

The Living Church

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



THE SAN FRANCISCO - OAKLAND BAY BRIDGE

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STATE HISTORICAL SOCIETY
816 STATE STREET
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F LC2 A

Men's Corporate Gift

TO THE EDITOR: I have just finished reading THE LIVING CHURCH, issue of September 6th, and was interested in your editorial The Men's Corporate Gift. I too have been awaiting some active movement, as I am firmly convinced that the laymen of our Church are interested in some definite part in the Church.

You may be interested in knowing that when I was president of the Church of St. Andrew branch of the Laymen's League, Richmond, Staten Island, N. Y., I proposed to the members that at our annual corporate Communion service the men present a Thank Offering which would be sent to the National Council to establish a trust fund. In 1940 this was done and trust fund No. 524 was established. Each year this fund is increased by us. It is my sincere hope that other branches of the Laymen's League or men's clubs will see fit to add to this fund and that in time to come the laymen of our Church will be able to throw out their chests. The women of our Church have for many long years put the men to shame for their knowledge of our Church and for the work they do for it.

To me, the "Aims and Purposes" of the Laymen's League are so all-covering, that I do not understand why there are not many more branches throughout the country.

THOMAS P. RABBAGE.

Staten Island, N. Y.

TO THE EDITOR: I do not agree with your editorial of September 6th, in which you would urge the setting up of a Men's Corporate Gift.

The very fact that we already have the

The Living Church

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

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UTO, and the BTO and the UYO, should be reason enough to avoid an MTO.

If our men make a "sacrificial offering" (Vd. p. 16 in 1942 Canvass Portfolio) they will have already expressed their thankfulness to God. The only legitimate way for the Church to add to its income is to get those members who are not now giving a cent to sign the dotted line this November on a regular pledge card.

The National Council has exhibited rare judgment, desperately as it needs money, in not "setting up the machinery" for a separate offering by men.

Chicago. (Rev.) F. C. BENSON BELLISS.

Out At First

TO THE EDITOR: A subscriber to both *The Witness* and THE LIVING CHURCH, I rather enjoyed your recent inning with Fr. Spofford. From the bleachers, it looked for a moment as though his try of September third was a nasty, little hit; but yours of the sixth handled the ball cleanly and poor Bill, as usual, was "out at first."

(Rev.) STEPHEN E. BARNWELL.

Apalachicola, Fla.

Correction

Owing to an unfortunate typographical error, the quotation of Dr. Hall's definition of Christian marriage in the Editor's Comment on page 4 of last week's issue was garbled. The definition should read: "Holy Matrimony is constituted by the lawful marriage of baptized persons, sanctifying this union for religious ends, and making it typical of the mystical and perpetual union between Christ and His Church."

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$1,254.36
Kenwood Methodist Church, Milwaukee	13.61
William Murray	6.00
	\$1,273.97

China Relief Fund

A. G. D.	\$ 6.00
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Is There A Good Doctor In Your Town?

If there is, it is because there are good medical schools in this country.

Good medical schools need able teachers, laboratories, libraries.

You can not have the kind of ministers the Church needs without having "schools of the prophets" as well manned and equipped as our best medical schools.

This advertisement is provided in the interest of all our Church Seminaries by the following institutions:

Berkeley Divinity School, New Haven. Episcopal Theological School, Cambridge.

General Theological Seminary, New York. Philadelphia Divinity School.

Virginia Theological Seminary, Alexandria.

GENERAL

EPISCOPATE

Bishop Walker Consecrated

Nine bishops, one dean, eight priests, one judge, and one professor took part in the consecration of the Rt. Rev. John Moore Walker, D.D., who was consecrated third Bishop of the diocese of Atlanta Tuesday, September 29th, at St. Luke's Church, Atlanta, Ga.

About 900 people were placed in the church and the gallery, over 200 overflowed into the church school assembly room, where microphones made it possible to hear the entire service.

Special Communion music written for the service and dedicated to Bishop Walker by Hugh Hodgson was used. The combined choirs of the city featuring about 75 solo voices, sang.

The episcopal robes worn by Bishop Walker were a gift of St. Luke's congregation. The Bishop's ring was a present from Frank E. Bone of Milledgeville, Ga., who was a member of the first parish in which Bishop Walker served. The pectoral cross was first worn by Bishop C. K. Nelson, then Bishop H. J. Mikell, and now by Bishop Walker. All three names are engraved upon it.

BISHOPS PARTICIPATING

The Most Rev. Henry St. George Tucker, S.T.D., D.D., Presiding Bishop, was the consecrator, the co-consecrators were Bishop Juhan of Florida and Bishop Mitchell of Arkansas. Both were schoolmates of Bishop Walker at the University of the South, Sewanee.

The presenting Bishops were Bishop Barnwell of Georgia and Bishop Nepp of North Carolina, in whose diocese Bishop Walker served both as deacon and as priest.

Bishop Wing, of South Florida, preached the sermon.

The Gospel was read by Bishop Gravatt of Upper South Carolina.

Bishop Carpenter of Alabama read the Epistle.

The consents of Bishops was read by Bishop Clingman of Kentucky.

Bishop Gribbin of Western North Carolina read the Litany. Bishop Gribbin served as assistant at St. Luke's Church prior to becoming Bishop of Western North Carolina.

The Rev. Harry G. Walker, Trinity Church, Columbus, Ga., member of the standing committee, read the consent of standing committee.

Attending presbyters were Rev. Theodore S. Will, D.D., All Saints', Atlanta, and Rev. David Cady Wright jr., Em-



VIRGINIA'S BISHOPS: *Left to right, Bishops Mason, Suffragan; Tucker, diocesan; and Goodwin, Coadjutor. (See col. 3.)*

manuel Church, Athens, Ga., both having withdrawn their nomination as Bishop of the diocese of Atlanta in favor of Bishop Walker.

The registrar was the Rev. Woolsey E. Couch, St. John's Church, College Park, Ga. Testimonial of election was presented by Judge Edgar E. Pomeroy, chancellor of the diocese. The Very Rev. Raimundo de Ovies, Litt.D., LL.D., dean of the Cathedral of St. Philip, read the canonical testimonial. The Offertory sentence was read by Mr. Harold M. Heckman, treasurer of the diocese.

The masters of ceremonies were the Rev. T. V. Morrison, Church of the Incarnation, Atlanta, and the Rev. Milton Richardson, St. Luke's, Atlanta, both having served as assistants to Bishop Walker while he was rector of St. Luke's Church, Atlanta. In the colorful procession were four army chaplains, a Greek priest, and

a Syrian priest, as well as all the clergy of the diocese, many from other dioceses in the province, and Dr. Alexander Guerry, vice-chancellor of the University of the South.

After the consecration service, the visiting bishops, clergy, and many of the congregation adjourned to the Piedmont Driving Club for luncheon. Mr. William C. Turpin, of the standing committee, and life-long friend of Bishop Walker, acted as toastmaster and the Presiding Bishop spoke.

Because Atlanta is in the gasoline rationed area of the country, Bishop Walker took advantage of the gathering of the diocese for the consecration services to hold many diocesan committee meetings.

A conference of college clergy met at All Saints' Church with Miss Julia Gehan, National college worker.

A special meeting of the Camp Mikell committee was held in All Saints' Church, called by the Bishop and the Rev. Duncan Hobart, Church of the Epiphany, Atlanta, and director of Camp Mikell.

Those who could not be seated at the consecration service in the morning had the opportunity of hearing the Presiding Bishop preach Tuesday evening at St. Luke's Church. Special music was again arranged by Hugh Hodgson and the combined choirs of the city. This service was broadcast.

The Presiding Bishop celebrated Holy Communion Wednesday morning at 9 o'clock at the Cathedral of St. Philip, assisted by Bishop Walker, Dean Raimundo de Ovies, and Canon R. L. Crandall.

After the Communion service the Presiding Bishop conducted a conference of clergy and laity on Forward in Service in which he outlined his plans for this year's work along the lines of evangelism. About 125 people attended the luncheon which followed in the Cathedral Chapter house, served by members of the Cathedral Woman's Auxiliary.

The standing committee of the diocese met in the Chapter house of the Cathedral following the luncheon. This was followed by a meeting of the executive board of the diocese.

Suffragan Bishop of Virginia Consecrated

The Ven. W. Roy Mason, for many years associated with the Blue Mountain missions of Virginia, became Suffragan Bishop of that diocese on St. Matthew's Day, September 21st, his consecration taking place in Christ Church, Charlottesville, Va., of which he had been rector from 1918 to 1926.

Many of the mountain people who had known and loved their Archdeacon for

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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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years came in to see the consecration and to greet their new Suffragan Bishop, who has been assigned to oversight of the mountain work. Two automobile loads of people came from St. George's Mission, Pine Grove, 60 miles away. They said they had been saving gasoline for months, "to come to Mr. Mason's service," and further told that they had brought their lunches to keep down expense.

Most Rev. Henry St. George Tucker, Bishop of Virginia, was consecrator, with Bishops Goodwin, Coadjutor of Virginia, and Jett, retired Bishop of Southwestern Virginia as co-consecrators. Others who participated in the laying on of hands were Bishops Brown, Southern Virginia; Phillips, Southwestern Virginia; Tucker, Ohio; Jackson, Louisiana; Darst, East Carolina; Gravatt, Upper South Carolina; Powell, Coadjutor of Maryland; Strider, West Virginia, and Blankingship, Cuba.

In the procession were clergy of other churches of Charlottesville, also President Newcomb of the University of Virginia and Dean Ivy Lewis of the University.

With Bishop Mason's consecration, Virginia becomes the only diocese of the Church to have a bishop, a coadjutor, and a suffragan.

SERMON

The consecration sermon was preached by Bishop Powell, who spoke of the modern disaster which has overtaken the world today at a time when it was generally thought that man was civilized and had reached a maturity which would make such happenings impossible. Man's hope, he declared, is spiritualization through the presence of God in human life. In his charge to the new Bishop, Bishop Powell stressed St. Paul's admonition to Timothy, "O Timothy, guard that which has been committed unto thee."

Bishops Gravatt and Jackson presented the candidate, whose attending presbyters were the Ven. Frederick W. Neve, archdeacon of the Blue Ridge, the Rev. Dudley A. Boogher, rector of St. Paul's Church, Ivy, Me., and the Rev. William G. Pendleton, St. John's Church, Tappahannock, Va.

Bishop Strider read the Litany, Bishop Brown, the Epistle, and Bishop Darst, the Gospel. The Rev. John Fitzgerald, secretary of the House of Bishops, was registrar.

The Rev. Herbert A. Donovan, Christ Church, Charlottesville, was master of ceremonies, assisted by the Rev. Messrs. Richard Henry Lee, Christ Church, Luray, Va., the Rev. A. Campbell Tucker, Grace Church, Standardville, Va., and the Rev. W. Leigh Ribble, Falls Church, Va.

LUNCHEON

Following the consecration a luncheon was given at the Hotel Montecello, with Bishop Darst as toastmaster, and as speakers, Bishop Beverley D. Tucker, Bishop Brown, Bishop Gravatt, Bishop Jett, Dr. Dwight Chalmers, pastor of the First Presbyterian Church of Charlottesville, Mrs. John Guy, president of the Virginia Woman's Auxiliary, who presented a gift from the auxiliary to the new Bishop, the Ven. G. M. Brydon, who

presented a gift from the clergy, and finally, Bishop Mason himself. The feeling at the luncheon was summed up by a speaker who said, "It is a tradition in Virginia that we love our Bishops, and that we have bishops whom we can love."

Gifts to Bishop Mason included robes, vestment case, Bible, and Prayer Book from the clergy, lay workers, and people of the mountains. It was noted that the mountain people gave a large share of this fund in tiny contributions. Bishop's Book of Offices, by the presenting bishops, Gravatt and Jackson; Prayer Book and Hymnal by the Richmond clericus; rochet by members of the Woman's Auxiliary; and the Bible given the Bishop in the service was a gift of the Negro clergy of the diocese.

Order Taken For Consecration Of Bishop of Northern Michigan

Consecration of the Rev. Herman Riddle Page as Bishop of the diocese of Northern Michigan will take place at 10:30 A.M., October 23d, in St. Paul's Church, Dayton, Ohio, according to the official Order taken by Presiding Bishop Tucker.

Bishop Tucker will be the consecrator, with Bishop Whittemore of Western Michigan, and Bishop Creighton of Michigan as co-consecrators.

The Presenting Bishops will be Bishop Kirchhoffer of Indianapolis, and Bishop Sturtevant of Fond du Lac.

Bishop Hobson of Southern Ohio will be the preacher, and the Bishop-elect will be attended by the Rev. Henry Lewis, rector of St. Andrew's Church, Ann Arbor, Mich., and the Rev. James E. Clarke, rector of Christ Church, Oswego, N. Y., and now in military service.

The Rev. John J. Weaver, rector of Trinity Church, Troy, Ohio, will act as deputy registrar.

JAPANESE-AMERICANS

Ordination in a Service Camp

A far cry from the rich beauty of a large cathedral was the simply furnished chapel where the Rev. Mitsuo Joseph Kitagawa was ordained to the priesthood on St. Matthew's Day, September 21st. Strange, too, was the place of ordination—the United States Immigration and Naturalization service camp in Santa Fe, N. M.

The service was held at 9:30 in the morning in a small assembly room attended by all the men in the camp. This room had been beautifully fitted for the occasion and included a pair of vases carved from redwood cedar.

Bishop Huston of Olympia ordained the candidate and read the Litany, and Bishop Reifsnider, in charge of work among the Japanese Churchmen in America, assisted at the ordination and preached in the Japanese language. The Rev. C. J. Kinsolving III, rector of the Church of the Holy Faith in Santa Fe, N. M., presented the candidate and the Rev. Robert S. Snyder, canon of St. John's Cathedral, Albuquerque, N. M., read the Epistle.

Mr. Kitagawa came to the diocese of Olympia in March, 1941. He is the brother

of the Rev. Daisuke Kitagawa who was at that time priest-in-charge of St. Peter's mission, Seattle, Wash., and St. Paul's mission, Kent, Wash. The Rev. Joseph Kitagawa is a graduate of St. Paul's University, Tokyo, and the Church Divinity School of the Pacific, Berkeley, Calif. He was a post-graduate student at the latter school when he was interned in April. He finished by correspondence, and his diploma was conferred upon him in absentia and received by Bishop Huston at the graduation ceremonies in May.

All Church and government officials who have come in contact with this young man



FR. KITAGAWA: Ordained in a concentration camp.

speak highly of him. The Bishop found everyone exceedingly cooperative and the greatest courtesy was extended him.

The day preceding the ordination, Bishop Huston baptized and confirmed a young Japanese, Andrew Tanemasa Maruyama, who had come under the influence of Mr. Kitagawa—one of the fruits of his ministry in the camp. Mr. Maruyama assisted in the office work which had been entrusted to Mr. Kitagawa and will be a candidate for the ministry later.

HOME FRONT

Church Building

The War Production Board has amended its previous order pertaining to build-

ARCHITECTURE

Crusader in Gothic

By ELFRIEDA BABNEY

The funeral of Ralph Adams Cram, world-renowned Church architect, was held at the Church of St. John the Evangelist, Boston, on September 24th, where he had been a parishioner for many years. Burial was at his estate in Sudbury, Mass.

Mr. Cram died September 22d, at the age of 78. His vocation, followed as rigorously as that of any monk, had come to him many years before, when he found himself on his knees before the tomb of St. Francis of Assisi and realized that he was tired of the plain meeting houses of his native New England. Other people, he discovered, were tired of them, too.

The man who has done most to revive Catholic art in America grew up in a pinched New England Protestant parsonage—the son of a Unitarian minister. He was born in Hampton Falls, N. H., December 16, 1863.

At 17 he came to Boston to study architecture. He spent five years in an architect's office without making up his mind that he was on the right track.

JOURNALISM

Friends all around him were writing verse, publishing books. There was Bliss Carman, Richard Hovey, Louise Imogen Guiney, and others—promising then—whose names the world is beginning to forget. Ralph Adams Cram thought that he, too, would be happier as a writer.

In fact, his early success at journalism almost lured him out of the nightmare of 19th century "carpenter Gothic" into the pure air of Arthurian romance. He wanted to do in English poetry with Anglo-Saxon folklore what Wagner had done in music with the *Nibelungenlied*. Perhaps it is only luck that turned him from translating pagan legends into poetry, to translating Catholic Christianity into architecture.

At 22 Ralph Adams Cram was art critic of the Boston *Evening Transcript*. Two years before he had written a letter to E.



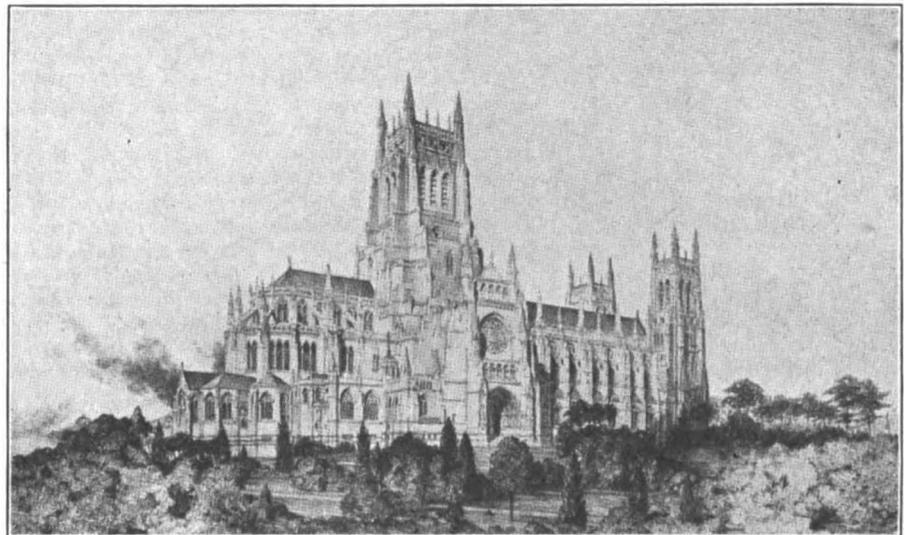
RALPH ADAMS CRAM: *The architect was photographed with Bishop Manning and Dean (now Bishop) DeWolfe at the services attending the opening of the full length of the New York Cathedral.*

THE PEACE

Plan Conferences on Bases Of Just Peace

A series of five conferences on the relation of the Church to the post-war world will be held in widely separated sections of the country during the next two months, it was announced in New York by the Commission to Study the Bases of a Just and Durable Peace of the Federal Council of Churches, sponsors of the project.

Designed to follow up the recent Delaware conference which brought together some 400 churchmen, the conferences will be held in Houston, Tex., October 12th-13th; Austin, Tex., October 14th-15th; St. Louis, Mo., and Detroit, Mich., November 18th-19th; and Syracuse, N. Y., November 9th-10th.



NEW YORK CATHEDRAL: *Cram turned it into a prayer in stone. (Architect's drawing by Cram and Ferguson.)*

ing, reducing the maximum construction allowed without permission from \$5,000 to \$1,000 in the classification under which church building would come.

Provision is made for applying for permission to rebuild after damage or destruction by fire occurring after September 7, 1942, and for making application for the erection of needed church buildings. The Interdenominational Bureau of Architecture believes that each case will be considered on its merits, with particular consideration given to the availability of construction materials and ability to build without the use of needed scarce materials.

The Bureau has been encouraged by the WPB to present applications for permission to erect church buildings which the Church Erection executives of the denomination involved will certify as to need, absence of inter-church competition in the community, etc.

Applications must be made on specified forms, and churches contemplating building should secure necessary information from Mr. Elbert M. Conover, Director of the Interdenominational Bureau of Architecture, 297 Fourth Avenue, New York.

INTERCHURCH

Federal Council Secretary in Geneva

Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ in America, has arrived in Geneva, Switzerland, to discuss with European Christian leaders current and post-war relief problems confronting the churches, it was announced in New York by the Federal Council.

RADIO

Church of the Air

The Columbia Broadcasting System announces two forthcoming broadcasts on the Episcopal Church of the Air as being "of great interest and importance to all Church members."

October 11th, the Very Rev. Paul Roberts, dean of St. John's Cathedral, Denver, Colo., will speak at Station KLZ, the address being carried by a large number of Columbia stations.

On November 15th, the Presiding Bishop will deliver his annual message to the Church, dealing particularly with the progress of the Forward in Service plan. This address will originate at WABC, New York City, and will be carried widely by Columbia stations.

Both broadcasts are at 10 A.M., Eastern War Time.

Diocese-wide Broadcast

The diocese of California will hear a diocese-wide broadcast from Bishop Block over KSFO on Tuesday, October 13th, at 8:15 P.M. This will be the official opening of the Every-Member-Canvass in the diocese, and over half of the parishes and missions have already reported that they are planning dinners or meetings for that evening, and will tune in on the broadcast. The program is to be from 8:15 to 8:45 P.M.

H. Clement, the editor, and saw it published under the tongue-in-the-cheek caption. "Have We a Ruskin Among Us?" It had been a purple-worded appeal to the citizens of Boston not to let a four story apartment building be erected in front of Trinity Church.

The letter had two results: Trinity Church was not desecrated by the apartment building, and Mr. Cram was encouraged to write more letters to the *Transcript*. Two years later it seemed to him that the doors of a career in journalism were swinging open.

However, on the other side of the journalism-architecture dilemma was a \$500 prize he won, about this time, in an open competition for a Suffolk County Court House design. This money, and "Letters of Travel" at *Transcript* space rates, took him to Europe for the first time.

And there, with the art treasures of an old continuous culture spread out before him, he felt his determination to create literature slipping. He had to make up his mind all over again.

Returning home, he quit his job on the *Transcript* and designed wallpaper and home furnishings for two years, while he vacillated. He soon fled to Europe again, this time as tutor to the stepson of a friend. This is where the life of Ralph Adams Cram, crusader in Gothic, really begins.

It was late fall in Rome, and very wet. He had met a young architectural student, Henry Randall, an Episcopalian from Maryland. Sketching, they made the rounds of the churches of Rome, later of Palermo, Assisi, Siena, Florence, and Venice.

It wasn't long before Cram, with the help of Henry Randall, realized there was something in the ecclesiastical architecture of medieval catholicism which he had never felt in the Jeffersonian classic or New England colonial meetinghouses at home.

This something he felt was the medieval Christian soul. Art was a language which bespoke the condition of men's religious thought. And studying the Gothic cathedrals of the 14th and 15th centuries, Ralph Adams Cram knew that Christianity had never before, nor afterwards, expressed so superbly its faith, its power, its truth.

CONVERSION

He had been in Rome a few months. On Christmas eve his friend, Henry Randall, remarked that he had two tickets to the Mass at the Church of San Luigi dei Franchesi. Would he like to go? Ralph Adams Cram thought he would. He did. In the morning he assisted, also, at the Mass in the English Church.

His slowly evolving convictions about art and religion—that they were two sides of the same human experience—came to a climax with these two services. A few months later, back in Boston, he walked into the study of Fr. Hall of the old Church of St. John the Evangelist on Bowdoin Street. He wanted to become a Catholic. And to him that meant entering the communion of the Episcopal Church.

That same year, behind a door marked "Cram and Wentworth, Architects," at Number 1, Park Square, Boston, thirty-

year old Ralph Adams Cram was designing churches, and before long, building them. There was no doubt in his mind now that he wanted to build churches—churches which historically, and in feeling, were to express Christianity at the peak of its development. This meant Gothic churches.

For a while he tried to persuade Protestant building committees to let him design churches for their congregations which would be expressive of Protestant thought and theology. Protestantism, he thought, having revolted against catholicism of the middle ages, could not be expressed in towering arches, tall windows, decorated interiors. Gothic art was Catholic art.

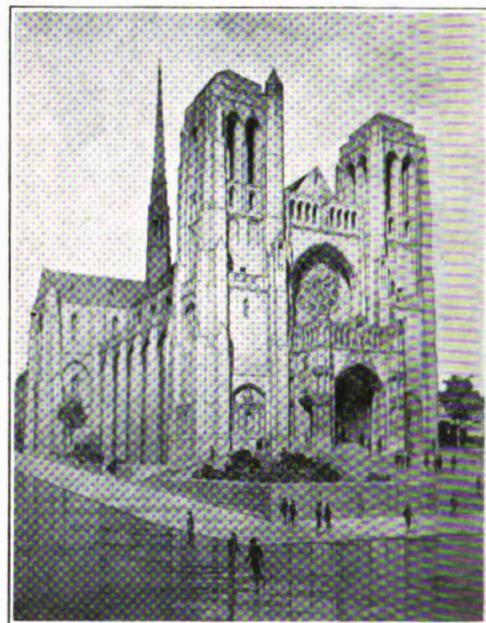
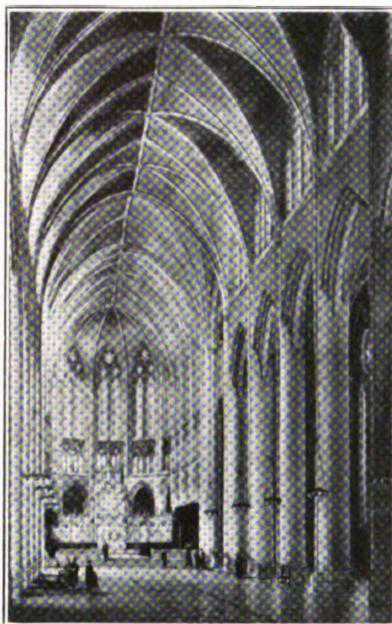
He soon discovered, with surprise at first, that Protestant groups also yearned

use of his genius in religious architecture.

The chapels of the University of the South, Princeton University, Choate School, Rollins College, Mercersburg Academy, Wheaton College, and the U. S. Military Academy, West Point, are also his work.

BOOKS

Though architecture became the major concern of his life, Ralph Adams Cram wrote as many books as some professional authors. In a style as craftsmanlike as his architecture, he set forth what he believed to be the implications of the Catholic faith in philosophy, art, and society. Of some 20 published books a few of the most recent are *Convictions and Controversies*, 1935;



CALIFORNIA CATHEDRAL: Cram and Ferguson were consultants to the architect, Lewis Parsons Hobart, of Grace Cathedral, San Francisco, shown above in architect's drawings.

for Catholic art in their churches. And in this yearning, Ralph Adams Cram saw a hope of a return of Christendom to one Catholic and Apostolic Church which, as in the 15th century, would make everything man touched a thing of beauty.

Afire with his mission of Christian unity, Ralph Adams Cram has been building Gothic churches for 50 years.

Most famous of his work is the redesigned Cathedral of St. John the Divine, New York. Originally designed as an imposing Romanesque structure, it was turned by Cram and his associates into a vast prayer in stone, an example of Gothic architecture worthy to be compared with the finest cathedrals of Europe.

The list of churches designed or redesigned by the firm of Cram, Goodhue, and Ferguson, and later by the firm of Cram and Ferguson, runs into the hundreds, including great cathedrals, city churches, and small chapels, in many states and in Canada and abroad. Ralph Adams Cram built his churches to praise God, and he did so in coöperation with Roman Catholics and Protestants as well as Anglicans, although his own Church made the fullest

My Life in Architecture, 1936; *The End of Democracy*, 1937.

In political philosophy, Cram believed in an hierarchical society expressive of the functions of its members, along the lines of the Medieval State with its aristocratic rulers and craft guilds.

Of late years, Cram spend most of his time on his estate, Whitehall, in Subdury, Mass., where he had built a beautiful 13th-century chapel dedicated to St. Elizabeth of Hungary near his Colonial home. The neighbors used to come to the chapel for Sunday services and for weddings and baptisms.

Ralph Adams Cram never went to college. The colleges, however, came to him: he received doctor's degrees from Princeton, Williams, Yale, and Notre Dame, and was made an honorary member of Phi Beta Kappa at Harvard. He belonged to the leading architectural societies of the United States and England.

In 1900 he married Elizabeth Carrington Read, who survives him. He also is survived by a son, Ralph W. Cram, and two daughters, Mrs. Wallace Scudder and Mrs. Edward Nicholas.

ENGLAND

The Church and Social Reconstruction

Maintaining that the Church has both a right and a duty to take her place in social reconstruction, the Archbishops of Canterbury and York and Sir Stafford Cripps addressed a meeting at Royal Albert Hall, London, on September 26th.

The meeting was arranged by the Industrial Christian Fellowship as a sequel to the Malvern Conference.

Because the Church has an understanding concerning the destiny of man, the Archbishop of Canterbury stated that the Church has the qualification for declaring what kind of structure in society is wholesome for man and what is unwholesome.

Two features of society were condemned by the Archbishop—broken fellowship—resting upon the materialism of our habitual outlook, and resulting in gross disparity of wealth and poverty, which may in war times be slight, but which the Archbishop fears will spring up again and create divisions, once the emergency is past.

Also condemned was the predominance of the profit motive, which if put first is damaging to the general interest. For the promotion of that general interest, money and banking should be taken over by the State, he suggested. "It seems to me," he said, "a primary political principle that wherever you have something which is universally needed, but which is governed as a monopoly, that monopoly should be taken over by the State. The private issue of new credit should be regarded in the modern world in just the same way in which the private minting of money was regarded in earlier times. The banks should be limited in their lending power to the amount deposited by their clients, while the issue of new credit should be the function of public authority."

STEWARDSHIP

Developing the theory that the right of property is the right of administration or stewardship, never the right of exclusive use, the Archbishop stated that we have tended to respect claims made by owners of land in a way which subordinates the general interest to the private interests of the owners. "I am sure," he said, "we need to assert the prior interest of the community respecting land and water with a vigor of which recent political history shows no trace.

"The primary duty of the Church in the social field is to call her citizens to recognize what civic no less than individual action stands under the judgment of God; that they are responsible to Him for it, and that it can truly prosper only if they submit social, as personal, life to the redeeming love of God in Christ."

Sir Stafford Cripps, in stating the Church's relation to social reconstruction, said: "We, as Christians, reject completely and absolutely the Nazi materialistic conception of society, the right to dictate by brutality, the turning of human individuals, made in the image of God, into nothing

more than one of the millions of cogs in a machine of material efficiency, and the unlimited persecution and enslavement of all by a self-chosen class and race.

"As a positive alternative, we insist on the dignity of human life and the right of all person, whatever their class, creed or color, to contribute equally to the ordering of their own civilization. This must follow from the basic Christian teaching of the brotherhood of all peoples. . . ."

"We declare for the democratic way of life because thus alone can we give value to Christian brotherhood in our national life. The very idea of dictatorship is wholly contrary to that equality which brotherhood implies. We can, moreover, acknowledge no human being as supreme or fit to control and order the destinies of others, whether in the political, social, or economic sphere of our life."

Listing as five Christian objectives those expressed by President Roosevelt for the people of America—equality of opportunity for youth and others, jobs for those who can work, security for those who need it, the ending of all privileges for the few, preservation of civil liberties for all—Sir Stafford asked for a pledge for "this measure of social justice."

"Some," he said, "might seek to go much further towards real social and economic equality, but if we could accomplish fully these five objectives in a comparatively short period of time, we might at least claim to have played some part in carrying out our Master's direction: 'This do, and thou shalt live.'"

[THE LIVING CHURCH will publish at a later date the full text of the speeches of the Archbishop of Canterbury and Sir Stafford Cripps.]

Prebendary Carlile Dies

Prebendary Wilson Carlile, 95-year-old founder and head of the Church Army, died in England September 26th, according to a dispatch to American newspapers.

Born in January, 1847, at Brixton, the son of a city merchant, Wilson Carlile spent his early adult years in commercial life. After attending London College of Divinity, he was ordained in 1880. Two years later, in the slums of Westminster, he founded Church Army as a lay evangelistic organization ministering to the underprivileged.

Since its organization, Church Army has spread to all parts of the British Empire, and to the United States. Today it is ministering to soldiers in Britain, in the Middle East, and on other fronts.

Prebendary Carlile's wife, the former Flora Vickers, died in 1925. They had five sons.

Heads of All British Communions In Council of Christians and Jews

Formation of the British Council of Christians and Jews was announced in London in a joint statement signed by the Archbishop of Canterbury, the Moderator of the Church of Scotland, the Moderator of the Free Church Federal Council, and the Chief Rabbi of England.

Together with Cardinal Hinsley, the four leaders of British religious life will serve in a joint capacity as Council presidents. Cardinal Hinsley's association with the new interfaith body was announced following the composition of the joint statement.

Purpose of the British Council of Christians and Jews will be to check and combat religious and racial intolerance, to promote mutual understanding and goodwill between Christians and Jews in all sections of the country—especially in connection with problems arising from the war—to promote fellowship between Christian and Jewish youth organizations, and to foster cooperation between Christians and Jews in solving the problems of post-war reconstruction.

Council members include Lord Daryngton, Sir Richard Livingstone, the Earl of Perth, the Marquess of Reading, all serving as vice-presidents; also, the Bishop of Bradford, the Viscountess of Bridgeman, Viscount Caldecote, Viscount Cecil of Chelwood, the Bishop of Chichester, Viscount Dawson of Penn, the Bishop of London, Dr. Israel Feldman, and A. C. F. Beales.

British Council of Churches Holds Inaugural Meeting

The first meeting of the British Council of Churches, held in London on September 23d and 24th, was, in the words of the Archbishop of Canterbury, "a great event."

Formed by the amalgamation of three previous bodies, the Council for the first time provides the churches of Great Britain with an official, fully representative organ for common planning and action. With the exception of the Roman Catholic Church, all the main British Churches are included. The Archbishop of Canterbury was elected the first president, and the Very Rev. J. Hutchinson Cockburn of the Church of Scotland, and Lord Rochester of the Methodist Church, vice presidents. Dr. A. C. Craig is the general secretary.

For two days the outstanding leaders of the churches considered in detail the work of the Council's main departments on international fellowship, social responsibility, Christian unity, evangelism, and youth.

Among the subjects on which reports were presented were home and family life, rural reconstruction, chaplaincies among munition workers, the Religion and Life Weeks, which are widely held throughout the country, and the position of the churches on the continent of Europe.

In the heart of these business sessions was set an impressive inaugural service in bomb-scarred St. Paul's Cathedral. Among those conducting it were the Very Rev. C. W. G. Taylor, representing the Churches of Scotland, the Rev. Gwilymn Rees for Wales, Dean Lewis Crosby for Ireland and Dr. J. S. Whale for the Free Churches of England. The Archbishop of Canterbury preached a sermon in which he hailed this new opportunity for united witness and service. The bishops, clergy, and ministers of all churches were inter-

mingled in the procession, and a moving reminder of the Council's relationship to the World Council was afforded by the presence of the pastors of foreign churches in London.

In his sermon, the Archbishop said that the British Council of Churches would combine into a single organization the chief agencies of inter-denominational coöperation which had marked the last five years.

"There is no compromise of our distinctive principles in our coming together," he continued, "but there is a choice involved between two different directions of attention, two different points of emphasis. In the days when Christianity itself, in its fundamental principles is unchallenged, it may seem natural to lay the most emphasis on the points which distinguish one communion from another. But in days like these, when the basic principles of Christianity are widely challenged and, in many quarters, expressly repudiated, the primary need is for a clear and united testimony to Christianity itself.

"The difference between Catholic and Protestant is very small compared with the differences between Christian and non-Christian, between those who do and those who do not believe that in Jesus Christ God hath visited and redeemed His people."

CANADA

Executive Council of General Synod Adopts Report on Doctrine

At the annual meeting of the executive council of the General Synod of the Church of England in Canada, held at Port Arthur, Ont., on September 10th and 11th, the report of a special committee appointed by the General Synod Committee on "Faith and Order and Life and Work" on "The Doctrine of the Church," was presented and read for approval. It was unanimously approved and copies were ordered to be printed and mailed to all Anglican clergy in Canada.

At the close of the meeting, the president of the Council, Archbishop D. T. Owen, requested those present to repair to the Church where all joined in a simple but heartfelt service of Thanksgiving to Almighty God for this act of unity within our own Church.

Those present included three archbishops, 19 bishops, 35 clerical, and 25 lay delegates.

The report follows:

REPORT OF THE SPECIAL COMMITTEE ON "THE DOCTRINE OF THE CHURCH," APPOINTED BY THE GENERAL SYNOD COMMITTEE ON FAITH AND ORDER, AND, LIFE AND WORK.

The Church of God is a living organism created by God, and not a voluntary organization set up by man. We believe it is the Divine intention that this Church should be manifested as One, Holy, Catholic, and Apostolic, that is to say, preserving its essential unity, amid all diversity; its sanctity amid all temptations to lower its ideals and compromise with the world; its catholicity, in that it possesses and proclaims in its fulness the truth of the Gospel

for the whole of man's being, to all men of all times and in all places; its apostolic character, in its steadfast adherence to the teaching and practice of the Apostles.

We believe that this Church is indwelt by the Spirit of God and that in the measure in which it responds to the guidance of the Spirit it will realize its Unity, its Holiness, its Catholicity and its Apostolic character and be the instrument through which the eternal purpose of God to sum up all things in Christ, to gather men of all races into His Body, will be fulfilled.

We believe that all persons baptized in the name of the Holy Trinity, who continue in the true Faith of Christ, are members of the Church, that is of the outward and visible Body of Christ. But, in so far as these persons lack fellowship with one another in worship and work and a common participation in the Divinely-appointed means of Grace, the Church is rent and divided; to the impoverishment of the Christian witness before the world, and to the grievous loss of all those thus separated from one another; and that this is contrary to the Mind of Christ.

ESSENTIALS FOR REUNION

We believe that the visible unity of the Church which is the will of Our Lord is vital for the authentication of His Divine Mission to the world and for its own well-being; and that its attainment will involve at least the acceptance of:

1. The Holy Scriptures as the record of God's revelation of Himself and the rule and ultimate standard of Faith.
2. Some summary of essential belief concerning God and His dealings with men. The most widely accepted and most satisfactory summary is, we believe, that contained in the Creed commonly called Nicene.
3. The Divinely instituted Sacraments of Holy Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ.
4. A Ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole Body.

For the allaying of doubts and scruples in the future and for the more perfect realization of the truth that the Ministry must be a Ministry of the whole Church and not merely of any part thereof, we set forth what we understand to be the position of the Church of England with regard to the Ministry as follows:

A Ministry of the Word and Sacraments is a Divine ordinance for the Church, and has been since the days of the Apostles, an integral part of its organized life.

It is a ministry within the Church exercising representatively (in the Name and by the authority of the Lord Who is the Head of the Church, and by the enabling grace of the Holy Spirit) the powers and functions which are inherent in the Church as the Body of Christ.

It is a ministry of the Church and not merely of any part thereof.

No man can take this Ministry unto himself. It must be conferred by and within the Church, through the appropriate action of those who have proper authority to confer it. There must be not only an inward call of the spirit, but also an outward and visible call and commission by the Church.

It is in accordance with Apostolic practice and the ancient custom of the Church that this Commission should be given through Ordination, with prayer and the laying on of hands by those who have authority given to them to ordain. We believe that in Ordination, together with this commission to minister, Divine Grace is given through the action of the Holy Spirit in response to the prayer of faith, for the fulfilment of the charge thus committed.

We believe that such a ministry is secured in the threefold order of Bishops, Priests and Deacons.

In view of the fact that the Episcopate was from early times and for many centuries accepted, and by the greater part of Christendom is still accepted, as the means whereby this authority of the whole body is given, we are convinced that it ought to be accepted as such for the united church of the future.

We are also convinced that this acceptance of a constitutional and representative Episcopate involves no repudiation of those elements of Presbyterian and Congregational order which have been cherished in certain communions without the Episcopate. Indeed, there is manifest recognition of the place of these elements in the provision of the Anglican Ordering of Priests that the laying on of hands be by the Bishop "with the Priests present," and in the reading of the "Si quis" in the congregation prior to Ordination. The preservation of those elements along with the Episcopate seems to furnish hope for the realization of a Ministry which will be universally recognized and acknowledged in every part of the Church as possessing not only the inward call of the Spirit but also the commission of Christ and the authority of the whole Body.

NORWAY

Quisling Bishop Resigns

Information from the Swedish press indicates that the first resignation of a bishop coöperating with the Quisling regime has occurred. Bishop Zwilgmeyer of Bergen has resigned after being forced to carry on almost alone in his diocese because the local clergy would not work with him.

The report also stated that Bishop Siverssen of Tromsø, also a Quislingite, had offered his resignation, but was still active because of the failure to get another clergyman to take over his office.

Other reports from Norway said that the five bishops not under arrest have left Oslo where they have been negotiating with the government for nearly seven weeks. The controversy remained unsettled. It was said that the bishops, before making any concessions, demanded the release of Bishop Berggrav.

The Church in California

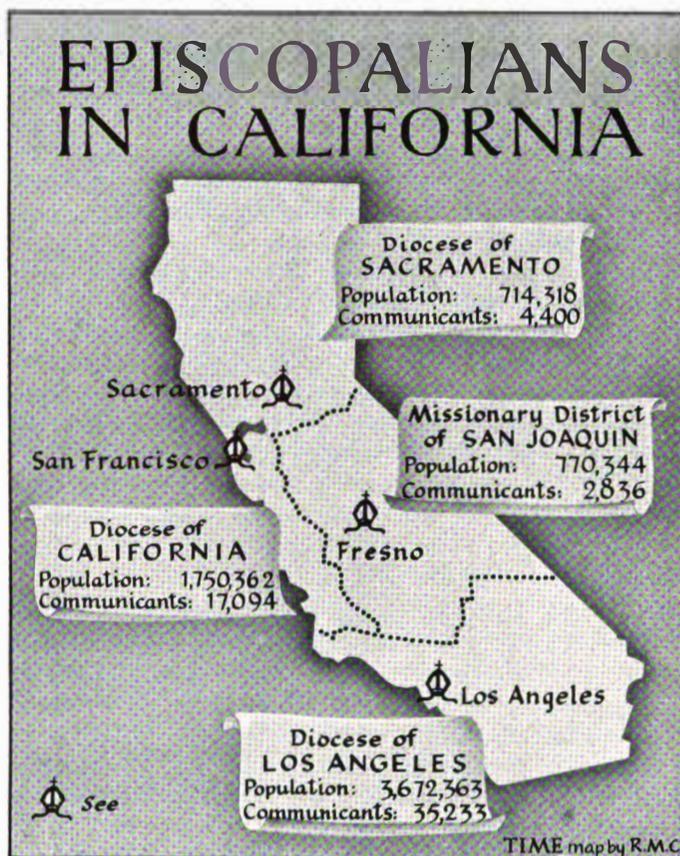
THE date of this issue of *THE LIVING CHURCH* is that of the commemoration of St. Francis of Assisi. It is an appropriate coincidence that this should be the date for a special issue devoted to the diocese of California, for St. Francis is the patron of its see city, San Francisco.

As the accompanying map shows, the state of California is divided into four ecclesiastical jurisdictions: the dioceses of California, Sacramento, and Los Angeles, and the missionary district of San Joaquin. Except for Texas, it is the only state west of the Mississippi to contain more than two dioceses or missionary districts; and only the states of New York and Pennsylvania exceed it in that respect. Of the 59,563 communicants in the state of California, 17,094 live in the populous coastal area from 50 miles above San Francisco Bay to a point just below San Luis Obispo, which comprises the diocese of California. And to these 17,000 communicants permanently resident in the diocese must be added an undetermined number of communicants among the soldiers, sailors, marines, and war industrial workers who are so heavily concentrated on this "Western Front" of the American continent.

To these thousands of Churchmen, under the able leadership of their Bishop, the Rt. Rev. Karl Morgan Block, D.D., LL.D., we dedicate this issue. (Later we shall devote a similar issue to the work of the Church in the diocese of Los Angeles, comprising the southern coastal area of California.) Making up as they do about one and one-quarter percent of the communicant strength of the Episcopal Church in the entire United States, they form a strong bulwark of the Church in the Far West.

It may come as a surprise to some Churchmen in other parts of the United States to recall that within the present limits of the diocese of California the first Anglican services on this continent were held. As related elsewhere in this issue, Drake's chaplain, the Rev. Francis Fletcher, held one or more services on the shore of what has since been known as Drake's Bay in the year 1579—more than a quarter of a century before the Rev. Robert Hunt celebrated the Holy Communion and established the first parish of the Church at Jamestown, Virginia. To that 16th-century naval chaplain who accompanied the bold Elizabethan explorer and sea rover goes the credit for holding the first Christian service in the English tongue on our coast, for the first use of the Book of Common Prayer in this country, and for one of the first recorded missionary prayers on our continent. A cross in San Francisco's Golden Gate Park appropriately commemorates these "firsts."

But for two and a half centuries after that, no Anglican services were held in California. At first a Spanish colony and later a part of the new republic of Mexico, California was long a foreign land to Americans, and her only Church until the nineteenth century was that of Rome. Not until 1847 did another naval chaplain, the Rev. T. M. Leavenworth, a priest of the diocese of New York who was not only a chaplain but also surgeon for the American ship *Brutus*, hold a Prayer Book service on that distant coast. But from that time on progress was rapid, and only three years later a convention of six clergymen and thirteen laymen organized the rudiments of a diocese and elected a bishop—Dr. Horatio Southgate,



The eyes of the Church are upon them.

who had just resigned as American bishop in Constantinople. He declined the election, but after another three years General Convention sent out the pioneer William Ingraham Kip, who became the first Bishop of California.

THUS the real history of the Church in California covers a span of nearly a century. For many years it was a rough and ready pioneer Church, its services often being held in saloons, mining camps, dance halls, or any place that might be available. But it was the kind of Church that appealed to the best in the characters of the hardy prospectors and adventurers that made up the turbulent society of California in the gold-rush days; and as a more civilized society gradually emerged, the Episcopal Church became the backbone of many a growing community. From 1874 to 1890 especially, there was a period of remarkable growth. In 1901 the holding of General Convention in San Francisco directed the attention of the whole Church to its progress. In 1906 the great earthquake and fire were of course a tragedy to the Church as well as the community; but from the ruins and destruction grew a stronger and more substantial Church, recognized as one of the most enduring elements of a city and state attaining not only its maturity, but a position of acknowledged leadership in the vast western reaches of this fast-growing nation.

Today the Church in the diocese of California is faced with new opportunities and new challenges. Once more there is an influx of people, this time the men of the army and navy

and the war workers. Blackouts and alarms upset its orderly ways. The Japanese element, not a few of them Churchmen, have been evacuated. New problems are met on every hand, and they must be solved if the Church is to continue to go forward in California. It is a time for strong leadership, straight thinking, and courageous pioneering. Churchmen in California have an opportunity to set the pace for the entire Church in the special circumstances of effective ministry in wartime to soldiers and civilians alike. Today there is a new and vital challenge to the pioneer spirit that has been so characteristic of the Church in California, from Fletcher's 16th-century service to Bishop Block's establishment of the School of Prophets to enrich the ministry of the 20th-century clergy in the entire Pacific coast area.

We salute the Church in the diocese of California. The eyes of the Church throughout the nation are upon her, and the other dioceses and missionary districts in the Far West—once more our frontier, this time against the craftiest and most deceitful enemy that our nation has ever faced. Man's extremity once again is proving to be God's opportunity. May the Church in California take the fullest advantage of that opportunity for His honor and glory, and for the building of Christ's Kingdom.

Episcopal Changes

WITHIN the short period of six weeks the American Episcopal Church is scheduled to gain four bishops and to lose one. The gains are Drs. W. Roy Mason, consecrated Suffragan Bishop of Virginia September 21st; John Moore Walker, consecrated Bishop of Atlanta September 29th; Oliver J. Hart, to be consecrated Bishop Coadjutor of Pennsylvania October 16th; and Herman R. Page, to be consecrated Bishop of Northern Michigan October 23d. The loss is Dr. Spence Burton, SSJE, whose enthronement November 1st will mark the termination of his status as Suffragan Bishop of Haiti, and his membership in the American House of Bishops.

Bishop Walker has a distinguished record to live up to in the episcopate of his predecessor, Bishop Mikell.

Bishop Mason, a tidewater Virginian by birth, has spent his entire ministry in that diocese, where for many years he has been associate archdeacon for mountain work. In electing him, Virginia followed a century-old tradition of raising only native sons to its episcopate. The last time a non-Virginian was chosen by the diocese was in 1842, when John Johns, a native of Delaware, became coadjutor and subsequently Bishop of Virginia. Bishop Mason is the first suffragan that Virginia has ever had, and that diocese now has the unique distinction of having all four kinds of active bishops—Presiding Bishop, diocesan Bishop (Dr. Tucker is both of these), Bishop Coadjutor (Dr. Goodwin), and Suffragan Bishop (Dr. Mason). Truly Virginia is the most episcopal diocese in the Episcopal Church!

The two bishops-elect, coming to the episcopate directly from service as chaplains in the army, have an experience that should fit them especially for wartime leadership in their respective dioceses. Dr. Hart will succeed Bishop Taitt of Pennsylvania, on the latter's retirement next year, as head of one of the strongest and most important dioceses of the Church. Dr. Page, as Bishop of Northern Michigan, will build upon the splendid foundations laid by his father, of blessed memory, in the reconstruction of a diocese that has made a notable recovery record in recent years.

We have already written in appreciation of the election

of Bishop Burton to the see of Nassau, in our sister Church of the West Indies. His translation will make the diocese of Nassau a unique link between the Church of England and the American Church, with himself as the living symbol of the unity of the Anglican communion. But we cannot refrain from expressing our regret that Bishop Burton will no longer be a member of the American House of Bishops, or (technically) of the American Church. He will still be an American citizen, however, and the technicality will not prevent us from welcoming him as one of our own on every possible occasion. We have not exported him nor disowned him; rather he is on a sort of lease-lend basis, and whatever the technicalities may be, we still count him as one of our own. And we trust he will continue to be as familiar a figure in American Church life as he was when he served as rector of San Francisco's Church of the Advent, or as superior of the Cowley Fathers at their headquarters in Massachusetts.

To all of these bishops and bishops-elect, as they enter upon their new fields of work, we extend our heartiest greetings and our best wishes for long and successful episcopates. May God bless their work and make it bear fruit an hundred-fold.

Ralph Adams Cram

IN THE death of Ralph Adams Cram, the Church Militant has lost one of its most distinguished and many-talented individuals. Dr. Cram was a Catholic scholar and artist of the medieval school; a contemporary successor of Cellini, da Vinci, and the other great artists of the Middle Ages, who were writers, statesmen, and political philosophers as well as craftsmen. And, like them, everything that he undertook was inspired, guided, and undergirt with religion.

As of Christopher Wren it may be said of Ralph Adams Cram, "*Si monumentum requiris, circumspice.*" The growing Cathedral of St. John the Divine, in New York City, is his greatest and best-known monument. But there are many others: beautiful Gothic buildings at Princeton and West Point, Williams and Sweetbriar; the monastery of the Cowley Fathers in Cambridge and the lovely chapel of the Holy Cross Fathers at West Park; the chapels of the University of the South, Choate School, Mercersburg School, St. George's Newport, and Wheaton College; the Cathedrals in Hastings, Neb., Dallas, Tex., Detroit, and Halifax, N. S.; and magnificent parish churches in cities and towns throughout the land. In addition to the scores of architectural gems that he has designed and built are many, such as St. James' Church, New York, St. Luke's Cathedral, Portland, Me., and the chapel of St. Paul's School, Concord, N. H., to which he made important additions or alterations; and still others, such as the Washington and San Francisco Cathedrals, to which he contributed as consulting architect. In fact it is safe to say that there is scarcely a genuine Gothic structure built in America during the past quarter century that does not show the influence of Dr. Cram, either through his direct participation or through the copying, consciously or unconsciously, of important and well-known features of his work.

The great secret of Dr. Cram's creative ability was his deep loyalty to the Catholic Faith, and his firm conviction that religion and beauty were inseparably intertwined. "Beauty is not truth, truth beauty, as has sometimes been said," he wrote in the essay that he contributed in 1938 to the volume *Affirmations*, "but beauty is for the people an infallible test of truth, whether in art, in conduct, philosophy, or religion.

The ugly thing, man knows to be untrue." This conviction was at the heart of every one of his architectural triumphs.

But Dr. Cram was not solely an architect; he was a social philosopher as well. With Chesterton, he blamed Calvin and his doctrines for "all the destructive forces of modern thought: determinism, behaviorism, dialectical materialism, *Freudismus*." In politics, he associated himself with what he termed "the High Democracy of Washington, Jefferson, and Adams," as opposed to "the low democracy of Jackson, the so-called 'liberal' philosophers and politicians of the nineteenth century, and a dispossessed proletariat." The only truly free man, he held, is one "who owns and administers his own land, craft, trade, art, or profession and is able, at necessity, to maintain himself and his family therefrom." To such free men, he thought, the electoral franchise should be confined; though he recognized that in America this ideal was "a purely academic proposition, for by no conceivable means could so drastic a revolution be accomplished." Most of us would, indeed, regard it as an undesirable backward step. But it was not the disfranchisement of the poor that Dr. Cram wanted; rather it was their enrichment, through land ownership and a revival of the craft guilds, thus fitting them, in his opinion, to express the rights and duties of genuinely free men.

Whether in art, in politics, or in philosophy, the concepts of Ralph Adams Cram were firmly rooted in his religion. He was an Anglo-Catholic, by conversion and conviction. While he had the highest respect of Roman Catholics and Protestants alike, and was often admitted into their inner circles, he never diluted either his Anglicanism nor his Catholicism. His loyalty was ever to the faith of the One, Holy, Catholic, Apostolic Church, as received and taught in the Anglican communion. He died, as he had lived, in the full sacramental fellowship of that Church. May he rest in peace.

The Lord's Prayer

¶ *The following editorial is a borrowed one. It appeared as the leading editorial in the Victoria, B.C., Daily Colonist of September 6, 1942. A reader sent it to us with the comment: "How's this for an editorial in a secular paper?" Our answer is—Fine; and for a Church paper also. Therefore we gladly adopt it and reprint it herewith.*

WHETHER considered as literature, philosophy, or divine injunction, there is no more eloquent passage in the English language than that which we know as the Lord's Prayer. As literature, it stands supreme, by itself, alone. As philosophy, it embraces all that the human mind has thought, and still points upward to a vast beyond. As divine injunction, it has been accepted by great numbers of people through twenty centuries as inspired, compelling, and inescapable. Yet, how we gabble it, on such occasions as we make use of it at all!

The seventy golden words of the Lord's Prayer are literature, beyond all challenge. Each word is indispensable, each redolent with meaning; and there remain none that could be taken away. There is some evidence that the Lord's Prayer has been polished, like the beautiful jewel that it is, as it passed from generation to generation; until today it shines from every scintillating facet. But no one has re-written it, and no one ever will. Simple, unforced, and vibrant with meaning, the Lord's Prayer stands alone.

Many and deeply searching have been the philosophies of mankind, since the time of the Ancients. Some of them have been the pure growth of mind without feeling. Others were

the outpourings of the human heart, as man sought for a clearer answer from the universe of the unknown. Some have attempted to reach a balance between the mind and the heart. None has encompassed such a way of life as may be found in the Lord's Prayer; none other has reached a balance that could hold both the mind and heart of man through two milleniums.

Accepted as divine injunction, the Lord's Prayer means a great deal more than either literature or philosophy could give it. It is a way of life. It is that way of life, in short, for which the world is still searching; even now, as in the dawn of Christian history. There is no charter for human liberties that would be valid without it. And what, precisely, is the Lord's Prayer? What does it say? Let us examine it, ungabbed, for the gem of beauty that it is:

"Our Father, who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those that trespass against us. And lead us not into temptation; but deliver us from evil; for Thine is the kingdom, the power, and the glory, for ever and ever. Amen."

The world has not yet grown into that. The world is not yet ready to share even its conception of heaven. The world, of old, has hugged both its temptations and its trespasses, calling them by fancied names. The world of man has been slow to forgive anyone; while it has nursed, and piled, its resentments into a vast, heaping mound. The world has paid its tributes to many, many kingdoms; but seldom its first or its finest tribute to that which is of the Kingdom of God. Bread it understands, but has not shared; nor yet has come the common brotherhood of man.

The Lord's Prayer is still something that may only be realized in the future, as it never has been in the past. For mankind has yet to learn that life is short, and that something greater than man's will holds sway. But as a light, shining through the darkened corridor of ages, it only grows in brilliance; in literature, in philosophy, or as divine injunctions a perfect thing, a jewel in itself. Only, we should not gabble it. Its seventy golden words perhaps contain the Way of Life itself.

People Who Made This Issue Possible

THE department of promotion of the diocese of California has prepared the special material for this issue of *THE LIVING CHURCH*, in coöperation with the regular staff. The general editor of the California section is the Rev. Dr. Randolph Crump Miller. Material has been prepared and editorial help has been given by Bishop Block, the Rev. Messrs. Frederick Avery, John P. Craine, Keppel Hill, Edward Kilburn, Joseph M. Kitagawa, A. Ronald Merrix, Placido Palmejar, Mark Rifembark, D.D., Russell Staines, Joseph Tsukamoto, James P. Turner, D.D., Thomas H. Wright, D.D., and Miss Virginia Harrison, Miss Ruth Knapp, Dean Ethel M. Springer, and Miss Frances Young. Source materials for articles include Bishop Kip's *Early Days of My Episcopate*, D. O. Kelley's *History of the Diocese of California, 1849-1915*, two bound theses at the Church Divinity School of the Pacific, and the journals of the diocese and of the House of Churchwomen.

From Drake's Bay On . . .

By the Rev. Randolph Crump Miller, Ph. D.

Instructor, Church Divinity School of the Pacific; Vicar, St. Alban's Mission, Albany, Calif.

SOME 30 years before the founding of the Jamestown colony and almost 45 years before the arrival of some of our ancestors on the *Mayflower*, Chaplain Francis Fletcher amazed the Indians and pleased the crew of Sir Francis Drake with services from the Prayer Book of the Church of England. At Drake's Bay, 20 miles north of San Francisco, from June 17 to July 23, 1579, while the *Golden Hinde* was being repaired, a number of services were held on the shores of California. Today, this event is marked by the famous Prayer Book Cross in Golden Gate Park and by the Drake plaque.

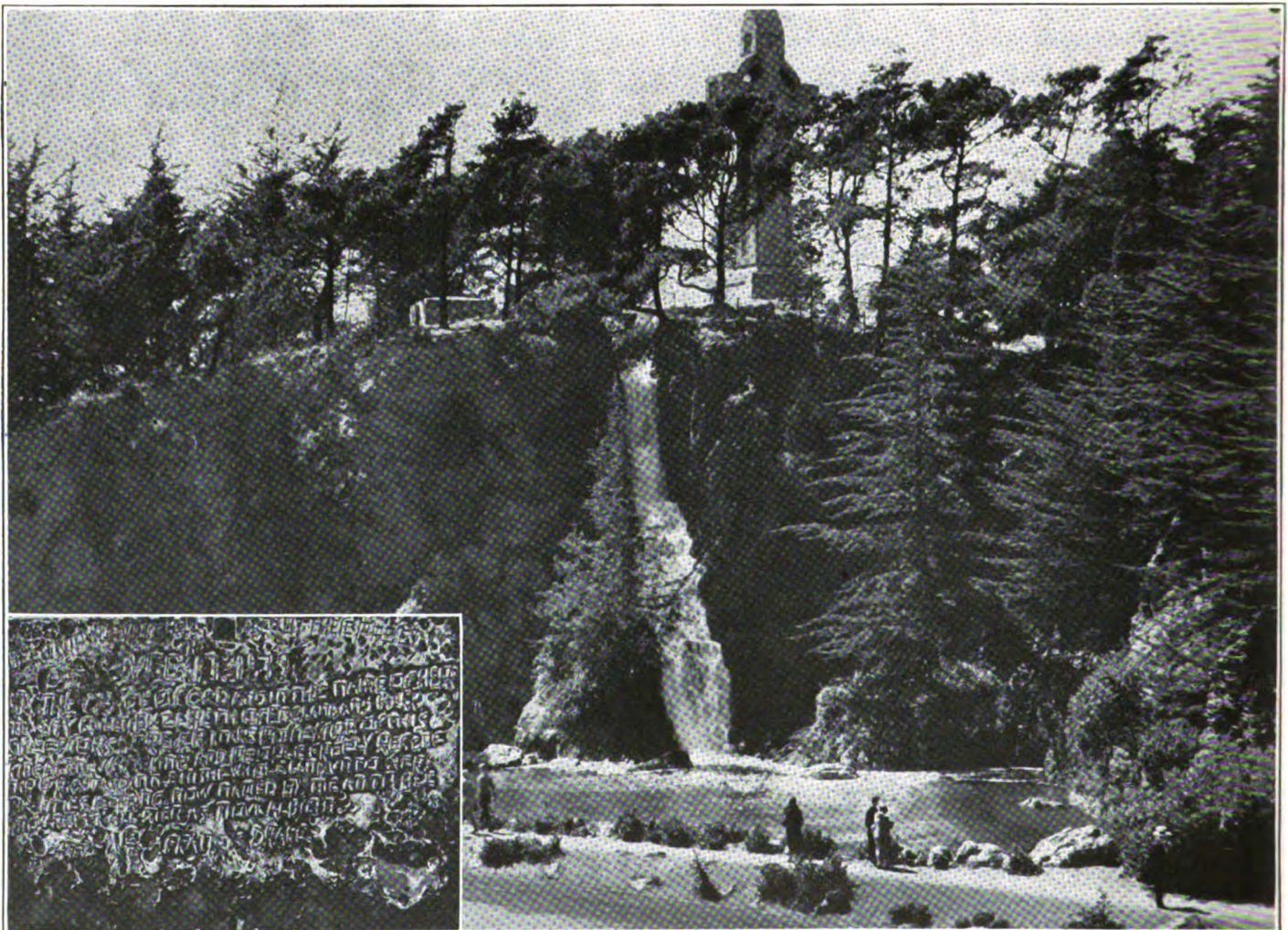
In 1847, Chaplain W. R. Leavenworth recruited a congregation from the saloons and dance halls of San Francisco for a service in the "Parker House." Two missionaries arrived almost at the same time in 1849, and this led to the organization

of two parishes, Grace Church (later to become the cathedral) and Trinity Church. With no missionary bishop in sight, it was suggested that the Church in California obtain a bishop through the Russo-Greek Church in Alaska! No action was taken, however. On the evening of July 24, 1850, the first convocation met for Holy Communion and a highly original constitution was drawn up during the next few days. Although the area was organized into a diocese, the House of Bishops sent a missionary bishop in 1853. He was William Ingraham Kip, a gentleman and scholar whose episcopacy lasted until 1890. In his brilliant little book, *The Early Days of My Episcopate*, he wrote of his doubts. He was consecrated before he recovered from the effects of his election, but because his family responsibilities were small (he had only two children),

there was no reason why he should not accept.

Things went slowly at first. Journeys were long and arduous. It was 1855 before he was able to visit the little hamlet of Los Angeles. The constitution was revised to meet the relation between the diocese and General Convention, which had been omitted from the first formation. By 1857, he was elected as *diocesan* bishop, and by 1872 his salary was \$20,000 in arrears. In 1874, Northern California was made a missionary district. The state and the church both began to grow more rapidly. The diocese was incorporated. St. Luke's Hospital was founded. In 1890, when Bishop Kip was 79 years old, William Ford Nichols was consecrated as his successor, and in 1893 the first Bishop of California died.

An interesting but ill-fated experiment



© California Historical Society

GOLDEN GATE PARK AND PRAYER BOOK CROSS: Commemorating the making of Church history before the eyes of amazed Indians. DRAKE PLAQUE (inset): Discovered only a few years ago was the record by Drake of his visit in 1580.

Californians, Inc.

in Christian education which Bishop Kip did not know about until the Rev. James Lloyd Breck arrived, was begun in Benicia in 1868. A divinity school and school for boys grew rapidly, but the financial problems became more and more complicated. Money was borrowed to start a school for girls, the debt was transferred to Bishop Wingfield of Northern California, and by 1889 the whole enterprise had collapsed.

BISHOP NICHOLS

When Bishop Nichols was elected, one of his vestrymen said: "If you must go to that wild God-forsaken country, we of the vestry mean to fit you to take care of yourself. I will give you a Winchester rifle, so and so a revolver, another a bowie knife. . . ." The tempo of diocesan administration increased almost at once. In 1896, the diocese of Los Angeles was set apart and the Rev. Joseph Horsfall Johnson became the first Bishop, serving until 1928. In San Francisco, plans were made almost immediately to make Grace Church into a real Cathedral. It had been the Bishop's church from the beginning, but not until 1910 was a regular dean appointed, and the present edifice was constructed under the supervision of the Very Rev. J. Wilmer Gresham.

Dr. Breck's dream of a divinity school at Benicia had failed, but Bishop Nichols was quick to see the need for one west of the Mississippi. In 1893, the Church Divinity School of the Pacific was founded in San Mateo, and the Bishop became its first dean. In 1911, the school was moved to San Francisco, with Mr. G. W. Gibbs as the chief benefactor. Under the leadership of Dean Herbert W. Powell, the school was moved to Berkeley in 1930, where it has grown rapidly with the Rev. Henry H. Shires as dean. Also during the episcopate of Bishop Nichols, St. Margaret's House was founded by the Rev. (later Bishop) Edward L. Parsons. Both institutions receive support from the Eighth Province.

"Jolt-jolt-jolt, sway-sway-sway, rattle-rattle-rattle over big, age-like tens of seconds with a deep diapason of rumbling, and then a great ugly, last BANG. . . ." This was Bishop Nichols' description of the morning of April 18, 1906, when San Francisco had its "fire" (referred to by non-San Franciscans as the "earthquake"). Many Church organizations throughout the country sent money and food to Bishop Nichols, who had a committee to handle the distribution of supplies to churchpeople. For months, congregations of destroyed churches held services in the library of the Bishop's home.

BISHOP PARSONS

Three divisions of the rapidly growing state and diocese were not enough, and in 1910 the missionary district of San Joaquin was set apart, with the consecration of the Rev. Louis Childs Sanford in 1911. This left a smaller diocese which could be handled by the Bishop with the aid of an Archdeacon. As Bishop Nichols grew older, he asked for a coadjutor, and in 1919 the Rev. Dr. Edward Lambe Parsons, then rector of St. Mark's Church, Berkeley,



Message
from
Bishop
Breck

DURING the last war, Harry Lauder, the Scotch comedian, visited Camp Dix, New Jersey, in his tour of entertainment at the training centers of the Army. I recall only too vividly the imagery about which he built an impressive talk to the men in the service.

"I was sitting at dusk in the window of my home in Edinburgh," he said. "In the darkening gloom, a tiny light flickered. Suddenly it was lifted and one of the street lamps in the distance became aglow. After an interval, another became luminous, and another. It was the work of the lamplighter, on his habitual task, climbing a steep hill in Edinburgh, lighting the lamps that dispelled darkness and made more easy the progress of men and women on their legitimate journeys through the city.

"The lights have gone out in Europe," said Mr. Lauder, "and we must relight them, one by one."

How much more true is the analogy today, when the unbelievable has happened, the Dark Ages have been reborn.

In many countries the flickering light of freedom is held tremulously in courageous hands. Ultimately the lamps of civilization will again be rekindled—securely, please God—in this drafty world. But freedom worthy of the name is built upon those ethical motivations that shine from the Cross of Calvary. It was the Lord Christ Himself who gave to the peoples of all tongues and nations, the assurance of man's dignity and eternal worth in the sight of God. The rights of the individual, respect for minorities, freedom—personal and corporate—can alone be secured by the forthright acceptance of the premise that Jesus taught and for which He offered His life.

As we dedicate ourselves and our all for victory over cruelty and oppression, let us give to the Church the allegiance and support that alone can sustain morale and achieve unity of purpose and endeavor. Despite its ineptitudes and failures, the survival value of the Christian Church vindicates its priority as the agency of man's political

and spiritual regeneration. We may well win the war and lose the peace because of the shortsightedness of those who fail to see the relevancy of religion in the establishment of a secure world order.

We of the Church need first to confess our disloyalty to the rigorous demands of Him Whom we revere as Master and Lord, and to express our repentance by a sincere rededication to the worship of God and service to Church and nation. Thus refreshed and reinvigorated, we can plead with the complacent and indifferent to help build the Church of Christ, so it can become the motive power of a truer democracy in which men and women grateful for its freedom, will give the last full measure of sacrifice that liberty worthy of the name shall not perish from the face of the earth.

Thus our appeal for the support of the Church's work during the coming year is lifted to new and global levels. For weal or for woe, the world is now one family in which each nation and individual has a stake. Out of the current tragedy has come an inescapable vindication of the missionary appeal.

Let us open our Churches during these troubled days so that the wayfarer may keep his tryst with God. Let us forsake trivial and cabined parochial interests, as we dedicate ourselves to the rebirth of our world. Let there be no dimout in the Church of that type of generosity which service to the men in the armed forces increasingly elicits from an aroused and grateful people. Like fire creeping along the ground, let a spirit of burning zeal grow in individual, parish, and diocese until the forces that make for righteousness can shape the pattern of things to come.

Even so, it is late. Please God, not too late—certainly not, if we are co-laborers with Him.

Bishop of California.

was elected, succeeding to the diocesan leadership in 1924 when Bishop Nichols died.

The episcopate of Bishop Parsons lasted until 1940. During that period the number of communicants increased from a little over 11,000 to well over 17,000, with 23,500 baptized persons reported. In this same era, over \$2,000,000 were raised for the construction of the great cathedral on Nob Hill. Outside the diocese, Bishop Parsons made a name for himself throughout the Church. In the fields of social pronouncements by the Church, Church unity, and liturgics he made both himself and the diocese famous. His articles and addresses further the tradition of a great and noble liberalism. His book, written in collaboration with the Rev. Dr. Bayard Hale Jones on *The American Prayer Book* (Scribners) is certain to be a classic for years to come.

BISHOP BLOCK

In 1938, the Rev. Dr. Karl Morgan Block became Bishop Coadjutor, and in 1940 he succeeded Bishop Parsons as diocesan. Changes were made in the structure and functions of the diocese to account for the policies of the new Bishop. There was an upsurging of enthusiasm which showed itself in new building projects, additional clergy, increased racial work, and increased income. The total income of the diocese for all causes totaled \$408,585 in 1938, and in 1941 this swelled to \$442,497. Communicant strength has remained about the same. Support of the Church's Program increased from \$30,842 in 1938 to \$34,492 in 1941. The latest figures show 25,223 baptized persons and 17,065 communicants, 106 clergy canonically resident in the diocese, 48 parishes and 31 missions.

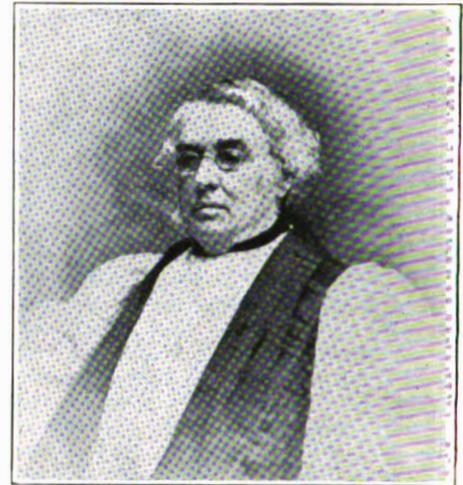
The Bishop in his address to the diocesan convention in 1941 brought out clearly the projects which deserved par-

ticular attention. To meet the demands of the war, which has necessarily centered a large number of men on the Pacific Coast, an army and navy commission has been established under the chairmanship of the Rev. Frederick Avery. Most of the work has centered in aiding parishes near army posts. The structure and functions of Grace Cathedral have been radically revised so that it operates financially as a parish and structurally as a cathedral. Racial work has been furthered with the building of the new True Sunshine Mission in Oakland and the importation by clipper of the Rev. Wai On Shim to work with the Rev. Daniel Wu. A Filipino priest has taken over the old Japanese mission in San Francisco for the duration, and is doing magnificent work among his people. The constitution and canons of the diocese have been completely revised by a commission headed by Dean Henry H. Shires. The diocesan magazine, the *Pacific Churchman*, has received national recognition for its attractive format and expert editing.

Women's work in the diocese has taken on a new stature. The House of Churchwomen and the Woman's Auxiliary have been combined in a single structure, which has led to increased efficiency for all women's groups. Substantial support has been given to the True Sunshine Mission. The women work closely with the army and navy commission in visiting the sick, acting as hostesses, providing parties, bringing girls to dances with chaperones. Coming up before the diocesan convention for 1943 is a constitutional amendment which will give each parish and mission a woman delegate to Convention.

There has been a rapid turn-over of clergy in the diocese. A year ago, there were some 22 vacancies. By June of 1942, there were no vacancies. Bishop Block chose his men for the smaller missions with extreme care, and as a result these

missions showed rapid growth; some of them are approaching parochial status. Clergy who have left the diocese have either gone into the chaplain corps or into much larger parishes in neighboring dioceses. The age-level of the clergy has been lowered by these changes, and it is



BISHOP KIP: *Consecrated before he had decided to accept.*

felt that the work of the Church has been immeasurably strengthened. In San Francisco alone, three of the larger churches have received new clergy: Dean Thomas H. Wright and Canon John P. Craine at the Cathedral; the Rev. Sumner Walters to be Rector of Trinity Church; and the Rev. John C. Leffer to be Rector of St. Luke's. It is indicative of the policy of Bishop Block that three of these four came from other parishes within the diocese.

The war has made a great change in the policies of the diocese and of many parishes and missions. A little and almost forgotten mission at Jolon has been given to the Army chaplains for their exclusive use. A small church and rectory at Paso Robles have been overrun by soldiers. The great service men's center and Red Cross station at Grace Cathedral have drawn the attention of all interested in either morale or civilian defense, and the dividends show in the large number of service men to be seen at the Cathedral on any Sunday. The little town of San Miguel had only a "Church of God," and the Methodist and Episcopal Churches have cooperated in providing a hostess house and chapel for the use of all non-Roman communions at Camp Roberts and in the town. Every community near an army post has felt this same problem, and the churches have shown remarkable judgment in adjusting to the new needs thrust upon them.

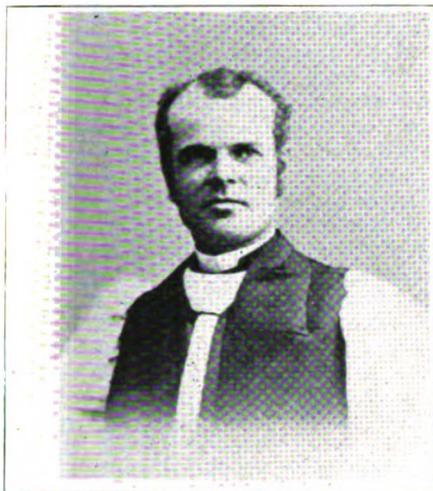
The great change occasioned by the shifts in civilian populations is a new and less appreciated challenge. The number of war workers swelling communities with trailer camps, new housing projects, and commuting from nearby towns is so great that the churches have not been able to rise adequately to the occasion. Because of the dramatic appeal of the men in the service, it has been difficult to grasp the problem brought about by the shifting populations.



GOLDEN GATE BRIDGE: *It links the diocese.*

Redwood Empire Assn.

One of the opportunities for future developments in the diocese is to meet the needs of the war workers. These transitions of sleepy villages into thriving industrial communities are going to be more permanent than the changes due to nearby army camps; and unless the church rises to meet



BISHOP NICHOLS: "A Winchester rifle, a revolver, a bowie knife . . ."

these semi-permanent alterations, large proportions of the population may be lost to the Church entirely. That the leadership of the diocese is aware of this problem is indicated by the placing of capable clergy in these strategic spots.

In spite of the war, the outlook for California is generally favorable to an expansion of the Church. When priorities permit, there will be an upsurging of building by congregations which are now meeting in stores, rented buildings, or outmoded churches. Some strategic buildings were completed just before the war (including a new parish house for the church in San Francisco with the largest church school, and the mission for the Chinese). The long range policy of the diocese in giving aid to missions with real promise of development will mean the construction of efficient and practical church buildings whenever it becomes possible.

A final point which will center the attention of the national Church on the diocese of California in 1946 is the invitation for General Convention to meet in San Francisco in that year. The last appearance of this august body in California was in 1901 (when some bishops objected because of the danger of travelling in the land of the Indians—they really did!). Whether or not the war is over in four years, it is expected that San Francisco's noted hospitality will be sufficient to provide a great and glorious General Convention.

This, briefly, is the past and a look into the future of the diocese of California. More details of the functioning of the diocese are given in another article, and some brief stories of interesting parishes, personages, and institutions appear in the rest of this issue. The total picture is that of a diocese devoted to the work it is called of God to do.

DIOCESAN OFFICE

A Streamlined, Functional Structure Gets Results

IN THE fall of 1939, a group of clergy and laity were called to a meeting by Bishop Block. They were a special committee, he said, to revise the constitution and canons of the diocese. It sounded like a tedious job, and it was. It meant perusal of all the Journals of Convention since 1934, plus the writing of new legislation to take care of the revising of the organization of the diocese, plus the editing of all the material so that it would make sense. The chief purpose was not bringing the Manual up to date, important as that was. The important thing was that the diocese was being streamlined and stripped for action.

The committee on the revision of the Manual was a means to making important changes. The streamlining was symbolized by the bringing of San Francisco voting machines into the cathedral for convention (which made voting easy for natives of San Francisco and at first completely puzzled the delegates from the East Bay). The major alterations were made in the diocesan council, which was reduced to five departments and modeled after the National Council.

DEPARTMENTS

The department of Church extension has worked out a principle of "devolution," whereby aided missions are asked to take successive reductions in subsidies. These missions have taken over more responsibility and some have already reached parochial status. This has released funds for opening new work in other fields, for aiding less prosperous congregations, and for making the entire diocese more healthy.

The department of social relations has discovered that during war time most of the congregations are turning to Red Cross work. It has dealt with such social problems as the migrants and the three day marriage law. It has close affiliation with the city mission society, whose chaplain is the Rev. Dr. W. R. H. Hodgkin. In this field, the work of several deaconesses and of Miss Anna Clark at Trinity Center, Oakland, deserves mention.

The department of promotion is responsible for all the work behind the Every Member Canvass. It handles the publicity of the diocese, through radio, speaking bureaus, and the press. Its special committee edits the *Pacific Churchman*, which is generally accepted as one of the most brilliantly edited diocesan papers in the entire Church, with layman Loring Schuler primarily responsible. Some of the most able and consecrated laymen in the diocese have recently attacked the problems facing the Church in the West, and this edition of *THE LIVING CHURCH* has been made their responsibility by the diocesan council.

The department of finance provides the efficient means of taking care of all the duties of the treasurer's office through a central agency. The payment of one-twelfth of all pledges and quotas by all parishes and missions, and in turn by the diocese to the National Council, is handled smoothly because of the work of this department. This system has virtually eliminated defaults in payments on pledges and quotas and has substantially increased the financial soundness of the diocese.

The department of Christian education, under a director of Christian education employed by the diocese, Miss Frances Young, is the central clearing house for all problems pertaining to the educational programs of the parishes and missions as well as headquarters of diocesan educational affairs. The details of this work are so



BISHOPS PARSONS AND BLOCK: *The retired and the present Bishop of California have both made notable contributions to the life of the Church. The photograph is an historic one, taken just after the service in which Bishop Block was consecrated Coadjutor of the diocese.*

Gabriel Moulin.

important that they are covered in more detail in another article.

DIOCESAN HOUSE

People who come to see Bishop Block usually want either help or information. The arrangement of the diocesan house is excellent for this. As one enters the hall, there is a receptionist in the room at the right. She is acquainted with many details of the diocese and frequently the desired information may be obtained there.

Across the hall is the office of the director of Christian education, and more information and advice are to be found there.

Around the corner is the treasurer's office, giving both bad news and good.

If one has an appointment, he is sent upstairs and even more data are available from the Bishop's secretary. This process of going from one office to another may be accomplished in a minute or two, or it may take as much time as one needs.

Finally, there is the Bishop himself, and that solves all one's problems in a moment, for he is able to put at work all the diocesan resources for the obtaining of help, information, advice, or whatever else is desired.

The pulse of the diocese is found in this diocesan house; the various departments and committees meet there; and from it come the energizing forces which make the diocese run as if on well lubricated bearings.

CONVOCATIONS

The central administration of the diocese works from the diocesan council through its departments and various committees. There is also a decentralized administration which works in an entirely different manner. The diocese is divided into four convocations, which are smaller geographical units. Each convocation has a dean who has specific powers similar to those of a rural archdeacon, with a \$200 fund to cover expenses and his extra time. No dean may hold office more than four years. The convocational structure has four departments: missionary, youth, Christian education, and social relations. These deal with the local problems which are not necessarily the concern of the entire diocese. Twice a year, the convocations meet to discuss their plans.

These changes in diocesan structure were worked out by action of convention and written into the constitution and canons by a special committee. Many minor changes were made, giving the Bishop more complete control of the missions, providing for the Bishop's approval in the election of the rector of a parish, revising the structure of Grace Cathedral to put it under partial control of the cathedral congregation, making provision for proportional representation of laymen in convention, and finally suggesting that women be delegates to convention. This last proposal comes up for final approval in January, 1943.

The women of the diocese have made their contributions through the house of Churchwomen and the diocesan Woman's Auxiliary, which recently were combined in one body and under one president, Mrs. Norman Livermore. It was suggested that

this house might have power to vote concurrently with convention, but this was discarded in favor of the new legislation to have women delegates to convention.

It can be seen that the democratic procedures of the diocese have been streamlined for efficiency. Many changes have been made, a new copy of the Constitution and Canons has been printed, and the motto is "Forward in Service."

ARMY AND NAVY

Whole Cities of Young Soldiers in a War Zone

By FREDERICK H. AVERY

Chairman, Army and Navy Commission

FOR almost a quarter-century, motorists traveling from Los Angeles to San Francisco had passed a tiny village in the Salinas valley whose sole distinction was a crumbling and almost abandoned adobe mission established in California's Spanish days by the Franciscan fathers; Mission San Miguel, and the little town beside it bearing the same name. At one time the Episcopal Church had had a mission there, but fire had destroyed that, and the declining population of the town made unwise its rebuilding. Census figures credited San Miguel with a population of 500—a generous count for a tiny hamlet surrounded by bleak alkali hills. All of that was before the United States found itself confronted by a grave emergency.

Then, to the north of San Miguel, there arose a mirage; city streets, row upon row of buildings, city lighting, hills made flat by great "bulldozers," and Camp Roberts of the United States Army dwarfed the little hamlet to its south with a population of 25,000. War, at that time, seemed remote to the United States. Still, a national emergency confronted us, and thousands were being trained for the war that might come. In little isolated towns throughout the nation, and particularly the West, population balances were suddenly upset by the miracle of cities springing up almost overnight—cities of young soldiers.

COMMISSION'S WORK

That story, repeated again and again, is the story of many small towns in the diocese of California. Bishop Block, foreseeing the responsibilities and opportunities of the Church in such circumstances, ordered the organization of the army and navy commission of the diocese of California in September of 1940. Since that time the commission has been actively engaged in its efforts to keep the Church with young men in military service.

A card system of follow-up has kept track of hundreds from the diocese entering the armed forces. Parishes and missions adjoining large cantonments became centers for churchmen far from their home parishes. At Monterey, adjoining Fort Ord and the Monterey Presidio, the Commission has rehabilitated St. James' mission and established there a reception center for men of the Army with Deaconess Margaret Booz in charge. Dozens of let-

ters from men now overseas testify to the contribution the little service center has made there. At San Miguel, the commission, together with the Methodist Church, is erecting a chapel which will offer the services of both Churches to men of the adjoining cantonment. This chapel will stand on the site of little St. John's mission. The mission lot was a contribution of the diocese to the project.

Many Episcopal chaplains who came into the large cantonments before the government had equipped them with chapels asked the commission for assistance. An appeal from the Commission to parishes within the diocese resulted in contributions of extra chalices and patens, altar crosses, and candlesticks, and the diocesan altar guild generously contributed its time to preparing linens and altars hangings. A San Francisco architect and a devoted Churchman designed and supervised the creation of a number of portable field altars which were placed in the hands of chaplains. Funds for this purpose were contributed by parish organizations.

Since America's entry into the war, the responsibility of the army and navy commission of the diocese of California has increased materially. The diocese, which parallels the Pacific ocean for over 200 miles, is now actually a war zone. Training camps have been augmented by countless men in actual defense of the Pacific coast, and others enroute to other zones of war in the Pacific.

HOSPITAL VISITING

Important among the present activities of the diocese is the work being done by devoted women who give many hours of their time each week to visit military hospitals in the area. The chaplain of one of these hospitals has stated that his work would be handicapped dangerously without the assistance of the hospital visitors. A story told by one of the visitors underscores the chaplain's remark. On one occasion she visited a ward in the hospital earlier in the day than usual, and discovered one bed empty. "Where is Bill?" she asked the boy in the adjoining bed. "Oh he's out in the solarium this morning," was the reply, "and say, I want to tell you something. This morning he said to me, 'Just twelve more hours!' I asked him, 'Twelve hours until what?' and he said, 'Why, twelve hours until that lady from the church in town comes to see me again!'" Boys without acquaintances or friends among the civilians far from their home are finding new friends they will not forget among the Church's visitors at the hospitals.

Almost every parish in the diocese now has a local army and navy committee, responsible to see that the boys from that parish are remembered with letters, magazines, the parish bulletin, prayer books, and occasional gifts. The result of the efforts of these committees is that young Churchmen on the scattered fronts across the world feel that their Church has not forgotten them. A typical letter from one boy was post-marked, "Pearl Harbor, December 15, 1941." It said in part: "When one is far from home and all that is dear to him, a gift like the one that reached

me today does wonders for a fellow's morale. It also reminds him that he is out here not only to preserve his way of life, but also his Faith. I wish I could tell you how eagerly I look forward to the day when I can worship again in the church where I used to carry the cross. I know now what a privilege that was."

CALIFORNIA CLERGY SERVING AS CHAPLAINS
 Rev. P. M. Casady, 1st Lieut. Army Chaplains' Corps
 Rev. James R. Davidson, 1st Lieut. Army Chaplains' Corps
 Rev. David T. Gillmor, Lt. Col. Army Chaplains' Corps
 Rev. Eric Jackson, Chaplain, Tanker Service, Merchant Marine
 Rev. E. R. L. Jones, Lt. Navy Chaplains' Corps
 Rev. Lindley Miller, 1st Lt. (Chaplain) Calif. State Guard
 Rev. A. V. Murray, Captain, Army Chaplain's Corps

EDUCATION

A Solid Front

THE educational front in the diocese of California is a solid one. In addition to a diocesan department renowned throughout the Church and an active college work, the diocese contains two noted Church institutions of higher learning—the Church Divinity School of the Pacific and St. Margaret's House. For the clergy there is the School of Prophets, an advanced training school similar to the College of Preachers in Washington. Thus California Churchpeople find their Church ready and able to assist them at every step of the educational process.

How the Department of Christian Education Works

"Miss Young, I have a class of twelve year old boys who simply won't listen to Mrs. Dull-and-Old. Can you tell me what to do about it?" . . . "Miss Young, what course do you recommend for the fourth grade? Oh, pardon me, you wrote a course for Cloister for that age, didn't you?" . . . "Miss Young, how can I organize a leader's institute and get my teachers to come?" . . . "Frances, can you come out to my Church school next Sunday and do some trouble-shooting and observing? Maybe you can discover the trouble." . . . "Fran, can't I please have the movie of *No Greater Power* for a week from Sunday?"

If you should happen to be in the office of the department of Christian education one day, these are the questions which you would hear coming to Miss Frances Young, director of Christian Education for the diocese of California. And you would hear the answers, too. You would see one clergyman, layman, and laywoman, after another. Not all of them need urgent advice. Some browse through the various materials on her table, others borrow books, and many just talk things over. She also has her regular departmental work to do, conferences to organize, and classes to teach at St. Margaret's House. All the work of Christian education is centered in her office, and the considerable amount of typing and mimeographing for all aspects

of children's and young people's work takes place there.

VISUAL EDUCATION

The work of the department of Christian education is carried on by nine commissions, which cover the following fields: children, young people, adults, college work, confirmation, church school by mail, summer conference, cooperating educational center, and—the most recent addition—visual education.

The creation of the commission on visual education was due to the keen interest of two men in the diocese, the Rev. Stanley E.



MISS YOUNG: *Education executive and L. C. Correspondent.*

Ashton, formerly rector of St. Paul's Church, Salinas (now in Arlington, Virginia), and Robert S. MacCollister, a layman of St. Luke's Church, San Francisco, whose professional skill and advice have been invaluable. Several members of the commission went to Hollywood in the spring to see the "shooting" of the latest Cathedral film, *No Greater Power*. Last winter several parishes experimented with motion pictures as the basis of the church school curriculum. Films were shown every other Sunday, with a follow-up on the Sundays between, and a preparation for the coming film. Tests were used in some parishes to promote discussion of the film. The four Cathedral sound films, an English sound series on the life of St. Paul, and others, both sound and silent, were shown. The diocese leased the newest Cathedral film for one year, so that rentals of the film could be made through the diocesan house. For the coming year, four films have been rented for one month at a time in order to facilitate their use in the diocese. Motion pictures have been shown at meetings of convocations and at convention, when a seminar on the use of motion pictures was conducted by the Rev. Mr. Ashton. The commission on visual education is ready to advise any parish which is interested in the use of motion pictures.

One of the activities of the house of young Churchmen, under the leadership of the Rev. Walter Williams, is carried on by a group of picked young people known as the "flying squad." One of its members, in an article in the *Pacific Churchman*, writes, "This group was organized in the fall of 1941 to assist in the movement toward a greater consecration of our young people. Under Bishop Block the first conferences were held last November, and since that time squad members have spoken to young people's meetings in various parishes, assisted in the organization of groups, delivered religious addresses, assisted in worship services, and acted as lay readers. . . . While it is an honor to receive an 'invitation to fly' with the 'squad' one's integrity must be maintained by a great deal of good hard work. Before one is 'commissioned' comes the training course. The latest of these was in July, under Bishop Lewis of Nevada. Here we received an intensive course in the principles of personal religion, fundamentals of evangelical work, prayer, and the like. Further helpful qualities among the squad members would include being active in local parish life, a friendly personality, poise, and the ability to speak." This group is making an impression on the diocese.

CHILDREN'S COMMISSION

The children's commission, under the Rev. Carel J. Hulsewe, is concerned with all aspects of the church school, vacation school, and cooperation with the home. Bulletins are sent to clergy and leaders to help in their plans for the children of the church. A recent bulletin has been compiled which gives guidance to parents facing the problems of wartime. It is entitled *Children and the War*. This commission has also prepared a number of services for church schools, building them around the seasons of the year, making them fit the ethos of the Episcopal Church, and grading them to the interests of the children. These service cards have been in great demand throughout the country. One of the most valued releases of this commission is the list of recommended church school lesson materials, which gives guidance to all those who do not have time to examine all the available materials. Supplements to this list keep the information up to date.

The department has the Rev. Francis P. Foote as chairman, and he and Miss Young are assisted by capable lay and clerical members. The effect of the department has been to integrate the purposes of Christian education, to eliminate confusion and ignorance, and to make the parishes and missions conscious of the help and leadership that may be obtained from the office of the charming Miss Frances Young.

The Battle of the Campus— And a "Second Front"

SINCE December 7th, college work has acquired a "second front." In 1941 there were 2,400 Episcopal college students in the diocese of California, and the Church, equipped with small but dynamic student forces, waged war on its

ST. DOROTHY'S REST

1901-1942

A DIOCESAN INSTITUTION

To the glory of God and in loving memory
of

DOROTHY PITKIN LINCOLN

OUR MOTTO

Deus haec otia fecit.

God has made this place a rest.

Hidden away in the great redwood forest in the heart of Sonoma County is the most interesting Summer resort. Unique as its magnificent redwoods and strong as their life-renewing powers, this is San Francisco's free Summer home for crippled and convalescent children, St. Dorothy's Rest. Without a trace of institutionalism St. Dorothy's welcomes to the joys of an out-door life, those who in no other way could have it.

In this quiet, beautiful spot in Sonoma County there is never a dull moment from the opening in June to the closing in September, and the time flies all too quickly for those who come, either to work or play.

Starting as a venture of faith, St. Dorothy's has been a living lesson to all those connected with it—and the future holds no fears. Pathetic beyond words have been experiences at St. Dorothy's, yet the saving grace of humor, in many of the children, has taught lessons never to be forgotten. Your prayers and your thoughts are asked that The Rest may be enabled to carry on its quiet work for "These, His brethren."

For any information regarding vacations for children or adults, please communicate with Mrs. James Otis Lincoln, 2209 Broderick Street, San Francisco, or at St. Dorothy's Rest, Camp Meeker, Sonoma County, California.



Cut from "Forth."

U. OF C. STUDENTS: Leaving St. Mark's, Berkeley, after early service.

campus enemies—apathy, antagonism, and materialism. This "Battle of the Campus" is still going on, with modified strategy to meet changing conditions. But the exodus of many men and women from the campuses to the armed forces and the war industries has created a new front for the Church's college work.

The strategy is different here, but the enemies are the same—apathy, antagonism, materialism, and, even more insidious, disillusion. Just as the Church goes to college with her young people, so, in this year, 1942, she goes with them to the war fronts, knowing that here especially they need her guidance and sustaining power.

College work's "second front" strategy calls for cooperation with the Church's Army and Navy Commission and the service chaplains. Students departing for the armed forces are given special leather-bound prayer books. College clergy and students remaining on the campuses keep up a lively correspondence with their friends on war fronts, a correspondence which maintains valued associations and strengthens fellowship within the Church. Canterbury Clubs mail their publications to erstwhile members now distant. Last Spring, Mr. Lindloff, chaplain at the University of California, made a tour of the Army camps in California, visiting his own former students and making new friends among the service men he met. Every effort is made to keep students in touch with the Church, wherever they may be. Thus is the "second front" strategy an extension of the campaign on the campuses.

THE CAMPUS FRONT

Although the war has caused a significant drop in the number of students, the Church can be found actively at work among those young people still on campuses. There are Canterbury Clubs at Stanford, Mills, San Jose State, and California. A San Francisco Canterbury Club has members from several colleges in that city.

Scribner Books

WHAT WE CAN BELIEVE

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"This is an extremely able book and deserves to be widely circulated and read. Professor Miller knows how to write for laymen. He not only speaks their language but he knows their problems. Better still he knows the answers to their questions, and how to state those answers."

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CHARLES SCRIBNER'S SONS

While these clubs are autonomous, they all base their programs on the six emphases suggested by the National Association of Canterbury Clubs—Worship, Study, Service, Evangelism, Giving, Unity. All the clubs are represented on the diocesan student council, which plans and coordinates annual diocesan student events.

But college work involves more than the organization of Canterbury Clubs. Consider for a moment the extent and variety of work carried on by the two college workers at the University of California. This picture is duplicated, with local modifications, on the other campuses in the diocese. The chaplain and the college work secretary keep regular office hours during which students come to them for personal and vocational counsel and to discuss knotty problems, often problems of religious belief. Many hours are spent calling on students in their homes or college living groups. The college workers advise committees and student leaders, conduct discussion groups, and attend all student gatherings. They take part in community and interdenominational groups related to their work. The chaplain has a midweek celebration of the Holy Communion at an hour suited to student schedules. All this and more is included in the term, "college work," and it is done for the purpose of bringing God to the campus and the students to God.

Assisting the college workers in this diocese is the diocesan college work commission, composed primarily of laymen and women who are interested in educating the diocese to the accomplishments and needs of college work, and in promoting college work financially. This commission also enlists support for the Church Society for College Work, a national organization whose efforts are largely responsible for the present and future progress of the Church's college work.

The School of Prophets

By THOMAS H. WRIGHT

Dean, Grace Cathedral, San Francisco

ACCORDING to William Temple, the Archbishop of Canterbury, the College of Preachers, organized in Washington, D. C., some 15 years ago, is one of the most significant pieces of work ever done in the field of post-graduate clergy training in the Anglican communion. The Archbishop has expressed regret that there was nothing like it in England. It is therefore good news indeed to proclaim that a similar institution has now been established on the grounds of Grace Cathedral in San Francisco to serve the clergy of the West Coastal area under the title of the School of Prophets. The credit for this timely advance in the West must be attributed solely to the vision and determination of the Rt. Rev. Dr. Karl Morgan Block, Bishop of California.

The School of Prophets held its first session from October 17 to 27, 1939, under the able leadership of Bishop Dagwell of Oregon, who took as the theme of the conference, The Pastoral Office and Preaching. Twelve clergy were in attendance from widely scattered areas, and the leadership and fellowship of this conference will long be remembered by all who took part in it. As one of the men in attendance wrote back later to Bishop Block, "Its teaching and inspiration truly came down like manna from heaven upon a group of men, who after years of success and failure were hungering for the refreshing springs of the Holy Spirit and for the renewing gospel of Jesus Christ."

Since that time 20 conferences have been held in the School of Prophets conducted by some of the Church's ablest leaders. These conferences have brought together
(Continued on page 22)



CHAPEL, THE SCHOOL OF PROPHETS: "Like manna from heaven."
Gabriel Moulin.

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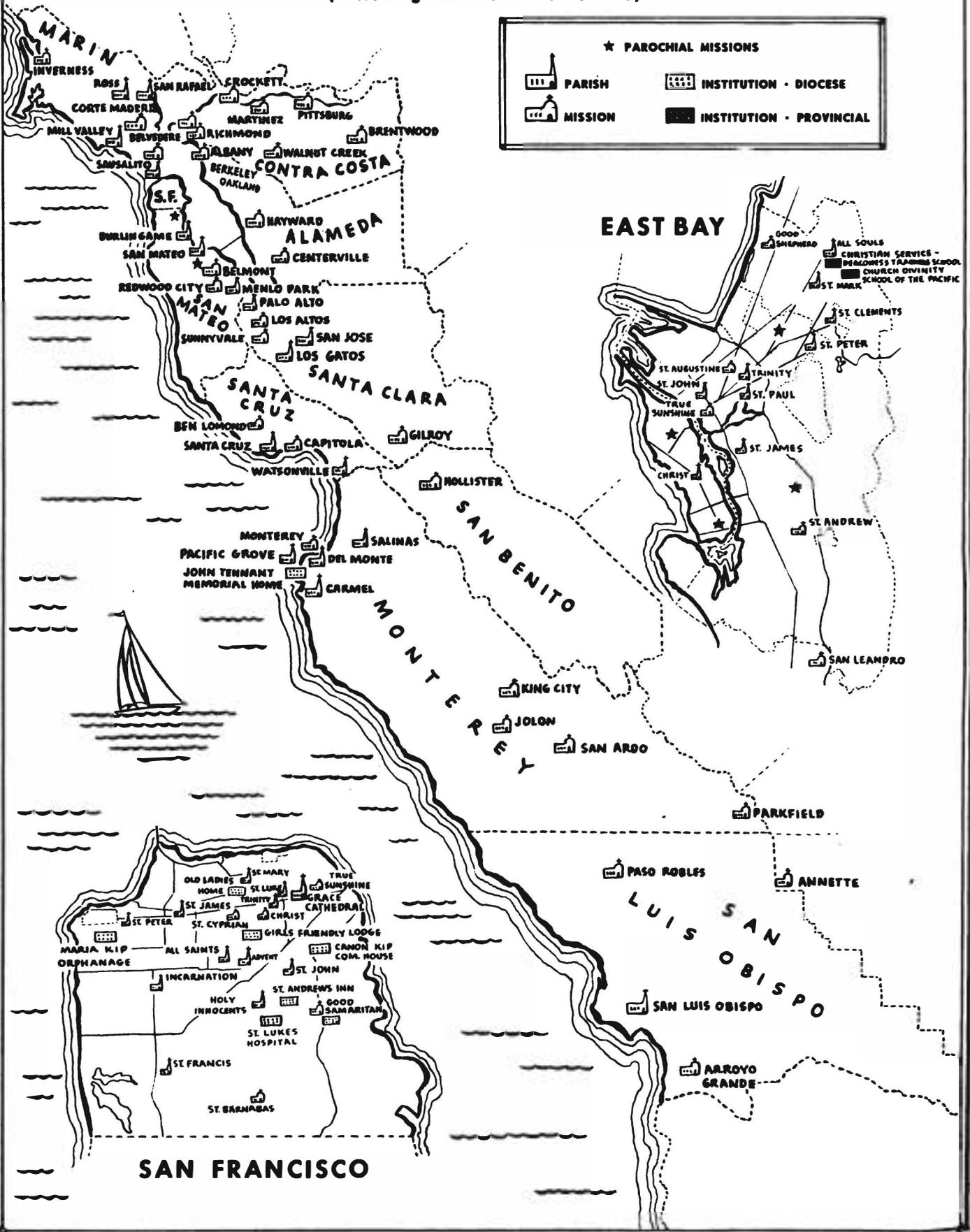
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PARISHES AND MISSIONS

San Francisco Convocation

BELVEDERE, St. Stephen's Mission
Rev. H. St. George Buttrum, D.D.

CORTE MADERA, Holy Innocents' Mission
Rev. Charles W. Williams
Sunday Hours: 9:45, 11 a.m.

INVERNESS, St. Columba Mission
Sunday Hours: As announced.

MILL VALLEY, Church of Our Saviour
Rev. Charles W. Williams
Sunday Hours: 11 a.m.; Wednesdays 12 (Intercessions)

ROSS, St. John's
Rev. Harold E. Hallett
Sunday Hours: 8, 9:30, 11 a.m.; 7:30 p.m. Chi Kappa

SAN FRANCISCO, Grace Cathedral, California & Jones Sts.
Very Rev. Thomas H. Wright, D.D., Canon John P. Crane, Canon George H. B. Wright
Sunday Hours: 8, 9:30, 11 a.m., 4 p.m.; Daily 8 a.m.; Wednesday 10:30 a.m.; Thursday 8 p.m.

Church of the Advent, 261 Fell St.
Rev. Henry B. Thomas, Rev. Everett Bosshard
Sunday Hours: 8, 11 a.m.; Daily 7 a.m.; Wednesday 6:30 a.m.; Friday 9:30 a.m.

All Saints', 1350 Waller St.
Rev. Paul Little, Ph.D.
Sunday Hours: 8, 9:30, 11 a.m.; Weekdays, as announced

Good Samaritan Mission, Potrero & 25th St.
Rev. Edward W. Kilburn
Sunday Hours: 8, 9:30, 11 a.m.; Weekdays, as announced

Holy Innocents', Fair Oaks & 26th
Rev. Frederick L. Lattimore
Sunday Hours: 8, 11 a.m., 7:45 p.m.; Wednesdays 9:30 a.m.

Church of the Incarnation, 1368 - 19th Avenue
Rev. O. Herbert Aaenstad
Sunday Hours: 8, 9:30, 11 a.m.; Holy days 10:30 a.m.

St. Andrew's Mission (Filipino), 1732 Buchanan St.
Rev. Placido E. Palmejar
Sunday Hours: 9:30, 11 a.m., 8, 9 p.m.; Wednesday 7:30 p.m.; Friday 8:30 p.m.

St. Barnabas' Mission, Vienna near Brazil St.
Fred T. Foster (Lay Reader)
Sunday Hours: 9:45 and 10:15 a.m.

St. Cyprian's Mission (Colored), Sutter & Lyon Sts.
Sunday Hours: 8 and 11 a.m.

St. Francis, San Fernando & Ocean Avenue
Rev. Henry P. Veazie
Sunday Hours: 8, 9:45 and 11 a.m., 7:30 p.m.; Holy days 10:30 a.m.

St. James', California near 8th Avenue
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Sunday Hours: 8, 9:45 and 11 a.m., 8 p.m.

St. John the Evangelist, Fifteenth St. & Julian Avenue
Rev. Geoffrey C. Hinshelwood (P.-in-C.)
Sunday Hours: 8, 9:45 and 11 a.m.; Wednesday 10:30 a.m.

St. Luke's, Van Ness & Clay
Rev. John C. Leffler
Sunday Hours: 8, 9:45 and 11 a.m.; Week days, as announced

St. Mary the Virgin, Steiner & Union Sts.
Rev. Russell B. Staines
Sunday Hours: 8, 9:30 and 11 a.m.; Wednesdays 10:30 a.m.

St. Peter's, 420—29th Avenue
Rev. John A. Collins
Sunday Hours: 8, 9:30 and 11 a.m.; Holy days 10:30 a.m.

Trinity, Bush & Gough Sts.
Rev. Sumner Walters
Sunday Hours: 8, 9:30 and 11 a.m.; Week days—as announced

True Sunshine Mission (Chinese), 966 Clay St.
Rev. Daniel G. C. Wu
Sunday Hours: 9, 10:30 and 11:30 a.m.; Week days—as announced

SAN RAFAEL, St. Paul's, Mission & De Hiery Sts.
Rev. Frederick H. Avery
Sunday Hours: 8, 9:30 and 11 a.m., 7 p.m. Young People; Saints' days 10:30 a.m.

SAUSALITO, Christ Church, 155 Santa Rosa Ave.
Rev. H. St. George Buttrum, D.D.

Oakland Convocation

ALAMEDA, Christ Church, 1428 Grand St.
Rev. Henry M. Shires
Sunday Hours: 7:30, 9:30, 11 a.m. and 7:30 p.m.; Saints' days 9 a.m.

ALBANY, St. Alban's
Rev. Randolph C. Miller, Ph.D.
Sunday Hours: 9:30 and 11 a.m.; Week days—as announced

BERKELEY, All Souls', Cedar & Spruce Sts.
Rev. P. M. Casady
Sunday Hours: 7:30, 9:30, 11 a.m. and 6 p.m.; Thursday 11 a.m.

St. Clement's, Claremont & Russell Sts.
Rev. J. Henry Thomas
Sunday Hours: 7:30, 9:30 and 11 a.m.; Wednesday 11 a.m.

St. Mark's 2314 Bancroft Way
Rev. J. Lindsay Patton, D.D., Rev. Marius T. Lindloff
Sunday Hours: 7:30, 9:30, 11 a.m. and 6:45 p.m.; Wednesday 12:10 p.m.

BRENTWOOD, St. Alban's Mission
Rev. J. P. Trotter
Sunday Hours: 6:30 p.m.

CENTERVILLE, St. James' Mission
Rev. T. Cecil Harris

CROCKETT, St. Mark's Mission
Harvey Smith, Lay Reader

HAYWARD, Trinity Mission
Rev. T. Cecil Harris
Sunday Hours: 8, 9:30 and 11 a.m.; Saints' days 9:30 a.m.

MARTINEZ, Grace Mission
Rev. W. Harrison Beste
Sunday Hours: 11:30 a.m.

OAKLAND, St. Andrew's, Maxwell Park
Sunday Hours: 8, 9:45 and 11 a.m.

St. Augustine's Mission (Colored), 27th & West Sts.
Rev. David R. Wallace
Sunday Hours: 8, 10:45 and 11 a.m.

Good Shepherd, Ninth & Hearst Sts.
Served by Church Divinity School
Sunday Hours: 11 a.m.

St. James', 12th Ave. & Foothill Blvd.
Rev. W. H. G. Battershill
Sunday Hours: 8 and 11 a.m.; Holy days 10:30 a.m.

St. John's, 8th and Grove Sts.
Canon Lewis D. Gottschall
Sunday Hours: 9:30 H.C.

St. Paul's, Montecito Ave. & Bay Place
Rev. A. Ronald Merrix, Rev. Walter Williams
Sunday Hours: 8, 9:30, 11 a.m. and 5 p.m.; Wednesdays 10 a.m.; Saturday 8 a.m.

St. Peter's, Broadway & Lawton
Canon Lewis D. Gottschall
Sunday Hours: 8, 9:45 and 11 a.m.; Friday 9 a.m.H.C.

Trinity, Telegraph Avenue & 29th
Sunday Hours: 8 and 11 a.m.; Week days—as announced

True Sunshine Mission (Chinese), 322 Sixth St.
Rev. Wai On Shim
Sunday Hours: 8, 10 and 11 a.m.; Holy days 10 a.m.H.C.

PITTSBURG, St. David's Mission
Rev. W. Harrison Beste
Sunday Hours: 9 a.m.

RICHMOND, St. Edmund's, Tenth & Barrett Sts.
Rev. Joseph S. Doron
Sunday Hours: 8 and 11 a.m.

Trinity Mission
Rev. Joseph Doron
Wednesday 10 a.m.

SAN LEANDRO, All Saints'
Sunday Hours: 7:30 and 11 a.m.

WALNUT CREEK, St. Paul's Mission
Rev. James P. Trotter
Sunday Hours: 8:30, 9:45 and 11 a.m.; Wednesday 11 a.m.; Holy days 7 a.m.

San Jose Convocation

BELMONT, Church of the Good Shepherd Mission
Lay Reader—Noble Owings
Sunday Hours: 9:45 and 11 a.m.

BURLINGAME, St. Paul's
Rev. Francis P. Foote
Sunday Hours: 8, 9:30 and 11 a.m.; Holy days 10 a.m.

GILROY, St. Stephen's
Rev. H. I. Oberholtzer
Sunday Hours: 8, 9:45 and 11 a.m.; Holy days 10:30 a.m.

LOS ALTOS, Christ Church Mission
Rev. Albert Henry Olson
Sunday Hours: 7:30, 10 and 11 a.m.

LOS GATOS, St. Luke's
Rev. Stanley Clapham
Sunday Hours: 8, 9:45 and 11 a.m.; Saints' days 10 a.m.

MENLO PARK, Trinity
Rev. Charles E. Fritz
Sunday Hours: 8, 9:30 and 11 a.m.; Week days—as announced

PALO ALTO, All Saints'
Rev. Oscar F. Green
Sunday Hours: 8 and 11 a.m., 6 and 7:45 p.m.

REDWOOD CITY, St. Peter's
Rev. Schuyler Pratt
Sunday Hours: 7:30, 9:30 and 11 a.m., 7:30 p.m.; Thursday 10 a.m.

SAN JOSE, Trinity, No. 2nd & St. John Sts.
Rev. Mark Rifenbark, D.D.
Sunday Hours: 7:30 and 11 a.m., 5 p.m.; Holy days 10:30 a.m.

SAN MATEO, St. Matthew's
Sunday Hours: 8 and 11 a.m.

Monterey Convocation

CAPITOLA, St. John the Baptist Mission

CARMEL-BY-THE-SEA, All Saints'
Rev. C. J. Hulsewe
Sunday Hours: 8, 9:30 and 11 a.m.; Week days—as announced

DEL MONTE, St. John's
Rev. Theodore Bell
Sunday Hours: 8 and 11 a.m.; Week days—as announced

HOLLISTER, St. Luke's Mission
Rev. Keppel W. Hill
Sunday Hours: 8 and 11 a.m.

KING CITY, St. Mark's Mission
Rev. Seth C. Hawley
Sunday Hours: 7:30 and 11 a.m.; Holy days 10 a.m.

PACIFIC GROVE, St. Mary's by-the-Sea
Rev. Vesper Ottmer Ward
Sunday Hours: 8 and 11 a.m.; Holy days 10 a.m.; Thursday 10 a.m.

PASO ROBLES, St. James' Mission
Rev. Lloyd B. Thomas
Sunday Hours: 8 and 11 a.m.; Also St. Martin's, Annette, 1st and 3rd Sundays 3 p.m.; Christ Church, Parkfield, 2nd Sunday 3 p.m.; San Miguel and Camp Roberts

SALINAS, St. Paul's
Sunday Hours: 8, 9:30 and 11 a.m.; Week days—as announced

SAN LUIS OBISPO, St. Stephen's
Sunday Hours: 8 and 11 a.m.

SANTA CRUZ, Calvary
Rev. Norman H. Snow
Sunday Hours: 8, 9:45 and 11 a.m., 5 p.m.; Week days—as announced

WATSONVILLE, All Saints'
Rev. Allan W. Geddes
Sunday Hours: 8, 9:45 and 11 a.m.; Wednesday 7:30 a.m.

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Protestant Episcopal Old Ladies' Home, Lombard and Lyon Streets, San Francisco; Mrs. P. S. Molten, treasurer, S. F.

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St. Dorothy's Rest, Camp Meeker, Miss Lena J. Gibbs, treasurer, 3565 Washington St., S. F.

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Church Divinity School of the Pacific, 2451 Ridge Road, Berkeley; Walter B. Bakewell, treasurer, 1055 Taylor St., S. F.

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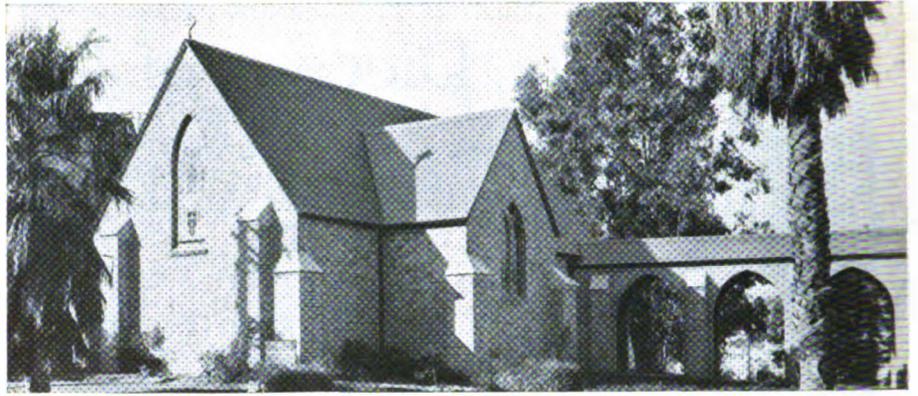
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CHAPEL, CHURCH DIVINITY SCHOOL OF THE PACIFIC

(Continued from page 19)

clergymen from 21 different dioceses and missionary districts from all over the West. The period spent together creates a close fellowship among the men, and the acquaintance and exchange of thoughts and experiences proves invaluable to many of them.

DAILY SCHEDULE

The daily schedule begins with Holy Communion. A period of meditation conducted by the warden or the acting warden, is followed by two lecture periods and discussions. At the Vesper service, held in the beautiful little chapel of the school late each afternoon, two sermons are preached and immediately afterward each member is required to criticize what he has seen and heard. If the lay people of our Church could listen to these sermons and the severity of the criticism, they most certainly would take heart in the earnestness of the clergy in their desire to be more effective ministers and stewards of Christ's religion.

Church Divinity School And Its Dean

YOU wander into his office and are met graciously. It is a small office with simple furnishings, and there is an easy chair into which you sink comfortably. You look at your host and see well groomed gray hair, smiling eyes, a ruddy complexion. He has on his clerical collar and vest, but his coat is tan with matching gabardine slacks. You have come to see him because you have heard about him and his school. You are a college graduate who wants to study for the ministry.

You ask questions, and he tells you about the school, which is now in its 50th year. It has a faculty of young and capable instructors, and it has Bishop Parsons as active head of the department of theology. The curriculum has been worked out to meet all the requirements of the ministry. You find out all you want to know, and then he asks if you would like to see the campus.

You wonder why a man so obviously busy takes up his time to do this. You have been reading the notices on the bulletin board and you know he teaches three courses and has the whole school on his hands. You know he is running a church so that the rector could be released for

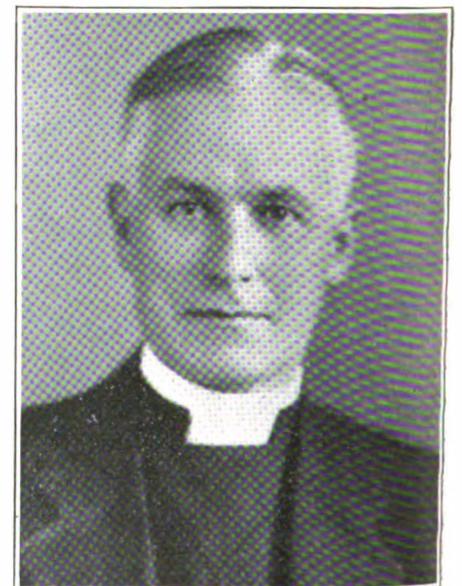
chaplain's work. He shows you the dormitory, and you decide it would be a nice place to live—not too luxurious, but just comfortable enough for a divinity student. You like the spacious refectory, and you see the cook preparing a dinner that smells like roast beef.

You follow him across the cloister and into the library. You do not know much about divinity school books, but he assures you that there are over 15,000 volumes and that if that is not enough there are another 25,000 at the Pacific School of Religion across the street. He tells you that you will take some of your courses there, under such outstanding scholars as C. C. McCown, John C. Bennett, and James Muilenburg.

THE CHAPEL

In another moment, you find yourself in the chapel. The whole mood changes, and instead of worrying about the amount of brains you need you begin to think about the stature of your soul. It is a small chapel, perfectly appointed, in collegiate Gothic brick.

He takes you to the deanery, where you meet Mrs. Shires. The phone rings, and you overhear him make a date for a golf match the following Monday. Mrs. Shires shows you the tennis court and informs you that the boys are divinity students and the girls are from St. Margaret's House.



DEAN SHIRES



DEVOTIONAL PERIODS are observed twice daily at St. Margaret's.

Their tennis is not very good and you think that maybe you will take them on next year. You see a beautiful half-finished stole lying on the arm of a chair and discover that it is Mrs. Shires' hobby. It is for one of the seniors.

STUDENTS AND FACULTY

You have not met anyone besides Dean and Mrs. Shires, and the Dean suggests that perhaps you would like to stay for chapel and dinner to meet the boys. You go back to the Dean's office and meet the Rev. Everett Bosshard who teaches Greek and Theology. He seems very serious and profound. You are introduced to one or two of the students and you wonder what makes them different from your college mates. You are led into the common room where a number of students are gathered and talking. The Dean introduces you to everyone as a prospective student. They ask you about your college, your home parish, and when you are coming. They do not brush you aside, but include you in their conversation. You are introduced to another member of the faculty, Dr. Randolph Miller, who teaches Philosophy of Religion and Christian Education.

One of the students looks at his watch and says that there is time for a cup of coffee before chapel. Three or four of them ask you to go with them. After the trip to the corner drug store, you go into the chapel. You see the students file in with

their black academic gowns on. As the faculty enters, the students rise. A faculty member takes the service, and students read the lesson and preach. The hymns are sung with such enthusiasm that you begin to wonder about the whispered services in your home church. You begin to feel that you are already a member of the student body.

At dinner, you enjoy the company of all the unmarried students. You discover that there are seven or eight married students who have to eat what their wives cook. You ask about the home dioceses of the boys. One is from Puerto Rico, another from Mexico, several are from eastern dioceses including New York, but most of them are from the province of the Pacific. After dinner, you wonder about some coffee, but the boys say that they are not going to the drug store this time, for there is Open House at Dr. and Mrs. Miller's (to which you have been invited) and their coffee is the real thing! You decide that Dean Henry H. Shires has a grand school and that you are going to like it next year.

Where Women Workers Train To Serve the World

ST. MARGARET'S HOUSE, Berkeley, the only training school for women Church workers west of Chicago, holds an important place, not only in the diocese of California but throughout the entire province of the Pacific. Women have come to it from all parts of the United States to equip themselves to serve the Church and have gone out from it to remote fields such as Liberia, Brazil, Alaska, Hawaii and the Philippine Islands, or have remained in this country in various capacities, as directors of Christian education, teachers in mission schools, as rural workers or as counsellors on college campuses.

The school was established in 1907, first as a program of instruction on the Church in connection with Saint Mark's parish where Dr. Edward Lambe Parsons was then rector. Under his stimulus and that of his Bishop, William Ford Nichols, the work grew into a diocesan training school. Its first head was Deaconess Anita Hodgkin, sister of the Rev. W. R. H. Hodgkin, long prominent in the diocese. As soon as St. Margaret's acquired the dignity of a residential school, it took quarters on the



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Our Fall Announcement

WE are spreading ourselves a bit this week, for two reasons, first to catch many, many more eyes than usual, and second, after having caught those eyes, to make this advertisement take the place of our usual Fall Announcement or Bulletin to our friends in The Church. The war has reached in and touched us mighty definitely, both in personnel and materiel (nope—spelt right, military style) and as we definitely are not a catalogue house, we have got to conserve the efforts of our staff to fulfill the actual business you are sending us, for, thanks to you, we are working at a merry clip.

But (and here's why we are playing for more eyes to this advertisement) there still seems to be a fairly sizable proportion of our Churches who haven't used our unique service, and it is to them especially we are writing this week.

What do we do—and what do we sell? EVERYTHING the Episcopal Church needs except Vestments, and if you are in a quandary about THEM, we'll tell you where to go to get good things at decent prices.

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to know that our friends in the Roman Church seem to appreciate our Church Art even more than our own people, judging by their interest and their purchases. Is it perhaps that THEY want Our Lord's House to be very, very lovely, and that we all don't care a hang, or think we can't raise the money? It is a matter which has given us much pause, we can assure you.

Books? Yes, we have the best of them, and, thank God, mighty few of the pot-boilers. Church and National Flags? Generally, right here in stock. Memorials? Countless in scope and number are those we have done, and can still do, even in these trying times. Teaching Material? For all types of Churchmanship, but as we are definitely Anglo-Catholic ourselves, a very definite emphasis is placed upon ALL that is embraced in the needs of Catholic parishes and worshippers.

We have previously advertised Christmas Cards, and probably will again before the Season is over, but if you want suggestions for Religious Christmas Gifts, address your letter to Miss Helen Loeffler, in our care, and this gifted young woman will serve you beautifully.

Now, this one word in conclusion. Fully 75% of our business is done on items that aren't in ANY catalogue today—and you don't need a catalogue to tell us what you want. When we know what you need, you get pictures, prices, and a letter that comes from a man who feels that he has a vocation in this field.

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south side of the campus of the University of California, in a building so inadequate for the purpose that the women who recall those early days tell about cooking and eating in a tent in the yard, and doubling up for sleeping quarters on porches and in bedrooms. Even in the earliest years, the household included not only women who were preparing to enter Church work, but some who were studying at the university. Throughout its history, St. Margaret's House has been highly regarded by the officers of the university for its fine influence among undergraduates.

In 1927 Deaconess Anna G. Newell became head of the house. Immediately she prevailed on the Board of Trustees to purchase the more ample property on the north side of the campus which the school still occupies.

In these enlarged quarters, St. Margaret's accommodates 25 young women. Such rooms as are not required for the graduate students taking the religious course are opened to undergraduate women of the university. Not infrequently these younger girls continue after they secure their college degree, taking the specialized graduate training which will fit them for positions under the Church.

During Deaconess Newell's administration, the house became a provincial institution serving not merely the West Coast but, to some extent, the entire Church. Always it has had the endorsement of the National Council. The UTO, which gave encouragement through its gift towards the building of the dormitory, has often awarded scholarships to women who were qualified to take the training, and has always had on its payroll a number of the graduates. At the present time, nine St. Margaret's women are employed under the United Thank Offering.

In January, 1937, Deaconess Newell died suddenly while on vacation. The charge of the house was carried temporarily by Miss Avis Harvey, who later became the educational secretary of the national Woman's Auxiliary, and by Miss Ellen Gammack, now personnel secretary to the Woman's Auxiliary. In August, 1938, Miss Ethel M. Springer became the

dean, having previously served for seven years as the head of the Church Training School of the diocese of Pennsylvania.

The course of training offered at St. Margaret's House corresponds with that of the Eastern training schools, including two years of academic study and two summers of intensive practical experience, preparing women as deaconesses or as lay workers. A most important feature of the course is residence within the house, with its emphasis on the development of the spiritual life of the student.

Close relationship exists between St. Margaret's House and the Church Divinity School of the Pacific. The Rev. Henry H. Shires, Dean of the Divinity School, is Warden of St. Margaret's. Reciprocal relations exist also with the Pacific School of Religion, students of each of the three institutions being received on the rolls of the other schools.

The house is owned and governed by a board of trustees chosen from all parts of the Eighth province. Bishop Block of California is president of the board. Miss Elizabeth F. Gamble is chairman of the executive committee.

RACIAL WORK

Chinese, Filipinos, Negroes, and Japanese, in a Melting Pot

BISHOP BLOCK sent a message to Hawaii. It said, "Come as soon as you can." Passage on boats is scarce these days. It is difficult for anyone to return home from the Islands. It is more difficult to find room for a Chinese missionary who is coming to California to minister to his people. Bishop Block received an answer to his message: "Arriving by clipper." The Rev. Wai On Shim became associated with the Rev. Daniel Gee Ching Wu in running the two True Sunshine Missions, one in Oakland and one in San Francisco.

It was a far cry from the day in 1907 when Daniel Wu arrived and began teaching in the True Sunshine Mission school which had been founded in 1905. Daniel Wu had been brought up to suspect and

hate all Christians. In Honolulu he had been the leader of a group of young Chinese whose chief purpose was to confute the Christian teachings. He even went to Sunday school to gain ammunition for his attacks.

This was the undoing of his Confucianism, and he was baptized in 1904. When Deaconess Emma Drant, through whom he had been converted, returned to San Francisco and opened the True Sunshine Mission, she sent for Daniel Wu. He enrolled in the Church Divinity School of the Pacific, graduated with honors, and became the vicar of both Chinese missions for almost 30 years, commuting between Oakland and San Francisco to carry on his work.

During all these years, he worked with shabby quarters and little recognition. He was beloved by his own Chinese, and by all who knew him. Language classes worked both ways, teaching English to those who spoke Chinese and Chinese to the American-born. This has been a important means of introducing Christianity into many homes.

Then came the reward. Daniel Wu was sent around the country on a long postponed vacation. He made new friends throughout the Church. Following this came the announcement that there would be a new True Sunshine Mission and a new clergyman to aid Mr. Wu, who is no longer young. The National Council and the United Thank Offering gave \$20,000 and the Woman's Auxiliary of the diocese gave another \$2,500. A two floor parish house has been constructed and named after Miss Grace Lindley, who recently retired as executive secretary of the Woman's Auxiliary. There are eight rooms on the first floor, and a large auditorium and kitchen on the second. It is the first unit of a plant that will later include a rectory and church. The building was completed just ahead of wartime priorities, and was opened with appropriate ceremonies when Miss Lindley and the Presiding Bishop were present for the Synod.

The rented store era is gone; the old shabby house period is past. Today, with



RACIAL WORK: (Left) Miss Young, Mr. Wu, Bishop Block, Cirilo Malilay, and Mr. Palmejar at an informal moment; (right) opening service of Filipino mission. A Chinese choir sang.

1943
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a new and beautiful building of appropriate Chinese architecture, the work among the Chinese is ready to go forward. The Rev. Mr. Wu and the Rev. Mr. Shim have a great field and the equipment to do a better job than ever before. Mr. Wu is one of the patriarchs of the diocese, respected by all for the work that he has done.

FILIPINOS

The newest field of racial work is that among the Filipinos. St. Andrew's Filipino Episcopal Mission has become an entity, with a regular congregation and a place of meeting, since the evacuation of the Japanese. They have taken over the quarters of the Japanese Christ Church in San Francisco. Two years ago, there was no work whatever among these people. A Protestant clergyman, the Rev. Placido E. Palmejar, had decided to enter the Episcopal Church and had taken one year of special work in one of our divinity schools. He was ordained to the diaconate on August 10, 1941.

Temporary headquarters were set up the following month at the Church of the Advent, at the invitation of the rector, the Rev. Henry B. Thomas. Immediately, a survey was made of the Filipino population in the City and County of San Francisco (estimated at between 6,000 and 7,000 before the outbreak of war). Personal calls and visitations were made. A young men's club was organized, and at the first meeting there were 13 present, representing almost all sections of the Philippine Islands, with Roman Catholics, Filipino Independent Catholic (Aglipay), and Protestant backgrounds. The liberal and democratic spirit of the Episcopal Church seemed to have a great attraction for those young Filipinos who came to this first meeting. A confirmation class was started.

The outbreak of war struck directly at the Filipino population. Filipinos in America were fired with their love for their families and homes and native land attacked by Japan. In San Francisco, the Rev. Mr. Palmejar had a trying time in calming down the tense feeling of his young countrymen. Two boys were caught by the police with brass knuckles and a bolo-like knife in their possession while in their living rooms and were put in jail. The Filipino missionary went to the jail and obtained their release. He told them to keep calm and put their trust in God and in the power of His love, justice, and righteousness in overcoming our enemies.

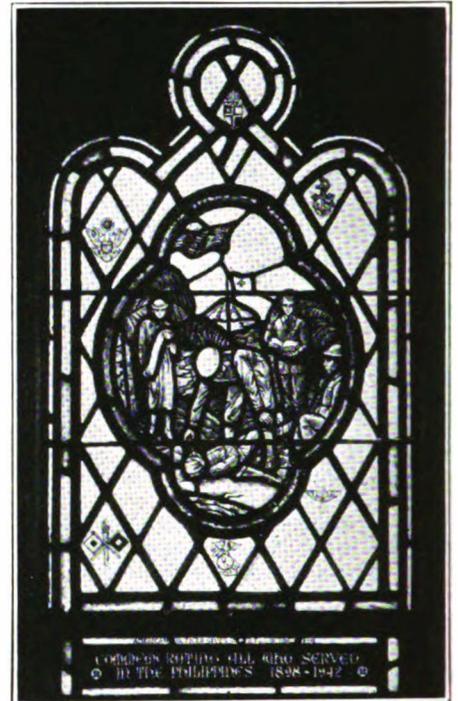
"The Iloilo Circle of San Francisco, Inc.," a Filipino social and fraternal club named after the city and province in the Philippines from which the membership came, has been the scene of the activities of the Filipino Mission, since the Rev. Mr. Palmejar is its chaplain and adviser. There have been times when members of the club would hold their religious service in the club hall in order to have a larger attendance. Their activities are opened and closed with prayers by Mr. Palmejar.

Of the membership of the Iloilo Circle, which was 147, more than 90 have joined the armed forces of the United States. There are more than 3,000 Filipino young

men in the army camp in San Luis Obispo, and about 20 of these boys have been closely associated with Mr. Palmejar in the work of the Filipino mission.

NEGROES

Negro work in this diocese dates as far back as 1875 in San Francisco and 1872



WINDOW in St. Paul's, Oakland, commemorating all who have served in the Philippines, 1898-1942, shows an American officer giving water to a wounded foe.

in San Jose. After the "fire," the work was centered in Oakland and St. Augustine's mission was founded in 1911. The Rev. D. R. Wallace became vicar at that time and has continued his work for 30 years. Running on a budget of around \$2,000 per year, with 234 communicants, this mission has reached a large number of Negro people in the community.

St. Cyprian's Mission in San Francisco has also done notable work in recent years, under both White and Negro leadership. The special social problems, particularly of employment, have been faced by these missions. They have been effective in supplying social activities within their own communities, and they have provided a type of worship which has drawn the members of the congregations together. The work has been done quietly and without the dramatic elements which have faced some of the other racial groups.

JAPANESE

The work among the Japanese has a long and reputable history in both the diocese of California and that of Los Angeles. Miss Mary L. Patterson is responsible for much of it, and she is regarded very much as a patron saint among the Japanese Christians. A Japanese priest began the work in San Francisco in 1895, and there was a series of Japanese priests throughout the years. It

was never a large work as numbers go, reaching a high of about 60 communicants, but it has had a far reaching effect among the members of the Japanese colony.

The bulk of the Japanese people living in the San Francisco area were evacuated to the Tanforan Assembly Center, an old race track near San Francisco. Because of the weather and hurried preparations,

it was a difficult start. The muddy roads, the smelly stalls, drenched bedding, and the Army "ration B" consisting of beans and canned things did not make life any easier.

In the assembly centers only three major religious groups are recognized: Roman Catholics, Buddhists, and "Protestants." At Tanforan, the "Protestant" group represents some 13 ministers and some 14 or 15 churches in the Bay region. Presbyterians, Methodists, Congregationalists, Baptists, Reformed and Evangelicals, Holiness sects, and Episcopalians have temporarily united to conduct services and other religious activities together. Two mess halls, each with weekly attendance of about 600 people, accommodate the two "Protestant" services on Sundays. One service is in Japanese and the other in English.

The Japanese-speaking group has meetings during the week, including a Bible class and mid-week prayer meeting. The council and choirs have their meetings. The English-speaking group has a Church school with an enrollment of about 500. There are evening meetings of high school and young married people. For a period of seven weeks, there was a seminar on Christian leadership.

Our clergymen are the Rev. Barnabas H. Terasawa, aged 84, and the Rev. Joseph Tsukamoto, who writes: "We Episcopalians distinguish ourselves by our weekly Communion service. One Sunday we celebrate in English and the alternate in Japanese."

Different from the evacuation camps are the detention camps. The Rev. Joseph M. Kitagawa, a graduate of the Church Divinity School of the Pacific and a Japanese citizen, is carrying on the work of the Episcopal Church at Santa Fe, New Mexico.

He writes: "The Japanese bring to me all kinds of personal problems, which is a real opportunity for missionary work. Most of those who started studying Christianity did not stay long enough to be baptized, but I can count two who are almost ready to be baptized, and our future work in the internment camps is really great. I will be shipped out any time, but will continue my work until the last minute here, and will start again in the new place."

The diocese of California is continuing to minister to its people in exile through these three clergymen.

WOMEN'S WORK

House of Churchwomen and Auxiliary Integrate Functions

SOME years ago, Bishop Nichols organized a house of Churchwomen to give a central organizing body to the women. It met annually at the time of convention. As time went on, the Woman's Auxiliary throughout the Church became the central body and in the diocese of California women's work slowly developed a split personality. Both organizations were performing much the same functions. It was characteristic of the efficient leader-

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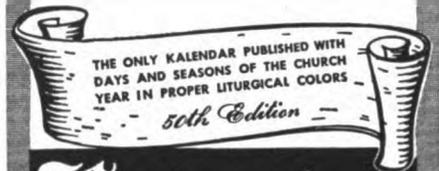
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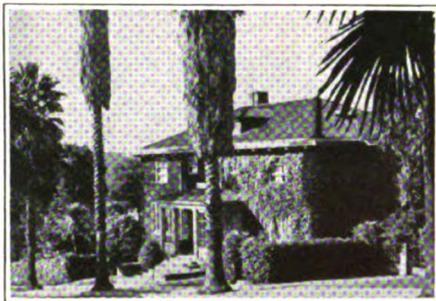
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ship of the women that they solved this problem without destroying the values of either group.

All unnecessary overlapping and duplication were eliminated. The president of the diocesan Woman's Auxiliary became the president of the house of Churchwomen. The house of Churchwomen is now the convening body and it plans for the annual convention where all the women's bodies in the diocese make their reports. At the same time, the work of the Auxiliary was enlarged and broadened by taking over all the work formerly done by committees of the house of Churchwomen. All of this work is automatically reported annually to the national Executive Board of the Woman's Auxiliary.

There are a number of departments engaged in interesting activities. The department of missions has done a great deal of racial work. The Christian social relations committee has done its work chiefly through Church institutions. There are a Church periodical club, a committee on Christian education, a department of finance, and a supply department. The United Thank Offering reached a new high of \$4729.86 in 1941.

FOR ALL AGES AND TYPES

In this broader program, writes Mrs. Norman B. Livermore, diocesan president, "No one has the right to think any longer of the Auxiliary as a small group of old women sewing for missionary boxes. There is work for women of all ages and all types, but not just manual work, for we must deepen the spiritual and religious side of our women. We must have more time for prayer and meditation in our busy lives; we should have more poise and calm as the result of our faith in God."



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DEAN WRIGHT

PARISH LIFE

A Cathedral Serving the Community

By CANON JOHN P. CRAINE

Grace Cathedral, located atop famed Nob Hill in San Francisco, moves increasingly to serve the vision and wishes of her founders and benefactors. The present huge Gothic structure, completed to half the length of the nave and with the north or bell tower in service, was built by the people of San Francisco and Churchmen of the nation, and she now serves her city, Church, and nation in a multitude of ways.

Since December 8th, her tremendous new crypt has been the Red Cross Disaster Relief Station for the entire downtown section of San Francisco, complete with operating rooms and equipment, disaster fighting apparatus, emergency bed accommodations for 500, and every conceivable form of emergency rescue aids.

Since 1939 her chapter house has been the center for Province VIII's School of the Prophets, growing in renown as a help to West Coast clergy.

Since May of this year, the Churchpeople of the city have worked together in her remodeled old crypt to provide a Church recreation center for the vast numbers of the nation's fighting forces who pass through the city. This center, open eight hours each day, has been most suitably named in honor of Gen. Robert H. Noble, a man who was typical of the best that is American, for his life was devoted to two great services, his country and his Church.

In addition to these special activities, the cathedral with her daily worship serves well the many strangers who come within her gates.

San Francisco's great cathedral has had a long and honorable history which eminently fits her for her position of leadership. In the fall of 1848 the General Board of Missions had been asked, in a paper "signed by six of the most influential Churchmen of San Francisco," to have a

missionary sent there at once, and promising full support and aid. After some delay, the Rev. Dr. J. L. Ver Mehr was appointed and sent. The first church was opened for services July 20, 1850, the second parish in San Francisco as well as in all California. It was recognized as the "Bishop's Church" from 1863 on and popularly known as Grace Cathedral, but the Rev. J. Wilmer Gresham became her first dean in May, 1910, only retiring from this post in 1940. The present dean, the Very Rev. Thomas H. Wright, D.D., called to the post from a highly successful ministry in the East in March, 1941, is thus only the second to hold this office.

The dean emeritus of Grace Cathedral writes thus about this great church standing at the gateway to the East:

"In a singular way Grace Cathedral has been the center of spiritual life in San Francisco, representative of all those elements which seek the spiritual betterment of the community. In its beautiful form, its aspiring towers, the soaring lines of its vaulted interior, its lovely treasures of carved marble and richly stained glass, it speaks to the world of human desire to glorify the things of the spirit. In such a building nothing less than the most perfect gifts that men can give, the finest workmanship of artist and artisan, will suffice.

"At the cathedral the work of the diocese is centered. The Bishop is assisted by the dean and other clergy in maintaining the worship of God. From the cathedral center, representing the Bishop and the diocese, they go out to their labors in mission work, in homes, in hospitals, in retreats, and in multitudinous interests appertaining to a vigorous and healthy diocese.

"Today under Bishop Block the Cathedral continues to be a shrine of inspiring

beauty, embodying a sacramental offering from the heart of mankind to its God. Although the biggest undertaking of its kind west of the Mississippi, the cathedral will not be merely a thing of stone and cement. It will be a house of prayer, built for the spiritual joy of this and future generations.

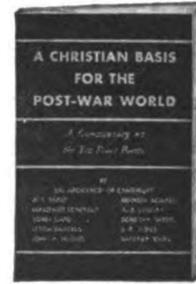
A Church That Runs On All Cylinders

The administrative problems of St. Paul's parish, Oakland, with its 1,300 communicants and well over 1,800 baptized persons, are accentuated because the parish church for the past 71 years has occupied a down-town location, while the homes of its members have spread farther and farther away over an ever-broadening area of population that has risen from sea (and lake) level, across irregular and closely settled ravines to the hills of Piedmont, with more scattered sections reaching to the uneven heights of Snake Road and Skyline Boulevard beyond.

Justly priding itself on maintaining for many years past an effective lay organization, with a strong vestry whose members have boasted up to 40 years of almost continuous service, this parish has set a standard of liberal contributions to parochial, diocesan, and missionary enterprises which is being maintained under the forceful leadership of the Rev. A. Ronald Merrix, rector.

The exigencies of war, the demand for car and tire rationing, and the fact that the greater part of the parish falls within a military "dimout" area, have brought into action a new plan for zone chairmen, committees, and neighborhood coordinators, who are responsible for helping to arrange transportation and "follow-up" in each dis-

A Commentary on the Ten Peace Points



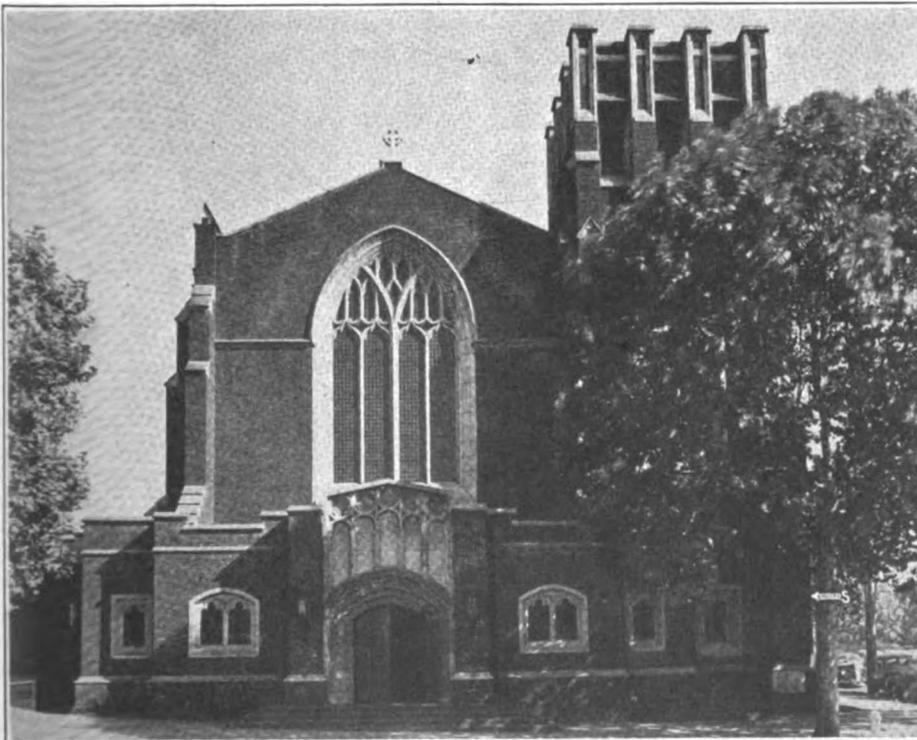
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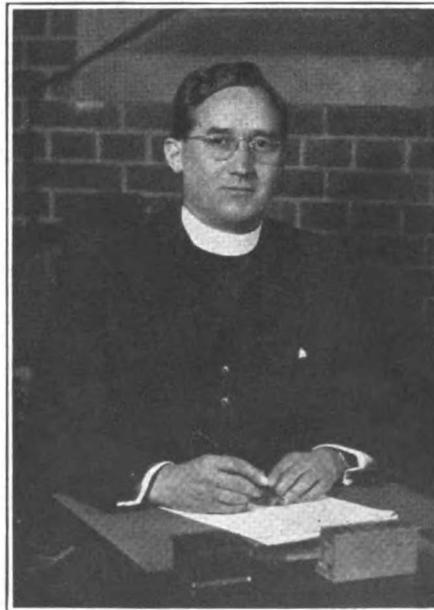
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tract. One adult and one confirmed young person have been selected for each neighborhood. This latest development in parochial organization has been endorsed by the vestry and parish council at their regular monthly meetings, and has the support of the Woman's Auxiliary, with its five chapters and nine circles, and the youth council, representing 11 young people's groups.

RELIGIOUS EDUCATION

Youth work in the parish emphasizes worship, instruction, and activity. The church school has 17 classes for more than three hundred students. Teachers meet once a month, and have also monthly appointments with the assistant rector, the Rev. Walter Williams. The primary school under its own supervisor, Miss Betty Rands, a teacher in the Oakland schools, has its own service in an improvised chapel at 9:30 A.M. At this service an experimental hymnal for primary children is being tested, together with various types of worship. Other departments of the church school meet in the church for a family service, which is also "freer" than the more formal 11 o'clock service, with greater participation by all. Following the suggestion of the Malvern Report, endeavor is made to infuse older liturgical forms with contemporary thought and content, so that the worship itself becomes an instruction in the art of common prayer as well as being more meaningful to the daily lives of those who attend. Classes for parents meet after the service while their children receive instruction in the parish house.

Effort has been made for some years to develop weekday religious education. Confirmation classes meet weekly for six months, and are paralleled on Sunday mornings by one of the regular classes, in which detail is studied to supplement the week-day instruction. The choir guild, an organization of more than 50 girls, who sing at the family service, have classes in connection with their weekday afternoon



American Foto-News.
 REV. A. RONALD MERRIX

rehearsals. The pride of this group maintains attendance, and time is available for more careful work. Other activities are carried on by a boys' choir, a church troop of Boy Scouts, parish groups of Camp-fire Girls and various guilds.

A steady emphasis on adult education led to classes in the fall and spring, in the parish house and in parishioners' homes. For several years, the rector's class has met throughout the year on Wednesdays from 10:45 to 11:30 A.M., following the weekday celebration of Holy Communion at 10. With all women's activities coordinated in the Woman's Auxiliary, a demand is heard for a stronger educational program. At the September meeting of the parish council, two young acolytes moved that steps be taken immediately to organize a class to study the requirements of a Christian peace!

TOTAL EMPHASIS ON WORSHIP

Services in St. Paul's have been characterized by a moderate simplicity of ritual, reverent dignity of expression, and orderliness in all things. Sermons and addresses have been often a sharing with the people of widely-held interpretations of Biblical scholarship and have presented the closest possible relation between religion and life as it is. Present-day issues have not been shirked. The God who revealed Himself to mankind through Jesus Christ is proclaimed as One to be sought and obeyed through the tragic experiences of His people today. Services are held on every day of the week four, and sometimes five on Sundays.

A Mission Comes to Life in the Old West

THE old west lives on in San Benito County (pop. 11,000). It is ranch country, reflecting the atmosphere of old California. Upon ranches large and small the majority of San Benitoites live, with large and small, pretentious and simple homes. There are few town dwellers, and they depend upon the ranchers for their livelihood.

Everyone rides horses and there are enough to go around. The main social event of the season is the annual rodeo, which is strictly an amateur affair and confined to residents of the county. Visitors come from afar to watch, and because of the skill of the performers, the quality of the horses, and the unique and colorful aspects of the three day festivities it has aroused the interest of national newsreel cameramen.

Life has not changed very much from the old days of cattle and bandits, except for the lack of highwaymen. The people still live simple, healthy, happy, and unhurried lives. There is time to be friendly and gracious, and everyone knows everyone else. The noise of no railway breaks the stillness. It is 10 miles from El Camino Real to the county seat, Hollister.

In the early days, life centered around the old Mission of San Juan Bautista. San Juan is now a quaint relic of those Spanish days, when it was the second largest town in all of California and the home of



SAN BENITO'S RODEO is famous.

the Mexican General Castro. Fremont's Peak still rises above the general level of the Gabilan Range to remind one of Castro's fearlessness even when the dauntless American general from that peak claimed the territory for the USA.

There are only scanty records of the early activities of the Episcopal Church in Hollister. Bishop Kip held services as early as 1876, but it was not until 1894 that the mission of St. Luke's was organized and 1902 when the church was built. Until the arrival of the present vicar, only two clergymen had ever lived in Hollister. Usually St. Luke's shared its priest with St. Stephen's, Gilroy, 15 miles distant, where there was a better vicarage.

But a small group dreamed dreams and had visions of a church in Hollister which would serve the community effectively. This meant money that had to be raised locally, and \$900 was the most they had ever paid for ministerial services. Bishop Block shared their vision and finally agreed that if \$1,400 were raised locally, he would contribute the rest.

That was in January, 1941. A year later at the annual congregational meeting, a financial report showed all bills paid, including the \$1400 for salary, several hundreds of dollars for repairs and improvements, and many additions to the church and parish house. The only argument which arose at the meeting was whether to promise the Bishop \$1700 toward the vicar's salary or to increase it to \$1800. The latter choice won out.

The success which St. Luke's, Hollister, is having in numerical growth and increased financial stability is a simple illustration of what a small group of men and women with vision and determination can do, along with many persons who realize the importance of worshipping God and who come from long distances to the Sunday services of the church.

**Trinity Church, San Jose,
Has Notable History**

Into the sunny valley of Santa Clara there came in 1777 the Franciscan monks who founded the mission of Santa Clara. Nearby the military officers of Spain established in the same year the Pueblo of San Jose. Very soon after the discovery of

gold in California, immigrants began to settle throughout Santa Clara valley.

In 1860 when the Rev. Sylvester S. Etheridge, seeking health and a new opportunity to serve his Church, came to this far-western land, the erstwhile Mexican pueblo of San Jose had become a little American city. Bishop Kip of California was coming from time to time to hold Episcopal services in the Presbyterian church, but the distance from San Francisco and difficulties of travel by stage made these visits infrequent. Mr. Etheridge found only nine communicants of our Church; nevertheless he courageously gave notice of a service to be held on the first Sunday in Advent in the courtroom of the city hall. He served as priest, organist and chorister. The little court-room was filled.

At a meeting held Feb. 22, 1861, the parish was organized and incorporated under the name of Trinity. Then began the work of a veritable parish. A quaint little Gothic church was built of native redwood and fitted together with the shipbuilder's art. It stood on a piece of land forming part of a great mustard field. Very soon when the little shoots of ivy brought from Melrose Abbey in Scotland grew, it began to resemble the ivy-mantled chapels of England. The first service was held in the church on Advent Sunday, 1863. The young rector was present although he was too frail to preach.

Late in 1870 began the long service of the Rev. George W. Foote. During his stewardship the parish prospered. The first rector was built, the church was enlarged, and the chime of bells was installed which still calls the faithful to worship. It was he who inaugurated the monthly pledge, forerunner of the parish's systematic giving plan.

Trinity owes one of its most helpful buildings, the parish house, to its next rector, the Rev. John B. Wakefield, D.D.

During Dr. Wakefield's term of service many beautiful memorial gifts were presented.

Each rector of Trinity has left upon it the impress of his personality. Perhaps none is a better example of this than Dr.



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J. Wilmer Gresham, now dean emeritus of Grace Cathedral, San Francisco. He came to Trinity parish, San Jose, in 1904. He was rector in 1906 when occurred what Californians call "The Fire." A great number of buildings were either partly or wholly destroyed; but Trinity Church came through practically unharmed. Logically, therefore, it made a good gathering place for clothes and food and served as a dormitory by night for unfortunate wayfarers, especially for the refugees from fire-swept San Francisco. Mr. Gresham's gentleness, patience, and serenity throughout a long period of relief work, while he officiated at christenings, funerals and mar-

abling the parish to do more than ever before in ministering to young people, especially at the state college. To the parish house has been added a kindergarten department and a series of modernly-equipped class rooms for the church school.

One of the most important advances of Trinity's influence in the community was the establishment in 1927 of church school quarters in Willow Glen, a suburb of San Jose. At present this school has an enrollment of 110. It has grown steadily under the leadership of its superintendent, Miss Frances Schallenberger. Early Communion services are held there one Sunday of each month.



AT MARIA KIP ORPHANAGE: The Sisters of St. Saviour eliminated uniforms, strict discipline, and regimentation, aiming at giving the children the environment of a Christian home.

riages in the midst of disorder and confusion, won the admiration and affection, not only of his parishioners but of the community at large.

Dr. A. W. Noel Porter, now Bishop of Sacramento, began his rectorship in January, 1918. The world war was still in progress and after it came the epidemic of influenza. Much of the Rector's time was given to the care of the afflicted. To mention a few of the results of Dr. Porter's leadership—the church grounds were beautified, the parish house was enlarged, a new organ was installed.

The work of any parish is modified by changing conditions. It is a long way from the simple primitive life of 1861 to the complex life that influences the work of the Church today. Trinity recognizes this difference but strives to maintain her basic ideals. She is as friendly as ever, and as alert. This is shown in the increasing number of baptisms (over a hundred last year) and the impressive confirmation classes.

The present rector, the Rev. Mark Rif-enbark, D.D., began his duties in the fall of 1925, coming from St. Clement's in Berkeley. He has combined much diocesan and community activity with his effective leadership of the parish. During the past year there was a full-time assistant, en-

INSTITUTIONS

The Community of St. Saviour and Maria Kip Orphanage

By REV. EVERETT BOSSHARD, T.H.M.

Warden of the Community and Instructor,
Church Divinity School of the Pacific

THE Religious life has its own peculiar problems and difficulties on the West Coast—difficulties that have for the most part been overcome in the earlier settled parts of the country. Nevertheless the Community of St. Saviour was founded in the diocese over 40 years ago and in spite of its isolation from contact with other larger and more vigorous communities, it has been working steadily, faithfully, and uninterruptedly for all that time. How it became responsible for maintaining the Bishop Kip Orphanage is an interesting story.

The orphanage was founded in 1886 in San Mateo and named in honor of the wife of the first Bishop of California. Soon the need for a Church home for children in San Francisco became apparent and the Maria Kip home was moved to the city in 1894 where it cared for between 125 and 150 girls until the time of the great

earthquake and fire in the spring of 1906.

Meanwhile the Community of St. Saviour had been founded and its work had been progressing steadily up to the time of the earthquake. The foundress, Mother Gertrude Paula, came to California as a pioneer child and had heard the call to the Religious life here. Her vocation was to establish that life in her adopted state and in 1895 the Bishop sent her and a companion to try their vocations with the Sisters of the Holy Nativity. They made their junior profession with that community and then at the advice of Fr. Huntington went to the Sisters of St. John Baptist. Here they made life profession in 1901.

They returned immediately to California and in the same year the Community of St. Saviour and St. Anne's Industrial School for Girls were established in the parish of St. Mary the Virgin. As novices came to the community and the school grew, a day school was also established in the western part of the city. Then in 1906 came the earthquake with its social as well as its physical upheaval. During the emergency the convent became a food distributing center and heroic work was done by the sisters for the relief of suffering.

After the smoke and tumult cleared away, Mother Gertrude found herself left with one sister, no novices, and four girls; and with a badly damaged and unsatisfactory home for them. The day school out on the sand dunes was undisturbed and work was resumed there immediately. Then in the fall of 1907 the Bishop asked the community to take over the Maria Kip Orphanage which now had about 80 children and this became the principal work of the community from that time on.

At that time the orphanage still owned its own building and its affairs were managed by a board of trustees and a board of managers. After the influenza epidemic of 1918 a combination of circumstances moved the sisters to relinquish the orphanage work. Mother Gertrude's health was broken and the sisters were no longer able to carry on the work of a large institution and preserve any semblance of community life as well. The generosity of two friends had enabled them to build their own convent, and they desired to move into it. At the orphanage itself the building had become unsuitable for use any longer and a considerable portion of its income had been diverted to another use. So when the sisters moved into their new house, the board of managers asked them to take in and care for twenty children. The sisters now had complete control of the management of their home and they were able to complete their modernization program. When they had taken over the orphanage in 1907, they had begun immediately to change it from an old style institution of uniforms, discipline, strict regimentation, and meagre education, to a Christian home where children could grow up with self-respect and responsibilities of their own and could have an opportunity to attend high school and professional school.

This is the present state of St. Saviour's House. There are about 20 girls ranging in age from 6 to 18 years under the supervision of four sisters including the present superior, Mother Harriet Clare. Besides their work with the girls, the sisters man-

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**St. Luke's Hospital
And School of Nursing**

ST. LUKE'S HOSPITAL was established in 1871 by the Rev. Thomas Woodley Brotherton, M.D., D.D., who received his medical training in Baltimore, Md., and in 1860 was ordained deacon in the Episcopal Church.

In 1911 the present buildings were erected through the generosity of Mrs. Lydia Paige Monteagle, Mr. Ogden Mills and Mrs. Elizabeth Mills Reid.

The principal aim of St. Luke's Hospital has always been to meet the demand for so-called "middle class" hospital care, both from the standpoint of furnishing adequate hospital care at moderate rates to those who can pay full costs, and from the standpoint of caring for those who can pay only part of the full cost. In this way large numbers of patients are cared for every year, regardless of race, creed, or color.

The capacity of the hospital at the present time is 200 adult patients and 25 new-born infants. More than 200 patients are accommodated from time to time, however, and the daily average in 1941-1942 was 166.9. There is a large and distinguished staff of visiting doctors, and a resident staff of eight house physicians and



ST. LUKE'S HOSPITAL CHAPEL

internes who cooperate in caring for the patients.

The hospital is accredited by the American College of Surgeons, the American Medical Association and the American Hospital Association.

St. Luke's Hospital is under the auspices of the Episcopal Church in the diocese of California. The chaplain, the Rev. Dr. W. R. H. Hodgkin, holds weekly Tuesday night services for the student nurses, visitors, and convalescent patients. The Holy Communion is celebrated on the second and fourth Sunday mornings at 6:15 A.M. for the convenience of those nurses who must go on duty at 7:00. At this time the sick receive communion. The chaplain also holds annual Confirmation classes for the student nurses.

The School of Nursing, established in 1889, is one of the oldest west of the Mississippi river. Over 1,000 fine nurses have graduated from this school, which is thought to be one of the best on the West Coast for the training of nurses. There are now 89 students in the school, of whom about 50% are Episcopalian. An altar guild composed of these nurses assists the chaplain in his ministrations to the sick and takes care of the chapel.

The School is accredited by the California state board of nurse examiners. During its 53 years of existence its standards have always remained high and the graduates may be found in all fields of nursing—private duty, public health, institutional work, and army and navy nursing.

**James P. Turner
And the Good Samaritan**

ACHEERFUL, round-faced man who spent his entire ministry of forty years in one place recently retired. Everyone was surprised because he neither looked nor acted like a man of retirement age. He went to a little house in Ben Lomond to get some rest, coming to San Francisco once in a while for a brief visit with his son, daughter-in-law, and grandson. He had made a real impression in an

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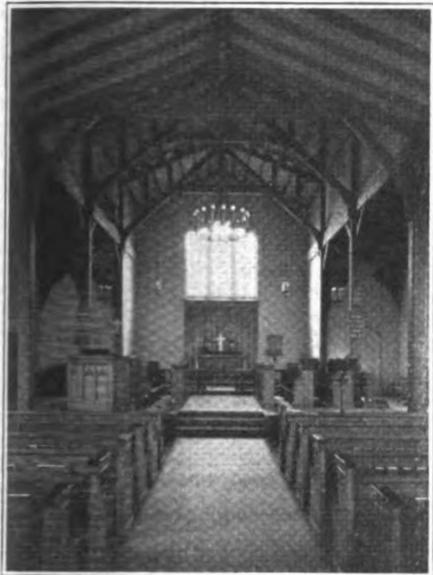
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GOOD SAMARITAN MISSION

area where impressions usually are made with fists.

The story goes back to another man and another event. There was a fire in the "south of Market" district. This fire destroyed six blocks in a location where the people had no recourses. They were left destitute, desolate, and broke.

In another part of town there was a man everyone called "Willie" Kip. He was a canon of the Cathedral, and his grandfather had been the first Bishop of California. In this year of 1894, Canon Kip was already deeply interested in conditions in the Rincion Hill area, and when he heard about the fire he rented a store and began giving away clothes. This was the beginning of the Good Samaritan Church.

Soon the mission owned its own quarters and was ministering through a day nursery, a home for boys, and the community center proper. Then came "the fire." By 1910, a new building in a new community had been constructed at a cost of \$20,000 (which came from a donor at Grace Church, New York City). At first there was a medical clinic, but this was discontinued when St. Luke's Hospital opened a better equipped one for the same purpose. The center served the community, especially the needs of the children and young people.

During these years, the center was open from early morning to late at night. In those days of peace and depression, the boys and the girls of the neighborhood drifted in whenever they desired. A large gymnasium was available for basketball games, gym classes, and amateur dramatics. There were social clubs, dinners, and dances.

Since 1928, the center has been under the Community Chest, which provides the financial support and a social worker. The mission has maintained its mission status for the sake of the center. If it should become a parish, the Community Chest would withdraw its support and the work would disappear entirely. The mission congregation is self-supporting.

The war has curtailed many of the

main activity. Changing conditions plus changing policies give a picture of an institution which is now in flux. The consecrated work of the Rev. Dr. James P. Turner is in the background, and the new vicar, the Rev. Edward Kilburn, has brought many new ideas and great enthusiasm to this important work.

The Old Ladies' Home

By THE REV. RUSSELL B. STAINES

Rector of St. Mary the Virgii, San Francisco

THE oldest Church institution in the diocese of California and on the Pacific Coast is the Protestant Episcopal Old Ladies' Home. First known as the Church Home Association, it began life in 1869 in a rented building with a family of only 12 women. From that meager beginning it has grown steadily, a fine tribute to the many devoted men and women who have supported it.

In its 72 years, it has moved from four different rented homes, from one that it built on Golden Gate Avenue housing 32 women, to its present site overlooking the Presidio and the Golden Gate. Today it has a large beautiful building equipped with every modern convenience. Its family consists of 82 women. It charges an entrance fee of \$5,000 and has a waiting list of more than 50 women. There are two fully endowed rooms with a waiting list of ten. It has a three months' probationary period.

Among its present members are two widows of clergymen and two daughters of the clergymen.

Perhaps the most notable member today, however, is Mrs. E. E. Williams, who is the daughter of Mrs. Mary E. Nelson, one of the first large benefactors of the home. Mrs. Williams gave \$200,000 toward its present building and built St. Elizabeth's Chapel in memory of her mother. She has been a member of the board of trustees for many years and one of the leading laywomen in the diocese.

The present superintendent is Mrs. E. G. Bradley, who began her duties August 1, 1942. The board of trustees, except for the Bishop, consists only of women.

The Lincolns and St. Dorothy's Rest

PICTURES illustrating St. Dorothy's Rest are always a little worn. The children are real ones, and there is always a man with a white beard. This man has been dead for a number of years, but his spirit still guides this haven for underprivileged children. Dr. James Otis Lincoln was for many years a Professor at the Church Divinity School of the Pacific, and he and his wife started St. Dorothy's Rest in the redwoods north of San Francisco in 1901. Mrs. Lincoln has carried on in brilliant fashion. There are now eleven buildings, all of them memorials, and the Community Chest gives enough to cover salaries.

It is a children's paradise. Of course the clergy come for conferences and it is a restful place for other groups, but it is primarily for the children. They come from

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THE SISTER SUPERIOR

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Information on Schools

THE LIVING CHURCH will gladly furnish information about Church schools, seminaries, colleges, and deaconess training schools.

Write the Church School Editor of THE LIVING CHURCH, 744 North Fourth Street, Milwaukee, Wisconsin.

the Bay area for brief stays of two weeks or a month during the summer. They find a new environment, healthy, recreational, and deeply Christian. They have fun, they are natural, and they always want to come back.

Toothbrushes are also new experiences to many of the children. Each child is given one upon arrival. One small girl asked if she could take hers home, because "last year I took mine home to my mother for a present, and this one I'll give to my father."

The chapel services are a definite part of the life of the children. It is a beautiful, rustic chapel which fits into the mountainous and wooded scene as if it always belonged there. A 2½ year old baby was brought to chapel by his mother on his first evening there. When Dr. Lincoln walked to the center of the chapel steps and knelt for the prayers, the baby slipped from the seats, hurried up the aisle, and knelt just close beside him, his curly head pressed close. The children all smiled, but no one stopped him and it was one of the sweetest sights St. Dorothy's has ever seen.

Henry Ohloff and Canon Kip House

¶ *The work of the Rev. Henry Ohloff at Canon Kip House has endeared him to all who have contact with San Francisco's "Skid Row" (flop-house district). Below is a tribute to him in powerful if distinctly non-ecclesiastical language which appeared in the San Francisco Chronicle of March 22d.*

By RICHARD DONOVAN

THE news about the Rev. Henry Ohloff is that they have moved him and his Canon Kip Community House from the good earth of 246 Second street to the more refined atmosphere of Eighth and Natoma streets.

This is sad news, in a way, for where will Skid Row go now to lick its wounds?

For over 25 years Henry (nobody calls him Reverend) has fought the tendency of men on lower Howard street to become bodies in the bay. He has done this mostly by herding sick drifters into his clinic, or lost ones into his chapel where he could turn on the juice.

You must not take "turning on the juice" to mean that Henry is a fire-eater, dragging men and women with yens for sudden immortality back by their posterior raiment. Oh, no!

The key to Henry is all in his vibration, the ultra-violet benevolence of his resounding personality. When he sets out to save a man, he does so in human, easily recognizable ways; with infinite patience, wisdom and liberal care. Henry has broken very few bones in the name of Heaven, although it is said he used to have a very respectable right cross.

THE "BIBLE POUNDERS"

One of the great feuds of his life, indeed, is his inveterate quarrel with those stern members of the uplift he calls the

"Bible-pounders." Most of his run-ins with them have ended this side the law, he says, but there have been times when it was touch-and-go.

The only Sunday in 25 years that he was persuaded to preach in a mission, for instance, the old storm raged about his stocky shoulders. He sat stoically on the platform, observing the unwashed congregation, until the moment for the general baptism arrived. One of the preachers present arose, then, and diving into the mass of men, came up with a likely looking but spiritually biased prospect.

"Sorry," complained the resisting prospect, in a loud voice, "but I'm a Catholic." "That's all right, brother," roared the preacher, undismayed. "We'll save you anyhow."

Henry took this in with great uneasiness, but managed to contain himself. In his turn, he got up to deliver a short and crisp sermon. One of his listeners, however, thinking that he left something to be desired, jumped up and declared Henry no man to address one recently washed in the blood of the Lamb.

Henry looked at the preachers, and the preachers looked at Henry, and then Henry started down into the congregation. He was intercepted, luckily, by a couple of recruits who escorted him to a side entrance, hissing as they ejected him:

"That was a good sermon, Reverend, but the next time you come, preach the blood."

"What is this?" fumed Henry, squaring around, "a butcher shop?"

This incident took place when Henry was young and determined to refashion the world. He was new to San Francisco and to Canon Kip, and life was a challenge as well as an obligation.

EXPLOSIONS

In May, 1915, he was asked to tackle Canon Kip, then as now, the bastion of the right on the highways of the wrong. Charged with doubts but tickled pink, he accepted. Immediately explosions began to be heard.

Henry wanted a first rate clinic where

SCHOOLS

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For information, address
The Dean, Nashotah House, Nashotah, Wis.

he could give service without red tape and at lowest possible cost. He got it. He wanted a day nursery for children of mothers working in the heavily industrialized area around Second street. He got it. He wanted a recreation center, and you know what happened.

More and louder explosions. He started the first birth control clinic in San Francisco, was the first to get daily milk for nursery children. On the side he fought prostitution, liquor, and drugs without once hollering temperance. Smiling but implacable, he strafed ignorance and intolerance, kicking political Charley McCarthys outside with great freedom and roaring at fashionable ladies in a really frightening manner. And somehow, despite institutions and egos, he managed to cut through to the John Doe with the gash on his head, the wandering syphilitic, the man who lived for 15 days with nothing but wine for his ulcers, and to get them off again, clean and in new clothes.

DREAMER IN ACTION

Henry has been a man of inordinate strength all the days of his life, although his doctor frowns now over the stethoscope and tells him he worked too hard. He has symbolized applied religion, backing up the word of God, when absolutely necessary, with other words.

He has been a realist and a dreamer, removing a festering bandage one minute

and writing down the mystery of life the next in his little office where he keeps the jam locked up. Men have tried to rib, cheat, and kill him, and he has taken them as they came, easily and with instant direction.

There was Pickiway, the longshoreman, who was said to be looking for him with a gun. Henry got wind of this and went looking for Pickiway, finding him finally in a saloon.

"Hey you, Pickiway," he bellowed from the doorway, "give me that gun or I'm going to beat hell out of you."

And what could Pickiway do?

Another time he talked an insane barber, with two folding razors in his pocket, out of killing his two children in the nursery. It was 20 minutes before the police arrived, and Henry perished at least once a second.

OVERSOLD

And yet another time, he so convinced a condemned man at San Quentin of the glories of the after-life that the man refused a subsequent commutation of his sentence to life imprisonment.

"I have always been afraid that I oversold that poor man," Henry says, with the deepest sincerity.

The more Henry's x-ray eyes became familiar with the depths in men, the more he consciously overlooked in them. His clinic handled from 60 to 100 cases every

day at an average cost to the patients of 23 cents, and he himself fingered every case that went through, just so he wouldn't get out of touch. He devised a menu that would keep a man in reasonable health for 25 cents a day. This diet consisted of two bananas, a potato, a can of Rancho soup, and three bunches of carrots.

MRS. MURRAY

Mrs. Janet Murray, the superintendent of the dispensary and Henry's right hand, he alternately battled and worshiped. For years he took the too repulsive cases and Mrs. Murray took everything else. They took them hot off Skid Row, with only a couple of doctors first, and sent them to the hospitals. Old timers who have drifted in and out many times are amazed at the present staff of 12 paid workers and 31 volunteer workers at Canon Kip.

Today, in his zestful autumn, he lives with his wife and three daughters in a well-used house in Mill Valley (he used to sleep in his office). His hair is thin and white and has a trick of floating around, like mist. He smiles from habit, rushes up and down like a commuter, roars lustily, giggles, threatens, and refuses to wear the ecclesiastical garb.

He says that he would like to teach poetry in a technical school—a statement that is a sure tipoff to Henry since selling the verities to the machine can't be too unlike justifying God to man.



GO TO CHURCH



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

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

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

St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sundays: 8 and 11 A.M.
All Saints', Rehoboth Beach, 9:30

HONOLULU—Rt. Rev. S. Harrington Littell, D.D., S.T.D., Bishop

St. Andrew's Cathedral, Honolulu, T. H.—1956
Rev. Arday T. Dean, Rector; Rev. Kenneth A. Bray, Vicar (Hawaiian Congregation)
Sunday Services: 7, 8, 9:30, 11 A.M.
Weekday Services: 7, 9:10 A.M.; 12 Noon

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland, Me.—773
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones
Sundays: 8, 9:20, 10, 11 A.M.; 5 P.M.
Weekdays: 7:30 A.M., 5 P.M.

MICHIGAN—Rt. Rev. Frank Whittington Creighton, D.D., S.T.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit, Mich.—545
Rev. Clark L. Attridge, B.D.
Sunday Masses: 7, 9 and 11 A.M.
Weekday Masses: Wednesday, 10:30; Friday, 7

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

The Cathedral of St. John the Divine, New York City
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons
Weekdays: 7:30 (also 9:15 Holy Days, and 10 Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer

Church of the Ascension, Fifth Ave. & 10th St., New York City—1233

Rev. Donald B. Aldrich
Sundays: 8 and 11 A.M.; Daily 8 A.M.
Tuesday, Wednesday, Thursday, Friday, 5:30 P.M.

St. Bartholomew's Church, Park Ave. and 51st St., New York—3,171

Rev. Geo. Paull T. Sargent, D.D., Rector
Sunday Services: 8 A.M. Holy Communion; 11 A.M. Morning Service and Sermon; 4 P.M. Evensong, Special Music
Weekdays: 10:30 A.M. Holy Communion, on Thursdays and Saints' Days
The Church is open daily for prayer.

Church of the Heavenly Rest, 5th Ave. at 90th, New York—1,128

Rev. Henry Darlington, D.D., rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sunday Services: 8, 10 (H.C.), 9:30 S.S., 11, 4:30; Weekdays and Holy Days 11 A.M. H.C.; Tues. 11 A.M. Spiritual Healing; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York City—2173

Rev. Dr. S. T. Steele
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Weekday Services: 7, 9:40, 10, 5

St. James' Church, Madison Ave. at 71st St., New York City—2230

Rev. Dr. H. W. B. Donegan
Sunday Services: 8 and 11 A.M.
Weekday Services: Thurs., 12 noon, Holy Communion

NEW YORK—Cont.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City—1243

Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High)
St. Thomas' Church, 5th Ave. and 53d St., New York—2,450

Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 and 11 A.M. and 4 P.M.
Daily Services: 8:30 A.M. Holy Communion; 12:10 P.M. Noonday Service
Thursdays: 11 A.M. Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th Street, New York—656

Rev. Randolph Ray, D.D.
Communions 8 and 9 (Daily 8)
Choral Eucharist and Sermon, 11
Vespers, 4 P.M.

Trinity Church, Broadway and Wall Street, New York City—807

Rev. Frederic S. Fleming, D.D.
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Litt.D., Bishop; Rev. Oliver J. Hart, D.D., Bishop Coadjutor-Elect

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

Rev. Frank L. Vernon, D.D., rector
Sunday: Low Mass, 8 and 9 P.M. High Mass & Sermon, 11 A.M. Evensong and Devotions, 4 P.M.

Daily: Masses 7 and 7:45, also Thursday and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WASHINGTON—Rt. Rev. James E. Freeman, D.D., LL.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E., in charge
Sunday Masses: 7, 9:30, 11 A.M. Vespers and Benediction 7:30 P.M.
Mass daily: 7 A.M. Fridays, 8 P.M. Holy Hour.
Confessions: Saturdays 4:30 and 7:30 P.M.

CLASSIFIED

ANNOUNCEMENTS

Appeals

FOND DU LAC CATHEDRAL observes in October the first centennial of work of The Church in the city of Fond du Lac. The congregation in gratitude to God for the ministrations of His Church, will present then a thank-offering of \$4,000 to retire a mortgage on the deanery. Friends of the Cathedral who appreciate its influence, are invited to contribute before Oct. 11th, and have their names written in the 1st Centennial Record Book which will be placed in the archives against perusal by those who will observe the Cathedral's second centennial a hundred years hence. Offerings will be acknowledged by the Very Rev. Edward Potter Sabin, Dean, 51 W. Division, Fond du Lac, Wis.

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. Address St. Mary-of-the-Angels Song School, Addlestone, Surrey, England.

Died

JOHN N. GILLIES entered into the Life Eternal on September 16th, Los Angeles. He was for many years a faithful and devout communicant and senior warden of Holy Trinity Church, Alhambra, Calif. The Burial Office and Requiem Mass was said by the Rev. Charles Bailey, assisted by the Rev. C. T. Pfeiffer. May light perpetual shine upon him!

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SHRINE MONT—See adv. in display columns.

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DEATHS

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

Isaac P. Witter

Isaac P. Witter, president of the First National Bank, Wisconsin Rapids, Wis., died September 26th after a prolonged illness. He was a devoted Churchman, and former senior warden of the Church of St. John the Evangelist. The beautiful parish church, designed by John N. Tilton, and described as one of the loveliest small churches in America, was largely the result of his generosity.

Many other churches and church institutions benefitted from Mr. Witter's philanthropy, but as his gifts were generally anonymous they were frequently unknown even to close friends and associates. He formerly took an active part in the affairs of the diocese of Fond du Lac, and was also interested in Church matters in the diocese of Los Angeles, where he had a winter home at Beverley Hills, Calif.

Mr. Witter was a leader in business and civic affairs for more than 25 years. In addition to heading the bank, he was associated with George W. Mead, a brother-in-law and president of the Consolidated Water Power & Paper Co., in that firm's operations and in other enterprises. The bank was founded by his father, Jere D. Witter, in 1872.

Mr. Witter was a Republican state senator from 1916 to 1920 and was a member of the state annuity board for four years after appointment by the late Gov. Kohler in 1928. Gifts from Mr. Witter which made possible the development of the community athletic field resulted in its being named Witter field a few years ago.

As senior warden from 1928 and as chairman of the building committee he guided the work and growth of the parish until 1938, when the last of the memorial furnishings were dedicated. Then, at his own request, he retired as senior warden, and was made warden emeritus. He served as delegate to many diocesan councils, and represented Fond du Lac in the General Conventions of Denver and Cincinnati.

Of Mr. Witter, Bishop Sturtevant of Fond du Lac said: "His religion and personal consecration motivated all of his numerous achievements. To his many civic interests he brought the vision and integrity of a practicing, worshipping Christian, the center of whose devotion was the Blessed Sacrament of the Altar." And his rector, the Rev. James Madison Johnson, added: "He was the finest layman I have ever known."

The choral requiem and burial office were held at St. John's Church September 28th, the rector and Bishop Sturtevant officiating.

Mr. Witter is survived by his wife, Charlotte Gibson Witter, their son, and three grandchildren.

Editor's Comment:

This editor was glad to count Isaac Witter as a friend. His loyalty and devotion to the Church inspired all who knew him. May he rest in peace.

CLASSIFIED

CHRISTMAS CARDS

CHRISTMAS CARD ASSORTMENTS, \$1.00 each. Emmanuel, 4 cards; King of Kings, 18 cards; Light of Love, 8 cards; Mother and Child, 21 cards. The Grace Dieu Press, Maryhill, Mount Sinai, L. I., N. Y.

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BRASS ALTAR FIXTURES. Crosses, Vases. Candlesticks, Candelabras, Missal Stands, Offering Plates, Chalices, Ciboriums, Patens. Booklet of designs submitted on request. Redington Co., Department 805, Scranton Pa.

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LIBRARIES

LIBRARY of St. Bede, 175 E. 71st Street, New York City. Open Monday to Friday, inclusive, 2:30-6 P.M. and Tuesday evening 7:30-9:30.

LINENS AND VESTMENTS

PURE IRISH LINEN for the Church. Limited supplies still available. Prices stabilized at March list. Mary Fawcett Company, Box 146, Plainfield, N. J.

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

MUSIC

"CHRISTMAS CUSTOMS AND CAROLS" makes an ideal Christmas greeting instead of cards. Fascinating data on origin of 63 Christmas customs, words and music of 57 carols. Beautiful blue and silver cover. Only 25c each, \$2.50 per doz. postpaid. Order early. The Rodeheaver Hall-Mack Co., Dept. LC-10, Winona Lake, Ind.

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ORGANIST AND CHOIRMASTER well qualified and highly recommended desires position. European training, successful in choir and organ work. devout Churchman. Eastern States preferred. Address, Box L-1663, The Living Church, Milwaukee, Wis.

RETREATS

RETREATS at St. Martin's House, Bernardville, 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 Position 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.

CHANGES

Appointments Accepted

BATCHELDER, Rev. EDWIN A., rector of the Church of the Holy Communion, Lake Geneva, Wis., is also rector of the Church of St. John in the Wilderness, Elkhorn, Wis., effective September 1st. Address: Lake Geneva, Wis.

BAXTER, Rev. WILLIAM C., formerly priest in charge of St. Bartholomew's Church, White Plains, N. Y., is now rector of St. Bartholomew's. Address: 82 Prospect Avenue, White Plains, N. Y.

BERGER, Rev. CHARLES EDWARD, formerly curate at St. Anne's Church, Annapolis, Md., is to do graduate work at the Union Theological Seminary, New York. Address: 99 Claremont Avenue, New York City.

CLARKSON, Rev. ALLEN BOYKIN, formerly rector of Trinity Church, Edgefield, S. C., and also of Grace Church, Spring Ridge, and the Church of Our Saviour, Trenton, S. C., has accepted a call to become rector of the Church of the Good Shepherd, Augusta, Ga., effective September 1st.

CUYLER, Rev. JOHN P., rector of St. Columba's (Berkely Memorial Chapel) Middletown, R. I., has resigned to become a master at South Kent School, South Kent, Conn., effective September 22d.

DEPRIEST, Rev. ROY ELICOTT, curate of Christ Church, Newark, N. J., will serve as acting rector of Christ Church, Caroline parish of Brookhaven, Setauket, Long Island, N. Y., during the six months' absence of the rector, effective October 1st. Address: Christ Church Rectory, Setauket, Long Island, N. Y.

GIFFIN, Rev. ROBERT K., formerly curate of St. Luke's, Kalamazoo, Mich., has been rector of St. John's Church, Sturgis, Mich., since September 15th. Address: 111 Pleasant Street, Sturgis, Mich.

LAWRENCE, Rev. CHARLES K. C., formerly assistant at Calvary Church, Tarboro, N. C., has been assistant of Trinity Church, Columbus, Ga., since September 15th.



College Students need to be remembered. Do you have a son or a daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, help your Church to carry on its College Work. Write the student, giving him the name of his chaplain, as listed here; and write, also, the chaplain. The chaplain wants you to do this. He needs to know every Church boy and girl at his college. If you write him, he'll do the rest!

ALFRED UNIVERSITY—Christ Chapel, Alfred, N. Y.
Second Sunday: 9:30 A.M.
Other Sundays: 5:00 P.M.

BOWDOIN COLLEGE—St. Paul's Church, Brunswick, Maine
The Rev. George Cadigan, Rector
Sunday Services: 8:00 and 11:00 A.M.

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

UNIVERSITY OF CHICAGO—served by 3 Chicago churches
Christ Church, 65th and Woodlawn Ave.
Rev. Walter C. Bihler
Sundays 7:30 and 11 A.M.

St. Paul's Church, 50th and Dorchester Ave.
Rev. F. C. Benson Belliss
Sundays: 8 and 11 A.M.

Church of the Redeemer, 56th and Blackstone Ave.
Rev. Edward S. White
Sundays: 8 and 11 A.M.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City
Rev. Stephen F. Bayne jr., Chaplain
Sundays: 11 A.M.
Weekdays: 12:00 Noon

CONNECTICUT COLLEGE—St. James' Church, New London, Conn.
The Rev. Frank S. Morehouse, Rector
The Rev. Clinton R. Jones, Curate
Sunday Services: 8:00 and 11:00 A.M.

DARTMOUTH COLLEGE—St. Thomas' Church, Hanover, N. H.
Leslie W. Hodder, Rector
Sunday Services: 8:00 and 11:00 A.M.
Holy Days: 7:15 and 10:00 A.M.

GEORGE WASHINGTON UNIVERSITY—Church of the Epiphany, Washington, D. C.
Rev. Charles W. Sheerin; Rev. Hunter M. Lewis;
Rev. Francis Yarnall
Sunday Services: 8 and 11 A.M., 8 P.M.
Weekday Services: Thursday 7:30 and 11 A.M., Daily, 12:05

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

UNIVERSITY OF IOWA—Trinity Church, Iowa City, Iowa
Rev. Richard E. McEvoy
Sundays: 8 and 10:45 A.M.
Wednesdays and Holy Days: 7 and 10 A.M.

THE CHURCH SOCIETY FOR COLLEGE WORK

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MOUNT SAINT ALBAN
Washington, D. C.

UNIVERSITY OF MARYLAND—St. Andrew's Church, College Park, Maryland
The Rev. Nathaniel C. Acton, D.D., Rector
Sunday Services: 8 and 11 A.M.
University Bible Class: Sundays, 9:45 A.M.
Canterbury Club: Wednesday: 7 P.M.

UNIVERSITY OF MICHIGAN—St. Andrew's Church, 306 North Division Street; Harris Hall, Student Center, State and Huron Sts., Ann Arbor, Mich.
Rev. Henry Lewis, Rev. Frederick W. Leech, Rev. John G. Dahl; Mrs. Laura L. Gray
Sunday Service: 8 and 11 A.M. and 6 P.M.; Student meeting, Harris Hall, 7 P.M.; Wednesdays and Thursdays, Holy Communion, 7:30 A.M.

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

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

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

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.
The Rev. Horace E. Ferret, Th.D., Rector
Sunday Services: 7:30 and 11:00 A.M.
Wednesdays and Holy Days: 9:30 A.M.

PRINCETON UNIVERSITY—The University Chapel, Princeton, N. J.
The Rev. Wood Carper, Chaplain to Episcopal Students
Sundays: 9:30 A.M., Holy Communion and Sermon
Weekdays: 7:30 A.M. Holy Communion

PURDUE UNIVERSITY—St. John's, Lafayette, Ind.
Rev. Reese F. Thornton, Rector
Sundays: Holy Communion 8 A.M.; Eucharist or Morning Prayer 10:45 A.M.

SMITH COLLEGE—St. John's Church, Northampton, Mass.
Rev. Robert N. Rodenmayer
Miss Katharine B. Hobson
Sundays: 7:30, 11 A.M.; 7:30 P.M.
Weekdays except Saturdays

STEPHENS' COLLEGE FOR WOMEN, CHRISTIAN COLLEGE FOR WOMEN, UNIVERSITY OF MISSOURI—Calvary Episcopal Church, Columbia, Mo.
Rev. James M. Lichliter
Sundays: 7:30 A.M. Holy Communion; 9:30 A.M. Student Service; 11 A.M. Morning Prayer; 6 P.M. Student Club.

TUFTS COLLEGE—Grace Church, Medford, Mass.
Rev. Charles Francis Hall
Sundays: 8 A.M. Holy Communion; 11 A.M. Morning Prayer and Sermon.

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

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

WILLIAMS COLLEGE—St. John's Church, Williamstown, Mass.
Rev. A. Grant Noble, D.D., Rector
Sundays: 8 and 10:35 A.M.
Wednesdays and Saints' days: 7:30 A.M.

WILSON COLLEGE, PENN HALL—Trinity Church, Chambersburg, Pa.
Rev. George D. Graeff, Rector
Sundays: (1st Sun. 7:30), 8 and 11 A.M.
Holy Days: 7:30 and 10 A.M.

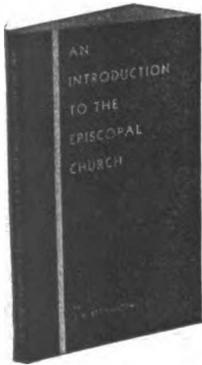
UNIVERSITY OF WISCONSIN—St. Francis' House and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center
Rev. Gordon E. Gillett, Chaplain
Sunday: Holy Eucharist 8 and 10:30 A.M.; Evensong 7 P.M. Weekdays: Holy Eucharist, Tuesday, Thursday, Saturday, 8 A.M.; Wednesday, Friday, 7 A.M.; Daily Evening Prayer, 5 P.M.

YALE UNIVERSITY—Dwight Chapel, Old Campus, New Haven, Conn.
Rev. A. B. Seecombe, Chaplain to Episcopal Students
Sundays: 8:45 A.M., Holy Communion and Sermon
Wednesdays: 7:30 A.M. Holy Communion

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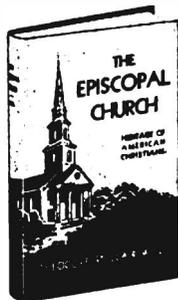


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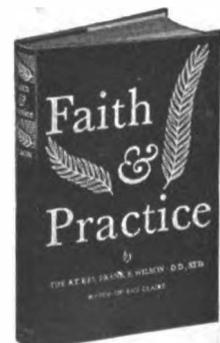
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