and business knowledge have necessarily been the prime requisite of the woman employee. Hitherto such training has not been given in the New York Training School.



TRAINEES: They will have the opportunity to study business courses at the New York Training School for Deaconesses.

Deaconess Eleanor P. Smith and Deaconess Lydia A. Ramsay, now in charge of the New York school, will arrange to provide opportunities whereby students may receive this instruction, either at St. Faith's or elsewhere in the city. None of the courses at present in the curriculum will, however, be omitted or curtailed. As for many years, the students will take courses in the Bible, the Prayer Book, Church history, theology, religious education, and other subjects, and undertake practical work at St. Luke's Hospital and in New York parishes.

COLLEGE WORK

Archbishop of Canterbury Voices Approval of U. S. Student Clubs

Words of encouragement and commendation from the Archbishop of Canterbury have been received at the New York headquarters of the Association of Canterbury Clubs—Episcopal student groups which are being chartered by the Church Society for College Work in colleges and universities. Writing to the society's secretary, the Rev. Dr. Alden Drew Kelley, the Primate of All England said:

"I have been greatly interested to hear about the Association of Canterbury Clubs. I cannot but be touched by the fact that these clubs have taken this name because of its connection with the mother see of the Anglican communion. I value this further proof of the close connection between the Episcopal Church in the United States and the see of Canterbury—one significant illustration of the closer ties which are now binding your country and mine.

"I hope that the association of these clubs may be a means of uniting their members in a strong and living fellowship in the work of Christ's Church. They have the future before them, and it is of vital importance at this time that younger men should be taking a keen interest in the welfare of the Church of Christ throughout the world. I wish every success and blessing to the association."

Selected Group of Women Workers Studies at St. Margaret's House

Twenty women who do Church work in college communities gathered at St. Margaret's House, Berkeley, Calif., for an entire month this summer to study methods and principles affecting their vocation. The Summer School for Women College Workers was sponsored by the National Council's Division of College Work and by the Woman's Auxiliary and regarded by leaders and students as highly successful.

The faculty consisted of the Rev. Alden Drew Kelley, executive secretary of the National Council's Division of College Work; Miss Ellen B. Gammack, national Woman's Auxiliary personnel secretary; the Rev. Stephen Bayne jr., who was also chaplain of the school; and Dr. Frederic Spiegelberg, a German refugee and lecturer at the Pacific School of Religion and the University of California, who is a

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According to Dr. Kelley, the group was carefully selected and limited, and its members came from widely separated educational institutions in 16 states. Practical methods of college work were presented as well as courses in the doctrine of the Church, Christian ethics, and the philosophy of religion.

**Second Province to Sponsor
Conference at Lake George**

The committee on college work of the Second province will sponsor its first conference for college workers at Silver Bay on Lake George, N. Y., from September 9th to 12th. The conference will be similar in plan to those sponsored by the New England province for the past few years and will be open to college chaplains, parish clergy working with college students, and clergy or lay people who intend to enter the field of college work.

Speakers will include Bishop Loring of Maine; Dr. Thomas S. K. Scott-Craig of Hobart College; the Rev. William Norman Pittenger, who will be the conference chaplain and will conduct the retreat; the Rev. Stephen F. Bayne jr.; the Rev. Alden Drew Kelley, secretary for college work of the National Council; and the Rev. Charles H. Ricker. The Rev. Gray M. Blandy of St. John's Church, Troy, N. Y., is registrar.

PUBLIC SCHOOLS

**Religious Courses to be Offered to
Young People of Flint, Michigan**

When the public schools of Flint, Mich., open this month, students will for the first time in nine years have an opportunity to enroll in religious courses. Under the sponsorship of the Association of Flint Churches, courses in the Whittier Junior High School and the Central High School will be given on Great Men of the Bible, and in the Flint Junior College there will be a course on Christian Ethics. One of the high school instructors will be the Rev. Richard U. Smith, rector of St. Paul's Church and chairman of the public schools religious program committee.

This is the second time that this kind of project has been sponsored in Flint. The Rev. Van Francis Garrett, now of New Orleans, was director of Flint's "school of religion" until the depression caused its suspension in 1932. The present program has been inaugurated at the instance of Leland H. Lamb, superintendent of schools, who has been very cooperative in helping the committee to work out its modest beginning. The courses will be given by three local ministers and the wife of another, all of whom fully meet the educational qualifications of Michigan schools. Although the Lutherans and Roman Catholics have refused to cooperate, the other Churches are enthusiastic about the plan, and the rabbi of the Jewish congregation has expressed interest.

The teaching will, of course, be non-

denominational. "We hope to lay good foundations, at least in the knowledge of what the Bible contains, so the Church and home may build thereon," says Fr. Smith. The board of education has approved the plan, recognizing the need for moral and religious leadership and faith.

Editor's Comment:

The Flint experiment is another forward step in the growth of the movement for weekday religious education in connection with the public school systems. We are glad that the Episcopal Church, through the forward-looking rector of St. Paul's parish, is taking leadership in this important project.

ADULT EDUCATION

**Los Angeles Cathedral to Offer
Specialized Courses**

A school of religion for Churchmen and Churchwomen of all ages will be sponsored from October 14th to January 6th at St. Paul's Cathedral in Los Angeles. The cathedral school, which is to offer specialized courses to suit the needs of various groups, has been planned as part of the Forward in Service program of the diocese.

Courses designed especially for church school teachers include The History of the Church in America and The History of Religion; for vestrymen and Bishop's committees, The National Church (including a study of the National Council, General Convention, and certain canons); for Auxiliary officers and members, The Church and Women.

Other courses will be The Religious Book of the Week, The Prayer Book and the Church, The Church and Youth, The Bible, and Hymnology and Church Music. Classes will be scheduled throughout the day and evening on Tuesdays. All courses will be open to the public; and no registration fee will be required.

Lecturers will include Bishop Gooden, Suffragan of Los Angeles, who will teach the course on The Bible; Dean F. Eric Bloy, members of the cathedral staff, and other clergy and Churchpeople of the city.

THE LIVING CHURCH RELIEF FUND

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

The Living Church Nursery Shelter

Previously acknowledged	\$3,254.73
Rev. and Mrs. A. G. Fullerton	10.00
Rt. Rev. Wallace E. Conkling	5.00
Agnes Caldwell Way	5.00
Isabella Frazier (11 years)	1.30
Richard Frazier (14 years)	1.15
	\$3,277.18

China Relief Fund

A. B. L.	\$ 5.00
For Restoration of St. Alban's, Holborn, England	
Miss Elizabeth Dana Marble	\$ 25.00

BOOKS

ELIZABETH McCracken, EDITOR

For Reading at Leisure

SS. PETER AND PAUL IN ROME. By Walter Lowrie. Oxford Press. Pp. 164. \$2.00.

This is a charmingly written, utterly personal account by the noted translator and biographer of Kierkegaard, of his thoughts on the great apostles and their connection with Rome. There is a rather short discussion of the actual subject, with much desultory matter about Dr. Lowrie's years in Rome at the American Church, his views on Fascism (of which he seems to approve, in its Italian form), his religious and theological opinions and prejudices, and his personal reminiscences. For this reason it is a book for leisure-reading, not at all for agreement or disagreement, but for the pleasure of spending a good long evening talking with a widely-travelled, widely-acquainted, widely-read Christian priest and gentleman. Taken in that vein, it is well worth reading—and one fancies that is the way in which Dr. Lowrie would want one to take it, if his brief preface note is to be trusted.

W. NORMAN PITTENGER.

A Good New Novel

THE TRUNK. By Elizabeth Coatsworth. Macmillan. \$2.50.

The author of the prize-winning juvenile, *The Cat That Went to Heaven*, makes her first venture in the field of maturity. Her theme is the adjustment of two young married people; a not unusual problem, but here complicated by life in the Caribbean. The heat, the jungle, the snakes, the insects, the hidden city attract the artist husband, who paints snake and jaguar pictures; but they upset the order-loving and conventional wife. Nor does she find companionship in her neighbors, who, when not mixed breeds, are the family of French realtor, two derelict Englishmen, and the head of the Consolidated Banan Company with his garrulous wife. How the problem is solved the reader must learn from the book; it is symbolized throughout by a silent but eloquent trunk, self-effacing and self-contained.

M.P.E.

Bishop Cheshire of North Carolina

BISHOP JOSEPH BLOUNT CHESHIRE: HIS LIFE AND WORK. By Lawrence Foushee. London. University of North Carolina Press. Pp. XII-140. \$2.00.

It is just as well that bishops are no longer commemorated by the ponderous Life and Letters which used to weigh down rather than to keep alive the memory of the lamented dead—especially when the shorter life which is the modern substitute can be both so attractive and so informative as in the present instance.

Little need be said in review of Dr. London's book except that it provides a straightforward account of Bishop Cheshire's education, priesthood, and episcopate, bringing to life a charmingly vivid picture both of the Bishop himself and of many

with whom he was associated. A career which extended from 1850 to 1932 touched, as may be imagined, a considerable amount of history in Church and State—and Bishop Cheshire both took part in much and recorded a good deal more, as the appended bibliography of his published writings, mainly historical, indicates.

In his own state, memory of Bishop Cheshire will give this account of his life

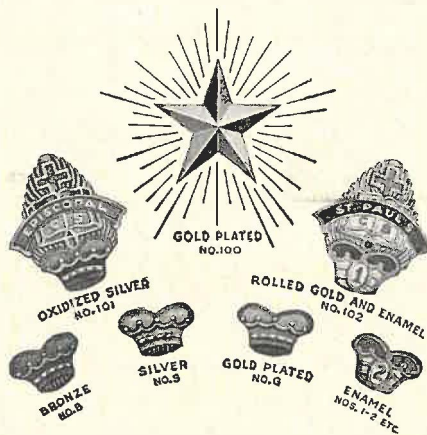
a ready welcome. To the outsider, Dr. London's account gives a very pleasant impression (and a Foreword by the present Bishop of North Carolina vouches for its accuracy) of a character gently spacious, firm in faith, accurate in study, energetic in duty, and free from the insistence on novelty and love of noisy efficiency to which our more harassed age is so often prone.

EDWARD ROCHIE HARDY JR.

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Crown is presented. At the end of the fourth quarter or first full year, the No. 102 Pin, with the first-year No. 1 Crown attached, is presented. For each succeeding year the Crown is replaced with a new one. Thereafter the pin does not increase in size or costliness. As each new Crown is presented, the old Crown is surrendered. Pins marked "Episcopal" can be supplied from stock. All other pins available on Special Order only.

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CLASSIFIED

ANNOUNCEMENTS

Appeals

ST. MARY-OF-THE-ANGELS SONG SCHOOL, Addlestone, Surrey, England, world famous institution, is struggling for its very life. Will American Churchmen make this school, which was on the eve of its first trip to the States before war broke out, their own good cause? Ask for literature.

Lord Halifax, writing from the Foreign Office, on October 18, 1939, said: "I have no hesitation in saying that, once the war is over, the goodwill that can be spread by such a choir as yours, traveling and singing in foreign countries, is incalculable; and I therefore hope that everything possible will be done to enable you to keep going for the duration of hostilities.—Halifax."

Please implement this wish, made by that great Churchman in the midst of immense labors and responsibilities. Send your check to the REV. DESMOND MORSE-BOYCOTT, War time address (because of destruction of school by fire), Southcliffe Hall, Lee-on-Sea, Devon, England.

Born

NOBES, JANE ELIZABETH, in Baguio, P. I., on July 7th. Second child of the Rev. and Mrs. Clifford E. Barry Nobes of All Saints' Mission, Bontoc.

Memorial

EHRENFELD, FREDERICK, who departed this life August 16, 1940. Souls of the righteous in the hands of God. Alleluia!

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

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ALTAR BREADS—Orders promptly filled, SAINT MARY'S CONVENT, Kenosha, Wis.

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CHURCH FURNITURE. Pews, Pulpits, Altars, Lecterns, Clergy Chairs, Baptismal Fonts, Folding Chairs, Sunday School Furniture. We allow for or sell your old equipment. Catalog and details on request. REDINGTON Co., Department X, Scranton, Pa.

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. \$19.50 dozen. REDINGTON Co., Dept. 77, Scranton, Pa.

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DEATHS

Cornelius S. Abbott jr., Priest

The Rev. Cornelius Stevenson Abbott jr., priest in charge of the Chapel of the Good Shepherd, Washington, died on August 16th at Potomac Camp, near Scotland, Md., where, as had been his custom for many years, he was spending his vacation with his choir boys.

In length of service the Rev. Mr. Abbott was one of the oldest clergymen in the diocese of Washington, having become connected with the Chapel of the Good Shepherd in 1904. The Rev. Mr. Abbott also took an active part in diocesan affairs. From 1909 to 1940 he was a member of the board of examining chaplains, and from 1923 until 1940, the diocesan board of presenters. From time to time he was a member of other departments and committees.

In matters pertaining to religious education he was particularly active, having been a member of the department of religious education for several years. He was a leader since 1934 of the Shenandoah Conferences, conducted annually by the department. As an author the Rev. Mr. Abbott was one of the editors of the well known Jacobs Series of church school lessons.

The funeral took place from the Chapel of the Good Shepherd on August 19th conducted by the Rev. Clyde Brown and the Rev. William R. Moody. During the service, a telegram was read, expressing the profound sorrow of the Bishop of Washington, who was unable to be present. The Rev. Mr. Abbott's body was taken to Philadelphia for burial in the family plot at West Laurel Hill Cemetery.

Gibson W. Harris, Priest

The Rev. Gibson W. Harris, former rector of Trinity Church in Ossining, N. Y., died in New York on August 10th in the Post Graduate Hospital. He was about 73 years old.

A graduate of the General Theological Seminary, he was rector of St. Ann's Church in the Morrisania section of the Bronx from 1893 to 1920. He then became rector of Trinity Church, Ossining, where he remained for 30 years, retiring with the title of rector emeritus in June, 1937. He was the author of *The Catechism Explained*, published in 1899.

Herbert Parrish, Priest

The Rev. Herbert Parrish, retired priest of the diocese of New Jersey, who made his home in New Brunswick, N. J., died early in August.

The Rev. Mr. Parrish, who was a graduate of the General Theological Seminary, early in his ministry served churches in Pennsylvania, California, and Maryland. For several years he was canon of St. Paul's Cathedral, Fond du Lac, Wis., and from 1915 to 1930 was at Christ Church, New Brunswick, N. J. He was the author of a number of books, including *A New God for America*, *The Mystery of Character*, and *What is There Left to Believe?*

L. Norman Tucker, Priest

The Rev. Dr. L. Norman Tucker, rector of St. James' Memorial Church, Pittsburgh, since 1921, died on August 14th. He was born in Renfrew, Ontario, in 1878.

A graduate of the Philadelphia Divinity School, Dr. Tucker served churches in New York and Pennsylvania and was also priest in charge of All Saints' Church, Rosedale, Pa., a mission which was developed under his leadership. Dr. Tucker was chairman of the board of examining chaplains in the diocese of Pittsburgh, a former member of the standing committee and the diocesan council, and deputy to several provincial synods.

He is survived by his wife, Alexina Tucker, and one son, George Norman Tucker. The clergy of the diocese of Pittsburgh kept a vigil in St. James' Church from the time the body was brought to the church to lie in state until the Burial Service on the afternoon of August 16th.

C. Campbell Walker, Priest

The Rev. C. Campbell Walker, a retired priest, who had been living for a number of years at Waretown in the diocese of New Jersey, died suddenly on August 11th at the summer home of his daughter on Greenwood Lake.

In the last eight years, during his retirement, the Rev. Mr. Walker was physically unfit for any great activity. Nevertheless, he baptized a number of children and read Evening Prayers in one or two homes at the request of the people of his neighborhood, which was "the Pines area" of New Jersey on the coast of Barnegat Bay.

From this beginning, he developed the mission of St. Stephen's in Waretown and served it voluntarily. A children's choir was organized by his daughter, and through local subscriptions and outside gifts secured by the Rev. Mr. Walker, a chapel was built and a substantial piece of mission work set on foot. The work thus begun will be fostered by the diocesan board of missions as one of its most interesting stations.

James E. Wilkinson, Priest

The Rev. Dr. James E. Wilkinson, oldest priest in the diocese of Western Michigan in point of ordination, died on July 28th at the age of 84 years. Dr. Wilkinson had been honored only a month before in a special service at St. John's Church, Grand Haven, on the occasion of the 60th anniversary of his ordination.

A graduate of the Nashotah Seminary, he served churches in Massachusetts and New York before coming to Michigan in 1888. With Mrs. Wilkinson, who died last October, he helped to organize Akeley Institute, a school for girls, and worked closely with the first bishop of the diocese, the Rt. Rev. George de Normandie Gillespie. Recently Dr. Wilkinson wrote a paper for the historical department of the diocese on his 50 years in the diocese.

Dr. Wilkinson left Michigan for Champaign, Ill., in 1901, and upon his return

DEATHS

served parishes at South Haven, Ionia, Manistee, and Niles. He retired 14 years ago and has lived in Grand Haven.

He is survived by two sons, the Rev. John Wilkinson and Laurance E. Wilkinson; three daughters, Mary S. Wilkinson, Mrs. Donald Gerking, and Mrs. James Munson. Bishop Whittemore of Western Michigan officiated at the funeral on July 31st, assisted by the Rev. John Wilkinson.

Ernest M. Fowler

The Burial Service was read August 5th for Ernest M. Fowler, 55, former

high school football coach, from in front of the chapel altar that he carved several years ago as a labor of love for St. Paul's Church, Seattle. Mr. Fowler died suddenly on August 2d.

A former teacher of commercial subjects, Mr. Fowler combined his hobby of woodcarving and knowledge of Church symbolism in teaching a highly successful and novel Sunday school class of teen-age boys. Surviving him are his wife; two daughters, Mrs. Constance Hagen and Mrs. June Fassler; two brothers, both of whom are Presbyterian ministers; and two sisters.

CHANGES

Appointments Accepted

BALDWIN, Rev. JOHN S., formerly chaplain of St. Anne's Convent, Kingston, N. Y., is now chaplain of St. Andrew's School, St. Andrews, Tenn.

BARKOV, Rev. CALVIN HENRY L., formerly rector of the Nativity Church, Lewiston, Idaho, is now rector of Trinity Church, Everett, Wash. Address: 2309 Hoyt Avenue, Everett, Wash.

BARNEY, Rev. FRANCIS B., formerly assistant at Trinity Church, New Haven, Conn., is now vicar of All Saints' Chapel of Trinity Church. Address: 31 Lamberton Street, New Haven, Conn.

BLACK, Rev. HARRISON H., of Colorado City, has added the Chapel of the Lord's Prayer at Baird, Colo., to the group of missions under his charge.

BROWN, Rev. ROBERT R., formerly assistant rector of Trinity Church, Houston, Tex., will be rector of St. Paul's Church, Waco, Tex., effective September 15th.

BROWN, Rev. WILLIAM R., III, is now curate of St. James' Church, Wichita, Kans. Address: 3750 East Douglas, Wichita, Kans.

COOPER, Rev. HAROLD E., formerly priest in charge of St. John's, Abilene, Kans., is now priest in charge of St. John's, Snohomish, Wash. Address: 1314 Fourth Street, Snohomish, Wash.

DENNIS, Rev. PETER M., formerly priest in charge of the Church of the Nativity, Dothan, Ala., is now priest in charge of St. Barnabas' parish, Tullahoma, and St. Mary Magdalene's mission, Fayetteville, Tenn.

GRANT, Rev. JAMES L., formerly vicar of St. Thomas', Pawhuska, Okla., is now rector of St. John's Church, Winsboro, S. C. Address: 229 Congress, Winsboro, S. C.

HENNESSY, Rev. JOHN M., formerly priest in charge of Christ mission, Grand Rapids, and Good Shepherd, Coleraine, Minn., will be rector of St. James' Church, Hibbing, Minn., effective September 15th. Address: East Twenty-first Street and Seventh Avenue East, Hibbing, Minn.

HENSHAW, Rev. EDGAR W., has been transferred from the Clarendon field of four missions in North Texas to the Pampa field, which includes Borger and Dalhart.

JACKSON, Rev. ROBERT WAYNE, rector of the Mission of Our Saviour, Cristobal, C. Z., has been appointed to serve the Colored congregation of Christ Church by-the-Sea, Colon, R. P. Fr. Jackson will also continue to serve his congregation at Cristobal.

KENNEDY, Rev. HOWARD S., former rector of the Church of Our Saviour, Lebanon Springs, N. Y., who was also in charge of St. Luke's, Chatham, and St. Mark's, Philmont, is now rector of Emmanuel Church, Little Falls, N. Y. Address: 588 Albany Street, Little Falls, N. Y.

MELLING, Rev. G. CLAYTON, formerly rector of Christ Church, Towanda, Pa., is now rector of St. Mark's Church, Mauch Chunk, Pa. Address: St. Mark's Rectory, 60 Broadway, Mauch Chunk, Pa.

MOORE, Rev. HENRY B., formerly priest in charge of St. Peter's Church, Minneapolis, Kans., is now priest in charge of Epiphany Church, Concordia, Kans., and of St. Paul's, Beloit, and St. James', Belleville. Address: 410 West Ninth Street, Concordia, Kans.

PALMER, Rev. PAUL R., formerly rector of St. John's Church, Oklahoma City, Okla., will be rector of Grace Church, Muskogee, third largest congregation in the diocese of Oklahoma, effective September 15th. Address: 525 Court Street, Muskogee, Okla.

REEVES, Rev. WILLIAM T., JR., rector of James' Church, Bozeman, Mont., is now rector of St. Paul's Church, Muskegon, Mich.

SNELL, Rev. ROBERT J., has been transferred from the Pampa mission field of North Texas to the rectorship of St. Mary's parish, Big Spring, with pastoral care of Trinity mission, Midland, and St. John's mission, Odessa.

WILLIAMS, Rev. HADLEY B., of the class of 1941 at the Episcopal Theological Seminary, a newly ordained deacon, is now assistant at Trinity Church, New Haven, Conn. Address: 53 Wall Street, New Haven, Conn.

New Addresses

BAKER, Rev. CHARLES W., retired priest of the diocese of Los Angeles, has moved to 1003 Calzona Street, Los Angeles.

Ordinations

DEACONS

PANAMA CANAL ZONE—LEMUEL BARNETT SHIRLEY was ordained deacon by Bishop Beal of the Panama Canal Zone on August 1d at St. George's Church, Gatun, C. Z. He was presented by the Rev. Robert W. Jackson, who also preached the sermon. He will be assistant to the Ven. A. F. Nightengale at St. Paul's Church, Panama. The Rev. Mr. Shirley is the first West Indian born on the Isthmus of Panama to enter the ministry of the Church.

Resignations

PFEIFFER, Rev. D. THACHER, who for the past six years has been assisting the rector of the Church of St. Mary of the Angels, Hollywood, Calif., has been forced to relinquish his duties because of ill health and is now on the retired list. Address: 163 East Calaveras Street, Altadena, Calif.

Military Service

CLINGMAN, Rev. ROBERT C., of St. Peter's Church, Akron, Ohio, who was married in July to the former Miss Joy Hardgrove, is now a chaplain at the Cavalry Replacement training center, Fort Riley, Kans. Address: Chaplain R. C. Clingman, Headquarters, C. R. T. C., Fort Riley, Kans.

KITTENGER, Rev. J. R., of St. Mark's mission, Plainview, Tex., is now serving as a chaplain at Camp Sheppard, Wichita Falls, Tex.

LINSLEY, Rev. J. C. W., on leave from All Saints' Cathedral, Indianapolis, where he was vicar, has been transferred from Fort Eustis to Fort Myer in Virginia.

MENICON, Rev. MENICOS N., who has been chaplain at Chanute Field, Rantoul, Ill., is now stationed at the 28th Surgical Hospital, Fort George G. Meade, Md.

PETERSON, Rev. J. R., on leave from the Church of the Advent, Baltimore, has been transferred from Indian-town Gap, Pa., to the 5th Battalion, Fort Eustis, Va.

WILLIAMSON, Rev. JOHN, who has been dean of Trinity Cathedral, Little Rock, Ark., is now stationed as a chaplain at Camp Murray in Fort Lewis, Tacoma, Wash., and is expecting another change of station. Chaplain Williamson was recently promoted to the rank of Lieutenant Colonel.

Marriages

KNAUFF, Miss ELIZABETH, daughter of the Rev. Grant Knauff of Pensacola, Fla., was married this summer to Lieut. Harry Hayes Barton, U. S. N., a Naval aviator attached to the U. S. S. Vincennes. The bride's father officiated, assisted by the Rev. William Eckman, SSJE. The ceremony was held in the Church of St. John the Evangelist, Boston.

PURDY, Rev. JAMES E., will be married at Grace Church, Trenton, N. J., on September 13th to Miss Anna Eloise Hughes of Trenton. Officiating will be Bishop Gardner of New Jersey, assisted by the bridegroom's father, the Rev. Dr. C. E. Purdy. On October 1st the Rev. Mr. Purdy, former rector of Grace Church, Trenton, will assume the rectorship of St. John's Church, Camden, N. J. Address: St. John's Church, Broadway at Royden Street, Camden.

Correction

TREDREA, Rev. JOHN H., was incorrectly listed in the 1941 *Living Church Annual* as serving All Saints' Church, Hershey, Pa. He is, instead, serving St. Alban's Church, Spooner, Wis.

Lay Workers

MARSHALL, Miss MARGARET, a United Thank Offering worker, has been transferred from Trinity mission, Columbia, S. C., to St. Timothy's Chapel, Spartanburg, S. C.

Degrees Conferred

GALLAUDET COLLEGE in Washington has awarded the honorary degree of Doctor of Humane Letters to the Rev. Herbert C. Merrill of Syracuse, N. Y., who is widely known for his work with the deaf. In the four upper New York dioceses, he, with one assistant, ministers to groups and individuals in at least 17 cities.

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PURE IRISH LINEN still available for all Church uses at moderate prices. Write for list and samples today. MARY FAWCETT Co., Box 146, Plainfield, N. J.

CHOIR GOWNS \$3.75 each. Black Poplin, pleated, academic style. Gray poplin, used, \$2.50 each. Write for leaflet. LINDNER, 425-LJ Seventh Ave., New York.

CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. Material by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages. 95 illustrations. Price \$4. Also my Handbook for Altar Guilds. Price 50c. L. V. MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

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NURSE—Hospital trained. Wishes position as Companion, Child's Nurse, or Institutional Worker. Clergyman's daughter. Free to travel. References. Box R-1571, THE LIVING CHURCH, Milwaukee, Wis.

RETREATS

FOR THE CLERGY—at Adelynrood, South Byfield, Mass., September 8th to 11th. Under the auspices of the Brotherhood of the Way of the Cross. Rev. Kenneth L. Viall, SSJE, conductor. Charges \$7.50. Apply to Rev. F. W. Fitts, Marlboro, N. H.

FOR PRIESTS AND SEMINARISTS at Holy Cross beginning Monday evening, September 22d, and closing Friday morning, September 26th. Father Loren Gavitt will be the Conductor. Address Guest Master, Order of the Holy Cross, West Park, N. Y.

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

RATES; (A) Altar Bread, Anniversaries Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other *solid* copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by THE LIVING CHURCH at 744 North Fourth Street, Milwaukee, Wis., 12 days before publication date of issue it is designed for.



GO TO CHURCH



"No Church Closed This Summer,"

says the Presiding Bishop. The churches listed here, 77 of the largest and most important in the United States and possessions, never close. They are cooperating with the Presiding Bishop in the Forward in Service 10-year program, and they urge the thousands of Episcopalians who travel extensively each summer not to miss a Sunday Service, even when away from home. Visitors are welcome in every one of these churches.

ALABAMA

Church of the Advent, Birmingham

JOHN C. TURNER, N. M. GAGE, Clergy
Sunday Services: 7:30, 9:30, 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.

CALIFORNIA

St. James' Church, Los Angeles

3903 Wilshire Blvd.
REV. RAY O. MILLER, S.T.D., Rector
Sunday Services: 7:30 and 11 A.M.

St. Paul's Cathedral, Los Angeles

615 South Figueroa street
VERY REV. FRANCIS ERIC BLOY, Dean
Sunday Services: 8, 9, and 11 A.M.; 7 P.M.

St. Paul's Church, San Diego

8th avenue and C street
REV. CANON C. RANKIN BARNES, Rector
Sunday Services: 7:30 and 11 A.M.; 7:30 P.M.

Grace Cathedral, San Francisco

California and Jones streets
VERY REV. DR. T. H. WRIGHT, Dean
Sunday Services: 8 and 11 A.M.; 4 P.M.

Trinity Church, Santa Barbara

State Street at Micheltorena
REV. DR. ROYAL H. BALCOM
Sunday Services: 7:30, 11 A.M.; 7:30 P.M.

COLORADO

St. John's Cathedral, Denver

VERY REV. PAUL ROBERTS, D.D., Dean
Sunday Services: 7:30, 8:30, 11 A.M.; 7:45 P.M.
Weds.: 7:15 A.M. Thurs.: 10:30 A.M. (Chapel)

CONNECTICUT

St. James' Church, Danbury

REV. H. H. KELLOGG, Rector
REV. G. R. MILLARD, Acting Rector
Sunday Services: 8 and 11 A.M.

Christ Church, Greenwich

REV. A. J. M. WILSON, Rector
Sunday Services: 8 and 11 A.M.
Tuesday and Holy Days: 10 A.M.

Christ Church, West Haven

REV. F. S. KENYON, Rector
Sunday Services: 8 and 11 A.M.
Camp Washington, Sunday Service: 4 P.M.

DELAWARE

Cathedral Church of St. John, Wilmington

RT. REV. ARTHUR R. MCKINSTRY, D.D., Bishop
VERY REV. HIRAM R. BENNETT, D.D., Dean
REV. JOSEPH H. EARP, D.D., Canon
Residentiary

Every Sunday: 7:30 A.M., Holy Communion; 1st and 3d Sundays: 10 A.M., Holy Communion and Sermon; Other Sundays: 10 A.M., Morning Prayer and Sermon; Thursdays and Holy Days: 10 A.M., Holy Communion.

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que street, N. W.
REV. A. J. DUBOIS, S.T.B., Rector
Summer Schedule
Sundays: Low Mass, 7 and 8:30 A.M.; Sung Mass and Sermon, 10 A.M.
Daily: Mass, 7 A.M.
Holy Hour and Intercessions: Friday, 8 P.M.
Confessions: Saturdays, 7:30 to 8:30 P.M.

St. Alban's Church, Washington

Wisconsin and Massachusetts Aves.
REV. DR. C. T. WARNER, Rector
Sunday Services: 7:45 and 11 A.M.

St. John's Church

Opposite the White House
REV. C. LESLIE GLENN, Rector
Sunday Services: 8 and 11 A.M.; 8 P.M.
Wednesdays: 7:30 A.M.; Thursdays: 12 NOON.
The St. John's Service Club welcomes men in the armed forces and all young people coming to Washington to work.

FLORIDA

Trinity Church, Miami

REV. G. IRVINE HILLER, Rector
Sunday Services: 8, 9:30, and 11 A.M.

GEORGIA

St. Luke's Church, Atlanta

435 Peachtree street
REV. J. M. WALKER, Rector
Sunday Services: 8 and 11 A.M.

ILLINOIS

St. Thomas Church, Chicago

Thirty-eighth and Wabash Ave.
REV. W. B. SUTHERN, JR., Rector
Sunday Services: Low Masses 7:30, 9; High Mass, 11 A.M.
Daily Masses: 8 and 9 A.M.

St. Luke's Church, Evanston

Hinman avenue and Lee street
REV. FREDERICK L. BARRY, Rector
Sunday Services: 7:30, 8:30, and 11 A.M.
Weekdays: 7:30 A.M. daily.

MAINE

Cathedral Church of St. Luke, Portland

VERY REV. HOWARD D. PERKINS, Dean
Sunday Services: 8, 10, and 11 A.M.
Weekday Services: 6:45 and 7 A.M. daily.

MARYLAND

St. David's Church, Roland Park, Baltimore

REV. RICHARD T. LORING, Rector
REV. P. M. DAWLEY, Ph.D., Associate Rector
Sunday Services: 8, 9:30, and 11 A.M.; 5 P.M.
Weekday Services: 7:30 A.M. (Thursdays: 10 A.M.)

MARYLAND—Continued

Grace and St. Peter's Church, Baltimore

Park avenue and Monument street
REV. REGINALD MALLETT, Rector
Sunday Services: 8, 9:30, and 11 A.M.
Weekday Services: Daily Mass, 7:30 A.M.

St. Michael and All Angels', Baltimore

St. Paul and 20th streets
REV. DR. D. F. FENN, Rector
Sunday Services: 7:30 and 11 A.M., and daily.

MASSACHUSETTS

Church of the Advent, Boston

REV. WHITNEY HALE, D.D., Rector
Sunday Services: 8, 9:30, 11 A.M.; 6 P.M.
Weekday Services: 7:45 A.M.; and 9:30 A.M. on Thursdays and Holy Days.

Church of St. John the Evangelist

33 Bowdoin Street, Boston
THE COWLEY FATHERS
Sunday Services: 8, 9:30, and 11 A.M.

Trinity Church, Boston

Copley Square
REV. DR. O. J. HART, Rector
Sunday Services: 8 and 11 A.M., 7:30 P.M.

Christ Church, Cambridge

REV. GARDNER M. DAY, Rector
Sunday Services: 7:45, 9:30, 11 A.M.; 7:30 P.M.
Tuesdays: 10:10 A.M.; Thursdays: 7:45 A.M.

Grace Church, Lawrence

29 Jackson street
REV. A. H. CROWLEY, Rector
Sunday Services: 8, 9:30, and 10:30 A.M.
Thursdays: Holy Communion, 9:30 A.M.

St. Stephen's Church, Lynn

REV. A. J. CHAFF, Rector
Sunday Services: 8 and 11 A.M.
Children's Service, 9:30 A.M.

Trinity Church, Newton Centre

Corner Centre and Homer streets
REV. DR. EDWARD T. SULLIVAN, Rector
Sunday Service: 11 A.M.

All Saints' Church, Worcester

REV. RICHARD PRESTON, Rector
Sunday Services: 8, 9, and 11 A.M.
Wednesdays: 7:15 A.M.; Thursdays: 10 A.M.

MICHIGAN

Church of the Messiah, Detroit

E. Grand Blvd. and Lafayette
REV. WILLIAM R. WOOD, Rector
Sunday Services: 7:30 and 11 A.M.

St. Stephen's Church, Wyandotte

Chestnut at First street
REV. G. H. SEVERANCE, Rector
Sunday Services: 8 and 11 A.M.
Church School, 9:30 A.M.

MINNESOTA

St. John the Evangelist, St. Paul

Portland avenue and Kent street
REV. CONRAD H. GESNER, Rector
Sunday Services: 7:30 and 9:30 A.M.

MISSOURI

St. Paul's Church, Kansas City

40th and Main streets
REV. R. M. TRELEASE, Rector
Sunday Services: 7:30, 9:30, and 11 A.M.

NEW HAMPSHIRE

All Saints' Church, Peterborough

REV. JAMES E. MCKEE, Rector
Sunday Services: 8 and 10:45 A.M.
Church open daily for prayer and meditation.



THIS SUMMER



NEW JERSEY

Christ Church, Hackensack
REV. EDGAR L. COOK, Rector
Sunday Services: 8 and 10 A.M.
Wednesday and Friday: 9:30 A.M.

NEW YORK

Cathedral of All Saints', Albany
Swan at Elk St.
VERY REV. HENRY WILLIAM ROTH, A.B., M.A.,
Dean
Sunday Services: 7:30 and 11 A.M.; Daily:
7:30 A.M.

St. Paul's Church, Flatbush, Brooklyn
St. Paul's Place and Church Ave.
REV. H. S. OLAFSON, Rector
Sunday Services: 7:30, 8:30, and 11 A.M.

The Cathedral of the Incarnation
Garden City, L. I.
VERY REV. G. A. ROBERTSHAW, Dean
Sunday Services: 7:30 and 11 A.M.
Daily: 8:30 A.M.

St. Bartholomew's Church, New York
Park avenue and 51st street
REV. GEO. PAULL T. SARGENT, D.D., Rector
Sunday Services
8:00 A.M., Holy Communion.
9:30 and 11 A.M., Church School.
11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong. Special Music.
Holy Communion at 10:30 A.M. on Thursdays and
Saints' Days. The church is open daily for prayer.

St. George's Church, New York City
16th street, E. of 3rd avenue
REV. ELMORE M. MCKEE, Rector
Sunday Services: 8 and 11 A.M.; Daily recreational
programs; Camps; Clinics; Rainsford House.

Chapel of the Incarnation, New York City
240 E. 31st street
REV. N. M. FERINGA, Vicar
Sunday Services: 8 and 11 A.M.

Chapel of the Intercession, New York City
155th St. and Broadway
REV. DR. S. T. STEELE, Vicar
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Daily Services: Holy Communion, 7 and 10 A.M.;
Morning Prayer, 9:40 A.M.; and Evening
Prayer, 5:30 P.M.

St. James' Church, New York
Madison avenue at 71st street
THE REV. H. W. B. DONEGAN, D.D., Rector
8 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
Holy Communion, Thursdays, 12 noon.

The Cathedral of St. John the Divine
Amsterdam avenue and 112th street
New York City
Sundays: 8 and 9, Holy Communion; 10, Morning
Prayer; 11, Holy Communion and Sermon; 4,
Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (7:30 and 10
on Saints' Days); 9, Morning Prayer; 5, Even-
ing Prayer.

St. Mary the Virgin, New York City
46th St. bet. 6th and 7th Aves.
REV. GRIEG TABER, Rector
Sunday Services: 7, 9, and 11 A.M.

St. Philip's Church in Harlem
214 West 134th street
REV. SHELTON HALE BISHOP, Rector
Sunday Services: 7, 9, and 11 A.M.
Tuesdays: 7 A.M.; Fridays: 9:30 A.M.

St. Thomas' Church, New York
Fifth avenue and 53d street
REV. ROELIF H. BROOKS, S.T.D., Rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion
Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

Little Church Around the Corner
TRANSFIGURATION 1 East 29th St.,
New York
REV. RANDOLPH RAY, D.D., Rector
Communion, 8 and 9 A.M. (daily, 8 A.M.)
Choral Eucharist, Sermon, 11 A.M.

Trinity Church
Broadway and Wall street
in the City of New York
REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

St. Peter's Church, Niagara Falls
Jefferson Ave. at Second St., near the Falls
REV. CHARLES NOYES TYNDELL, S.T.D., Rector
Sunday Services: 8 and 11 A.M.

Grace Church, Port Jervis
REV. ROBERT GAY, Rector
Sunday Services: 8 and 10:30 A.M. (E.D.T.)
Weekdays as announced.

Church of St. James the Less, Scarsdale
REV. JAMES HARRY PRICE, Rector
Sunday Services: 7:30, 10 A.M.; 5 P.M.
Holy Days and Wednesdays: 10 A.M.

Grace Church, Utica
Genesee and Elizabeth streets
REV. H. E. SAWYER, Rector
Sunday Services: 7:30 and 11 A.M.; 4:30 P.M.

Trinity Church, Watertown
REV. W. C. MIDDLETON, Rector
Sunday Services: 8 and 11 A.M.
Holy Days: 9:30 A.M.

OHIO

Christ Church, Cincinnati
4th bet. Sycamore and Broadway
REV. N. M. BURROUGHS, Rector
Sunday Services: 8 and 11 A.M.; 5 P.M.

Trinity Cathedral, Cleveland
Euclid at East 22d street
VERY REV. CHESTER B. EMERSON, D.D., Dean
Sunday Services: 8 and 11 A.M.; 4 P.M.

OKLAHOMA

Trinity Church, Tulsa
REV. E. H. ECKEL, JR., Rector
Sunday Services: 7, 8, and 11 A.M.
Church School (except August): 9:30 A.M.; Holy
Days: 10 A.M.

PANAMA CANAL ZONE

St. Paul's Church, Panama
Calle I y Avenida Ancon
VEN. A. F. NIGHTENGALE, B.D., M.B.E., Rector
Sunday Services: 6 and 9 A.M.; 7:30 P.M.

PENNSYLVANIA

Pro-Cathedral of the Nativity, Bethlehem
Third and Wyandotte streets
VERY REV. ROSCOE T. FOUST, Dean
Sunday Services: 7:30, 8:30, 9:30, and 11 A.M.

St. Stephen's Cathedral, Harrisburg
VERY REV. J. THOMAS HEISTAND, D.D., Dean
Sunday Services: 8 and 11 A.M.
Tuesdays: 7:30 A.M.; Thursdays: 10 A.M.

St. Mark's Church, Philadelphia
Locust street between 16th and 17th streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 A.M.; Matins, 10:30 A.M.;
High Mass, 11 A.M.; Evensong, 4 P.M.
Daily: 7 and 9 A.M.; 12:30 and 5 P.M.
Confessions: Saturday 4 to 5 and 8 to 9 P.M.

St. Mark's Church, Frankford
4442 Frankford Avenue, Philadelphia
REV. EDMUND H. CARRHART, Rector
Sunday Services: 7:45, 10, and 11 A.M.
Thursdays and Holy Days: 10 A.M.

PENNSYLVANIA—Continued

Calvary Church, Pittsburgh
Shady Ave. and Walnut Street
REV. A. B. KINSOLVING, 2d, D.D., Rector
Sunday Services: 8 and 11 A.M.

St. John's Church, Sharon, Pennsylvania
REV. HAROLD J. WEAVER
Sunday Services: 8 and 11 A.M.

St. Stephen's Church, Wilkensburg
REV. WILLIAM PORKESS, D.D., Rector
Sunday Services: 8 A.M., Holy Communion; 9:45
A.M., Church School; 11 A.M., Morning Prayer
and Sermon; 5 P.M., Evening Prayer and
Address.
Weekday Services: Saints' Days and Holy Days,
9:30 A.M., Holy Communion.

RHODE ISLAND

St. Paul's Church, Pawtucket
REV. HAROLD L. HUTTON, Rector
Sunday Services: 8 and 11 A.M.
Services on Weekdays and Saints' Days.

Grace Church in Providence
Westminster and Mathewson streets
REV. CLARENCE H. HORNER, Rector
Sunday Services: 8 and 11 A.M.; 7:30 P.M.
Thursdays and Saints' Days: Holy Communion,
11 A.M.

SOUTH CAROLINA

St. Michael's Church, Charleston
REV. ALBERT R. STUART, D.D., Rector
Sunday Services: 8 and 11:15 A.M.

TEXAS

St. Andrew's Church, Fort Worth
REV. LOUIS F. MARTIN, Rector
10th and Lamar streets
Sunday Services: 7:30 and 11 A.M.

Trinity Church, Galveston
Corner 22d Street and Avenue G
REV. EDMUND H. GIBSON, Rector
REV. AUBREY C. MAXTED, Assistant
Sunday Services: 7:30 and 11 A.M.; 7:30 P.M.

St. Mark's Church, San Antonio
315 E. Pecan street
REV. E. H. JONES, Rector
Sunday Services: 7:30 and 11 A.M.
Fridays: 10 A.M.

WASHINGTON

Cathedral of St. John the Evangelist
Spokane
Grand Blvd. and Summer Ave.
VERY REV. CHAS. E. McALLISTER, D.D., Dean
Sunday Services: 8, 10, and 11 A.M.

WISCONSIN

St. Paul's Cathedral, Fond du Lac
Just off Main on West Division
Sunday Services: 7:30 and 9:30 A.M.
Open to pilgrims: 6:45 A.M. to 5:15 P.M. daily.

St. Andrew's Church, Madison
REV. FRANCIS J. BROODGOOD, Rector
Sunday Services: 7:30 and 9:30 A.M.
Tuesdays: 9:30 A.M.; Wednesdays through Fri-
days, 7 A.M.; Saturdays: 5 to 6 P.M., Confessions.

All Saints' Cathedral, Milwaukee
East Juneau Ave. and N. Marshall St.
VERY REV. M. DEP. MAYNARD, Dean
Sunday Services: 7:30 and 11 A.M.
Weekdays: 7:30 A.M.

Christ Church, Whitefish Bay
REV. MARSHALL M. DAY, Rector
Sunday Services: 7:30 and 11 A.M.
Weekday Services: Holy Communion 7 A.M.

For Children of Pre-School Age



A LANTERN TO OUR CHILDREN

By Margaret K. Bigler

It is recognized today that the pre-school department is a definite part of every Church School. More and more our leaders in Christian Education are devoting energy and thought toward helping parents develop the spiritual up-bringing of children of this particular age.

A LANTERN TO OUR CHILDREN by Margaret K. Bigler has been designed as a guide to parents. The material includes a set of leaflets for the parent, one for each month of the four year pre-school period. *The Leader's Guide* is a book, not for the parent, but written for the parish leader under whose direction the pre-school department is governed. A *Leader's Record Book* is provided in order that a systematic record may be retained of the children and the dates the monthly leaflets are sent or delivered.



Birthdays Card in Each Set of Leaflets

The Monthly Leaflets

The Monthly Leaflets for the parents contain brief statements on some vital subject, prayers, and other directions.

The plan calls either for mailing or personal delivery of a leaflet once a month to the parents. Contact with the home is thereby maintained for four years before the child enters the Church School.

The Leader's Guide

This guide has been completely re-written and offers more help to the leader in the direction of the work. Pre-School education is reviewed and details of the pre-school department of the Church are given. Such questions as the type of person to lead the work, the methods to be followed, when and how to make calls, distribution of the leaflets, grading of the material, and a number of others are covered in the book. Also the development of the nursery class and the organization of study groups are reviewed. Valuable suggestions are offered the leader on these two points.

The Leader's Record Book

The record book permits the leader to keep a complete and compact record of all calls made, literature distributed, and data about the child's birthday, date of Baptism, etc.



Leaflet, Year 3, Month 7

Set of Leaflets for first three years	\$.75
Set of Leaflets for fourth year25
Leader's Guide50
Leader's Record Book35
Extra Sheets for Leader's Record Book02

Postage Additional

MOREHOUSE-GORHAM CO., 14 East 41st Street, NEW YORK CITY